

The Sabbath Recorder

in such studies will bring forth new interest in the work and workings of our denomination.

A perusal of bulletins at this time of year indicates that many of our pastors and churches are taking an active part in the church life of the community, co-operating in Lenten or Good Friday services and helping to sponsor choral presentations.

It is noted that most youth groups are active, although the publicity of activities is more on religious entertainment and various kinds of group social activities than on mobilizing the youth for Christian witness and work. Especially noteworthy, however, is the emphasis on advance planning and staff meetings for summer camps and Vacation Church-Schools. One church announced a weekend orientation retreat for camp staff with required attendance of all volunteer junior counselors.

Other points of emphasis were missionary programs, especially in connection with the fifth Sabbath of March. It is evident that many churches respond to the suggestions of the Planning Committee and the boards and agencies for acquainting themselves with the total denominational outreach. They are also responding to the appeals of interdenominational relief agencies, at least by way of announcement.

The internal workings of local churches are interesting to read. Some of these things are written up by faithful correspondents for the **Recorder**. Others are too detailed or too personal for inclusion in a national paper. It does appear that pastors and people are vitally interested in the economic, social, and spiritual welfare of the whole church family. There is reason to be encouraged by the efforts that so many churches are putting forth to fulfill their mission in the community as they see it. This includes, in many cases, social and political action by the members.

SABBATH SCHOOL LESSON

for April 23, 1966

Lesson Scripture: 1 Kings 12: 25-33;
13: 33-34.

Negro Mission to White

The Constitutional Baptist State Convention of California and Nevada is a Negro Baptist group of about 100 churches and 45,000 members associated nationally with the Progressive Baptist Convention.

This California convention has recently adopted a budget plan similar to the Southern Baptist "Co-operative Program" budget, a plan by which a given percentage of all local contributions is used for state and national work. It is hoped that this will yield \$100,000, part of which will be used to employ an executive secretary to head their state-wide missions work.

The interesting thing about their proposed work is that it will not be limited to Negroes "but will seek to reach unchurched areas with a Baptist witness regardless of racial limitations." It is not a mission of a white convention trying to help Negroes but the reverse. The new president of the convention is H. B. Charles, pastor of the 6,000-member Mt. Sinai Baptist Church in Los Angeles. — B. P.

Births

Hoskins.—A daughter, Lorie Lynne, to Robert and Janet Hoskins of Riverside, Calif., on Jan. 2, 1966.

Kagarise.—A son, Owen Dwight, on January 29, 1966, to Mr. and Mrs. Owen Dwight (Minnie Hale) Kagarise of Salemville, Pa.

Accessions

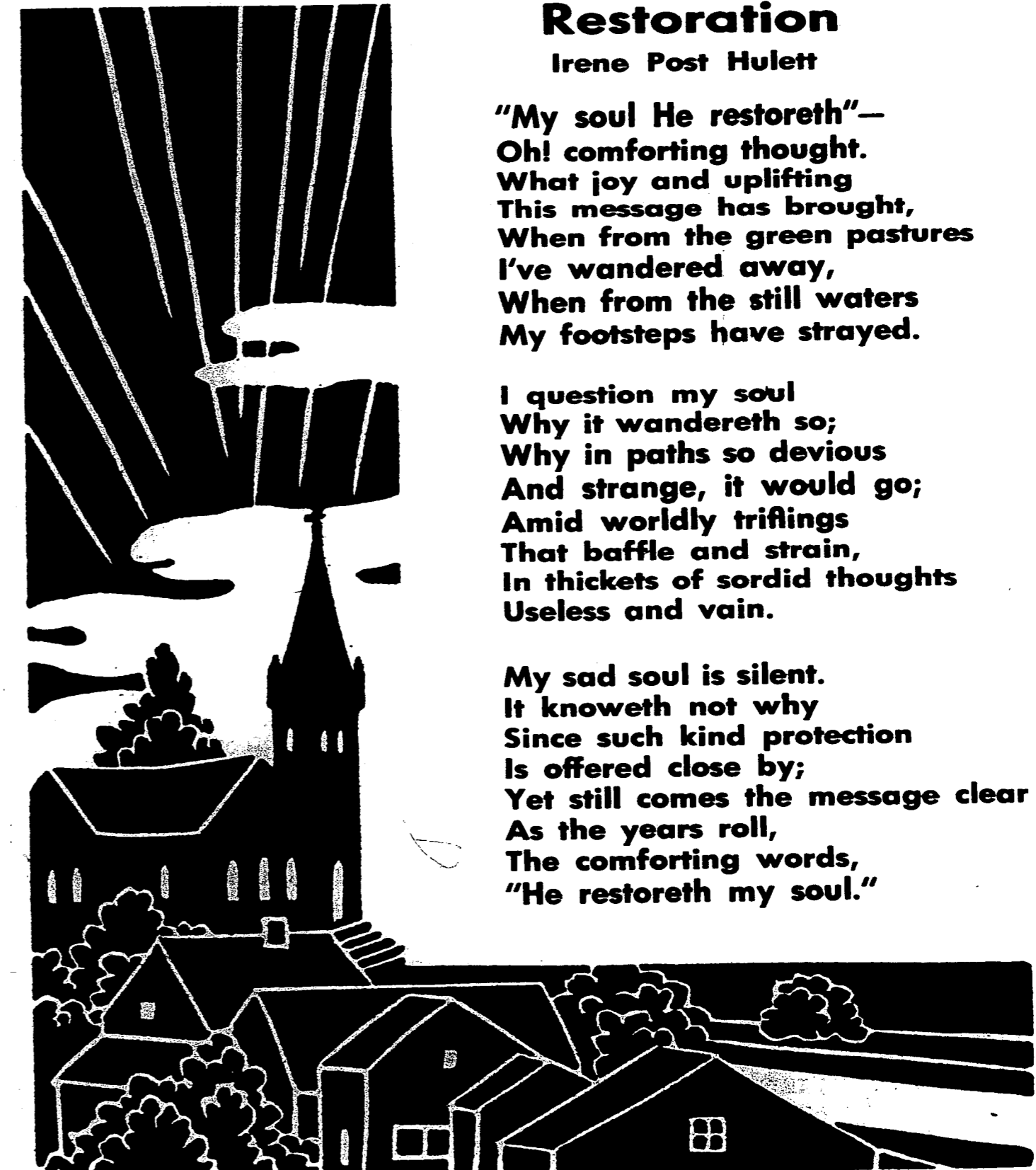
Shiloh, N. J.

