

The Sabbath Recorder

meetings in spite of severe weather, deep drifts, and some opposition. He reports that when the roads are open again his son Paul of Clarksburg, and Pastor Francis Saunders of Lost Creek hope to visit the group. Clifford and Clara Beebe are residing in the Carraway parsonage until April. Their address: R 1 Box 242, Palatka, Florida 32077.

PUTNAM COUNTY, FLA.—Although the Carraway church has been without a pastor services have been kept up by the deacons. The northern Florida location has some cold weather and the church building is without heat, so a few services have had to be cancelled. Attendance on February 12 was twelve.

PLAINFIELD, N. J.—Our Mission 66 program, "Involvement in Christian Service," was launched under the direction of our missionary, General Secretary Alton Wheeler, on the Sabbath of January 15 and 29 and February 5. Each morning worship service was followed by a fellowship dinner. At 1:30 brief devotions were led successively by Mrs. E. J. Parker, Mrs. Arthur Paquette, and Mrs. Alton Wheeler. Next came the Bible study workshop conducted by our missionary, who gave many valuable teaching suggestions resulting from his long experience in conducting evangelistic Bible studies in people's homes. These training sessions for witnessing also included much helpful background material and the use of visual aids. The home Bible studies should cover a period of three or more years to be most effective, he said, and should be conducted on an "each one teach one" basis.

Secretary Wheeler also led the group in evaluating our church's involvement in Christian service during the past year. The final session ended with a discussion of how the various committees could further implement the suggestions made at our planning session last September.

On January 29 we were fortunate to have Ronald Davis with us. He spoke to the Sabbath School on our work in British Guiana and also gave an interesting children's message in church on the same subject. On February 5 we had a number of visitors, including Mrs. George Main, Mr. and Mrs. Rex Ayers, Mr. and Mrs. Fred Ayers and family, and

the ministerial students, Rev. Leroy Bass, John Conrod, and Edward Sutton.

The Junior Christian Endeavor had a supper and party following their meeting February 12. The Youth Fellowship attended a Christian Endeavor basketball game and rally in the Avenel Presbyterian Church that evening. A former Rutgers football player was the speaker. —Correspondent.

ASHAWAY, R. I.—On the eve of December 11, the Christmas program was presented by the Sabbath School under the very capable direction of Miss Ruth Wheeler. This was well attended and thoroughly enjoyed by all.

January 2, our church held its annual meeting which was preceded by dinner. The same officers were re-elected. Reports of all committees were most gratifying.

On Sabbath of February 5, the morning worship service was in charge of the young people. Each one performed his assignment in a creditable manner; we are very proud of our group.

The Ladies' Aid Society is very active with various money-raising projects.

We are now engaged in special meetings held the last two weeks in February. The Rev. Alton L. Wheeler, general secretary, is conducting these.

—Correspondent.

Marriages

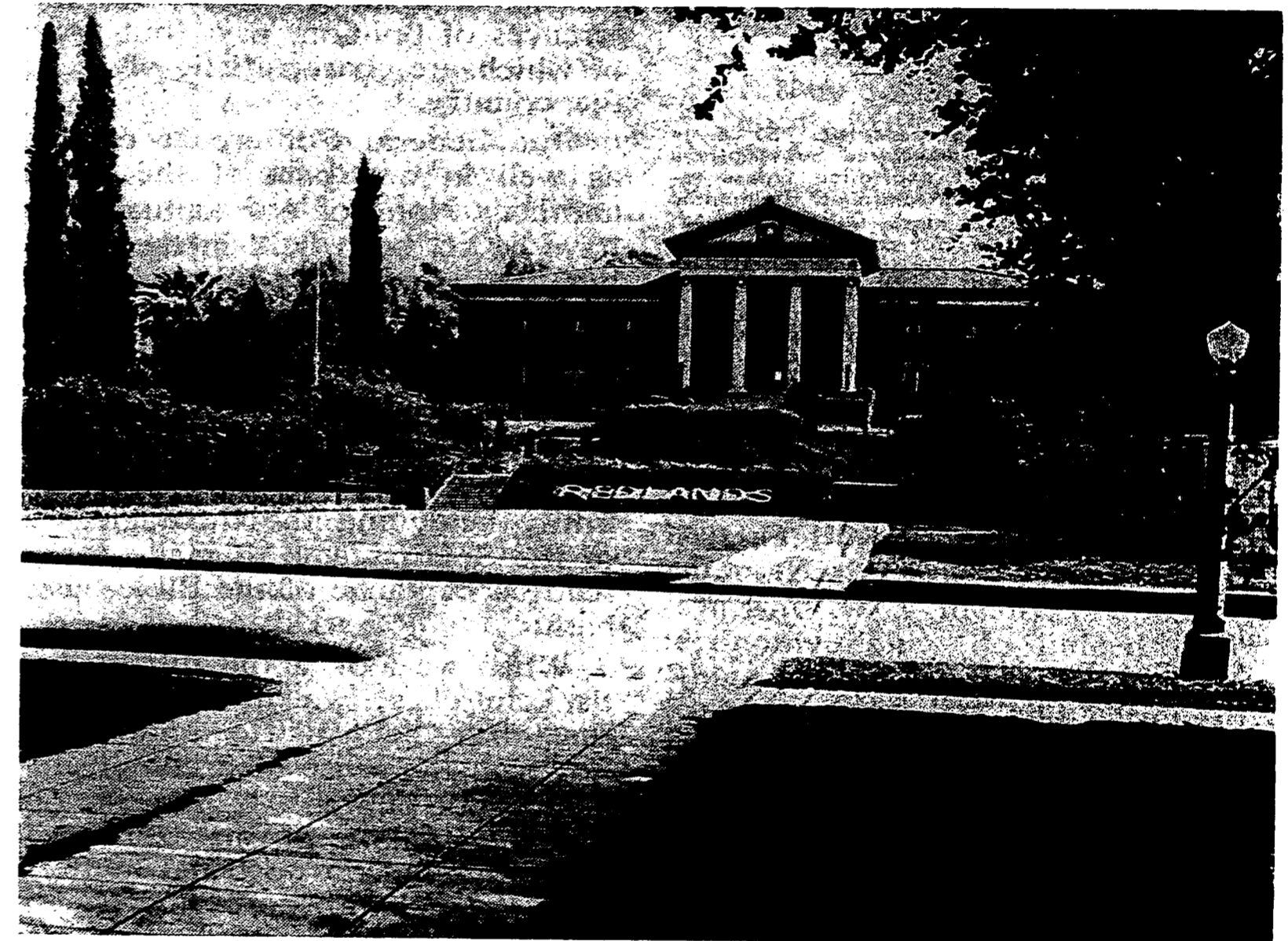
Severance-Hawley.—Miss Peggy Hawley, daughter of Mr. and Mrs. Henry Hawley, of Arcadia, Neb., and C. Brice Severance, son of Deacon Cecil F. Severance of North Loup, Neb., were united in marriage at Arcadia, on January 30, 1966, by Pastor L. Wayne Babcock.

