

The Sabbath Recorder

or pampers desires can well be more hurtful than helpful. I can give things to myself that will impair my health.

Ah yes, where did all that money go? And my poor savings account!

I wish I had it all back—all that money—so I could dispose of it all over again. I think I know more now than I did in earlier years about the power of money for good or evil. I believe that the whole secret of hoarding, spending, investing, and giving is to remember that I am using something that never belonged to me at all—I am an agent for God.

Back to my wife, then, to try to put into words these thoughts and memories that have been going through my mind.

Trying to Gather Grapes from Thistles

Church-State News Service deplors the signing of a New Hampshire law which authorizes the use of proceeds from a state lottery to subsidize church schools. Dr. Glenn Archer voices the opinion of many when he says, "It was bad enough to have a state lottery, but to use its proceeds in an unconstitutional manner for church purposes gravely compounds the ill." He suggests that this is an attempt on the part of the Catholic Church "to gather grapes from thistles," a thing which Christ spoke of as impossible.

He further states: "New Hampshire's new law under which gambling revenues of that state would be paid to a church for support of its schools is unconstitutional, immoral, and indecent. The law was passed as a result of naked political pressures exerted by the Roman Catholic Church. . . .

New Hampshire's constitutional ban

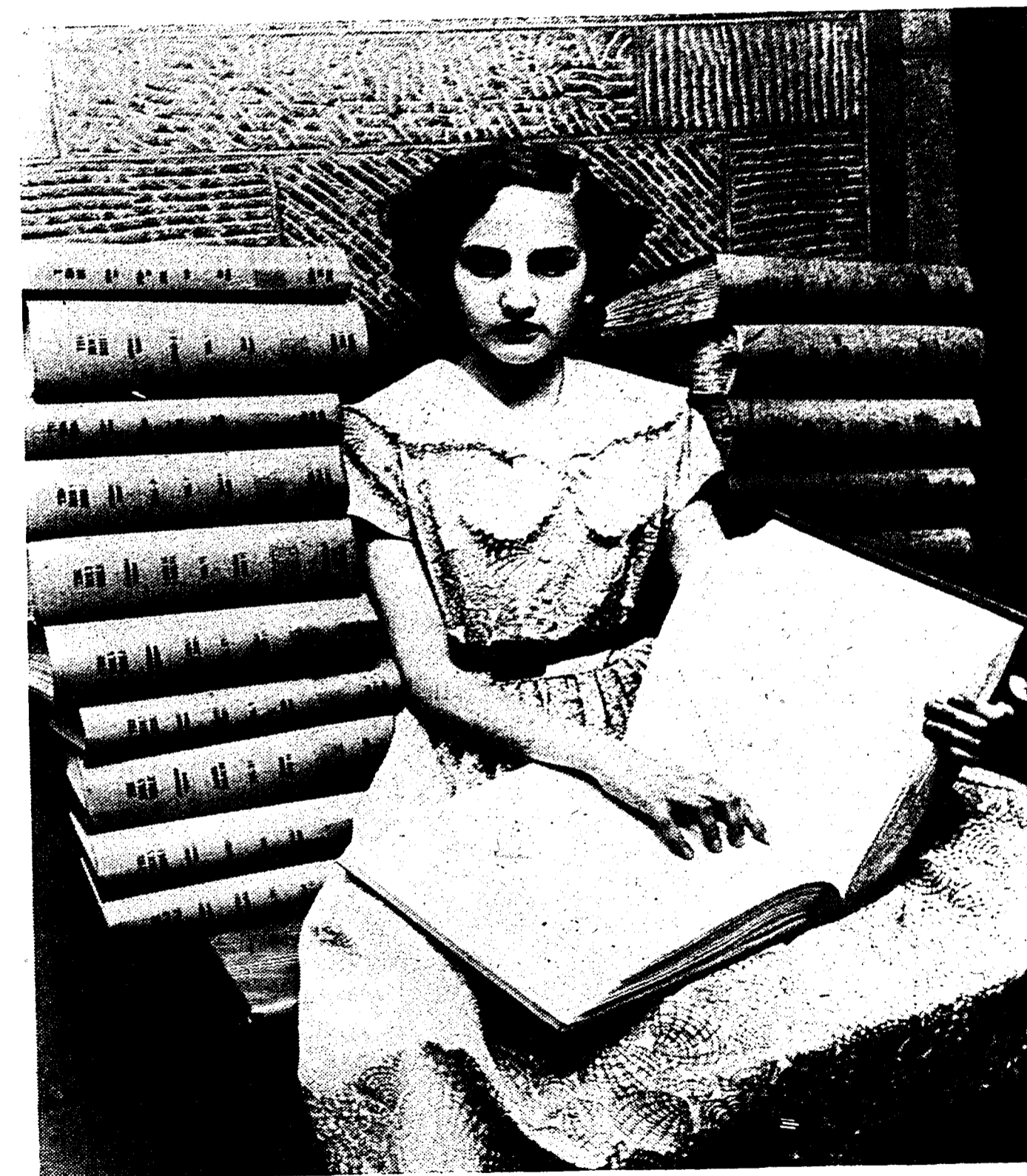
on state aid to churches is supposedly avoided by this law because the funds involved are gambling money and not tax money. Does anyone suppose that this conscienceless proposal can stand? At the request of outraged New Hampshire citizens our general counsel is studying this legislation. We intend to assist them in any way we can as they seek to prevent this attempted subversion of their state.

