

Church News Bits

The Lord's Acre project at North Loup, Neb., has built up some history. The church bulletin calls attention to the fact that the sale on November 29 was the eighteenth annual Lord's Acre sale. Perhaps some other church has had this emphasis just as long.

Church bulletins received at the **Recorder** office indicate an enthusiastic response from many churches to the "sale" of red "bricks" for the Blantyre House. Some of the smaller churches have agreed to try to "sell" several hundred at \$1.00 each.

The Ashaway, R. I., church calls attention to its new local paper carrying news and reports of church activities. It is named "The Layman's Call."

The Boulder pastor, the Rev. Elmo F. Randolph, announces the name of a church newsletter which made its first appearance in November, a two-page, legal-size monthly letter called "The Mountain Signal-Trumpeter."

Not for many years has there been such a wide-spread or month-long emphasis on tithing in so many of our churches, judging by the consistent use of bulletin inserts. Quite a number of pastors followed the suggestion of preaching several sermons on stewardship or tithing. Some had supper and evening programs with the same emphasis.

Heritage Day on our denominational calendar was set for the Sabbath following Thanksgiving. It would appear that it was not quite as generally observed as in the past two years.

Youth Fellowships in a number of churches are undertaking money-raising projects to provide funds to support a youth field worker, according to announcements in church bulletins.

Advance planning becomes more and more apparent in local churches as well as on the denominational level. For example, at Milton on November 20 there was an Association Camp Committee meeting, looking forward to next summer.

Several Associations are laying definite plans for setting up booths at state and county fairs. They have already ordered (and received) special issues of the **Sabbath Recorder** in quantity. There will

be two more special issues before most of the expositions and fairs are held.

The Riverside, Calif., church is about to publish the first volume of its history covering the years 1894-1949.

Advent coin folders are used occasionally or regularly by some of our churches to secure extra funds for special purposes. At Riverside they have been distributed this year to raise money for the projected West Coast work which is expected to involve a full-time employee working for the Association.

Marriages

Erickson - Hitchcock.—At the Gothic Chapel, Alfred, N. Y., Sabbath afternoon, Nov. 12, 1966, Andrew Emil Erickson, Kane, Pa., son of Emil W. and Marguerite Lord Erickson, and Deborah Jolene Hitchcock, Alfred, N. Y., daughter of Robert Owen and Odesa Howes Hitchcock, were united in marriage, Rev. Hurley S. Warren, officiating.

Metzger - Jacox.—At the Seventh Day Baptist Church, Alfred, N. Y., Sabbath afternoon, Nov. 19, 1966, Stephen William Metzger, Almond, N. Y., son of Howard and Irene Hunt Metzger, and Rebecca Dawn Jacox, Alfred, N. Y., daughter of Howard and Iva Norwood Jacox, were united in marriage, Rev. Hurley S. Warren, officiating.

Obituaries

DAVIDSON.—Deacon Leroy Samuel, son of George and Martha Burdick Davidson, was born in the Town of Wirt, N. Y., Aug. 2, 1881, and died at the Cuba, N. Y., Memorial Hospital, Nov. 7, 1966. (See extended obituary elsewhere in this issue.)

EMERSON.—Agnes E. Whitford, daughter of Daniel and Hulda Stillman Whitford, was born at Hartsville Hill, N. Y., Sept. 6, 1877, and died at Batavia, N. Y., Nov. 18, 1966.

Early in life she was baptized and joined the Hartsville Seventh Day Baptist Church, in which she taught a Sabbath School class for a number of years.

In 1914 she was united in marriage with Thomas W. Emerson of Alfred Station, N. Y. To this union was born one son, Thomas K. of Batavia, in whose home Mrs. Emerson had lived since the death of her husband in 1946. She is survived also by two grandchildren, one great-grandchild, nephews, and nieces.

Mrs. Emerson taught school in the Hartsville-Alfred Station-Alfred area for 25 or 30 years.

Memorial and committal services were conducted at the Landon Funeral Home, Hornell, N. Y., by Rev. Hurley S. Warren. Interment was in Alfred Rural Cemetery.

—H. S. W.

The Sabbath Recorder



Family Reading of the Word of God

Here is a Christian home at Christmas time with the family gathered around the Word of God, which rests as a treasured possession on the center table. To-be-sure, there is evidence here of the gaiety of the season, with a decorated tree. We see also the fireplace and its mantel laden with trophies of the athletic achievements of the young father. In such a wholesome, notable family time is taken to read the story of the birth of Christ from a convenient, large-print Scripture portion. Daily reading of the Bible helps make the home Christ-centered.

The Sabbath Recorder

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The Birth of Christ, Faith or Fancy?

Within the hearts of Christian people throughout the world there wells up each year about this time a strong surge of faith that sends a glow to their faces and prompts within them a spirit of generosity. This is a time of well voiced biblical affirmations of faith. The prophetic messianic utterances of Isaiah and Micah are reverently read and compared with the manner of their fulfillment in the historical record. The accounts of the birth of the Savior in Matthew and Luke are believingly read, recited or put to music. The "Word made flesh" of John's Gospel is commented on in pulpit and pew. The wonder of what God did for the world, beginning at Bethlehem stirs anew the souls of the faithful at this traditional time of nativity emphasis.

At other times in the year we become aware that some ordained leaders and some laymen voice doubts about the credibility of the gospel narratives in those portions that set forth the miracles of the incarnation of God and the virgin birth of Christ. We can be thankful that those voices remain relatively silent during this happy, faith-affirming season. We say this because it is our firm conviction that the story of the virgin birth is fact, not fancy. True, it is outside the normal course of events and has to be accepted by faith. We believe, however, that this event of the birth recorded by the writers of the Gospels is well authenticated, that it is just as credible as any of the portions on which we depend for our knowledge of the acts of God in history and our knowledge of what Jesus said and did.