By Baptism:

Jessica Janine Bond
Jacquelin Sue Bond
Mary R. Fogg
Joseph Harris, IV
Lucille Page
Susan Lynn Pettit
James William Probasco
Terri Joyce Nichols
Deborah K. Williams
Otto P. Williams
Mrs. Pauline D. Williams

By Letter:

Mrs. Eleanor Bond Hanford
Mrs. Marietta Gray Fansler
Albert Withrow



Restoration

Irene Post Hulett

"My soul He restoreth"—
Oh! comforting thought.
What joy and uplifting
This message has brought,
When from the green pastures
I've wandered away,
When from the still waters
My footsteps have strayed.

I question my soul
Why it wandereth so;
Why in paths so devious
And strange, it would go;
Amid worldly triflings
That baffle and strain,
In thickets of sordid thoughts
Useless and vain.

My sad soul is silent.
It knoweth not why
Since such kind protection
Is offered close by;
Yet still comes the message clear
As the years roll,
The comforting words,
"He restoreth my soul."

The Sabbath Recorder

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Our World Mission Back Cover

Putting Flesh on our Words

George Schweitzer, a professor at the University of Tennessee, was speaking to a Southern Baptist seminar on "Christianity and World Issues." He used some pretty sharp words to convince those leaders that it was time for action rather than words. Among his pithy remarks was this one, "The world is tired of our blab talk. The world is saying, 'shut-up or put-up.' It is high time for the word to be made flesh."

This last statement is borrowed directly from John 1: 14 "And the Word was made flesh and dwelt among us," which picks up the thought of the first verse of the Gospel, "In the beginning was the Word, and the Word was with God, and the Word was God." Was the professor almost guilty of sacrilege when he suggested that Christian leaders could do something comparable to what Christ did when He put off the heavenly robes of His eternal, spiritual existence and was made flesh? Probably Prof. Schweitzer didn't mean just that but was using a biblical expression to drive home the point that too many of us are quick to utter good words on moral issues but slow to follow those words with the called-for action.

Here is something to think about and it may not be very far amiss to note that the Old Testament is full of expressions of the love of God and the righteousness of God—a righteousness that was not very well followed by those who called themselves the people of God. The Bible further tells us that in the councils of heaven the eternal Christ volunteered to take upon Himself the form and flesh of man—to become incarnate. In this way the love of God and the will of God could be demonstrated. He, the Word, was made flesh. So John wrote in later years: ". . . and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

It is true enough, as the professor remarked, that Christians must move on in the area of "Christianity and world issues" from pronouncements to practice. Our words need to have some flesh put on them, our own flesh. Perhaps our meditation on this will make us call to mind First Corinthians 13 and the expres-

sion "though I give my body to be burned . . ." The Apostle Paul and the others knew that it meant to put their flesh alongside of their words. In the work of transforming the world by the personal conversion of hostile people the apostles in the First Century risked and endured martyrdom. Is the Twentieth Century so different?

Of course not all will agree as to just where we should take our bodily stand, whether in civil rights demonstrations, in anti-war or temperance activities. Robert Louis Stevenson is recalled as having said, "Sometimes I do well to be angry, but I have mistaken the times." We need to be angry, but let us not be carried along by the anger of other people's conscience into irresponsible action whipped up by the manipulations of leaders who may be misguided. Not every popular action is wise action or is in accord with the will of "Him who loved us and gave himself for us." We need some searching prayer for wisdom to be expressed in words—and action.

Showing Our Love

It isn't often that I read in popular magazines those articles built around the theme, "Can our marriage succeed?" The other evening I read one that purported to be written by a psychiatrist who recorded the statements of the pretty young wife who wanted a lot of verbal and physical expressions of love from her husband and found him unresponsive. On the other hand, the husband explained his coldness and his impatience with his wife's immaturity. The outcome of the analysis and advice of the counselor was some changed attitudes, some better expressions of real love on the part of both, and the prospect of a happy ending.

Thinking of that true story I wonder what we can do to bring a happy ending to the vows we have taken as Seventh Day Baptists for this Conference year when the theme is "I Have a Stewardship." We are espoused, married, committed. We have agreed to love the Lord and show that love by appropriate words and deeds. When we look at the report of the treasurer of Our World Mission

on the back page of the Recorder each month we get a little concerned about the visible expression of our love. We wonder if a psychiatrist would not find that we are lacking in warmth and that there is danger of our happy "marriage" going on the rocks. He would want to counsel with us and get us to improve our attitudes.

What do the figures on the back cover this week say to you and to me? Each may wish to make his own analysis or diagnosis, perhaps his own prescription for a cure. One thing is noticed—that the receipts for March were more than \$1,000 higher than for February. Another is that most of the really active churches made substantial contributions. There are not many gaps in the columns. On the other hand, every month that we fail to send in one twelfth of the total budget (about \$10,000) widens the percentage gap. We are still falling behind and now need \$12,598 per month for the last six months of the year. Otherwise our work will suffer. When our love is cold, some of our workers will be cold and hungry. But, like the young married couple, we can make a success of this thing. It is perfectly possible. Let's set our minds and hearts to it.

Light Lamps at Sunset

This is not what you think it is—an admonition for honoring the beginning of the Sabbath as Orthodox Jews do by lighting the Sabbath candles. In the State of Rhode Island the newspapers carry an item every day couched in what seems like archaic language. Thus we read the wording of the law for present day auto drivers in the *Westerly Sun* for April 5, "Light motor vehicle lamps this evening at 5:15 o'clock."

Some of us are old enough to remember the day when some automobile headlights were really lamps, oil or acetylene (like a miner's lamp). They had to be lighted with a match. The writer recalls rather vividly an experience as a boy of being in such a car, running off the road and tipping over because the light was too dim to make out the edge of the road. We had to walk the rest of the way home and come back the next day to

MEMORY TEXT

And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

—Micah 4: 2.

right the car and fix the neighbor's fence. That kind of motor vehicle lamp soon gave way to magneto or battery lights—when cars became modern enough to depend on storage batteries for ignition and headlights.

There is something just a little charming and nostalgic about the preservation of old language forms such as, "Light motor vehicle lamps this evening at 5:15 o'clock." It isn't much effort to comply with this law. The only difficulty is to remember the time. The time can be pretty important if you happen to be involved in an accident and have to pay a fine or damages because you were the one who did not remember to light your lamps at sundown.

We sometimes forget the law of God and neglect the beginning of the Sabbath which God has said should be observed from sundown on the sixth day to sundown on the seventh day. Is it not strange how we justify ourselves for negligence in keeping all of God's day holy but are careful to comply with man-made sunset regulations? We are aware that the opening of God's court is not like the opening of the police court Monday morning at nine. Is it because of this delay in calling us to account that we have a tendency to think of the Sabbath law as a bit old fashioned and not applicable to our modern day? If so, the reasoning is not good. If we profess to love the Lord and we know the will of the Lord let's strive to have that clear conscience that comes from trying to do the will of the Lord—even in such matters as remembering the time that the Sabbath begins. Every time we comply with the law about lighting our motor vehicle lamps let's remember "From even until even shall ye celebrate your sabbaths."