SEVENTH DAY BAPTISTS Reading Through the Bible in 1967

"THIRTY MINUTES A DAY
WITH THE WORD"

D E C E M B E R

1	Daniel	7-9
2	Daniel	10-12
3	Hosea	1-4
4	Hosea	5-8
5	Hosea	9-11
6	Hosea	12-14
7	Joel	1-3
8	Amos	1-3
9	Amos	4-6
10	Amos Obadiah	7-9
11	Jonah	1-4
12	Micah	1-4
13	Micah	5-7
14	Nahum	1-3
15	Habakkuk	1-3
16	Zephaniah	1-3
17	Haggai	1-2
18	Zechariah	1-4
19	Zechariah	5-8
20	Zechariah	9-11
21	Zechariah	12-14
22	Malachi	1-4
23	Revelation	1-3
24	Revelation	4-5
25	Revelation	6-8
26	Revelation	9-11
27	Revelation	12-13
28	Revelation	14-16
29	Revelation	17-18
30	Revelation	19-20
31	Revelation	21-22



Thank God for Eyes that See

There are many thousands whose eyes see not. Many of them want to read the Bible, which we take for granted. They can thank God for the people who provide them with Braille Bibles, through the American Bible Society, which they can read with their fingers.

The Sabbath Recorder

First Issue June 13, 1844

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

REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS Everett T. Harris, D.D.

WOMEN'S WORK Mrs. Earl Cruzan

CHRISTIAN EDUCATION, Rex E. Zwiebel, B.D., M.A.

Terms of Subscription

Per Year\$4.00 Single Copies10 cents

Special rates for students, retired Seventh Day
Baptist ministers, and servicemen

Postage to Canada and foreign countries 50 cents per year additional. Gift and newlywed subscriptions will be discontinued at date of expiration unless renewed. All subscriptions will be discontinued six months after date to which payment is made unless renewed. The Sabbath Recorder cannot pay for contributed articles but will send the writer, upon request, up to 10 free copies of the issue in which an article appears.

Published weekly (except August when it is published bi-weekly) for Seventh Day Baptists by the American Sabbath Tract Society, 510 Watchung Avenue, Plainfield, N. J. 07061

Second class postage paid at Plainfield, New Jersey. The Sabbath Recorder does not necessarily endorse signed articles. All communications should be addressed to the Sabbath Recorder, Plainfield, New Jersey.

PLAINFIELD, N. J. November 27, 1967

Volume 183, No. 20 Whole No. 6,275

Editorials:

Getting Down to Business 2
Not on the Sabbath 3

Features:

Churches Urged to Fight Alcoholism 3
Marks of Maturity 4
Amazing Results of Preaching 6
Reflections on God's Plan 7
Week of Prayer 9
"Yoked in Mission with Christ" 11
A Tourist Guide 12
Southeastern Association Youth 13
OWM Newsheet.— Coming Convention of Inter-Varsity 16

Missions:

Christmas Giving Suggestions 8
Released Workers in 1968 8
Missionary Research Library 9

Christian Education:

Youth Field Worker Fund. — Jamaican Campers. — A Camper for Next Year? — Get Your Lesson Annual. — Dedicated Workers. — God in My Day 10

YOUth:

On Morals, Ethics and Laws 13

Accessions.—Births Back Cover

Getting Down to Business

Seriously or lightly we often use the expression in groups of various kinds, "Let's get down to business." Our churches and our denomination are often guilty of not really getting down to business. We do a lot of talking, for talking is fairly easy. We discuss important things because there are many important things to discuss and discussion does not involve us very deeply. We hold quite a number of workshops on various areas of concern to the future of the church, but we sometimes have to admit that there is no great increase of work as a result of these workshops.

What is the business of the church? Our assembling for worship on Sabbath morning, no matter how biblical, satisfying and helpful it may be cannot truly be called the business of the church. Our business (other than the voting on organizational structure and program) has to be carried on largely outside those walls that we keep painted or the roof that we repair. The church in the Greek of the New Testament writers signified the called-out ones, those called out of the pagan world, called out of contemporary Judaism, to make up what is sometimes called the body of Christ. It is that body of believers experiencing the love of Christ and united in doing His will. It should be the same today. Our common faith makes us something far more than another club. We are not self-sustaining; we draw our strength from Him in whom, to whom, we are united, and we profess that in Christ we are new creatures. We have the Holy Spirit. We count prayer as a vital thing, not just a ritual to open or close a meeting.

All through the history of the church we have looked back to certain words of Christ as describing the real business of the church. These words of the risen Christ, found in slightly different form, occur four times in the New Testament but are best known as they occur in Matthew 28:19, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." We call this the Great Commission. It is the command to evangelize, to be the church at work. In a

letter recently received from a southwestern city came this challenging observation, "It is time for us to return to living the Great Commission and quit worshipping it. Avoiding teaching children to 'play' at religion may be part of God's plan to revitalize His church." Whether or not the second sentence is significant, the first one is. Our church will be revitalized if and when we quit talking and get down to business — the business of evangelizing — living the Great Commission.

Not on the Sabbath

The warnings of Jesus in the prophetic 24th chapter of Matthew are called to mind by the news of our day. In a prophecy that probably refers to the flight from Jerusalem when it was destroyed by Nero in 70 A.D., Jesus said, "But pray that your flight be not in the winter, neither on the sabbath day" (Matt. 24:20). His faithful followers would be keeping the Sabbath but the Romans would disregard the sacredness of the day.