Jesus grew to be a man; He "spoke as never man spoke," said His contemporaries. From the beginning of His ministry He consciously moved toward a death which He had before spoken of as for the sins of the world. He was a man, but far more than a man. He was uniquely the Son of God, by His own statement and by the faith of those who knew the manner of His birth, death, and resurrection. He was more than a man else we in 1966 could not claim that we encounter Him day by day, direct our

prayers through Him to the Father or, like Stephen say "Lord Jesus, receive my spirit" (Acts 7: 59). The divine conception was the manner by which the Son of God came from heaven to dwell among men. Thus He could say to His disciples at the close of His ministry that He was going back where He was before.

The wonder of the birth of Christ, the annunciation, the dreams of Joseph, the angelic voices, the guided wise men,—all this is Bible, is part of our faith. The wonder has not been removed and need not be. Believing these things and all the rest are beyond strictly rational, human explanation. When accepted by faith they do not make us smaller men but bigger. Thank God for the fact of the birth of Christ—by which He became what He was and is.

Is Your Faith Hindered?

On December 1 the leadership of the World Council of Churches passed from Dr. W. A. Visser 't Hooft, who has held the secretary's position for eighteen years, to Dr. Eugene Carson Blake, who for nearly the same length of time has been stated clerk (highest office) of the Presbyterian Church U. S. A., and an outspoken ecumenical leader.

In a statement released upon his assumption of office Dr. Blake pointed out that the ecumenical movement did not start, as some suppose, either with Pope John XXIII or with the World Council of Churches but with the aspirations of people "who have found that their effective expression of Christianity is hindered and limited by all the ecclesiastical structures."

We assume that the structures referred to are the denominations. It is a pretty sweeping statement and one that the majority of Presbyterians most likely would not subscribe to. Some of the rest of us who have manifested a desire to see greater understanding and cooperation between similar denominations could hardly go along with the idea that we are not ecumenical unless we find the expression of our Christianity hindered

MEMORY TEXT

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Matt. 1: 23.

and limited by our adherence to biblical truth as represented by our denominational standards. What the new general secretary will be working for, judging by his past proposals and his present statements, is likely to be organic church union which will ultimately include the Roman Catholic Church. He seems to mean this in his statement that "the WCC is not interested in unity for the sake of unity, but in unity combined with reformation and renewal of the structures and life of the Church, so that Jesus Christ may be presented with power everywhere." He had just previously spoken of the opportunity of all churches, including the Roman Catholic, to give direction to the desire for unity. At the present time the structure of the WCC is essentially Protestant.

Catching Our Stride

Long-distance runners speak of "catching their stride," by which they probably mean establishing a pace that they can maintain through the duration of the race—a pace that hopefully will outdistance the other runners. In the support of the total budget for Our World Mission individual Seventh Day Baptists need to catch a stronger, faster stride than we have so far caught.

Two months of our budget year have slipped by. It may be encouraging to note the consistency of our giving during this period is good; the two months are almost equal and the total is comparable to the same two months in 1965 (about \$500 more). Comparing one month with another is, however, only an indication of how we gave, since church treasurers do not always get the contributions sent in on time. Sixteen of the churches (mostly financially weaker) failed to get their checks sent in time for November credit.

Fourteen (some larger churches included) were not credited for October.

The treasurer notes on the back of this issue that we are about five percent low and that we will need \$11,000 per month rather than under \$8,000 to reach the goal. Thus we do need to catch our stride and catch it quickly.

The Commission, through its chairman of the Stewardship Committee, the Rev. S. Kenneth Davis, has sponsored a good tithing emphasis during November and is sending out letters consistently to local pastors, clerks, and Stewardship Committee chairmen. The November 30 letter asks church leaders to study the figures on the back page of this issue and to do what they can to make their churches qualify for "church-of-the-month" rating as eight did in October.

The fact that there was a special appeal for Blantyre House in November and that O.W.M. receipts still held up to last year's level may give added assurance that Seventh Day Baptists will catch that stronger stride needed to finish this 1966-67 race with the goal reached.

NCC General Assembly

The big religious and social action news that has received wide coverage and comment even in the secular press in recent days comes from the triennial General Assembly of the National Council of Churches and its General Board which met at Miami Beach, Fla., December 2 to 9. The "Message to the Churches" and other items from Miami will be found in this and next week's issue—sent in, for the most part by the Seventh Day Baptist delegates who were present at the meetings. Those in attendance were Dr. and Mrs. George Thorngate of Monterey, Calif., Rev. and Mrs. Harmon Dickinson of Plainfield, N. J., Secretary Rex Zwiebel of Alfred Station, N. Y., and General Secretary Alton L. Wheeler of the Conference office. Most of these delegates had committee responsibilities.

President's Column



Open
Your
Heart
Loving

By Dr. Lewis H. V. May

With the approach of the Christmas season we again are reminded of God's great encounter with man in the person of Jesus Christ. In the semantic of the Conference theme for 1967 we might state it thus: At Christmas we are again reminded of the gift and act of God in "Opening His Heart Loving" to receive all mankind to Himself through the life of Jesus Christ. And, He is still surrounding us with His love as we live our lives today.

This is also the personal time of the year when the emphasis of our thought is not on large programs and budgets but on the intimate experiences of life. The birth of a child today engenders in its parents their hopes and expectations for a better future. The birth of the Christ child did no less for Jehovah Himself.

As we enjoy this holy anniversary and turn our thoughts and actions toward expressing our love for those about us, let us not forget that the Lord is still concerned "Opening His Heart Loving" to each separate person, as an expression of His continuing love.

As we focus on our families the love we willingly want to give, let us be concerned about enlarging the family of love within our churches, Associations, and denomination, including not only the loved friends, but also the prodigals, not only our loved relatives, but our brothers in Christ. Only thus will we as Seventh Day Baptists become a family of loving Christians able to "Open Our Hearts Loving" and meet with love the life and hopes of those not yet a part of our fellowship in Christ.

When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law . . . (Gal. 4: 4-5).