GUEST EDITORIAL

The Death of God?

By Paul Allen

"God is dead; long live Jesus!" This, in essence, was the theme of an address delivered (unexpectedly) at one session of the theological conference at Green Lake last summer. And this is an oversimplification of a position held by one member of the faculty of Colgate Rochester Divinity School and by a very few other theological leaders around the country.

In simple everyday words, what are they saying? They are saying that there are no objective tests which will demonstrate the existence of God to modern man. They claim that even the concept of God is now a vestigial notion surviving from a simpler era, and that social progress, as codified in the ethics of Jesus, will be best served by ushering God to the edge of the universe, thanking Him for His service and politely bowing Him out.

It does not seem to bother the "God is dead" boys that Jesus Himself was God-centered.

But if God is dead, what God is dead?

The God who used to scare us because He noted down in a big book every wrong thing we did and every naughty word we said?

The God who would do personal favors for us if we prayed long enough and hard enough? The God who would help us pass our examinations (even if we hadn't studied) provided we prayed at the last minute?

The God who provided special protection for preachers and missionaries?

The God of Bob Ingersoll, the noted atheist, who remarked that "God missed" after a bolt of lightning struck nearby?

Well, what have we lost?

Now, with more maturity, many of us prefer to say with the late Dag Hammarskjöld (in his volume *Markings*):

"God does not die on that day we cease to believe in a personal deity, but we die on that day when for us life is no longer shot through with the ever-radiating splendor of miracles from sources beyond the reach of reason."

An explosion occurring out of earshot

of any human life, produces no sound, but there is sound aplenty when man is close enough for the vibrations to fall on a sensitive ear. For most of us the "proofs" of a **living** God lie deep within the areas of subjectivity; we experience a fellowship we cannot verbalize. With God the problems of life are many but without Him answers that satisfy are totally unobtainable.

—from *The Crusader*.

One Sabbath for Jews and Gentiles

By Paul B. Osborn

(Portions of a radio message at Kansas City in response to the sermon by Dr. Palen, a Reformed minister who proposed in a sermon that Protestants and Roman Catholics join the Jews in observing Saturday instead of Sunday as the accepted Sabbath. Pastor Osborn objects first of all to the suggestion that there are now two Sabbaths, when God only mentions one in the Bible.)

The *New York Times* article claims that we should "join the Jews in observing Saturday." Well, I am not against the Jews, but why should we join them on Saturday? Why not join the Lord, on His holy day? Christ told us that the Sabbath was made for man, and that He was Lord of the Sabbath. The Sabbath is not a Jewish day, but was set apart and sanctified by God at creation, ages before the Jewish race began. So, instead of proposing one Sabbath day, joining the Jews on Saturday, let's do as the commandment states, "Remember the Sabbath day to keep it holy." In doing this, I believe we will be able to come closer to walking with Jesus.

" . . . observing Saturday instead of Sunday as the accepted Sabbath" implies that Sunday is now accepted as the Sabbath; but for many it is not the accepted Sabbath. And there are many who don't accept it as the Sabbath besides those of us Christians who do observe the seventh day of the week as God's holy day. There are many who keep Sunday because they do not want to keep the Sabbath. Many Christians, I am convinced, are sincere in believing that those of us who keep the Sabbath are legalists, and lost to the grace of God. Now, their sincerity doesn't make

them right, but they want to keep a different day to express their freedom in Jesus Christ. Why they don't go around killing people, and why they insist on their children obeying them, I don't know. It is just as consistent to break the Fifth and Sixth Commandments as the Fourth.

His article also mentions Protestants and Catholics on one side, and Jews on the other. Taking this as it is meant, leaving out the technical definition of the word Protestant, it implies that there are no Christians who now observe the biblical Sabbath. No doubt this is our fault. The first Seventh Day Baptist Church was organized in England early in the 17th Century and the Seventh Day Baptist Church in Newport, Rhode Island, was formed in 1671. You would think that we would be able to make more of an impression than that in over 300 years. Seventh Day Baptists are a small group, and we're trying to change that through more witnessing efforts. Many people question my wisdom in staying in such a small group as Seventh Day Baptists, especially since we are Sabbathkeepers. But I find this questioning usually comes from the idea that "the majority is always right." Elijah surely was a minority against the 450 prophets of Baal on Mt. Carmel, but he was right, because he was with God! Seventh Day Baptists try to be right, think right, believe right, and do right, but we never claim to be infallible. As we look at our Lord and Savior Jesus Christ and consider His wonderful salvation, we must cry out: "I am not worthy."

Why did this New York City preacher propose **one sabbath day**? He said, ". . . if the Jews and Christians would join forces and have a common day to keep holy we would realize the longest stride toward religious unity that our civilization has yet known." I appreciate the fact that he is suggesting that the majority join with the minority, but I question his motive . . . Any move for unity must come from a deeper source than a day of worship. In his first epistle, John writes, ". . . truly our fellowship is with the Father, and with His Son, Jesus Christ." How can we possibly have

unity with those who do not even pretend to accept Jesus Christ?

The ecumenists make quite a point of the prayer of Christ in John 17, verse 21, which begins, "That they all may be one . . ." but we can't stop with just the beginning. Read the whole verse. "That they all may be one; as thou, Father, art in me, and I in thee, they they also may be one in us: that the world may believe that thou hast sent me!" Yes, true unity must come through Jesus Christ, for it is only through Him that we can dare to approach God.

John wrote again in his first epistle, 5: 10-11: "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son."

We cannot find unity in organization, not even in creeds, nor can we find it in trying to worship on the same day. Our unity as Christians must come from our relationship with our Lord and Savior Jesus Christ. The shame of it all is that millions of people will hear this preacher say, "Unite in a day" and will continue to seek for outer conformity instead of letting the Spirit of God guide them into oneness in Christ's body. I believe the Sabbath will be a fine help to the expression of Christian unity, but it can help only after we are His, when we are willing to stand up for Jesus.

Mother in Israel

Occasionally an editor of a denominational organ gets a heart-warming letter, like one recently received from one who could well be called a "mother in Israel." She enclosed a \$12 check for three subscriptions to continue the **Sabbath Recorder** to people very much in her heart who probably would not take the initiative to subscribe for themselves. The aged woman, now being cared for in a public home, added at the close of her little letter, "Will not order for myself this time." Such devotion! Such characteristic self-sacrifice!