Much the same situation exists today according to statistical reports of The Travelers Insurance Company. Saturday is the number one disaster day. More fatal accidents occur on Saturday (21.6 percent) than on Sunday (18.3 percent) or any other day. The reason seems to be that drivers allow themselves to be distracted by looking at store windows, etc.

Is there a moral to this story? It could be observed that if more people "remembered the Sabbath to keep it holy" there would not be 11,000 deaths and 809,000 injuries on that day. Although no figures are available it is safe to assume that Seventh Day Baptist drivers are not responsible for a proportionate number of accidents on the Sabbath—or on any other day.

Most people never see a miracle because they never tackle anything that takes a miracle. God doesn't waste His miracles. —Dr. Bob Pierce.

NOVEMBER 27, 1967

MEMORY TEXT

Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. Mark 14:38.

Churches Urged to Fight Alcoholism

The gravity of increasing alcoholism and the irresponsible use of alcohol in the nation was the center of concern following the recent publication of a government-sponsored report on the subject and a new study released by the inter-religious North Conway Institute on alcoholism. Stating that the National Council of Churches is giving "serious study" to the government's "Alcohol Problems, A Report to the Nation," prepared by the Cooperative Commission on the Study of Alcoholism, NCC General Secretary Dr. R. H. Edwin Espy stressed that the Council has not endorsed the report. Such action can only be taken by the member denominations' elected delegates to the General Board, he said, as was the case when it adopted a pronouncement on "The Churches and Alcohol" in 1958, which declared: "The use of alcoholic beverages is a serious threat to the health, happiness and welfare of many people and to the stability of families and communities."

Both reports emphasize the need for alcohol education and professional help for problem drinkers on a medical-social rather than a legal-criminal basis. For its part, the North Conway study, "Alcohol and the American Churches," recommended the formation in churches of alcohol concern committees which could coordinate information on legal, medical and rehabilitation services. It also called for the education of children and youth "to the fact that there is an honest individual choice between moderate drinking and abstinence and that there are responsible advocates of each."

The Commission's report asks the American people "to move toward modifying the types of drinking that are damaging and unacceptable" and states that "all agencies should provide services to problem drinkers."

Marks of Maturity

A message given at the Semiannual Meeting of the West Virginia Churches.

By Francis D. Saunders

Without exception, the truly Christian experience has its beginning with a new birth. Nothing less than this can be connoted from Jesus' imperative. "Ye must be born again."



That this is true is evidenced by the fact of many changed attitudes and changed lives, all the way from radically remolded character to changes which are almost imperceptible, yet definitely present. The drunkard, who by the power of the Christian

experience, becomes a stable, useful member of society, gives testimony to the new birth; and the child of Christian parents, who through consistent parental teaching and example, comes to the moment of decision, experiences it no less. But, as with the child of natural birth, so also with the spiritual, the moment of birth is only the beginning. The art of living is in the learning; and the application of lessons learned leads down the lane to maturity.

Where there is no exerted effort, there can be no growth, and where there is no desire to learn there can be no honest effort. So it is that the child of God, from the time of spiritual conception throughout his Christian life, is striving toward Christian maturity, which has been most adequately expressed by the Apostle Paul when he prayed that, "we might all come unto the measure of the stature of the fulness of Christ—that we might grow up unto Him in all things" (Eph. 4:13-15). By virtue of our relationship to Jesus, who is "the Christ, the Son of the living God" (Matt. 16:16), we either are or are not children of God and members of His family. This relationship of belonging to the family of God is the product of a vital,

yet simple faith, such as expressed by Jesus when He said, "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven" (Matt. 19:14). Likewise, taking a little child as an object lesson, He said, "Except ye become as little children, ye shall not enter into the Kingdom of Heaven" (Matt. 18:3).

At a time when Protestant Christendom is recalling her Reformation hour, it is fitting that we look at our churches and at our own selves, and see if we can discern any marks of maturity. It may well be said that the Protestant Reformation was in itself a sort of new birth for the Christian church. Now after 450 years of Protestant Christian existence, can we find marks of maturity which testify to spiritual growth? The following definition comes from R. Benjamin Garrison in his sermon entitled "From Security to Maturity":

"To become mature is to become in growth, in development, and in fact, what was intended but only potential in the beginning."

Carl F. H. Henry in an editorial in the October 27 issue of *Christianity Today* suggests that the Reformation has lost its momentum. Then he goes on to say:

"Its enduring principles have been abandoned by a vast sector of Protestantism. Even worse, some Protestant leaders would like to move the clock back to pre-Reformation days. Reformation theology had for its formal and material principles the twofold belief of 'sola scriptura' (the Bible alone), and 'sola fide' (faith alone). In the struggle with Rome, it must be remembered, the Reformers and the Roman Catholics did not dispute the absolute necessity for an authoritative Bible and saving faith. The battle was fought over the question whether

Scripture alone and faith alone were sufficient. The Romans added tradition to Scripture and works to faith. Today, however, the struggle is not over works added to faith and tradition added to Scripture; the question now asked is whether there is any infallible Word, and room for Biblical faith—with or without works."