BEYOND THE MANGER

The colorful pageantry of Christmas has for generations touched the hearts of old and young alike. The virgin mother . . . the crowded inn . . . the Babe laid in a manger—Who has not been strangely moved by the account of the Savior's humble birth? The shepherds watching on the starlit Judaeen hills . . . the magnificent Gloria of the angelic host . . . the Eastern wise men with their presents of gold and frankincense and myrrh—Who has not thrilled at the magic and the wonder of it all?

And so the world has been captivated by this moving story centered about the Christ child. When the birthday of any other great man is observed, we do not usually give particular attention to the circumstances under which he was born: we lay stress on his life's achievement. Yet many who celebrate Christmas are concerned only with the picturesque nativity of our Lord, and are not at all interested in His life's work.

What did Jesus come into the world to accomplish? We have His own word for it that he came "to give His life a ransom for many." He came into the world to die for our sins, rather than simply to set us an example of humility and service. God's great gift was not merely the Babe in the manger, but the Man who died on the cross that we might have eternal life. Today we do not adore a helpless babe—we worship the risen, glorified Lord Jesus Christ. The One who at Bethlehem was made in the likeness of men, and Who at Calvary was obedient unto death, is now at the right hand of the Majesty on high, and unto Him has been given all power in heaven and on earth.

The story of the child Jesus is a beautiful one, and blessedly true, but let us remember that the cross overshadowed the manger. Any celebration of Christmas which begins and ends with Bethlehem,

and ignores Calvary, may be sentimentally appealing but will never be spiritually satisfying. Only as we open our hearts to the crucified and risen Lord, receiving Him as our Savior, can we know the joy of those whose sins are forgiven because of their faith in the Son of God. To know the true blessedness of Christmas, look beyond the manger—to the cross and the empty tomb!

—Selected.

World Congress on Evangelism

By J. Lester Harnish,

former American Baptist President

Considerable honesty was evidenced by many of the 1,200 delegates and observers as the World Congress on Evangelism met in W. Berlin Oct. 25 to Nov. 5. Some flatly said that the church is sick, including the evangelical wing. In fact, Dr. Robert Evans of Le Pecq, France, said, "If we are to restore the spiritual health of the evangelical community we must first recognize that we evangelically are sick."

Possibly this was one of the basic underlying motives that prompted many of the delegates to come from over 100 nations. The world need is so pressing and obvious and the body of Christ so ineffective that the evangelist came out of his isolation and regardless of denomination or absence of any affiliation, came with outstretched hand, disciplined mind, and hungry heart.

Although we met in a divided city in a divided world, much healing took place as leaders of splinter groups, old line "faith" groups, and traditional churches from the oldest in India to the newest in Ecuador found that they could love each other and be guided by the Holy Spirit. The fellowship in Christ was the most noticeable element of these days. When a delegate from a new nation in Africa rushed up to the two Auca nationals from Ecuador and threw his arms around these formerly of the Stone Age—but now brothers in Christ—it was a moving experience.

**President's Christmas Message
Baptist World Alliance**

Another year is ending. The excitement, the tension, the disappointment, the sorrow, and yes, the joy, the success, and the achievement that came with it leave mankind confronted with a great challenge.

Notwithstanding the old year's immense scientific discoveries in outer space and great material advancements on our earth, man still seeks true happiness, security and peace.

Upon the immaculate birth of the Prince of Peace in Bethlehem's lowly manger, when the Word which was God condescended to become flesh to dwell among men made His advent in a world of sin 1,966 years ago, the Angelic Choir joyously chanted, "Peace on earth and good-will to men."

The Christian world again hails this blessed Yuletide fraught with all the hope it offers and the promises it assures to a restless, perplexed, uncertain age.

The chasm in human relation needs to be spanned. Human miseries occasioned by poverty, ignorance and disease need to be eradicated. Prejudices, hate and injustices need to be ended. Wars need to cease. This can and will be done only by the creation of a clean heart and right spirit within mankind.

A heart of love, sympathy, patience, tolerance, forgiveness, saturated with good-will to all now must be created in us to bring peace to our one world. Our own human endeavors will fail to produce this. Therefore, let us with fervent prayer look to the Prince of Peace from whom man's help has always come, beseeching Him to bestow most graciously upon His world the blessings of good-will and peace.

"Going forth," let us lose ourselves in the true discovery of others far and near so that we will in love, fellowship, co-operation and unity reflect in our daily living the image of Him, whose blessed birth we celebrate on this joyful occasion.

—W. R. Tolbert,
Vice-president of Liberia.

SEVENTH DAY BAPTISTS

Reading Through the Bible in 1967

"THIRTY MINUTES A DAY
WITH THE WORD"

Watch this column for monthly schedule

JANUARY The Pentateuch

1	Genesis	1- 2
2	Genesis	3- 5
3	Genesis	6- 9
4	Genesis	10-12
5	Genesis	13-16
6	Genesis	17-19
7	Genesis	20-23
8	Genesis	24-26
9	Genesis	27-29
10	Genesis	30-33
11	Genesis	34-36
12	Genesis	37-39
13	Genesis	40-42
14	Genesis	43-46
15	Genesis	47-50
16	Exodus	1- 4
17	Exodus	5- 7
18	Exodus	8-10
19	Exodus	11-13
20	Exodus	14-16
21	Exodus	17-20
22	Exodus	21-23
23	Exodus	24-27
24	Exodus	28-31
25	Exodus	32-34
26	Exodus	35-37
27	Exodus	38-40
28	Leviticus	1- 4
29	Leviticus	5- 7
30	Leviticus	8-11
31	Leviticus	12-15

Use "My Reading Record," a folder to check chapters read. Ask your pastor for a copy for each family member or order from The American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J. 07061.

SABBATH SCHOOL LESSON

for December 31, 1966

Choosing Your First Loyalty

Lesson Scripture: Luke 3: 21-22; Luke 4: 1-15.

THE SABBATH RECORDER

**Message to the Churches
From the Seventh Assembly
of the National Council of Churches
Meeting at Miami Beach, December 4-9**

We greet you who are fellow believers in Jesus Christ.

We, the delegates from the member communions, have been studying the Bible, praying together, listening to reports and taking action upon issues. Our focus has been upon the theme, "That the World May Know."