Obituaries

Davis.—Mrs. Alice S. (93), daughter of Smith and Sarah Sayre Sheppard, was born in Lower Hopewell Township, N. J., and died after a brief illness, February 17, 1966. She was the widow of the late Harry C. Davis, a local farmer, who passed away in 1940. Surviving are: two sons, David S. and Percy C. Davis, both of Shiloh, N. J.; eight grandchildren; six great-grandchildren; also a sister, Mrs. Elizabeth S. Lewis, Paoli, Pa.

Mrs. Davis was a member of the Seventh Day Baptist Church of Shiloh, and was active until recent years.

Funeral services were conducted by her pastor, the Rev. Charles H. Bond, at the Shiloh church on Sunday, Feb. 20, with burial in the Shiloh Cemetery. —C. H. B.



Conference in California

The 1966 Seventh Day Baptist General Conference meets on the campus of Redlands University in Southern California August 15-20. The adequate facilities of these buildings and grounds not far from our Riverside church should make many look forward with keen anticipation to this time of spiritual refreshing and participation in decisions for denominational growth at home and abroad.

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 bi-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. MARCH 14, 1966
Vol. 180, No. 11 Whole No. 6,185

Editorials:

We Are One People	2
Religious Liberty in Israel	3
How Americans Give	4

Features:

Planning Committee in Session	5
Religious Liberty	5
A Policy Statement	6
Was Jesus Wrong?	7
Where Conference Is to Be Held	10
Seed Scattered Abroad—Our People in Foreign Countries	11
Facts About Social Security	13
Tampering with The Word of God	14
Servicemen in Vietnam	14
Ecumenical News	Back Cover

Missions:

Suggestions for Observing "Jamaica 5th Sabbath"	8
Ebenezer Circuit Organizes in Jamaica	9

Christian Education:

S O S	13
Youth Pre-Con Retreat	13
National Christian College Day	13
National Family Week	13

News from the Churches	15
------------------------------	----

We Are One People

Seventh Day Baptists should remember to give thanks to God for the wisdom and faithfulness of their forefathers of the more distant past who stood for the truth as they saw it and were instrumental in establishing and building up the early churches of this Sabbath-keeping faith. They should also be thankful that in the troublous times of reconstruction after the Civil War our leaders were able to avoid a split into northern and southern conferences over the issues of that war. We are one people, even though there are many differences of opinion, part (but not many) of which are characteristic of sections of the country.

Our General Conference can be held as well in one part of the country as another. None of our annual gatherings have as yet been held in the deep South but that is probably because we do not have very strong churches there. We have in recent years found it advantageous to have two Conferences in Arkansas. The churches farther south appear, in general, to have more lively growing edges than those in the North. Faith is firmly held, and the theological climate of the South seems to make for a more ready acceptance of the Bible-based Sabbath.

When we look about us at other Baptist churches, we find much in them that may help us to understand ourselves in the sense of a composite North and South church. It may be observed that the thinking of our people on social problems and on doctrinal matters other than the Sabbath conforms generally to the standards of the Baptist churches in a given area of the country. There are, of course, exceptions to this.

Seventh Day Baptist churches, like others, are not all of the same stamp or emphasis. Being congregational in government and having liberty to call and follow whatever pastor they choose, some churches stand as islands of orthodoxy or of some other emphasis. It is also apparent that majority rule in a local church almost always means that there is a minority that thinks differently from the majority. The fact that we cannot have several Seventh Day Baptist

churches in the same city, as is true of Southern and American Baptists, tends to keep the margin closer between majority and minority. Our people are not as free to transfer to another church where the leadership or the general spirit of the congregation suits them better. They must make more effort to pray the problems through and abide by the decision of the majority. Only thus can a weakness of the democratic process become one of its strengths.

When we look at the American and Southern Baptist Conventions going their separate ways without much chance of ever getting together we feel sorry for the issues that started the division but we cannot say for sure that it is now contrary to the will of God for them to be separate. Each has its own place and its own emphasis. We could wish that all of the people in both conventions would make a study of the Sabbath passages of the Bible and that those convinced of the truth of the seventh-day Sabbath would strike out alone, if need be, on the path of obedience like some of their spiritual forefathers. No one can deny that the southern church has been a soul-winning church. Otherwise it would not have grown (in the less populous South) to several times the size of its northern counterpart. It is now struggling with the problem of its geographical name which has become inappropriate and detrimental to a denomination that has state conventions throughout the North. The whole membership of over 10½ million has been invited to help in trying to choose a more suitable name.

What is noted about the rapid growth of Southern Baptist congregations in the North is true to a lesser degree of the American Baptists who now have quite a number of churches dotted throughout the South — especially in winter resort areas. The original issues which caused the division are pretty much forgotten. Other points of emphasis now make the separate existence seem advisable to most leaders. Fraternal relations, however, are good, especially at the higher levels of

leadership. Both conventions seem to feel that the differences between them are not geographical. The Southern church two years ago came to the Northeast (Atlantic City) to hold its annual meeting. Last year it went to Dallas; this year it goes to Detroit. The American Baptists chose Kansas City for their 1966 meeting place. So they mix territories and in some respects come to take similar positions on social problems.

Various Baptist denominations unite in certain action programs and are pleased to foster a growing appreciation for each other through organizations such as the Baptist World Alliance and the new North American Fellowship. However, they do not agree that church union is necessarily the goal to be pursued. Each feels that it has a ministry to fulfill. Seventh Day Baptists definitely feel this. We are a people — one people, no matter how widely scattered, no matter how many differences of opinion. We have a mission to the unsaved and to the church also.

Religious Liberty in Israel

Israel, judging from the efficient public relations machinery, is anxious to create a good impression abroad and to foster tourism as a means of bolstering the economy. They do indeed have something to work on, for the land is sacred to three major faiths and various branches of the Christian faith. Catholics, Eastern Orthodox, and Moslems make pilgrimages to the Holy Land. Protestants are equally interested. The Nazarenes feel that they must have a church there. A Seventh-day Church of God feels that it is as important to have its headquarters there as to maintain that "Church of God" is the only name. Soon the Pentecostal Church of God headed by the publicity-seeking Homer Tomlinson (who calls himself the king of all the world in righteousness) will set up a world headquarters there.