If what he says is true, and debate in theological circles seems to bear it out, then there may be some serious doubt whether or not Protestant churches have really attained unto a noticeable degree of spiritual maturity. To suggest that the use of the word "spiritual" in speaking of the church's maturity is to take it out of the world, and cause it to be irrelevant to our times, is to point the finger of guilt at Jesus Christ and His clear statements concerning the church and the Christian. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I say unto thee, you must be born again," (John 3:6, 7). When he answered in response to Peter's great confession, he said, ". . . Flesh and blood hath not revealed it unto thee, but my Father which is in heaven . . . upon this rock I will build my church, and the gates of hell shall not prevail against it" (Matt. 16:17, 18). It may be that one of the reasons for our failure to become mature Christians is that we have attempted to separate our process of growth from our spiritual conception. The present condition of the Protestant movement can only be evaluated in the light of the condition in which we find the bodies which are a part of the movement. Likewise, the condition of the denominations involved must be evaluated in the light of constituent churches, and the condition of the local church in the light of individual members. So, in the final analysis, the marks of maturity must be seen in your life and in mine, if they are to be seen at all. May we proceed now, to examine certain *marks of maturity* within the experiences of Christian service in which we are engaged as members of the Body of our Lord, which is the Church.

To make a profession of faith in God,

even in the name of Jesus Christ, is not necessarily a mark of maturity. There are countless confessors in Christian circles who have never advanced beyond the ABC's of Christian learning. It was of such persons precisely that Paul was speaking when he wrote to the Corinthians: "And I, brethren, could not speak to you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto you were not able to bear it, neither yet now are ye able" (1 Cor. 3:1, 2). He then goes on to point out that envies, strifes and divisions are marks of carnality, not of spirituality. Those who have been spiritually born should be spiritually alive; and we are always disturbed over any child whose body continues to grow, but whose mind is stagnated in childhood. This should be as vitally true with respect to the spiritual child of God as it is to the physical child of man.

So we reiterate, to make a profession of faith in God is not necessarily a mark of maturity. Yet it is also true that maturity cannot be attained apart from the basic principles characteristic of the spiritual birth. To recognize that the church is a spiritual organization, and that her task has to do with faith, truth and righteousness is not to say that her mission is not relevant to our day and our need. On the contrary, among the world's greatest needs today are the proclamation of faith, the teaching of truth, and the promotion of righteousness. One of the marks of maturity that we should be searching for in our personal lives and consequently in the great Christian movement of which we are a part, is a true, vital, living faith in God. The Reformation expressed this faith as the sole means of salvation, and this has been the experience of our own Christian birth. Look to your own life, look to your own church and see if there is evidence of this mark of maturity.

We give assent to the following in our Statement of Belief:

"We believe that the Bible is the inspired record of God's will for man, of

(Continued on page 14)

Amazing Results of Preaching

Evangelistic preaching still brings results, and sometimes in the most unlikely situations, under the handicap of an interpreter. Such seems to have been the



case in the brief Tokyo Crusade of the Billy Graham team. Christians are scarce in the Far East in relation to the whole population. Tokyo, to put it mildly, is not the easiest place for mass evangelism. Only one half of one percent of the people of Japan are counted as Christians. There are only 15,000 professing Christians among 11,000,000 in Tokyo, the world's largest city. The Japanese people, moreover, are highly sophisticated, especially in Tokyo.

What results in attendance and in conversions could be expected in a ten-day crusade or on the final cold, windy day when the meeting was held in a baseball park? This was Mr. Graham's first campaign in this part of the world. At the final afternoon meeting there were more than twice as many people in attendance as there were Christians in the city.

By actual count there were 2,175 inquirers who came forward and stood 30-40 deep along the base line from first to third base. The majority were college-age young people who wanted to know how to be saved. The message had been entitled "The End of the World" a subject that educated youth could appreciate even though it had to come through an interpreter. In a country like Japan when people make decisions for Christ they are, for the most part, first-time decisions.

Billy Graham had this to say at the conclusion of the sermon and of the Crusade:

"This is the most significant Crusade we have ever conducted in any place in the world, considering that there are only 15,000 Christians in Tokyo. This Crusade indicates to me that regardless of race, nationality or language, man is the same the world over and the message of Jesus Christ meets man's deepest needs."

The Crusade was not marred by any anti-American or anti-Vietnam war demonstrations. It was rumored earlier that zealous students would disrupt the meetings because the evangelist is an American.

"I found that Americans are very popular with the Japanese people and I was surprised that practically nobody even mentioned the Vietnam war to me when I was here," added Mr. Graham. He said that he agreed with the former U. S. Ambassador Edwin O. Reishauer, that what happens in Japan will influence the Orient more than any other nation and that America should maintain close ties with Japan at any cost.

"This is the sunrise of a new day for the Christian Church in Japan," said Rev. Kaira Hatori, a well-known national radio preacher and Crusade leader.

"Our churches will never be the same again," added Rev. Dr. Shuichi Matsu-mura, local Japanese pastor and vice-president of the Baptist World Alliance.

The total number of inquirers for the ten-day meeting was 15,854 with 191,950 persons hearing the evangelist.

L. M. M.

To Be Commended

Quite frequently letters come to the subscription desk containing twice the amount needed for a renewal. The subscriber asks that the *Sabbath Recorder* be sent to a friend in the local church who does not get the denominational paper. Some others send money for three or four people. It is not that they have extra money and want to give gifts; rather that they think the *Recorder* will help their friends in their spiritual life and tie them closer to the church and denomination. Such a practice is to be commended.