We speak in this message of basic convictions which we hold in common. These underlie the actions which the Assembly takes upon specific issues.

This should be an exciting and challenging time for human beings to be alive. This is an Age of Promise. It can be an Age of Disaster. Advance in industry and communications is making it technically possible that all hungry people may be fed, that many suffering people may be healed and that mankind may achieve unity as never before in history. Yet the same technical advance threatens mankind. In such a technical society depersonalization may well increase not only for people employed, but for the unemployed. New tools may help or harm. We now have the capacity to bless or burn the world. We Christians bear, along with others, responsibility for these dangers and for the sufferings men inflict on one another. In spite of the gift of God's grace, we are selfish and insensitive. The shocking inhumanity of war shouts at us from every newspaper, magazine and T.V. screen. In a world technically united we continue to strain after narrowly national goals. We denounce racial discrimination, but panic over minority neighbors and continue segregation in our churches.

In the United States we live in an economy that gives the average American an annual increase in income that is greater than the total annual income of the average human being in Asia, Africa, or Latin America. The gulf between rich and poor, even at home deepens and is more disturbingly apparent. Yet we show

little sign of being really disturbed to the point of action, and continue to center on individual material accumulation even after we have far more than we need. God calls us instead to a true demonstration of compassionate social concern by the responsible use and sharing of God's abundance in the name of Christ.

This should be an exciting and challenging time for Christians to be alive. We know this world is both the arena of God's activity and the object of His love. We are part of the household of God in Christ which is of every race and nation and of every Christian community: Roman Catholic, Orthodox and Protestant in all their diversities. We are grateful we can now share our understanding of what God is saying to us through all His people. We see opportunity as never before to join hands with all men in the struggle for sustenance, justice and peace. We are challenged to demonstrate the Christian faith in fresh ways. The world is largely indifferent to pat religious answers. Yet the people of this same world grope for meaning in life. This is true of both the poor and the rich, those who suffer from injustice or war, and those who do not. They long to know who they are, the source and purpose of their lives, and the ways they should relate to one another.

Christians are too seldom helpfully involved in the spiritual needs of other people. We know Jesus Christ is the answer to our own deepest spiritual longings. We know sharing Him is like offering food to hungry people. But many of us hesitate to share our Christian faith. We believe Jesus Christ is in the midst of life and will have the last word in history. Therefore we must not hesitate to proclaim the gracious God and live as the gracious neighbor.

Out of these basic Christian convictions, we in this Assembly call for the constituencies of the Council to concern themselves actively with the great responsibilities that have confronted this Assembly including the basic need of man to know the living Christ and under His Lordship seek the elimination of racial injustice, poverty, hunger, war,

and the disunity within the household of Christ.

Individually and together we are involved in the sin that continues to threaten mankind. Let us repent and ask forgiveness of God and of our fellow men. Let us rejoice in the gains that have been made and commit ourselves afresh to further study and action. Let us profess together our faith by deed and by word **that the world may know.**

National Council Gives Catholics Wider Role

The National Council of Churches, ecumenical body composed of thirty Protestant, Anglican, and Orthodox church bodies, has voted a policy-making role for the Roman Catholic Church in a major move toward church unity.

The council's General Board, meeting at Miami Beach, December 2, 3, officially recognized the Roman Catholic church as "in agreement with the preamble of the constitution of the National Council of Churches," and added the Catholic communion to its list of some 15 non-member churches, which participate in council programs.

The Catholic church may now: have representatives on policy-making boards and committees, provide full-time staff personnel, and send non-voting fraternal delegates to the triennial General Assembly, the Council's highest policy-making body.

Full membership for the Roman Catholic Church has not yet been proposed by either Catholic or Council leaders. Individual Catholic parishes and dioceses now belong to state and local councils of churches, and observers believe that technically the Catholic church qualifies for full membership. But with approximately 40 million members, the Catholic is nearly as large as all the council's member denominations combined, which poses complicated organizational and political problems with full membership.

The council's director of ecumenical affairs, the Rev. Robert C. Dodds, ex-

pressed caution on the subject of full Catholic membership. "We're just getting acquainted, and we have to live with each other awhile before . . . that's a possibility," he said.

However, another council official predicted that Catholics would be full members in ten or fifteen years.

Non-member denominations participate in various aspects of the council's work. For instance, the Southern Baptist Convention is active in the council's program to develop modern Sunday School materials. Other denominations are active in relief and missionary work with the council.

It is "premature" to state what programs the Catholic church will choose to join, according to the Most Rev. Jon J. Carberry, Roman Catholic bishop of Columbus, Ohio, and chairman of the Bishop's Commission for Ecumenical and Interreligious Affairs.

The Bible in a Computer World

"In this strange world of the computer and space craft, how shall we encourage use of the Bible?" asked the NCC General Secretary, Dr. Edwin R. H. Espy, in a discussion of long-range plans for the Council. Since 1960, NCC research specialists have been working on identifying the most significant issues on which to focus during the coming century.

"Churchmen are clear in their conviction that the Bible brings God and man face to face," he said, "but how, in this day of two cars, two homes, career pressures and a widespread feeling that men are self-made and spiritually autonomous can we bring the reality and meaning of the Cross and Resurrection to modern man?" Dr. Espy admitted the question has no simple, quick answer, but expressed his concern that one must be found.

—Press release from NCC General Assembly.

"We cannot be in true fellowship with one another unless we are in fellowship with God." —William R. Tolbert, BWA president.

JESUS THE SAVIOR IS BORN

Something happened in Bethlehem which set the bells ringing and the choirs singing; which set people to building churches, schools, orphanages, Christian homes and hospitals; which makes at



least one day of the year a day of heaven on earth; which makes it possible for every day to be Christmas in your heart and opens up Heaven for all who will enter in.

The Old Testament says someone is coming. The New Testament says someone is here.