It would appear that all are welcome in Israel from peasants to popes. Considerable religious liberty is allowed although any who attempt to influence

March 14, 1966

MEMORY TEXT

And the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. Acts 8: 36b, 37.

Jewish citizens to become Christians find themselves much less welcome. The real problem of religious liberty comes from the front among the Jews themselves. In America there are three kinds of synagogues and the friction between them is not very noticeable. Things are different in Israel where the Orthodox element is pretty much in control and there is little separation between church and state. **Congress bi-Weekly**, a Review of Jewish Interests, in its February 7 issue reports as follows:

A second case of a non-Orthodox congregation being barred from use of an organizational facility for worship services was reported in Israel. The newly formed Conservative congregation in Ashkelon was informed by WIZO headquarters that it could no longer use a WIZO facility for Sabbath services. The earlier case involved a refusal by the B'nai B'rith in Israel to allow use of a building in Tel Aviv by a new Reform congregation.

It may be understandable that the Orthodox, who are a diminishing quantity in the pluralistic society of America, see the need of struggling desperately to keep out of Israel the types of Judaism which have led in other places to loss of biblical faith and amalgamation with non-Hebrew people.

Coming

The resurrection sermon scheduled for the appropriate issue of the **Recorder** will be by the Rev. Elmo F. Randolph, pastor of the largest Seventh Day Baptist church in America at Milton, Wisconsin. Mr. Randolph also holds the distinction of continuing in the pastorate of one church longer than all but one other active minister. Look for this short sermon on the theme toward which thoughts are turning at this season of the year.

How Americans Give

The following paragraphs about the great upsurge of philanthropic giving are of interest, especially when the author traces the origin of such giving back to Judea. The item comes from Industrial Press Service, a newsletter put out by the National Association of Manufacturers.

"Some 40 million Americans will reach into their pockets and voluntarily give away \$11 billion in the United States this year," asserts Dr. Arnaud C. Marts.

Author of the newly published book, "The Generosity of Americans," Dr. Marts states that the money will be used to build and maintain hospitals, schools, research institutions, churches and many other agencies designed to further the health, welfare and cultural advancement of mankind.

He observes that their gifts are the culmination of 19 centuries of western civilization's encouragement of "private generosity for the public good, which since 1910 has grown from \$536 million yearly to today's \$11 billion figure."

To find out why western man in general and Americans in particular have fostered such massive private generosity, Dr. Marts traces philanthropy from the American shores back to England, across into Europe, down into Rome and along the Mediterranean to Judea. He finds that private generosity for the public good has pioneered every major refinement in Europe and the United States. **Note.** Perhaps we would have to read the book to learn why in the first paragraph there are only 40 million Americans reaching into their pockets. Likewise, it would be interesting to see how the author develops the Judean origin of such generosity. It would be logical to suppose that most of the credit should go to Christ and the Christian principles that have come down to our country from Him. At least we know that our part in this giving comes because of His great gift to us — forgiveness, eternal life.

Planning Committee in Session

As this issue goes to press (March 14) the denominational Planning Committee is holding its week-long spring session in the Board Room of the Seventh Day Baptist Building at Plainfield, N. J. All employed secretaries and the president of the Women's Board are engaged in discussions of current and long-range plans for the growth of the total outreach work of the denomination under the chairmanship of the Rev. Alton L. Wheeler, general secretary. A number of people are scheduled to consult with the committee to provide background information for the decisions to be made during the week. The Rev. Leon Lawton, the director of evangelism, just back from a trip through Mexico, is also with the group to help in plans for evangelistic outreach.

High on the agenda of the Planning Committee at this session is the refinement of a five-year plan that was worked on to some extent at the fall meeting. Some consideration of the correlation of board and conference budgets for 1966-67 is also scheduled. The work proposed by boards and agencies is greater than the expected total giving of the churches for the year ahead.

Before these words are read by **Sabbath Recorder** subscribers the six long days of planning will have been completed. Many, however, who have kept up with denominational news were aware of this scheduled meeting and have been much in prayer for the people who have delegated this responsibility. The members of the committee and the called in consultants appreciate these prayers and were upheld by this spiritual undergirding.

Watch the pages of the **Sabbath Recorder** for a report of progress made by your Planning Committee.

Confucianism teaches us the duty of life; Buddhism, the vanity of life; Taoism, the simplicity of life; but Christ gives us the eternity and glory of life. — Leland Wang in **HIS**.

Religious Liberty

America's Greatest Contribution

Sen. Sam J. Ervin Jr. (D., N. C.) credited America with introducing religious liberty to the world and said it was this country's most important contribution.

"America's greatest contribution to civilization is religious liberty," the Senator told more than 1,000 attending the session of the 18th National Conference on Church and State Feb. 22 in the auditorium of the War Memorial Building at Nashville, Tenn. The two-day meeting was sponsored by Americans United for Separation of Church and State.

The Senator stated, "The most heart-rending story of history is that of man's struggle against civil and ecclesiastical tyranny for the simple right to bow his own knees before his own God in his own way." He added that it is just as much a violation of the Constitution of the United States to subsidize all religions as it would be to finance only one.

"Congressional actions that appeared as an occasional intrusion on our liberties a generation ago have today attained the proportion of a massive assault," he continued. He quoted from a December 1965 statement by Sargent Shriver, director of the Office of Economic Opportunity: "Three or four years ago it was practically impossible for a Federal agency to give a direct grant to a religious group. Today, we have given hundreds without violating the principle of separation of church and state."

Sen. Ervin declared, "I challenge the validity of the last part of that statement."

Dr. Arthur W. Mielke, pastor of the First Presbyterian Church of Buffalo, N. Y., said if we draw clear lines to prevent the intermingling of church and state, our churches will make purer and more effective witnesses to our faith, and the ecumenical movement will be advanced because this advance will be based on mutual trust.

A POLICY STATEMENT

Rights and Responsibilities of Debate, Diversity and Dissent

Approved by the General Board of
the National Council of Churches, Feb.
22, 1966.

(Submitted by the S. D. B. Council
on Ecumenical Relations.)

All institutions and all human actions are under the judgment of God, and yet our understanding is only partial. The essential dignity of man is found in his freedom and responsibility under God. Our decisions as Christians should be made on the basis of what we learn of God's purpose and activity in history and Scripture and our belief concerning His will in any particular situation. We cannot escape the consequences of our decisions.

We earnestly call upon all citizens to resist any effort to curtail freedom of speech, assembly, and petition, especially in this time of international crisis and domestic conflict. Our government is also required to ensure its citizens the right of dissent, particularly in times of war or national emergency when civil liberties are threatened by strong pressures to present a united front. The right of dissent is a part of our nation's legal and cultural heritage, and therein lies strength, not weakness.