A Day of Rest

By Blaise Levai*

Sunday can be many things to many people. It can join families closer together or divide them. All week long we go in different directions, intent on our own interests in work and play and ambition. The Lord's Day can be an inspirational force—a day of rest desperately needed in our busy lives. It is essential for renewal of the scattered forces of our lives. It is in moments of stillness that we find renewal and the most important decisions of our lives made.

But it is in quietness of worship that people of many races and lands become one in spirit. It is in listening to God's Book that something in our souls responds and understands what our striving is all about. In such moments we are able to communicate with One much bigger than ourselves. This in its simplest form is prayer—a speaking in terms so simple that even children understand and we become whole again.

Coming to the open Bible in faith is listening to its spoken message. What is it saying? Who says it? Reading the Bible can help us to understand many things—some of them concern the physical part of our lives, others its more profound and mysterious aspects. Religion will always contain this aspect of mystery . . . else it ceases to be religion.

Actually it is when we go aside from the humdrum rush of common days that God helps us to understand many phases of the material and spiritual dimensions of life. But the highest reaches of self come through that day of rest which many people still call the **Sabbath** and which still brings peace and blessing even as God promised.

*Note: In the personal letter accompanying this article Mr. Levai, managing editor of BIBLE SOCIETY RECORD, suggested that this article on the Sabbath might fit our readership. He notes that the RECORDER has used a number of Bible Society items. In the use of this article about Sunday it is suggested that we substitute Sabbath, which is more appropriate. Perhaps this is what Mr. Levai expected our readers to do.

The Sabbath-Sunday Question

By Clifford Branch

The question that is often asked of seventh-day observers is, "Why do you keep Saturday for Sunday?" To this query we might answer that we don't; we keep it for the Sabbath, the only day set aside and sanctified by God, as a day of rest and worship. This question often comes from honest hearts, people who have taken it for granted that Sunday is the Lord's Day, and the correct day to keep; and rather than make a study of the question from the Scriptures, they have gone on believing in this man-made day. Although hundreds of books have been written to discredit God's Holy Sabbath, no scriptural proof has ever been given for the sacredness of Sunday.

It is claimed that the Sabbath was made for the Jews only, though at the time of creation, when the Sabbath was instituted after six days of creation, there was no such thing as a Jew. Nor was there a Jew for many years afterward. Mark 2:27 says, "The Sabbath was made for man." Are we to conclude then that the Jew is the only man?

"Remember the sabbath day to keep it holy," says the Fourth Commandment, but we are told by first-day observers that the Ten Commandments are no longer in effect, that they were done away with, "nailed to the cross." How sad this is, tragic, even, to do away with the entire Ten Commandment law in order to abolish the Fourth Commandment, or even the part that mentions the Sabbath. How about the other nine laws? Are they abolished also? Is there no law against murder, stealing, lying, adultery? Or is it only the Fourth Commandment that was nailed to the cross?

No one disputes the fact that a law was abolished, but this was not the Ten Commandment law that was written by the finger of God on two tables of stone, of which Christ said, "Till heaven and earth shall pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5: 18). What could be plainer than this?

Paul shows the need of the law when

he says in Romans 5: 15, "For where no law is there is no transgression"; and in Romans 7: 7, "Is the law sin? God forbid, nay, I had not known sin but by the law: For I had not known lust, except the law had said, Thou shalt not covet." Here we find Paul quoting one of the Ten Commandments, thus showing they are still in effect long after the death of Christ. This proves conclusively that the Ten Commandment law was not the one that was nailed to the cross.

What law, then, was abolished? It was the ceremonial law that consisted of washings, drinkings, sacrifice of animals, and other ordinances; it was the sacrificial system that pointed to the supreme sacrifice of Christ's death for our sins. of Christ's death for our sins. This system was abolished because the great sacrifice had been made. In all fairness I ask "Which law is being preached from practically every pulpit today?" The Ten Commandments, of course. No one will dispute that.

The following references show plainly that there were two different laws:

Psalm 19: 7 speaks of a perfect law.

Heb. 7: 19 says, "For the law made nothing perfect."

Neh. 9: 13 says, "Thou gavest them right judgments, and true laws, good statutes and commandments."

Ezek. 20: 25: "Wherefore I gave them also statutes that were not good, and judgments whereby they should not live."

Matt. 5: 17: "Think not that I am come to destroy the law, I am not come to destroy, but to fulfill."

Col. 2: 14, Paul speaking: "Blotting out the handwriting of the ordinances that was against us, which was contrary to us, and took it out of the way, **nauling it to his cross.**"

Here Christ says that He came not to destroy the law, and Paul, referring to the "ordinances," the ceremonial law, says it was "nailed to the cross." Paul,

speaking long after the death of Christ says, "Do we then make void the law through faith? God forbid, Yea, we establish the law" (Romans 3: 31).

One is the law of liberty (James 2: 12); the other is a yoke of bondage (Gal. 5: 1).

First Corinthians 16: 1, 2 is one of the references given by first-day observers as a command for Sunday-keeping. It reads as follows: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Paul wrote this to the Corinthian church. There is no sacredness attached to this command, and no mention of a group being assembled; but simply that they were to get their contributions in readiness for Paul's coming. We have no way of knowing what this gathering consisted of, but we may assume that it was money, food, clothing; anything that would be useful to the needy brethren. At any rate it required work that would not have been permitted on the Sabbath, so Paul instructs them to get it together on the first day of the week so it would be ready when he came.

Another Scripture given for Sunday observance is John 20:19, and we read: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." True, they were assembled, their Lord had been crucified, and they were afraid. They didn't even know He had risen, and they were troubled. There is nothing in this to suggest that they were there for Sunday worship. Verse 26 of this same chapter says, "And after eight days again His disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." Here we have an instance where Jesus appeared to them the second time, and in the same manner, except that it was eight days later, or on Monday, as the days are now called.

Would this indicate that Monday is to be a day of rest and worship also?

There is still another Scripture offered for Sunday observance, this being the only religious meeting mentioned in the entire Scriptures as being held on the first day of the week. Acts 20: 7: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, (ready to depart on the morrow) and continued his speech until midnight." What does this prove for first-day observance? Not one thing. He was leaving the next day, so it had to be then or not at all.

As no Scripture can be found for Sunday observance, or that even suggests that the sacredness of the Sabbath was to be transferred to another day of the week, the question may well be asked: "When and by whom was this attempt made?" For the answer to this we can go to any World Encyclopedia, where we find that the Roman Catholic Church claimed the authority to make that change. Let the person who has never read this look up the word "Sunday," and there it will be found that Constantine, the Roman Emperor, issued an edict that Sunday, the first day of the week, would thereafter be the day of worship of the Catholic Church.