God spoke to Abraham and revealed the nation (Israel) through which our Lord would come (Genesis 12). He spoke to Jacob and revealed the tribe (Judah) of the Savior's ancestry (Genesis 49). He spoke to Isaiah and revealed the family (Jesse) into which Christ would be born. He spoke to Micah and revealed the place (Bethlehem) of Jesus' birth. He spoke to Daniel and revealed the time of Christ's appearing (Daniel 9).

Then "in the fullness of time" He came! Shepherds in the fields learned of the birth of the Good Shepherd and ori-

ental kings came to worship the Great King. He was the Light: God seen. He was the Word: God heard. He was the Life: God felt. Wherever He would walk, men would see the footprints of God; when He reached out His hand to touch leprous skin, blind eyes, crippled limbs, or fevered brow, men would feel the touch of God. When He spoke, men would hear the voice of God.

If He had not come, the prophecies would be unfulfilled; there would be no Savior for mankind; the character of God who loves us and cares for us as a Father would be unknown; the secret of peace for the soul would be unrevealed; the world would be without the marvelous example of a sinless life; we would be groping our way without His matchless teaching; we would have no assurance that God hears and answers when we pray; the blessing of freedom as we know it would not have been experienced, and eternal life would still be a fond hope instead of a great conviction and an eager expectation.

The quietness of God was over the Judean hills when the curtains of heaven were parted and the announcement was made: "Unto you . . . a Savior" (Luke 2: 11).

He was born for you. It was said "This child is set for the fall and rising again of many" (Luke 2: 34). This greatest night of history is for you and me a night of destiny. Your soul is at stake and Christ is the issue. For those who refuse Him, it would be better if He had never come. To many He is a stumbling stone and a rock of offense. To the believer He is the Rock of Ages.

The child was born, the Son was given, the Savior has come. Though reason puzzles and analysis resists, yet faith exclaims, "God with us" (Matt. 1: 23). Life that many seem worthless can be changed into a life of infinite worth by the transforming power of the Lord Jesus Christ.

Let your heart praise God for His unspeakable gift.

—Dr. Paul S. James

Available in tract form, write: American Tract Society—Oradell, New Jersey 07649.

IN SERVICE TO HIM

By Dale E. Rood

(A Sabbath morning message at Brookfield, N. Y., by a Summer Christian Service Corps worker).

We are all familiar with the phrase, "cross to bear." When someone speaks of his "cross to bear," it sounds like a burden he has to bear, a load or as Paul says, an infirmity which the Lord has given us to try our faith. It really sounds like something to pull us down. But is this what it means? Should it really carry this implication?

In Mark 8:34, Christ said, "take up your cross." But did He mean that we have to inflict some sort of pain on ourselves? Did He mean that if we're to be Christian we must have some sort of suffering? Does this mean that all Christians should have long faces so that everyone can see that they're suffering and therefore are Christians? Maybe it would be worth our while to look at the rest of Mark 8: 34 and see what it says.

The verse reads, "If any man would come after me, let him deny himself and take up his cross and follow me." What else does this verse say? It says to "deny" yourself and "follow me." Let's look at these two phrases.

The first is "deny . . . self." What does this mean? Does it mean that we must hate ourselves? Does it mean that we must afflict ourselves, cause ourselves agony? Certainly not! Christ said, "Love your neighbor as yourself," and we know God is consistent. There must be something else meant when Christ said to deny self, and this must be—putting Christ first and yourself after Him. In other words, Christ's will comes before your own. You do what He wants before you do what you yourself want. In this way we can deny ourselves without losing all respect for ourselves.

But there is also "follow me." What does this say? Does it mean to follow like a detective follows a criminal? Hardly! We know Christ wasn't a criminal, of course. But this is also impossible because Christ no longer walks the face of this earth as a man. Something else must be meant.

Does it mean being a good example, just being good, just keeping to yourself and not getting in anybody's way? No, it's something more than that. Following Him implies a willingness to obey His commands. We can't really make Christ our Captain until we do obey His commands. Can you imagine what the Lord's army would be like if everybody in it didn't obey His commands? "Follow me" carries with it the implication of service, service to Him.

But where does this leave "take up his cross"? In the first place it's something we do of our own accord. We have to make the choice to do all these things ourselves. It's not someone else's responsibility; it's not something that we do because of human nature. We do it of our own choice. But if we do it of our own accord, we must want to do it. And if we want to do it, it couldn't be a burden, for who wants to bear a burden? Taking up your cross must imply something more than a long face.

Taking up your cross implies wanting to do something. But how do we know what this something is unless we see it? Could you say then that "take up his cross" means "catching a vision," or seeing what God wants us to do? Let's reword Mark 8: 34 now. "Whoever wants to know Me, let him put Me first and himself second, catch a vision, and serve Me."

"And serve Me." Maybe it would be worth our while to look and see what service implies. Matthew 25 implies that service is: (1) visiting the sick, (2) visiting the prisoners, (3) feeding the hungry and giving water to the thirsty, and (4) being friendly with the lonely.

But each of these has two sides. For instance, visiting the sick is generally thought of as visiting those in hospitals, and visiting shut-ins. But how about spiritual sickness? Do you realize that this nation is a sick nation? How else could it be possible for one man to murder eight nurses as was recently done in Chicago? Service also means visiting those who are sick spiritually, who have a spiritual void within them.

(Continued on page 13)

MISSIONS—Sec. Everett T. Harris

Missioner Aid to Churches

Some will recall an appealing cartoon in which a young boy is carrying another fairly large boy on his back. The caption has the burden-bearer saying, "He ain't heavy, he's my brother." Some of us have hoped that this same spirit might enter into the Missioner Program this year.

We have dared to hope that a larger, stronger church might be inspired to offer assistance to another church or fellowship that might not be financially able to cover the cost of a visit from a "missioner." Such volunteers have often been unasked even while smaller churches have needed their services.

How is this impasse to be overcome? Who will take the initiative? Going back to the cartoon, do we think the heavy brother asked to be carried? No, we know very well the brother said, "Come on, let me carry you."

And this must be the way of it among the churches. The more financially able church must make the primary offer to help, and the church that really needs the assistance of a Missioner Program must not be too proud to accept.