The criticism and dissent by minorities is a valuable contribution in providing correctives to judgments of majorities and has long been so recognized in our democratic structure.

It is essential that citizens have the freedom to participate in debate, about the grave issues our country is facing. This debate must be open, with the opportunity for expression of diverse views. The right of dissent should be exercised with responsibility both to the integrity of the individual conscience and to the common good. There is an equivalent right and responsibility of citizens to express their support for all elements of public policy of which they approve. It is incumbent, also, upon all Christians to pray for those who bear the heavy burdens of public responsibility.

In expressing either support for or dissent from the established policies of our government, people in their frustration may resort to forms of support or dissent which are, or may seem, extreme. At such times there is a tendency for opposing positions to become polarized and for people who differ to be pushed farther apart in their judgments and to become less tolerant in expressing their opinions. But the right of freedom of speech, peaceable assembly, petition and demonstration should be inviolate.

The presence of persons of questionable character or motivation in gatherings and demonstrations is often unavoidable and, however unfortunate their presence may be considered, the witness of the group as a whole should not be invalidated solely on that ground. We must have better reason to accept or reject group expressions than the imputed motivations of some participants.

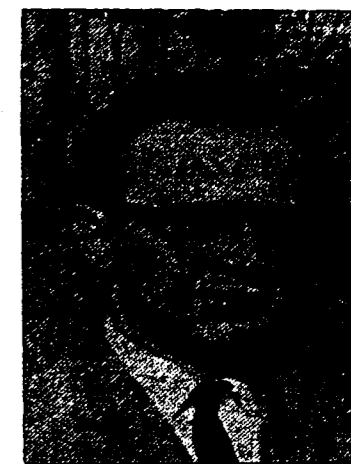
The General Board of the National Council of Churches calls upon the member churches to remind their members that our deep respect for personality requires that the individual be allowed to express his convictions, and that he be upheld in that exercise of this right, even though his views are in conflict with popular opinion, or are critical of government policy or action. The church must continually use its influence to insure the full exercise of this vital freedom, and to support federal, state, and local governments in maintaining the inalienable right of all citizens of the United States to appraise, criticize, and endeavor by responsible means to mold opinion concerning our country's foreign and domestic policy. Currently attention is focused on conscientious dissent in times of military action when on occasion the appeal to patriotism is used to stifle criticism, but whatever the issue, the principles here stated are clearly applicable.

We call upon the mass media to recognize and support editorially this same right of dissent from the popular view and to maintain objectively in their coverage of events growing out of the exercise of this right.

"One thing thou lackest . . ."

Was Jesus Wrong?

By John A. Conrod



"We would like you to come and join our church. You don't have to attend the services if you are too tired, or too busy to come. You don't have to give an offering if you don't feel that you can afford to. We just want you to join our church to be numbered as a member."

Does this sound familiar? We have overheard it used in some form or another and we probably have said it ourselves, although we probably wouldn't have made membership quite as loose as that. Haven't we at least said at one time, "Our church is having a fellowship dinner next Thursday night and I'd like to invite you to come. There won't be any charge for the food, and I'm sure you will find that the food is delicious."

Of course we gave this invitation with the hope of interesting the individual in the whole program of our church. It is a natural, a logical thing to do — and it seems to work, too!

We attended a youth rally one evening where the young people are encouraged to "hoot and holler" for their schools, a prize being awarded to the group with the loudest rating. The whole purpose is to attract the young people to the rally who may not have an interest in anything else, and expose them to a gospel sermon before they leave.

We discover that a Christian social ethics professor's approach to evangelism is to ask people how he can help them better their standard of living rather than to lead them to the Lord Jesus Christ as their personal Savior. The whole purpose is to give them an opportunity to see what Christian concern can mean to them.

It is interesting to note that although

there are different purposes involved in the above illustrations, the approach at least is the same. We are tempted to say therefore that this kind of approach cannot be wrong.

The fact is, however, that if this approach is right, then Jesus must have been wrong in His approach to the rich young ruler! If He believed in using this approach, the dialog in Luke 18 would have gone this way:

And a certain ruler asked him, saying, "Good Master, what shall I do to inherit eternal life?" And Jesus said unto him, "Why callest thou me good? None is good, save one, that is, God. Thou knowest the commandments: Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother." And he said, "All these have I kept from my youth up." Now when Jesus heard these things, He said unto him, "Yet lackest thou one thing: Come and follow me, and lo, thou wilt discover what it is that thou lackest." And when he heard these things, he followed Jesus to discover what it was that he lacked. And it came to pass that while he was following Jesus, he sold all that he had, and distributed unto the poor, because he desired to have his treasure in heaven.

But the Scripture doesn't read just like that.

We are forced to ask: Why did Jesus confront the rich young ruler with a demand that He knew the man would not meet? The answer is simple. Jesus' reply was the only answer there really is. If one desires to inherit eternal life he must be absolutely and unequivocally willing to forsake all that he holds dear, and trust completely in Jesus Christ. Jesus knew the heart of the rich young ruler and He knows our hearts.

We quite often overlook the fact that it wasn't just his riches that held the rich young ruler back; it was the trust that he put in them. Salvation requires

an ultimate decision. It demands repentance from sin and complete faith and trust in Jesus Christ and His atoning death on the cross. Nothing less will bestow eternal life.

Time and again Jesus emphasized it: He that loveth father or mother more than me is not worthy of me: And he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it (Matt. 10: 37-39).

Again: "So likewise whosoever he be of you that forsaketh not all that he hath he cannot be my disciple" (Luke 14: 33).

It is true that Christians have a more abundant life and that this more abundant Christian life must be shared with others through our Christian concern, but the only way for any person to inherit eternal life is to make the personal decision that is required. The only real Christian witness is to show others how to make this decision to accept Jesus Christ as their personal Savior. Of course there will be those who, like the rich young ruler, will reject the invitation of Christ; but this does not make Jesus wrong!

To those whose emphasis is in making this world a better place in which to live, Jesus would still ask, "What shall it profit a man, if he gain the whole world, and lose his own soul?" (Mark 8: 36).

Good Advice for All

Rev. Pierce Harris, pastor emeritus of the First Methodist Church of Atlanta, was the banquet speaker for a biennial convention of editors of Baptist state papers. The four-point philosophy that he outlined for the editors could well be accepted also by readers.

He advised the Baptist leaders to (1) learn one new thing every day; (2) make the largest possible number of friends and the fewest possible number of enemies; (3) think one great thought every day; and (4) do one nice thing every day you don't have to do.