*Is it better
not to know the future?*

Reflections on God's Plan

By Hollis S. Howard*

Various personal matters have delayed us from establishing a Seventh Day Baptist church here. I am not distressed by the delays, however, as they may well be used by the Lord to make arrangements of which we will become aware at some future time. Reflection upon what little we know of Paul's life will acquaint one with the strange avenues chosen by God to accomplish His purposes. And reflection upon one's own life shows the wisdom of a God who keeps the future unknown; we'd surely refuse to face the future if we knew what it held. A mountain in the distance appears formidable; when one views it from the roads through its passes, he can very well enjoy the trip.

Had I known that I would be asked to help with the human part of establishing a church, would I have entered the baptismal tank? Had the question been put to me, "Will you accept a piece of the work?", the answer would probably have been, "Yes, Lord, but just a small helping, thank you." Now the picture becomes clearer. I wasn't asked, I was told; but, as usual, in cryptic symbolism. The pastor prayed after the immersion, as is his custom, thanking God for the chance to present another to Him. Then he departed from his usual prayer outline to ask God's particular help for me. This thought raised a quick question in my mind. "Why me? Why should I need any particular help?" The idea that Dallas needed another Baptist church would have appeared preposterous at that time. Anyhow, such matters were handled by the mission board, or somebody.

* Mr. and Mrs. Howard are new Sabbathkeepers of Dallas, Tex., who have been reading Seventh Day Baptist books and literature for the past few months and are now subscribers to the *Sabbath Recorder*. They have two junior age children and a new daughter. They ask for our prayers.

It has since come to my attention that the authors who wrote about the fields white to the harvest didn't mention turning the job over to the mission board or anybody else. Nor did any of the other writers hold the idea that spreading the gospel is the responsibility of someone other than the reader. Rather, what needs doing is to be done.

No doubt many stories have come to your attention describing particular blessings being showered upon those becoming Sabbathkeepers. Several have come to my attention describing various dislocations followed by surprising advantages more than compensating for the losses of those who turned their backs upon the "venerable day of the sun." Malachi 3:10 is usually invoked as a telling advertisement to coerce or cajole people into tithing. Even a hasty reading of the whole book shows God is interested in obedience which involves a good deal more than cash.

I am now free on Sundays to listen to a variety of preaching which is a particular pleasure to me. Dallas has a large number of churches which broadcast their services over the radio. Station KSKY carries mostly evangelical broadcasts and independent preachers. Thus I have an opportunity to hear preaching which few men get because their own worship and other programs occupy these hours, and no seminary student has time for more than superficial observations. I used to catch, perhaps, three broadcasts, on the run, before Sunday School, and then was occupied for the rest of the day with church meetings. Now I can uninterruptedly study these other men's preaching — good sermonizing, poor sermonizing and occasionally some "far-out" sermonizing. In a book on ministerial activities, I read that ministers are notorious for failing to hear anybody preach except themselves, paying no real attention on those rare occasions when someone else is speaking. May I never become so conceited as to believe I know it all, or, perhaps worse, that I am the only mouth-piece God has in use!

Christmas Giving Suggestions

Christmas will soon be here and some of our churches, Sabbath Schools and Aid Societies may again remember our missionaries with a special gift. This is fine. We will be glad to channel the gift to the missionary if you wish us to do so. Perhaps you will also remember some who have been missionaries in other years but who are now retired. It is good to be remembered and it is good for us to share in Christ's name with those who carry or have carried His banner of love.

It may not be out of place to mention a few other ways through which we might share. For instance, a gift of \$10 a month will help on board and lodging costs of some student at Crandall High School who has come to Kingston, Jamaica, from a rural church and has found no relative in the city who could help him. Former Principal Courtland Davis laid this opportunity for service before us recently. It is a pressing need.

Did you ever think of making up a packet of hard-to-get items in Malawi? For instance, our missionary might appreciate such things as honest-to-goodness stainless steel razor blades, some toothpaste that tastes good, some Christmas treat goodies such as hard candies, a ring of exotic cheeses, instant coffee, fruitcake, Kool-aid, something to read, a game to play, a jig saw puzzle. Why not try making up a Christmas box—just for the fun of it. If it is decided to do this, it would be well to send a small box by air freight and a gift to cover customs.

If you would care to make a really practical gift why not help Pastor Leroy Bass as he undertakes to get the former home of Mr. Eric Straker ready for occupancy? He has written of his need for "locks for the 4 outside doors, lumber for the kitchen counter and cabinets, new faucet for the sink, paint for the kitchen, electric light fixtures for part of the house where they were removed, floor covering for his study, and draperies or blinds for windows on the hot side of the house." Brother Bass is doing the labor

but he could very well have some help in purchasing the supplies.

Or perhaps you will want to help Director David Pearson as he fixes up his new house in Blantyre. He has written of his willingness to do the labor in putting in a bedroom closet, building shelves in the kitchen, etc. He, too, could use some practical assistance in purchasing lumber and other supplies needed. We have learned also that the cost of installing the telephone at Blantyre House was \$16.80; cost of deposit for electric was \$14; and deposit for water was \$9.80. Utilities will cost about \$25 a month. Does it spoil Christmas giving to meet some of these practical needs for everyday living?

Released Workers in 1968

Those in attendance at the last General Conference will recall a commendation in the report of the Conference Committee on Foreign Missions Interests which stated, "We commend the Missionary Society for its forward look in sending a 'released worker' to the Jamaican churches in the person of our general secretary and would suggest that the Society explore the possibility of such a visitor to other foreign fields."