Dear Friend, wouldn't you rather keep God's Holy Sabbath than to follow the edict of the Catholic Church? Think of the many, many times in the Scriptures where God's people are cautioned to remember the Sabbath to keep it holy, as a day of rest and meditation. Then find, if you can, just one place in the entire Scriptures that even suggests any other day as being sanctified and made holy.

Christ, in teaching His followers concerning the destruction of Jerusalem, which was to come after His ascension into heaven, said, "But pray ye that your flight be not in winter, **neither on the sabbath day**" (Matt. 24: 20). This event occurred forty years after His ascension, this showing His concern for their keeping His Sabbath, admonishing them to remain true to it after He left them. And

(continued on page 14)

MISSIONS — Sec. Everett T. Harris

Travel Plans of Missionaries

During the coming summer months many Seventh Day Baptist workers on mission fields will be coming and going. So that friends may remember these travelers in their prayers or plan ahead to attend welcoming or farewell parties for our missionaries a schedule of tentative plans will be reviewed. Any necessary changes in these schedules will be published later.

Plane reservations have been made for Missionary-elect Leroy Bass and family to fly from Kennedy Airport to Georgetown, British Guiana (Guyana), leaving New York on Sunday afternoon, July 10, at 3:30 o'clock. Their reservations are made on BOAC Airline Flight #421. It is expected that they will stay overnight at Trinidad and arrive at Georgetown on Monday morning, July 11. Mr. and Mrs. Bass have three children: Gordon, age 10; Vivian, age 7; and Clifford, age 6. Mrs. Bass' parents live at Niantic, Conn. A Commissioning and Farewell Service is being planned to be held at the Pawcatuck Seventh Day Baptist Church on Sabbath afternoon, July 9. All will be welcome to attend.

The Rev. and Mrs. Leland Davis plan to welcome the Bases at Georgetown and to spend a week together. Plane reservations for Mr. and Mrs. Davis and daughter Mary Sue, have been made for Sunday, July 17, 1966. They will travel from Georgetown to New York on Pan American Airlines, through flight #230, arriving at Kennedy Airport at 9:30 p.m. It is probable that a special meeting of the Missionary Board will be called Monday evening, July 18, to hear a report from the British Guiana mission field.

It is now anticipated that Dr. and Mrs. Victor Burdick and their three children, Vickie, age 5; Joan, age 3; and Mark, age 1, will be returning from Malawi, Africa, on furlough, leaving Blantyre Airport on Tuesday, August 9. They are scheduled to arrive at Los Angeles on Wednesday, August 10, at 3:30 p.m. Plane reservations have been made on

Pan American, Flight #121, which leaves London at noon on Wednesday and arrives at Los Angeles at 3:30 p.m. (Yes, the same day!)

The Burdicks expect to attend the Central Africa Conference of Seventh Day Baptists at Makapwa, August 1-6, and after arrival on the West Coast and relaxing for a few days with family and friends, to attend Conference at Redlands, August 15-20.

Tentative plans are made for the Burdicks to return East on October 24 and to return to Malawi on January 1, 1967.

Appropriations to cover the expense of all these flight plans are within the Our World Mission budget. It is a fact that airlines have to be paid in full when the reservations are picked up. Seventh Day Baptists are urgently requested to help cover these expenses by supporting regularly Our World Mission budget.

Rev. David Pearson and Family to Return to Malawi

Word has been received by the Missionary Board that the Rev. David Pearson has accepted the call to return with his family to Malawi, Africa, for another term of missionary service. He wrote that he had received letters from Pastor Otrain Manan, Central Africa Conference secretary, and from Pastor L. Mungoni who serves as pastor at Makapwa, urging him to return and giving assurance of the backing and support of the African pastors if he would do so. He had previously received letters from Dr. and Mrs. Victor Burdick expressing their hope that he would return. These letters all helped to bring about a strong sense of leading of God to accept this challenging opportunity for service.

It is expected that Pastor Pearson and family will live at Blantyre when they return in the summer of 1967. Pastor Pearson will serve as "Director of Christian Education and Evangelism," working closely with a committee on Christian Education of the Central Africa Conference on Seventh Day Baptists. A job analysis for his services is being jointly

considered by the Missionary Board and the Africa Conference Board of Trustees

Plans are going forward for Pearson to attend a summer session of the Ministerial Training School at Plainfield, N. J., under the direction of Dean Victor Skaggs, after which he will attend a "mutually acceptable seminary" from September 1966 to June 1967, returning to Malawi in the summer of 1967.

Lines from Uncle Dave

Lots of people around our way hear about the Sabbath and they tell themselves and us that they don't need to keep the Sabbath day because they are not under law, but under grace. Now this sounds pretty good till you begin to look into the thing a little. I was sure grateful that our pastor took that theme for Friday night Bible study for several weeks, and we all got a lot out of it.

Now that statement that we are not under law, but under grace is the theme of lots of folks, but they don't really know what they are saying, to my way of thinking, and also according to the Scripture. First thing, of course, is that Seventh Day Baptists don't believe they are saved by keeping the 4th Commandment or the other 9, either. We believe in Jesus Christ as our Savior just as much as any other followers of Christ. But if He is to be our example, "that we should follow in His steps," as 1 Peter 2: 21 says, then why don't all Christians just want to follow His example here? And if the Bible tells us in Jesus' words, "If you love me, keep my commandments," then I want to keep the day He said He was Lord of for His Day. And I keep it because I'm under grace, too. I want to worship Him and keep the Sabbath holy because I love Him, who first loved me.

Wish that I could say that plain enough and loving enough to all my neighbors so they could get the joy out of serving the Lord in love that Aunt Daisy and I have found through all these years.

Catholics Make Slight Progress On Mixed Marriage Problem

On March 18 a new instruction on mixed marriages was issued by the Catholic Church by the Vatican Congregation for the Doctrine of the Faith. It grew out of the lengthy discussions of Vatican Council II, but was very disappointing to Protestants who had hoped that real progress would be made in modifying the traditional stand of the Roman Church.

Dr. Willem A. Visser 't Hooft, general secretary of the World Council of Churches, said the new instruction "removes only the tiniest fraction of the difficulties." He hoped that the matter was not entirely closed and that something better might eventually come. The most important improvement, he thought, was the provision "lifting excommunication for Roman Catholics married outside their church."

In his statement, Dr. Visser 't Hooft listed three points which the instruction falls short of "what might have been expected in the present state of ecumenical encounter."