MISSIONS — Sec. Everett T. Harris

Suggestions for Observing "Jamaica 5th Sabbath" April 30, 1966

Prepared upon request,
by Pastor Duane L. Davis

A centerpiece on the Communion table may well be patterned after suggestions for the British Guiana Sabbath in January, as both countries are known for their tropical fruits and vegetables. Some suggested fruits might be: coconuts, bananas, oranges, grapefruits, limes, avocados, fresh pineapples. (Others probably not available but truly Jamaican: breadfruit, ackees, cho-chos, cocoa, coffee, sugar cane.)

There may be people in your community who have visited Jamaica or other West Indian islands and would loan the church souvenirs of straw hats, baskets, mahogany or mahoe dishes, etc.

Suggestions for your service: Sing the Seventh Day Baptist Young Folks Rally Song, Jamaica style. That is, instead of "United from Callie to Rhodie, The State whence our forefathers came," sing, "We're scattered all over Jamaica. The island for Christ is our aim."

Have the children sing: "Jesus Loves the Little Children, all the children of the world." Jamaican children love this song, too.

Have a responsive reading from the Psalms, using your Bibles for the reading. All unite on the last verse in unison.

Ask your ladies and girls to all wear hats, a Jamaican Seventh Day Baptist custom, to show respect for our Lord.

While waiting for the service to begin, sing peppy choruses, repeating the same chorus over and over and over. They like to shake tambourines and clap their hands in time to the music in our country churches.

Remember the slide-sets of colored pictures available from our Seventh Day Baptist Missionary Society (and the film-strip from the Tract Society, "The Fairest Island").

Ebenezer Circuit

Organizes in Jamaica

(By the Rev. Duane L. Davis, pastor of the North Loup, Neb., Seventh Day Baptist Church and recent "dedicated worker" in Jamaica.)

The shortage of pastors for Seventh Day Baptist churches in Jamaica and the desire for more effective pastoral service has led in recent years to the organization of "circuits." Each of the six pastors now serves a circuit of several churches, located in a certain area of the island. A Circuit Convention held at the Blue Mountain church in Manchester for the purpose of organization now completes all six of the circuits as organized units within the Conference.

Seventh Day Baptists presently served by Pastor C. S. Lyons are located in the parishes of Clarendon, Manchester, St. Elizabeth, and St. James. Blue Mountain church, which is the largest, is also more centrally located, and was chosen for the First Circuit Convention for those churches. It is 50 miles northwest to Niagara over narrow gravel mountain roads, and probably 35 miles east to Post Roads church. Accompong, Bethsalem, and Coker are a few miles nearer than Niagara but are also isolated in mountainous areas of St. Elizabeth.

The organizing convention began on Friday morning, January 22, with a "Quiet Hour" service of worship and praise at 5:30 a.m. and ended with an evangelistic meeting, Sunday evening, the 23rd. Blue Mountain church has a fine, large unfinished building and the local congregation nearly fills it each Sabbath. They were joined by about 20 delegates from other churches, and Conference President Vernon Burke, Rev. Joe A. Samuels, Rev. Nathan B. Thompson, and Rev. Duane L. Davis, as well as several laymen from the St. Ann and St. Mary Circuits.

As the business sessions met for organization, discussion centered about the purposes of the circuit, and it was decided they were for fellowship and for evangelistic outreach. Bro. Joel Roberts of Bethsalem church was chosen chair-

man, and Sis. Powell of Blue Mountain, secretary-treasurer. It was decided to organize two "Gospel Teams" to aid the pastor, one located in the area of the four St. Elizabeth churches, with Bro. Joel Roberts as evangelist, and the other in the area of Blue Mountain, with Bro. F. Buchanan, evangelist. It was voted to name the circuit "Ebenezer" (God's Help) from 1 Samuel 7: 12.

The program for the weekend convention was full. Each morning, a group of sixty or more gathered in the darkness to have "Quiet-Hour" of enthusiastic chorus singing, worship service and testimonies. Delicious meals were served from the bamboo-walled, palm-thatched kitchen, to the 25 or 30 official delegates. The "stove" in the church kitchen was made of piled-up rocks, with a trough for the wood to burn in, and kettles set over the open fire, with smoke filtering through the walls.

Conference secretary, Pastor Samuels led the convention in about four hours of training in visitation evangelism, including "role-acting" by the delegates. Sabbath day the schedule began at 5:30 a.m., with breakfast following the Quiet Hour, then Sabbath School at 9:30, with the visiting delegates called on to teach the nine Sabbath School classes. Attendance at Sabbath School was 117 (99 members, 18 visitors). Divine worship, led by Pastor Lyons, was complete with choir singing an introit, anthem, and offertory response. Music accompaniment was an accordion played by Deacon West of Blue Mountain, and a recorder by Deacon Williams of Tydixon church, with Bro. Wilson of Blue Mountain lining out the words of the hymns. The banns of marriage were published in the announcements and then Conference President Burke brought the message, "What Christianity Really Is."

Sabbath afternoon, the program consisted of an hour's service by the Blue Mountain Young People's League. Blue Mountain church has an enthusiastic group of 30 to 40 young people from mid-teens through early twenties, who presented many fine numbers, and Pastor

Davis spoke to them. This was followed by Communion with 63 communing.

Sunday afternoon, the convention presented a concert as a money-making project, with good support from the community, and 25 numbers consisting of recitations, dramatic sketches, and musical numbers. Bro. L. Saunders of Bowensville was chairman of the affair.

The evening service, with Bro. Leopold Saunders preaching, came to a conclusion with 15 people answering the call to accept Christ and kneel around the altar rail at the front of the church. After the altar call, several farewell speeches were made, and Pastor Lyons asked Pastor Davis to speak to those who had made the decision to follow Christ.

All agreed that the first Circuit Convention at Blue Mountain was a "mountain-top" experience spiritually as well, and that it was "good to have been there."

Where Conference Is to Be Held

(Second article from Host Committee)

Redlands University, founded in 1909, sits in a valley with the San Bernardino mountains as a backdrop. The two highest mountains in Southern California, Mt. San Gorgonio and Mt. San Bernardino, keep careful watch over this beautiful 145-acre, palm tree-lined campus. From Redlands, a community of 35,000 people, you are within 45 minutes of the desert; 30 minutes of the mountains; and a little over an hour from Los Angeles and the beaches of the Pacific Ocean. Such is the setting for your 1966 General Conference.

The buildings which we will occupy during our stay on the campus are closely grouped to each other. There will be no necessity of walking any long distance to attend any part of the Conference program.