The pastors have in their hands a list of names and addresses of those who have expressed willingness to offer their dedicated services. The special talents of these volunteers have been listed and are available upon inquiry from the general secretary's office at Plainfield. Why not write to Secretary Wheeler and ask for his suggestions as to one who might meet the needs of your church?

As the "End of Quarter Mission Emphasis" is observed in your church or Sabbath School on Sabbath day, December 31, 1966, please find a place in the program to discuss the following matters: (1) The Missioner Program for 1967 in your own church; (2) How you can be of assistance in the 1967 Missioner Program of another church.

Thanks, and a "tip o' the hat" to anyone who will take the initiative in this matter. We hope this will be the missionary keyworker in each church.

Christmas Giving in 1966

It has been suggested that our "white" gifts go this year to some worthy project within the Our World Mission budget. There are many such projects or causes toward which we might direct our giving. Mention will be made of a few.

A scholarship that will enable one Seventh Day Baptist young person in Jamaica to attend Crandall High School at Kingston, Jamaica for one year of schooling can be provided for \$67.14, or approximately \$25 for one of the three terms in the school year.

A Crandall High student in need of a pair of glasses might be enabled to stay in school for a contribution of \$10 to "Student Aid."

A contribution of \$25 would help a lay worker in Guyana to continue service for a month.

The Dr. Victor Burdicks have found the cost of transporting their children from Makapwa to a good school at Nolo, a distance of over twenty miles, to be increasingly expensive. Gasoline costs about sixty cents a gallon in Malawi. A contribution of \$35 will provide travel costs for approximately one month to carry Vickie and Joanie to school and return each school day.

The Rev. Paul Osborn's travel expenses for one month could be provided for with \$50 as he goes from Nortonville to Kansas City for two weekdays each week, to counsel with Student-Pastor Clifford Bond, and to assist that church in carrying forward the work of Christ in Kansas City.

Funds for Blantyre House

There is at hand a total of \$4,642.02 received to date toward the \$10,000 appeal for funds for Blantyre House purchase.

Only a small number of the 8000 "bricks" distributed have been accounted for. Many churches are still conducting their sale of bricks. Almost every mail includes at least one letter containing a check from a "related Seventh Day Baptist" or from one of the churches.

It is rather thrilling to note the way

Seventh Day Baptists are responding to this appeal. We can only hope and pray that it is increasing interest in the overall mission program of our denomination and not undermining our full and whole-hearted support of Our World Mission budget.

CHRISTIAN EDUCATION—Sec. Rex E. Zwiebel

The executive secretary of the Board of Christian Education is among a number of Seventh Day Baptist official representatives attending the seventh General Assembly of the National Council of Churches held at Miami Beach, Fla., December 3-10. He reports an attendance at the meetings of 3056. He serves on the Message Committee and as a group discussion leader. From Miami he sends the following two press releases.

—Editor's note.

Bishop Mueller Reviews Past Triennium

All those who heard the report of President Bishop Reuben H. Mueller to the seventh General Assembly must have been impressed by the scope of the concerns, activities and emphases mandated by its member communions to the National Council of Churches over the past three years. We believe they will want to remember the following quotations in the Bishop's report:

"In my opinion, it is very proper that the denominational members of the Council should be its chief defenders and the main expounders of its life and work. . . . Therefore, the criticisms directed against the Council are also directed against these denominations. To the credit of the leaders of these denominations, let it be said that they have done much . . . to create a proper understanding of it."

"No single denomination could have done the job that has already been done by the Commission on Religion and Race. The 'heat' would have been far too great for the denominational leaders to stay in the kitchen of social action. But working together through this Commission, the churches have been able, notwithstanding some of the yelling from some of the more fearful Christians, to back up the

Church's preaching, the affirmations and resolutions with action."

"If there is any one subject that the Christian Church should be deeply involved in it would be this matter of peace. As followers of the Prince of Peace, we need make no apologies to anyone for making this a major concern."

"Finally, I want to call attention to what I consider the most important undergirding emphasis in our entire program . . . a new call to evangelism . . . the theme of this Assembly, 'That the World May Know,' is fundamentally an evangelistic challenge. It is a call to personal faith and to concern for our fellow man."

Churches Lagging in Social Concern

In his assessment of current trends in ecumenical cooperation, Dr. R. H. Edwin Espy, general secretary, saw the participation of the churches in the "human struggle was comparatively less active than we sometimes would like to think." Stating that Congressional legislation during the past three years has been "epoch-making" in breaking new ground in the fields of civil rights, anti-poverty programs, medical aid, etc., Dr. Espy, in his report, continued: "Some would argue that our Great Society measures at home are taken at the expense of similar values in other countries, but . . . the past three years have witnessed a coalescence of initiative by the three branches of Government. . . ."

"In the face of the spiritual complexity of the world we have described, the churches have strengthened their mission and stimulated their own renewal by united action—but the church, as a whole, has not kept pace with a number of the other forces at work in our society. . . . It is an overstatement that nevertheless contains a truth that, by and large, certain individual leaders, together with national church bodies, have forged ahead of local congregations in applying the gospel to human needs arising from social change and injustice."

Billy Graham Addresses NCC

Living a holy life and demonstrating contagious enthusiasm are essentials for communicating the Gospel to modern man, the Rev. Dr. Billy Graham told a throng of 1,500 people at the Fellowship Lunch of General Assembly. An overflow crowd of another 1,000 listened to him in the ballroom of the Fontainebleau where his address was piped in.

Faith in the power of the Holy Spirit, a consuming love for one's fellow man and compassionate social concern are all involved in communicating the gospel in terms understandable in today's world, he declared. Speaking on "How the World May Know," the noted evangelist stressed the need to make the gospel relevant to the world of today.

The speaker noted that the fear of death is the basis of all our anxieties and frustrations. "Death," he said, "is a forbidden subject today, just as sex was a forbidden topic in the Victorian Age." death in a world of violence, crime and "Only Jesus Christ speaks to the problem of revolution," he said.