1. It fails to distinguish marriage between Christians of different confessions from marriage between Christians and non-Christians.
2. It fails to leave the decision about the religious education of the children up to their parents, and still extracts from the non-Catholic partner a promise to rear the children as Roman Catholics.
3. It fails to recognize the validity of marriages contracted outside the Roman Catholic Church, with the exception of marriages contracted in the Orthodox Church on which the Vatican took a decision in another context.

Commenting on the instruction's provision which permits non-Roman Catholic clergymen to bless a marriage after a Roman Catholic ceremony has been completed, Dr. Visser 't Hooft said "it is for individual churches to say what they think," although he considers it "improbable" that such participation will be welcomed.

News from Burma

The letters from Seventh Day Baptist leaders in Burma indicate that the work is in good hands and that it is being pressed with all the vigor of men who are really committed to Christ and are anxious to spread the (newly found) truth of the Sabbath to the regions beyond.

If we understand correctly Mr. Sawi Thanga, the government worker in Rangoon who has carried on most of the correspondence with us, has faced a real problem and is venturing out on faith. He was to be transferred to another district where it would be more difficult for him to foster the work of the churches. He apparently has given up his government job in order to remain in Rangoon to raise up a church there, to take special schooling for ministerial work and to be free to visit the churches. It was he who arranged for the ordination of the first pastor. If he is to do the work which he feels the Lord would have him do he will need outside support.

A letter from the president of the Burma Seventh Day Baptist Conference, Lian Ngura, also of Rangoon, tells of the rapid progress of the work in the Chin Hills district some 800 miles from Rangoon. With the help of some travel money from England he was able to attend the annual meeting and assist in some of the village work near Tahan (Chin Hills).

After the conference meeting there was an evangelistic meeting at Khampat village. He says that God was with them all through the meetings. In that place nine were baptized and others are expected to join the church soon—as a result of the meetings held March 4-6. He affirms that the church is well organized.

After a brief rest at Tahan he and Pastor Khawelthanga conducted a branch Sabbath School at Tlangzawl village four miles out in the jungle from Tahan. In this outpost, where visits had previously been made by pastor, elders, and deacons there are now four families ready for baptism, according to Mr. Ngura. He says that on this day two people in one household were baptized by the pastor,

with "three families scheduled for another day."

"Recently at the Tuidil village there was formed a new church with a good number of members," writes the president. He notes that this church is far up in the Chin Hills 150 miles (round trip) from Tahan. During this recent visit the full organization of the church was completed. Plans were made for the ordination of an elder, deacon, and deaconess early in April. "Now the truth is well spread all over this area," he adds.

Just a small amount of money sent by Brother McGeachy of England made possible this extended trip which resulted in four well-established churches in a wide area. Mr. Ngura concludes, "If the church is strong enough in financial position as others the whole area may become Seventh Day Baptist within a few years." He goes on: "I will tell you that we cannot move backward but forward with all the might for the Lord. The iron is hot and it may cool down within a few months or years. Therefore we need more spiritual workers. We need schools where the people can learn the Bible. We need orphanages that the people may know the kindness of the Lord through Seventh Day Baptists. . . ."

Good News

About Income Taxes for Ministers

The Internal Revenue Service has eased its ruling on income tax deductions for business use of a car to permit the use of a standard allowance of 10 cents a mile up to 15,000 miles a year and 7 cents a mile thereafter, even though you receive reimbursement at a lower rate. You may now deduct the amount that the standard allowance is over the amount of your reimbursement, but you must show the amount of the reimbursement on your tax return. You no longer need to itemize auto expenses in order to claim as a deduction the amount that your driving, in the performance of your duties, exceeds your travel allowance. This is a new ruling and therefore is not mentioned in income tax guides.

—Religious Newsweekly.

Youth Pre-Con

The fee for attending the annual Seventh Day Baptist Youth Pre-Con Retreat has been set at \$15.00 by the Youth Work Committee of the Seventh Day Baptist Board of Christian Education after consulting the camp authorities of Pacific Pines. This fee includes Sunday night lodging and Monday morning breakfast.

Miss Nancy Cruzan of Alfred University, and editor of the **Beacon**, has been added to the staff as girl's counselor and discussion leader.

Young Adult Pre-Con

Since we plan to use the facilities of Redlands University for our Young Adult Pre-Con Retreat, the fee is higher than that of Youth Pre-Con. The fee for Young Adults has been set at \$28.50. This includes board and room, and insurance from Wednesday afternoon through Sunday noon.

Examinations

Christian educators have struggled a long time trying to decide if tests or examinations should be a part of the lessons taught in Church Schools.

Mrs. Charles Parrott, adult teacher in the Battle Creek Sabbath School, believes that giving examinations should be a regular practice. She introduced an examination of 13 questions for the fourth quarter, 1965, for the International Uniform Lesson, gave it to her class and offered it to anyone who was studying that quarter's lessons. She asks for comments related to the giving of this examination. We shall look forward to hearing of the results of this practice.

Your Neighbor's Faith

As a part of its Lenten series each year, the Nativity Lutheran Church of East Aurora, New York, invites leaders of other denominations and faiths to tell the history of and beliefs for which they stand.

Through the efforts of Thomas L. Burdick, a member of the First Genesee Seventh Day Baptist Church but who lives in East Aurora, Seventh Day Bap-

tists were given an opportunity to participate this year. The pattern for the evening was a Lenten service for the community at 7:30 and then at 8:15 the "Know Your Neighbor's Faith" portion began.

On Wednesday night, March 30, Pastor Herbert E. Saunders of the First Genesee Seventh Day Baptist Church very ably delivered a well-developed paper on the history and beliefs of Seventh Day Baptists. After the address he introduced the secretary of the Seventh Day Baptist Board of Christian Education. The secretary joined him on the platform for a question-and-answer period. Many questions were asked by the congregation, which gave the men an opportunity to tell more fully of the aspects of our faith. A rich spirit of ecumenism was fostered, especially since a group of seven Roman Catholic seminary students were in attendance. Their sincere questions gave all a feeling that the Spirit of God was among us making us of one kindred.

For this meeting Seventh Day Baptists came from Little Genesee, Kenmore, Snyder, and Alfred Station.

Living Room Dialogues

This is the title of a recent book containing seven dialogues which has been produced to encourage and provide guidance for meetings of small groups of Roman Catholic, Protestant, and Orthodox lay men and women in each other's homes. Such meetings are held once a month or more often, for the purpose of discussing the basic tenets of communions other than their own and to seek a greater understanding of their own beliefs.

Seventh Day Baptists would do well to take part in, if not to initiate such discussions, and here is a tool to start and help carry on the proceedings.