The dormitories are especially adapted to family conferences such as ours. The rooms each have sleeping facilities for two. In between each two rooms there is a semi-private bathroom, thus elimin-

ating the climbing of stairs to get to a dormitory-type facility as is usually the case. In addition, there is a bathroom located at the end of each hall. The lounge and adjoining patio are very lovely and we predict will be a favorite gathering place.

The auditorium seats up to 1500 people and has all the electronic equipment needed to make for enjoyable sessions.

The cafeteria is divided into different sections. As usual there will be other groups on the campus at the same time using the dining facilities. However, this year one portion which is completely separated from the main dining hall is reserved for our use alone. In addition, there are small dining sections which may be reserved in advance for family gatherings or committee meetings.

We know you will thoroughly enjoy yourself at Conference this year, if for no other reason than because of its very fine facilities and convenient arrangements. There are many other, more important reasons however. Our General Secretary assures us that this may well be an historic conference due to a number of important matters to be considered this year. We want the privilege of greeting you at Redlands next August.

Mynor G. Soper,
for Publicity Committee of
Pacific Coast Host Committee.

SABBATH SCHOOL LESSON

for March 26, 1966

The Sabbath in Social Action

Daily Bible Readings

1. Social Justice and the Sabbath — Amos 8: 4-12.
2. The Results of Sabbath Neglect — Ezekiel 20: 8b-21.
3. A Sabbath Rest for Migrant People — Exodus 16: 22-30.
4. A Sign of Deliverance — Deuteronomy 5: 12-15; 6: 20-25.
5. A Perpetual Sign of Creation — Exodus 20: 8-11; 31: 12-18.
6. The Lord of the Sabbath — Mark 2: 23—3: 6.
7. Entering God's Holy Rest — Hebrews 4: 1-13.

Seed Scattered Abroad—

Our People in Foreign Countries

By Leon M. Maltby

It is said of the Jerusalem church in Acts 11:19, "Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only." The story goes on to say that a change came over some of the scattered ones and they proclaimed the Word of God to people of a different background. This was a breakthrough that eventually led to spreading the gospel throughout the whole known world in that single generation.

In our day, as never before, Christian people who have been rooted in one place are scattered abroad in a much wider geographic area than the scattering mentioned in the passage just quoted. Seventh Day Baptists are among those who are now diffused in many lands. Potentially they are like seed scattered abroad, or, hopefully, like sowers of the seeds of gospel truth with greater opportunities than would have been theirs if they had remained at the old homesteads.

This scattering is of two kinds, voluntary and involuntary, with some mixture of the two. The changing military situation has within the past few months greatly increased the number of young men of our faith who now have foreign addresses. When our conscripted men find themselves in Vietnam, this is, generally speaking, an involuntary scattering, something like that which took the laymen out of the Jerusalem church. These do have a limited but still quite considerable opportunity to bear witness of their faith by word and deed especially because so much of the military activity of this strange war is against an enemy within a friendly land. There is so much that can be done by the soldiers to relieve suffering and distress.

Who are some of our people whose names have been sent in by pastors and

others? Addresses are omitted here but can be secured from the home churches.

Alfred reports that Lt.(jg) Robert M. Campbell is aboard the USS Nitro and has a New York FPO address.

Young men connected with the Denver church serving overseas at the present time are as follows: Sp/4 Jerry B. Knox, with a Regular Army service number and a San Francisco APO; Pfc Melvin F. Stephan, also Regular Army, has a New York APO, which normally means somewhere in Europe; Timothy R. Turpin assigned to the USS Orleck and sailing the Pacific Ocean.

The Dodge Center, Minn., church has had a member in France since last June, Dennis Lippincott. Another active member, Paul Pearson, is stationed in Libya and has written that he would like to contact Seventh Day Baptist people in Africa. Also from this Minnesota church is Steve Greene, assigned to the USS Canberra, cruising from the West Coast.

A Riverside, Calif., publication notes that Skip DeLara, husband of Susan (Van Noty) DeLara was to leave San Diego Feb. 20 for a year in Thailand.

Rockville, R. I., reports a couple in Turkey, Capt. and Mrs. Charles W. (Phyllis Kenyon) Burrige, with a New York APO.

A member of the Shiloh, N. J. church, Edwin Harris, is stationed with the Army in Germany.

Waterford, Conn., has a military man somewhere in the Pacific with a Civil Engineer Squadron, Arthur Burnett, husband of the former Ellen Swinney.

From Westerly, R. I., word comes that Paul Wilson, with a Regular Army serial number is now in Vietnam after being stationed in Japan for some months.

White Cloud, Mich., has a Marine with a helicopter unit who has been in Vietnam and was expected to go to Okinawa for a couple of months of rest and retraining, Cpl. George H. Bain, Jr.

There is a growing list of people outside the military who have volunteered for some kind of civilian service or whose business employment takes them into far-flung foreign countries for extended periods of time, some men, some women, some church members whose husbands are sent abroad. Many of these have gone abroad with the idea of serving the cause of Christ. Others have seen the great needs after being overseas a short time. Taken all together, they have challenging opportunities to meet human needs and let their new acquaintances and friends know the Christian principles that motivate them.

The Alfred church has quite a list—people in France, Peru, Borneo, and England. Here are the addresses:

Mme Gean Attali (Marion Sutton)
1 Quarter Ave.
Jean Perrin
Fontenay Aux Roses
Seine, France

Mrs. George Tappan (Lois Sutton)
International Petroleum Co.
Talara, Peru

Mrs. Lois Reid
c/o Methodist Mission
Sidu
Sarawak, Borneo

Rev. and Mrs. Wayne Rood
13 Hillview, Sandhills
Headington
Oxford, England

Originally from the Denver church is Mrs. Abraham Akaka (nee Mary Louise Jeffrey), 1516 Bertram St., Honolulu, Hawaii 96816. Her husband is a minister and she has joined his church, but she keeps a connection with the home folks.

The Milton, Wis., church has two girls in humanitarian service abroad, Carol Blomgren who recently began an eleven-month tour of duty as a physical therapist on the Good Ship Hope, and Judith Van Horn, who is with the Peace Corps in Nigeria, St. Anthony's Secondary, Azia P. A. Onitsha, Eastern Nigeria.

North Loup, Neb., which in times past has contributed workers to various churches and schools in this country now has two women in foreign countries. Mrs. Dale Fuehring, daughter of Mrs. Addie Gowen, has the following address: c/o Agricultural School, American University of Beirut, Lebanon. A daughter of George and Bertha Clement, Mrs. Richard Sibley has a Mexican address: Calle de las palmas 106, Mexico 20 DF, Mexico.