We are happy to report that Rev. and Mrs. Alton Wheeler have consented to go again to Jamaica in the spring of 1968. It was felt that a second visit could be even more helpful than the first, as our secretary sensed particular services he might offer and could prepare to fill specific needs.

It will be of much interest to note that our missionary in Guyana, Pastor Leroy Bass has requested that a released worker come and offer assistance among the churches there. Quoting his letter of October 9, "I feel that we can use to God's glory a 'Teacher of Teachers' (Sabbath School teachers, especially) on a short term basis of a month or so, perhaps as soon as next summer or at least by 1969. We could at that time have all our Sabbath School teachers come to Georgetown for a concentrated course in teaching methods, evangelism emphasis, how to use visual aids, charts, pictures, flannel boards, etc."

This is a clear call for help. Will some qualified teacher offer "dedicated service" for a month or so? If some one feels the urging of God's spirit to offer service, contact the secretary of the Missionary Society, and the offer will be given prayerful consideration.

Missionary Research Library

(Taken from Occasional Bulletin of the Missionary Research Library, issue of July, 1967.)

On July 1 of this year (1967) the administration of the Missionary Research Library of the Division of Overseas Ministries, NCC, was assumed by Union Theological Seminary of New York City with which it had been closely related for many years. This was in consequence of the decision reached by the library's trustees at their meeting on March 16. It was made possible by the generous offer of the seminary to undertake this responsibility and to bear a larger share of the library's financial support. It is now possible to announce the change in administration as an accomplished fact and to mention some of its implications which may affect our readers.

The Missionary Research Library will continue indefinitely as a corporate entity with its own trustees and organization and with certain prescribed functions. A few months earlier it had been granted its absolute charter of incorporation under the State of New York. This replaces the temporary charter which it obtained in 1961. An agreement has now been made between the library and the seminary, providing, among other matters, that the seminary shall "maintain and administer" its collection of books and other materials, and also "generally promote the mutual interests of the library and the seminary relating thereto, as well as the interests of the missionary agencies which have contributed or continue to contribute toward the current support of such collection and the related facilities and service."

Seventh Day Baptists' Week of Prayer

January 7 - 13, 1968

Seventh Day Baptists around the world are invited to unite in prayer during the first full week of the New Year—January 7 - 13, 1968.

Encouraged by the Seventh Day Baptist World Federation, Pastor Joe A. Samuels of Jamaica, corresponding secretary of the Jamaica Conference, in cooperation with Director of Evangelism, Leon R. Lawton, have worked together to prepare suggested prayers, meditations, hymns and Bible readings for each day of the week. These are gathered in a booklet under the theme *Fishers of Men*.

From the introduction of the booklet we read, "member Conferences, local churches, individuals of the Seventh Day Baptist World Federation are encouraged to join in this prayer time together. . . . The booklet may be used in the home if no public meeting is arranged by the local church. . . . This is only a humble attempt to call attention to those truths that are held by Christians and those of like faith around the world."

Due to lateness in receiving manuscript at the Publishing House, the Planning Committee deems it wise to mail out the Week of Prayer booklets in quantity to the churches. The cost of publishing and mailing is estimated at five cents a copy. It will be appreciated if the churches will help cover this cost by sending a contribution. No more copies will be available.

Quoting again from the introductory statement, "It is an inspiring thing to bear in mind that we Seventh Day Baptists from East to West and North to South, from many nations around the world, can unite in prayer this first full week of 1968 in common faith for the same things."

SABBATH SCHOOL LESSON

for December 9, 1967

THE SACRAMENTS: BAPTISM

Youth Field Worker Fund

The fund is off to a good start. During the past year the youth of the Milton Seventh Day Baptist Church have been soliciting money from local SDBYF units to build a Youth Field Worker Fund. At the end of the year of solicitation \$1,017.11 had been sent in for this project as well as \$200 for dedicated work of last year.

We doff our hats to the Milton group.

The Youth Work Committee is still trying to secure the services of a youth field worker. Conference action in this regard has slowed up progress, but we will have matters in true perspective soon.

Our young people are urged to put an amount in this year's budget for the Youth Field Worker Fund. Watch for further announcement.

Jamaican Campers

The Youth Work Committee of the Seventh Day Baptist Board of Christian Education has given its approval of a plan sent in by Miss Jinx Kuehn of the Pawcatuck Sabbath School. Miss Kuehn writes: "Our Sabbath School is planning to help support a Crandall High School (Jamaica) student in attending a Seventh Day Baptist camp in Jamaica. It costs about \$10 per camper to participate in the camp down there. *Could each SDBYF across our denomination sponsor a camper for next year?*"

If your Youth Fellowship would like to sponsor a camper send your contribution to the Rev. Everett T. Harris, 401 Washington Trust Bldg., Westerly, R. I. 02891. Camp was cancelled this year because the prospective campers did not have the resources.

Get Your Lesson Annual

The *International Lesson Annual* for 1968 may now be purchased from the Seventh Day Baptist Board of Christian Education. Students and teachers in our Sabbath Schools have found this book to be of great help in studying the lessons in the *Helping Hand*. The price is up

this year. so we have to charge \$2.85 a copy.

The *Annual* is edited by Dr. Horace Weaver of the Methodist Board of Education, and he has writers contributing to the study from several communions.