Living Room Dialogues is a 256-page paperback and costs \$1.00. It may be purchased from the Department of Publication Services, National Council of Churches, 475 Riverside Drive, New York, N. Y. 10027. If you purchase 10 to 24 copies there is a discount of 10%; 25 or more copies the discount is 20%.

Let's Change the Attitudes Toward Beverage Alcohol

By Mrs. Sue Patterson, Denver, Colo.

It's strange, and a bit disheartening, to observe the change in people's attitudes about drinking alcoholic beverages. In olden times it was only the lowest class of men who drank; no women ever entered the saloons. No one had any respect for the man who spent his time and money for drink instead of food and clothing for his family.

Now the liquor interests try to make it respectable and the smart thing to do by calling the saloon a tavern, lounge or club, and calling drunkenness a disease. Of course everyone knows that no matter where alcoholic beverages are drunk or what the drinker is called, it is the same habit-forming, poison alcohol. It causes the number of suicides, murders, and deaths and injuries on the highways to increase by leaps and bounds.

Now women are taking their places along with the men, drinking themselves into a stupor, leaving the children to fend for themselves.

The assertion made by an official of the Medical Association that 85 per cent of the children now drink at age 14, should startle every person into action. Let's give them the truth about all alcoholic beverages, especially beer, as they usually start on beer, thinking it harmless.

Evidently the schools are failing to teach the effect on the bodies of alcoholic beverages as most state laws require them to do. There is a strict penalty written into these laws that any teachers failing to teach this subject as they do any other subject, will be dismissed. Responsibility for enforcing these laws is the school supervisor, school board, and the Attorney General. As parents we must inform ourselves and put on pressure where needed to get full enforcement.

Feed the Hungry

Bread does not have a denominational character and best can be provided on a co-operative basis. The same is true of resettlement. —W. Hubert Porter.

"Journey to Mexico"

A New Filmstrip

The story that was printed in four installments of the last few issues of the **Sabbath Recorder** has now been made into a filmstrip of over forty frames with an accompanying script. Two copies of this filmstrip "Journey to Mexico" are available from the American Sabbath Tract Society. For those who would prefer to use a tape-recorded script this also is available. The entire story as printed in the **Recorder** is also available on a single tape.

Church leaders are urged to use these up-to-date missionary programs immediately while they are fresh. Other copies can be ordered from the Missionary Society.

A new Jamaica filmstrip featuring the pictures taken by the Rev. Duane L. Davis under the title "Jamaica Mission Visit" is now in process and will be available by the time this issue reaches the readers. These new filmstrips should be written into the new filmstrip catalog just sent to the churches.

Shea Wins Top Music Honor

Those who have been uplifted by the singing of George Beverly Shea, soloist for Evangelist Billy Graham and a top religious recording artist, will be glad to learn that he has received the Grammy Award for 1965.

The honor, given for the best gospel or religious recording of the year, was presented on March 15 in Chicago by the National Academy of Recording Arts and Sciences.

Kate Smith, Ernie Ford, and the Blackwood Brothers Quartet were other stars competing for the award.

Shea won the Grammy Award on his latest release on the RCA Victor label, "Southland Favorites." He was nominated for this same award in 1963 and 1964, but did not win.

He has sung on all seven continents as a member of the Billy Graham Team and recently sang before 278,700 people who attended the Southern Piedmont Crusade in Greenville, South Carolina.

The Sabbath-Sunday Question

(continued from page 8)

still it is claimed that neither Christ or any of His disciples, kept the Sabbath in New Testament times.

Paul either kept the Sabbath, or told an untruth when he testified before Festus, for he said, "Neither against the laws of the Jews, neither against the temple, nor yet against Caesar, have I offended anything at all" (Acts 25: 8).

If there was a change from the seventh to the first day of the week, why didn't Paul tell his followers? He had plenty of opportunity, for he preached in one place for a year and six months (Acts 18: 11). Strange, indeed, that not one word was said about it in all that time.

We are told by some people that we should keep the Lord's day, not the Sabbath, but according to the Bible they are one and the same. The one text that uses the term, Lord's Day, is Rev. 1: 10. Here John says, "I was in the spirit on the Lord's Day, and heard behind me a great voice, as of a trumpet." Not a word as to which day it was, so it could have been any one of the seven, except for one thing: in Luke 6: 5 we find that "the Son of man is Lord also of the Sabbath." There being no other Scripture referring to the Lord's Day, it is useless to try to prove it is any other than the Sabbath.

Contrary to the claim that the commandments were abolished at the cross, we find reference to it in the very last chapter of the Bible, Revelation 22: 14. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." What a blessed promise this is, and what could be more fitting than to read it in almost the closing words of John's last recorded sermon, the title of this sermon being "Final Warning and Invitation."

In Isaiah 58:13, 14 we read, "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight

thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

Perhaps no Christian lives up to this as he could, and should, but what a high calling it is, and worthy of our best efforts. Keeping the Sabbath alone will not save anyone, we all realize that; we must keep all the commandments or we are guilty of all. In this we will fail many times, for, "he that says he is without sin is a liar," says the Bible. But when we resist temptation we become stronger, and this gives us hope.

The Sabbath is sacred time to those who keep it, commencing at sunset on Friday evening and continuing until sunset on Sabbath day. "From even until even shall ye celebrate your sabbath" (Lev. 23: 32); and in another place it says, "At even, when the sun did set."

Friday is preparation day, and all cleaning, dusting, baking and cooking, as far as is possible, is done on that day. Farmers feed and water their stock on the Sabbath, but all unnecessary work is left until after sunset. Shopmen and other laborers will not be found in their places on the Sabbath, and inviting friends in for a big meal is frowned upon; the time usually being spent in quiet reverence for the day.

May I ask this of you: Will you look up the references given, and read them with an open mind? Then ask yourself if there is one thread of evidence that supports Sunday observance.

Are you willing to follow the example of Christ, Paul and others who "as their custom was went into the synagogue on the Sabbath" for worship?

John 13: 17 says, "If ye know these things, happy are ye if ye do them."

Copies of this article may be obtained by writing to the author at 409—5th St., Zephyrhills, Florida 33599. If interested in large quantities for distribution write to the editor.

SABBATH SCHOOL LESSON

for April 30, 1966

Ahab Confronts the Moral Order

Lesson Scripture: I Kings 21: 1-7, 17-20, 27.

NEWS FROM THE CHURCHES

RIVERSIDE, CALIF.— In February, in keeping with Youth Sabbath, our young people very capably conducted the regular morning church service, led by Jennifer Lewis. Three sermonettes were presented by Steven Lewis, Gary Brewer, and Janella Goad on the subject, "What in the world are we waiting for?" The anthem, "O Jerusalem, that bringeth good tidings," was directed by Dorothy Jane Lewis. Other young people participated in the leadership of the worship service.