Richard Bond of the Salem, W. Va., church, whose important educational work has been mentioned previously, continues to serve in Liberia: U.S.A.I.D. Mission to Liberia, c/o American Embassy, Monrovia, Liberia. His wife (nee Reva Stearns) is, of course, with him.

Mrs. W. Bradley Markolf, daughter of the Rev. Harold R. Crandall, a member of the Westerly, R. I., church has gone with her husband on business assignments to numerous places in the continental U. S. The current address is in Puerto Rico—Calle Violeta G4, San Francisco, Rio Piedras 00927.

Undoubtedly there are others serving overseas in some significant way in addition to the foreign missionaries whose story is told from week to week on the Mission Pages of this paper. The **Recorder**, with the further help of local church leaders would be glad to add to the list given above and to print stories of the service of some of these. Another article might tell of what members of Seventh Day Baptist churches of other lands are doing by way of Christian witness in countries where they are now living on a temporary or permanent basis. For example, many people from Jamaica are infusing new life into the old Mill Yard Church in London and establishing groups in other places. They are as seed scattered abroad.

"Forgiveness never means the remission of penalty where God and man are concerned. Nobody ever escapes some result of his sins. Forgiveness does not mean penalty remitted; it means relationship restored."

S O S

In January the Board of Education received an order for five Junior Quarterlies, but the order was not signed. The envelope in which it came has been destroyed. Will the person who ordered the Junior Quarterlies, please send in a new order to Miss Onnalee Saunders, Richburg, N. Y. We regret this delay very much.

Youth Pre-Con Retreat

Plans are moving right along for the 1966 Youth Pre-Con Retreat at Pacific Pines, Crestline, California. The fee has not been determined, but indications are that it will be somewhat less than last year. Seventh Day Baptist youth and their friends will bend every effort to attend the outstanding event of the SDBYF year. There will be something of interest every minute in the mountains not too far removed from Los Angeles. Dean Kenneth Smith of Milton College is the lecturer of the week. You won't want to miss his lucid descriptions of a lively subject.

National Christian College Day

National Christian College Day will be April 23, 1966, in our churches. A brochure has been sent from the Board of Christian Education to each of our churches with suggestions for celebration.

National Family Week

National Family Week will be observed April 30 to May 7, 1966. Suggestions will be sent soon to our churches urging recognition of the place of the family in the church and the community.

"Love is the underlying principle of God's government in heaven and earth, and it must be the foundation of the Christian's character. This alone can make and keep him steadfast. This alone can enable him to withstand trial and temptation."

Facts About Social Security

Ralph W. Jones

District Manager,
Social Security Administration,
Elizabeth, New Jersey

In previous articles we called your attention to the need to enroll for "Medicare" if you are 65 or over, and the special Social Security provisions for clergymen. In this article we discuss many other important changes made in the 1965 Society Security Amendments. They include:

— Providing for widows to receive a reduced benefit as early as age 60.

— Paying benefits to children age 18 to 22, if they are attending school full-time.

— Authorizing benefits for certain persons 72 or older who did not previously have enough work credit to receive benefits.

— Adjusted the social security contribution rates for employees, employers, and self-employed persons. Also established a new contribution to finance hospital insurance for the aged, and raised the earnings base on which these contributions are paid from \$4,800 to \$6,600 beginning in 1966.

— Authorized benefits for certain divorced wives and surviving divorced wives of deceased workers, who were dependent on their former husbands.

— Increased the amount of wages a beneficiary may earn without having all benefits withheld, starting in 1966.

— Changed the definition of disability contained in the law and made other changes in this program.

— Covered cash tips for social security purposes under certain conditions, beginning January 1966.

— Covered self-employment earnings from the practice of medicine.

— Provided for the payment of benefits, at a reduced rate, to widows and widowers who remarry.

— Increasing the amount of gross income farmers can use in reporting their farm income under the optional method.

If you think you may be eligible for benefit payments under any of these provisions, or want further information about them, be sure to visit, write to or telephone your local Social Security District Office without delay. A free pamphlet describing the 1965 Amendment is available upon request.

Tampering with

The Word of God

By Eugene Lincoln*

Unholy Bibles are being smuggled into South Korea by the communists of the North Korean government, according to reports in **The Record**, magazine published by the American Bible Society. Gospel portions, Testaments, and Bibles have had pages taken out and other ones so cleverly printed and inserted in place of the original that the substitution is almost unnoticeable — until one familiar with the Bible reads them.

One example is a page inserted in the Sermon on the Mount, which warns the people against "American imperialists" and tells them to fight to run the "people's enemies" out of the country.

Many South Koreans reading the Bible for the first time from this "unauthorized version" have no way of knowing that these pages have been inserted to mold their thinking along lines which will benefit the cause of communism.

We in the United States, England, Australia, New Zealand, and other enlightened countries, after recovering from the shock of learning that such diabolical methods are being used, wonder that anyone could be so naive as to be taken in by such forgeries, but the fact remains that they are.

But tampering with the Word of God has not been limited to this age or to Korea. It began early in the history of the church, when pagan customs began to creep into the doctrines which had been preached by the apostles.

* Eugene Lincoln is editor of the "Sabbath Sentinel." His editorial went on to show how people have tampered with the Fourth Commandment.

Servicemen in Vietnam

What is the behavior of our military men in Vietnam? There is no single answer to such a question, for the behavior of men depends on the situation, circumstances, and especially on the kind of men. Some in their off-duty hours bring discredit to themselves, their parents, and their native country. Others with strong Christian principles and motivation perform deeds that satisfy their desire to serve their Lord and be a credit to their loved ones and to their native land. It has been so in other generations and in other wars.

An example of Christian witness comes from the newsletter "Towne Crier" of the newly organized Joppatowne, Md., Baptist church for February.

Marine Sergeant Harold Shipp writes back to his home church wishing that he could be there to speak at the men's meeting. He said to tell the men that his favorite verse is, "I am not ashamed of the Gospel of our Lord."

He continues: "Did I tell you about going to the Vietnamese hospital in Saigon? They have 2,000 patients. Sunday nights we have services there and anywhere from 400 to 500 Vietnamese soldiers come out. There have been as many as 70 making decisions (for Christ) there in one night. The Lord is working in many ways. Even in this crisis... I thank you very much for your and your people's prayers. Many times I have been in a hot spot and I know it was through prayer that God gave me another day."

Year of the Bible

To implement the recent Supreme Court decision banning devotional prayers in public schools, the American Bible Society urges placing Bibles for reference in public libraries and public schools across the country. The Society also is calling for ten million new Bible readers during its 150th Anniversary in 1966, "The Year of the Bible."