Send your order to the Seventh Day Baptist Board of Christian Education, Box 115, Alfred Station, N. Y. 14803.

Dedicated Workers

Persons of any age who would like to work in Vacation Church Schools or Seventh Day Baptist camps during the summer of 1968 through the Dedicated Service Plan of our denomination are urged to apply now by writing to General Secretary A. L. Wheeler, 510 Watchung Ave., Plainfield, N. J. 07061.

Those who apply before December 15, 1967, have the best chance of being used. Don't delay any longer. Write today!

God in My Day

A new book of meditations came off the press on November 6, 1967. It is titled, *God in My Day*, and written by our friend, the Rev. Glenn H. Asquith. The book is composed of fifty-two meditations that illuminate with quiet inspiration the ordinary events of life.

Dr. Asquith takes the true meaning of the Christian message—the inestimable worth of a person no matter how humble or obscure his place on earth—into the very heart of daily living.

You may order it from your bookstore. It would make a fine gift for a family this Christmas (Costs \$2.95).

Protestant Relief in Vietnam

Vietnam Christian Service will receive at least \$400,000 from Church World Service in 1968. VNCS, a Protestant voluntary service agency, is jointly sponsored by the Mennonite Central Committee, Church World Service, and Lutheran World Relief. In operation for almost two years, VNCS offers food, medical help, and social services to Vietnamese refugees. There are 104 VNCS staff members—nearly half are Vietnamese and the remainder are American and European Protestants.

"Yoked in Mission with Christ"

Semiannual Meeting of Northern Wisconsin and Minnesota Churches.

By Suzanna Pederson

Where does a moment, an hour, a day take us? Into a deeper and richer experience with our God, whom we find through the Holy Spirit, dwelling in the "temple" of our hearts?

This was the experience of approximately 200 people in northern Wisconsin the weekend of October 6 - 8. The New Auburn Seventh Day Baptist Church had called the regular Semiannual Meeting of the Northern Wisconsin and Minnesota Churches and, because of the planned ordination of its pastor, extended the invitation to members of our sister churches in the North Central Association. This includes Albion, Milton Junction, Walworth, Milton, Stonefort, and Farina. There were representatives present from all except Farina and Walworth. There were also representatives present from the Northern Association. Rev. Victor Skaggs, dean of our Center for Ministerial Training at Plainfield, was with us for the ordination.

Until recently the North Central Association was unique in having a field coordinator to bind the churches together by working with the local pastor and to establish contacts with families who in turn become interested in each other and in the work of the other churches. Results of this program, which have extended over a period of years, were evident in the attendance and spiritual level of the meetings of the weekend. The vine proves fruitful and like Christians of old it can be said of us, "Behold these Christians: how they love one another!"

The theme for the weekend, "Yoked in Mission with Christ," was chosen in accord with this year's Conference theme. The Scripture text was Matthew 11:28-30. During the course of the weekend, Pastor Wayne Babcock, in a sermon, drew us into a deeper awareness of the importance of the invitation that is contained in this theme passage—the invitation Christ offers to all — "Come unto Me!"

The opening service was Sabbath Eve, October 6. Rev. Earl Cruzan of Milton

was guest speaker. His message was "Our Mission in Christ." Scripture background was Acts 1:1-14 and 2:46, 47. His presentation of inspired thoughts and the power of this portion of Scripture, which is vital for us in this day, opened our hearts and minds to the challenge that is ours in bearing the yoke with Christ. The Scripture spoke to us of Christ preparing the disciples for the receiving of the Holy Ghost, and we likewise in this service were prepared for the deep, spiritual Presence that was ours throughout the weekend.

On Sabbath morning a light and lovely rain was falling, speaking in a sense of the nearness of God and descending as a heavenly blessing upon the day, which in the beginning God hallowed, and on the lives of those gathered to worship Him and witness the holy ordination of a young man called into the ministry of Jesus Christ.

The New Auburn Church was filled to overflowing as Dean Skaggs led in the worship service. Rev. Carlos McSparin preached the morning sermon entitled, "Bend Your Necks." He stressed the importance of being humble before our God and the need for mankind to confess his sins and believe in the saving power of our Lord and Savior, Jesus Christ.

There is always the need for the body of man to be sustained by food in addition to spiritual food. Both kinds were in abundance. The women of the New Auburn church provided delicious and adequate meals for all our guests. This provides fellowship, too, and a deepening of relationships with friends in Christ. The afternoon service was given over to the examination and ordination of our pastor. Following this, in the spirit of humbleness and joy, the congregation united in a Communion service. Rev. Earl Cruzan and Pastor Wayne Babcock officiated.

Guests were entertained in the homes of the New Auburn people during the supper hour.

The evening service began at 7:30 p.m. with a singspiration led by J. Paul and Elizabeth Green of Milton. It seems the people never tire of singing. It was a joyous occasion.

The evening message was given by Pastor Wayne Babcock of Dodge Center. His sermon title was: "Yoked for a Purpose." As earlier stated, Pastor Babcock emphasized the importance in this invitation Christ gives to each of us, "Come unto Me!" He pointed out that the reason God sent His Son is summed up in these three verses—calling us from the world unto Him. In it there is everlasting fellowship with our Creator God. What a privilege it is to be yoked with Christ!