The young people joined with other Seventh Day Baptist youth in a retreat at Pacific Pines Camp over the New Year's weekend, at which time they studied the beginnings of Seventh Day Baptists in Europe and America, and discussed the organization of all young folks on the Pacific Coast.

Pastor Burdick has presented a series of very interesting and inspiring sermons of the Lord's Prayer over a period of several weeks. The vital thought in the prayer was brought home to us, making us realize that all too often we repeat the words, overlooking their real meaning.

Many of our Sabbath School leaders attended a series of four leadership training classes, known as "Brass" (San Bernardino-Riverside Association of S. S.) held at the Redlands High School in February. The theme was "Conquerors through Christ." Classes were conducted on communicating with the pupil at all age levels. Other classes in spiritual growth, Christian psychology, science and the Bible, and missions were available for those not interested in teaching, and for young people such questions as preparation for vocations and marriage.

Some interesting afternoon meetings have followed our monthly fellowship dinners in the church social hall on Sabbath afternoons. Following his attendance of the Commission meeting, Dr. Pete May shared some of his impressions of the recent meeting and of the work in general. Beginning April, a series of three studies on Seventh Day Baptist structure will be conducted following the dinners, with opportunities given for suggested

improvements in our structure. The last two meetings will be held in May and June.

A Sabbath School orchestra has been organized under the leadership of Merrill Van Noty which adds to the musical opening exercises of our Sabbath School. Much stress is being made in memory work in our children's classes.

The annual birthday dinner was held on March 27, under the sponsorship of the social committee, Dr. and Mrs. Pete May and Mr. and Mrs. Bob Hurley.

Our attendance has been good and several winter visitors in California have been welcome at our services.

RICHBURG, N. Y.—The young people of Little Genesee and Richburg met for an evening of caroling on December 23. They sang for the shut-ins and older people of both churches. Following the caroling they met for refreshments at the home of Mr. and Mrs. Gordon Sanford at Little Genesee. The annual Christmas program was held at the Sabbath School hour on Christmas day.

A weekly prayer service is held on Wednesday evening at the homes of the church group. Though the attendance is not large a spiritual blessing is received by those attending.

The Allegany County Ministerial Association met at the church on March 28 for their March breakfast meeting. The Ladies Aid served the breakfast.

A Meal of Sharing was held on Sabbath day, March 26, following the morning worship service. An offering of \$25.50 was received. —Correspondent.

SHILOH, N. J.—From the bulletin of March 26 come some brief notes about the conclusion of the missionary program with Albyn Mackintosh of Los Angeles as the guest leader. "Mr. Mackintosh flew back to his home in Los Angeles last Sunday. We are most thankful for his helpful visit to our area. We continue to rejoice in the afterglow of these special meetings. God blessed us.

"The attendance was good at all services during the Preaching Crusade. You helped by your faithfulness. The thank-offering showed that you appreciated the work of our missionary."

OUR WORLD MISSION

OWM Budget Receipts for March 1966

	Treasurer's March	Boards' 6 months		Treasurer's March	Boards' 6 months	
Adams Center ..		\$495.50	Marlboro	281.00	1,833.41	
Albion	\$ 98.16	263.74	Memorial Fund ..		1,056.27	
Alfred, 1st	763.70	2,568.23	Metairie			
Alfred, 2nd	418.25	1,917.16	Middle Island	25.00	139.00	
Algiers			Milton		3,644.28	
Assoc. & Groups ..		41.20	106.57	Milton Junction ..	93.10	592.65
Battle Creek	345.83	2,601.97	70.00	New Auburn	48.50	164.55
Bay Area				North Loup	139.85	322.65
Berlin	152.00	657.91	81.30	Nortonville	67.50	826.81
Boulder	40.00	249.35	25.00	Old Stonefort	35.00	136.00
Brookfield, 1st	41.00	226.00		Paint Rock	150.00	150.00
Brookfield, 2nd ..		30.00		Pawcatuck	481.05	2,919.32
Buckeye Fellow- ship	25.00	60.00		Plainfield	405.23	2,982.53
Buffalo	100.00	200.00		Richburg	111.00	573.12
Chicago	555.00	697.50		Ritchie	60.00	211.00
Daytona Beach	108.33	609.99		Riverside	787.84	3,086.22
Denver	156.14	867.69	25.00	Roanoke		
De Ruyter	21.00	145.20		Rockville	60.55	360.17
Dodge Center		283.06	100.00	Salem	10.00	630.00
Edinburg				Salemville	20.00	181.79
Farina		186.40		Schenectady	12.00	63.00
Fouke		30.00		Shiloh	432.60	2,995.48
Hammond		30.00		Syracuse	30.00	55.00
Hebron, 1st	71.60	378.20		Texarkana	20.00	38.00
Hopkinton, 1st	170.25	1,135.90		Trustees of Gen. Conference		
Hopkinton, 2nd ..	8.00	61.00		Verona	99.00	602.59
Houston		50.50		Walworth		322.00
Independence	33.75	460.75	15.00	Washington		103.00
Individuals	10.00	434.49		Washington, People's		80.00
Irvington	500.00	1,100.00		Waterford	79.80	556.00
Jackson Center ..		500.00		White Cloud	107.60	441.21
Kansas City	35.00	223.28		Yonah Mt.		30.00
Little Genesee	109.60	659.30	10.00			
Little Rock				Totals	\$7,609.23	\$44,230.37
Los Angeles	290.00	1,590.00		Non-Budget	40.00	
Los Angeles, Christ's		110.00		Total		\$731.07
Lost Creek		270.00		to Disburse ..	\$7,649.23	

MARCH 1966 DISBURSEMENTS

Board of Christian Education	\$ 557.16
Historical Society	32.99
Ministerial Retirement (Mem. Fund) ..	513.05
Ministerial Education	722.61
Missionary Society	3,215.72
Trustees of Gen. Conference	36.59
Tract Society	868.41
Women's Society	97.41
World Fellowship & Service	1,474.00
Church World Service (Non-Budget) ..	40.00

Total Disbursements

SUMMARY

1965-1966 OWM Budget	\$120,554.00
Receipts for 6 months:	
OWM Treasurer	\$44,230.37
Boards	731.07
	44,961.44
Amount due in 6 months	\$ 75,592.56
Needed per month	12,598.76
Percentage of year elapsed	50.00%
Percentage of budget raised	37.29%

Gordon L. Sanford,
OWM Treasurer.

March 31, 1966

The Sabbath Recorder