On the subject of conversion, Dr. Graham argued for two conversions. One is from the world to Christ, the second is living with Christ in the world. "Love is the ultimate answer to the problem of racial relations," he continued. "We may need legislation to control the problem but it will only be solved as men learn to love one another."

Tension among some Protestant groups in America concerning evangelism, the speaker said, is the result of some saying that man must be born again, with no talk about obedience or concern for social services, while others say simply that social concern is all that is needed. The two must be put together, he said, and called on all Christians to be motivated by the love of God as they go out to serve Him.

The evangelist was also the speaker at an Assembly Section studying evangelism on Monday evening. He stressed the basic difference in the approach to evan-

gelism by different segments of Christianity and observed: "I find to the extreme right and the extreme left the same spirit—an exclusiveness, a hard dogmatism. I sincerely believe there is room for something in between."

—Press release from NCC.

In Service to Him

(Continued from page 10)

Visiting prisoners also has two sides, those who are literally prisoners of the law and those who are prisoners of their sins. Christ wants us to visit both of these.

Christ said, "I am the bread of life" and "I am the living water." Feeding the hungry and giving water to the thirsty again means more than just helping those in destitute poverty and those who are starving. It means sharing Christ with those who need spiritual food.

And how about the lonely? This means being consistently friendly with them, not just part of the time. And it also means introducing them to Christ. We take an interest in our neighbors and show them we really care. If we are really interested and are not ashamed of the gospel, our concern will carry over into a witness.

Service to our Lord also has a way of being done. First of all it is cheerful. Consider the Camp Harmony spirit. We of the SCSC felt completely uplifted after our weekend at this camp.

Service is full-time. It is always cheerful. It is always friendly. It isn't just coming to church once a week. It's all the time.

Service is spontaneous. Notice that the "blessed" in Matthew 25 didn't even know what they had done. They'd apparently thought nothing about it. It seemed to be part of their nature. They wanted to do it. You see, true servants don't seek to justify themselves by their good works. Here it becomes a burden, because nobody can be good all the time. True service is second nature.

Service is optimistic. It has that attitude of expectancy. For instance, in our door-to-door calling, we wondered what the next call would bring. What did we expect it to bring? I remember after one particularly good call, Andrea Crandall, with whom I was calling that day, commented that she woke up that morning saying that it was going to be a good day. And it was. We both rejoiced together. We had expected success and we found it. Likewise on our poorer days, we had expected little. Therefore the Lord gave us just what we expected. How can He use somebody unless they're expecting to be used? That's why our attitude makes so much difference. That's why we must be optimistic.

In returning to the paraphrase for Mark 8: 34, we notice two things are necessary before we can be effective servants. We must deny ourselves and take up our crosses. Or in the paraphrase, we must put Christ first and catch a vision.

What must we do to put Christ first? We must accept Jesus Christ as Lord and Savior. This means repenting, believing on Him as the Son of God and as the Savior of the world, and receiving Him into our hearts . . . with the intent of obeying. How else can you explain dedicated service workers? How else can you explain poorly paid ministers or people willing to leave loved ones and home to go to foreign mission fields? Certainly there is no money in church work. There isn't much glory. So why do people do it? It's because they want to obey Christ. They have put Christ first in their lives. This is the only way the Christian church can be explained—it started from such weak and humble beginnings. Consider John James. He thought it was more important to stand up for Christ the way he believed, and he died for it. Consider Dr. Carlson who was martyred in the Congo only a few years ago. How else can you explain the willingness of these people to die for their Lord, except that they put Christ first in their lives?

But there is a second part—catching a vision. Often this makes the difference

between zeal and discouragement, between spiritual death and life. Consider Linda Bingham. In the spring of 1964 she came to Milton after having been in New Orleans where she discovered a great potential. She had caught a vision and she presented it to the Women's Board in Milton. They, too, caught the vision, and money was made available. She spoke to three of us there and we, too, caught the vision. Thus it was that we went to New Orleans for a summer of dedicated service, doing door-to-door calling and conducting a Bible school. We carried this vision to Conference in Salem. It was here that the Summer Christian Service Corps got started, all because of the vision of one person.

It happened in Metairie. It happened in Albion where three of us did door-to-door calling and helped in a Bible school earlier this year. It's happening right now in Syracuse.

Have you caught the vision? If the Lord used the vision of one person to start the SCSC, how do you suppose He may use the visions of several people? You know, it could happen here.

Have you talked to anyone about Christ? Have you invited them to church, or to a fellowship dinner? Have you caught the vision? Remember, we can't serve Him until we see how to serve Him; until we put Christ first. Let's serve Him wholeheartedly and with vision.

Where?

*Where can He be, who rules the universe?
'Neath Satan's shroud, we lie beneath the
curse.*

*Where is the light to pierce life's earthly
doom?*

*Where is the face of Him amid the gloom?
Some golden mountain peak, at birth of day.
Some secret moon-drenched valley far away.
Where? The sweet perfume of sby, crimson
rose.*

*At evening tide, a doe, in deep repose.
Where? Aboard sinking ship on storm
tossed sea.*

And—deep within the heart of you and me.

—Ralph Loofboro.

WOMEN'S WORK—Mrs. Lawrence W. Marsden

White Christmas Gifts

Members of all churches and especially the women are reminded of the request by Conference for White Christmas Gifts to be used toward the mission car.

Gifts may be sent to Mrs. Harold Baum, treasurer of the Women's Board. Her address is Route 1, Box 13, Edgerton, Wisconsin 53534.

ITEMS OF INTEREST

Baptist Unity and Disunity

The time is especially propitious for significant new approaches in fellowship and cooperation with other denominations, Carl W. Tiller, president of the American Baptist Convention, told the annual meeting of the Wisconsin Baptist State Convention.