NEWS FROM THE CHURCHES

NORTH LOUP, NEB. — While Pastor Duane L. Davis was serving as a "released-time worker" in Jamaica, our church kept active those five weeks, despite extremely cold weather this January. Activities of visitation, prayer meeting leadership, etc., were carried on by the lay members of the church.

Three Sabbath mornings in January, Brother Wayne Babcock led the worship service and brought us inspirational sermons. We appreciate the sacrifice the Babcock family makes to drive 240 miles regularly to be a part of our church activities on the Sabbath. With three of the six members of the family in college at Norfolk, Neb., preparing for Christian service, they have been an inspiration to all of us, and we will continue to pray for them as they prepare to serve our Dodge Center, Minn., church soon.

Sabbath, January 15, was observed as Sabbath Heritage Day in North Loup with Ronald Goodrich, worship leader. "One People Bound Together," the historical program written by the Rev. A. N. Rogers, was presented. Mrs. Edward Christensen, Elery W. King, and Bernard G. Keown were readers dressed in period costumes, and Miss Shari Keep ruffled the drums for appropriate introductions. The verse choir was directed by our Senior Choir director, Mrs. Donald G. Clement.

Youth Week was observed February 5, the entire service led by our Senior Youth Fellowship. Leading the worship were Phyllis Fuller at the organ, Lynette Vore, Robert Fuller, Darlene King, Bernard G. Keown, Peggy Williams, and Merlyn Williams. The message, "What in the World Are We Waiting For?" was presented with Kerry Fuller, Vicky Walkup, and Richard Fuller and the entire Sr. Y.F. as a verse choir.

Three groups of youth meet at the church each Sabbath afternoon. Phyllis Fuller leads the Juniors. The Jr. High Y.F. is led by Marti Babcock and Ronald Goodrich; Senior Youth Fellowship

meets with Miss Kerry Fuller, president. The Sr. Y.F. was sponsored by the Elery Kings while the pastor was in Jamaica. The youth are preparing several projects to earn money to go to Denver for the Association's Spring Youth Retreat, April 8-10. They recently enjoyed spending several Sabbath afternoons doing door-to-door visitation of the entire village, and presented printed invitations to our services and copies of the special issue of the **Sabbath Recorder**.

Our building was used several Sundays by the members of the Horace Baptist Church after this neighboring congregation's building was damaged by a gas explosion.

North Loup is looking forward with enthusiasm to two weeks of special meetings this spring. The Rev. Leon Lawton, director of evangelism, will be our Missioner for evangelistic services, April 28 to May 1. The Missionary Pastors Institute will be combined this year with the first Area Spiritual Retreat for ministers to be held here, May 3 to 9. This will be a pleasure for our people who are so isolated geographically from other Seventh Day Baptists.

We are hoping plans will materialize to have a Seventh Day Baptist booth at the Nebraska State Fair, 150 miles away, at Lincoln, September 3-9.

As our Eastern brethren begin making plans for automobile trips to General Conference in California, we would like to invite you to include North Loup on your itinerary. Facilities of our church camp, Camp Riverview, will be available to anyone wishing to stop overnight or over the Sabbath as you go or return.

Thank You

Pastors and other leaders are responding to the editor's request to be on the weekly mailing list for receiving church bulletins. This quick and thoughtful response is much appreciated. Bulletins of churches are read carefully, filed for future use, and periodically turned over to the librarian of the Historical Society.

ECUMENICAL NEWS

Areas of Cath.-Prot. Co-operation

A small group of 30 representatives and staff consultants of the Roman Catholic Church and of the World Council of Churches met January 26-28 at the Ecumenical Center, Geneva, Switzerland, for three days of discussion of the possibility of closer Christian co-operation in emergency and development aid throughout the world.

This meeting grew out of the concern expressed by the Joint Working Group ("Committee of 14") set up last year by the Roman Catholic Church and the World Council of Churches that some specialists in the practical field of Christian charity and service examine together whether common action in these matters could be widened.

Following up this action, the Central Committee of the World Council of Churches, meeting in Geneva, Switzerland, February 8-17, authorized the World Council to co-ordinate its relief programs with those of Roman Catholic agencies for famine victims in India and Africa.

A five-point recommendation, unanimously approved by the 100-member policy-making Central Committee, urges appropriate Roman Catholic agencies and those of World Council member churches to:

—plan synchronized efforts within their nations for famine victims of India and Africa;

—feature in their appeals not only needs for immediate relief and rehabilitation, but also for projects which will seek to prevent the recurrence of such disasters;

—urge them in areas of need to consult together, to plan together and to take common action as far as is possible and desirable in their service to manifest the concern and care of the whole Christian community for those who are suffering.

—urge the Roman Catholic Church and World Council of Churches at the international level to keep in closest touch with each other in order to provide the maximum continuing co-ordination possible for this Christian action; and,

—urge Roman Catholic and World Council agencies to act in partnership

in their collaboration with governmental and intergovernmental agencies involved in dealing with this emergency.

The Central Committee also approved appeals to the WCC's 214 Protestant, Anglican, Orthodox, and Old Catholic member churches for \$3 million for famine relief in India and \$50,000 for victims of prolonged drought facing starvation in South, Central, and East Africa.

SBC President Speaks

at Brazilian Meeting

The president of the Southern Baptist Convention, Wayne Dehoney, delivered the closing message at the Brazilian Baptist Convention during which a gigantic hemisphere-wide "Crusade of Americas" was officially launched.

Mr. Dehoney, pastor of the First Baptist Church of Jackson, Tenn., spoke to more than 40,000 Brazilians in an evangelistic rally that closed the convention.

Immediately following the message by Dehoney, the host pastor, Rubens Lopes of Sao Paulo announced that the closing session of the convention marked the official launching of the "Crusade of the Americas."

The "Crusade of Americas," slated for 1969, will be an all-out co-ordinated evangelistic effort involving Baptists from South, Central, and North America. Each Baptist convention will schedule and conduct its own evangelistic campaigns.

"I've never seen a riper field for evangelism than in Brazil," Dehoney commented. The Brazilians have a friendly, sympathetic government giving full religious freedom. "There is a great spiritual vacuum here and a disenchantment with Catholicism as a religion and as a political force," he said.

Dehoney said that reports given at the convention showing results of a two-year nation-wide evangelistic campaign in Brazil were thrilling beyond words.

More than 100,000 conversions have been reported, and more than 50,000 of these have already been baptized, Dehoney reported.

The Sabbath Recorder



President Marion Van Horn with Mexican pastors, Elias Camacho and Lucio Guerrio, at Gonzales church.