Our own people, other Baptists, and other Christian groups are in many instances more favorably inclined toward greater cooperation than ever before, the speaker pointed out. But, he observed that there is a strong danger that the cause of Christian unity may be a force working for disunity within the American Baptist Convention. This is, he said, because one "wing" of our convention leans strongly toward seeking more unity with other Baptists and groups of similar faith and order, while another "wing" leans strongly toward seeking unity with non-Baptist denominations. Unfortunately, leadership in both wings tends to discount the idea of greater cooperation in the other direction.

Dr. Tiller asserted that American Baptists can move toward greater cooperation, both with other Baptists and those of different faith and order, at the same time, without being inconsistent or schizophrenic.

—ABNS.

Church World Service

Eleven thousand tons of high analysis fertilizer have been purchased by CWS and shipped to India for the AFPRO (Action for Food Production) program, which is designed to produce more food

immediately, and to avoid further pauperization of the Indian farmer by reducing from year to year his need for outside help.

A mobile well drilling rig and auxiliary equipment was purchased and shipped to India by Church World Service and is now being used to make water available for crop irrigation.

High Court Denies Plea to Tax Church Property

The U. S. Supreme Court rejected an appeal asking that tax exemption for church-owned property be declared unconstitutional.

The appeal was made by some Maryland atheists and the Free-Thought Society of America. They contended that tax exemption for church property increased the taxes of other citizens and is in effect a tax subsidy for churches, thus violating the First Amendment of the U. S. Constitution.

The refusal to hear the case by the Supreme Court is not a ruling on whether or not it agrees with the contention of the petitioners. However, it does have the effect of allowing to stand the decision of the Court of Appeals of Maryland, which ruled that tax exemption for churches does not violate the Constitution.

W. Barry Garrett, Baptist Press.

Union or Merger?

If there is question in the minds of some as to the difference in meaning of church union and church merger the definition of Charles G. Parlin, attorney and one of six presidents of the World Council of Churches, should help us understand it. Commenting on the proposed union of The Methodist Church and The Evangelical United Brethren Church Mr. Parlin writes:

The proposal is for "union"—that is, the uniting of two organizations to form a new organization as distinct from a "merger" which would be the absorption by one organization of another. At one of the first sessions of the Joint Commissions someone brought a cartoon showing a big fish, with jaws open, bearing down on a smaller fish and the caption was "Merger!" It was unanimously agreed that this was exactly what our union should and would NOT be.

OUR WORLD MISSION

OWM Budget Receipts for November 1966

	Treasurer's November 2 months	Board's 2 months		Treasurer's November 2 months	Board's 2 months
Adams Center ..\$	221.00	\$ 221.00	Memorial Fund	1,188.37	
Albion	55.16	156.32	Metairie		
Alfred	826.65	826.65	Middle Island ..		20.00
Alfred Station	219.25	219.25	Milton	549.91	30.00
Algiers			Milton Junction	86.25	304.35
Assn. & Groups		75.20	New Auburn ..		51.30
Battle Creek ...	345.08	769.63	North Loup ...	200.00	442.25
Bay Area		44.00	Nortonville ..	95.50	350.43
Berlin	241.00	241.00	Old Stonefort ..	20.00	65.00
Boulder	100.20	168.40	Paint Rock		60.00
Brookfield 1st..	124.00	124.00	Pawcatuck	481.05	962.10
Brookfield 2nd	16.05	21.05	Plainfield	426.26	665.85
Buckeye Fellow- ship			Putnam County		
Buffalo		25.00	Richburg	72.00	111.00
Chicago		25.00	Ritchie	40.00	40.00
Daytona Beach	108.33	324.99	Riverside	916.66	1,017.83
Denver	125.50	261.73	Roanoke		
DeRuyter		6.00	Rockville	14.19	30.94
Dodge Center		279.94	Salem	161.00	189.00
Edinburg			Salemville	25.00	50.00
Farina	31.90	31.90	Schenectady ..	11.21	42.21
Fouke		5.00	Shiloh	812.80	817.80
Hammond			Syracuse		
Hebron, 1st ...	113.50	113.50	Texarkana		
Hopkinton, 1st	118.75	323.00	Trustees of		
Hopkinton, 2nd		31.00	Gen. Conf.		
Houston			Verona	131.82	261.82
Independence ..	46.50	81.25	Walworth	110.00	110.00
Individuals	200.00	294.00	Washington ...	65.00	65.00
Irvington		350.00	Washington, People's		30.00
Jackson Center			Waterford	95.50	221.15
Kansas City ...		30.00	White Cloud ..	35.25	82.77
Little Genesee	272.20	272.20	Yonah Mt.	15.00	15.00
Little Rock.....	5.63	29.98			
Los Angeles ...	315.00	955.00	Totals	\$ 7,850.10	\$14,572.07
Los Angeles, Christ's		100.00	Non-Budget	135.00	\$ 80.00
Lost Creek		150.00			
Marlboro		272.00	Total to Disburse	\$ 7,985.10	

NOVEMBER DISBURSEMENTS

Board of Christian Education	\$ 586.28
Ministerial Retirement (Mem. Fund)	768.12
Ministerial Education	694.64
Missionary Society	3,211.14
Tract Society	973.43
Trustees of Gen. Conf.	36.73
Women's Society	134.96
World Fellowship & Service	92.30
General Conference	1,467.50
S.D.B. World Federation	20.00

Total Disbursements\$ 7,985.10

S U M M A R Y

1966-1967 OWM BUDGET	\$124,735.00
Receipts for 2 months:	
OWM Treasurer	\$14,572.07
Boards	80.00
	14,652.07
Amount due in 10 months	\$110,082.93
Needed per month	\$11,008.29
Percentage of year elapsed	16.66%
Percentage of budget raised	11.75%

Gordon L. Sanford,
OWM Treasurer.

November 30, 1966

The Sabbath Recorder



WRITING YOUR RESOLUTIONS

Is it fruitless to make New Year's resolutions? Yes, if they are made too lightly, for they may be as lightly broken. No, if they are pondered and prayed over before being written down. Sustained improvement is just as possible as initial conversion. To pledge to do better in certain areas where we have been weak and to ask our Lord to help us are first steps toward that nobility of character which true discipleship calls for.