It seems appropriate to mention, even though it was not an official part of the programming, that during a free hour on Sabbath a group of yokefellows and others who were interested gathered for a brief ceremony where seven people were pinned with tiny gold yokes. In so doing they accepted the responsibility and privilege of a minimum discipline in the areas of prayer, Bible reading, worship, tithing, time, work, and study. The tiny gold yoke is only an outward sign of an inward commitment to follow the way of Jesus Christ. The purpose of the tiny yoke is to invite questions from inquisitive people, opening doors for personal testimony and witnessing. In times like these people need a Savior!

The Semiannual Business Meeting convened at 10:00 Sunday morning and ended at noon. Dinner was served by the women of the church and guests made preparations to return to their homes. The warmth and inspiration of previous hours seemed a glowing part of everyone.

Later in the evening, as I sat before our hearth, enjoying a warm, cozy fire, I thought of it in comparison to Christian experience and fellowship. Each Christian, like the log, must be set a-fire—lit by the Spirit of God—and do its share in the burning process. The log could possibly burn alone, but the chances are it would slowly go out. The log needs other logs close around it—they, too, on fire—to produce heat adequate enough to draw cold and lonely travelers of the road of life into the coziness and comfort of its warmth and light. Jesus Christ is the Light of the

world and the Holy Spirit is the flame on the altar of our hearts. We are the logs. God produces in us the warmth and the light needed to draw others to Him. Let all of us as Christians, as Seventh Day Baptists, draw closer together and become living, glowing fires for the cause of Christ.

A Tourist Guide Youth Visit Plainfield

There is a little folder published within the year and available from the American Sabbath Tract Society entitled, "A Tourist Guide to Seventh Day Baptist Historical Sites." The cover has a drawing of the denominational building and publishing house at Plainfield. The folder lists the historical museum in the three-story headquarters building and also describes briefly the Ephrata Cloisters, the Milton House, and the Newport Church.

On Friday afternoon, October 20, a carload of young people, part of the Sabbath School class of Lyle Sutton of Alfred Station, N. Y., arrived at Plain-



L - R. Dick Woodruff, Mr. Sutton, Mrs. Sutton, Melody Palmiter, Ellen Lewis, Kathy Pierce.

field, the first and longest stop of a trip that included on Sunday a visit to the Ephrata Cloisters. They were given a grand tour of the historical rooms and the publishing house, which now prints only denominational literature. They left Plainfield with a greater knowledge and appreciation of this center of denominational activity and ministerial training. The accompanying picture was taken on the steps of the Seventh Day Baptist Building.

YOUTH

On Morals, Ethics, and Laws

By Samuel G. Studer

Salem College student

In a tract called "The Sabbath and Sabbathkeeping Baptists," the writer states that, "the Ten Commandments are the foundation of our religion, the basic principles of morality and Christian ethics." If this statement were true I would say, "I want out!"

A statement such as this is common in many Sabbath tracts I have seen and I have also seen the visible dangers not only to our denomination of Seventh Day Baptists but to the individual soul that this frame of thought presents. Please tell me, what good are the basic principles of morality and Christian ethics without the saving grace of our Lord and Savior, Jesus Christ? Look unto Jesus (Heb. 12:2); he is the foundation of our religion. Look to Jesus in the Scriptures, to learn there what He is, what He has done, what He gives, what He desires; to find in His character our pattern, in His teachings our instruction, in His precepts our law, in His promises our support, in His person and in His work a full satisfaction provided for every need of our souls.

The tract continues, "In the very heart of this moral code is the Sabbath, forming a unity—ten precepts in one—which cannot be dissolved." Again look unto Jesus and not at the law. The law gives commands, and gives no strength to carry them out; the law always condemns, and never pardons. If we put ourselves back under the law, we take ourselves away from grace. Insofar as we make our obedience the means of our salvation, we lose our peace, our joy, our strength; for we have forgotten that Jesus is the end of the law for righteousness to everyone that believeth (Rom. 10:4). As soon as the law has constrained us to seek in Him our only Savior, then also to Him only belongs

the right to command our obedience, an obedience which includes nothing less than our whole heart, and our most secret thoughts, but which has ceased from being an iron yoke, and insupportable burden, to become an easy yoke and a light burden (Matt. 11:30). An obedience which He makes as delightful as it is binding, an obedience which He inspires, at the same time as He requires it, and which in very truth, is less a consequence of our salvation than it is a part of this very salvation, and, like all the rest, a free gift!

Southeastern Association Youth Have Weekend at Lost Creek

The Southeastern Association Youth Fellowship met with the Y.F. of Lost Creek, W. Va., as hosts, October 20-22. Youth from Washington, D. C., Salem and Lost Creek, plus special guests from Westerly, R. I., enjoyed a weekend of fellowship and inspiration planned by the Lost Creek young people.

A chili supper was the first event of the retreat, followed by Sabbath Eve vespers led by the Lost Creek Y.F. Pastor Saunders spoke to the group at the worship service on Sabbath morning.

The afternoon meeting was a special service featuring three lay persons who spoke to the young people concerning their respective occupations, relating them to their Christian faith. Guest speakers for the afternoon were, Mr. Carroll Van Horn, a teacher from Salem, Mrs. Carolyn Bartlett, a bank clerk from Lost Creek, and Mr. Ernest Bond, a salesman from Galena, Ohio.

The business meeting following the afternoon session elected the following officers for the coming year: Miss Sylvia Nida, president; Miss Jessie Curry, vice-president; and Miss Linda Bond, secretary-treasurer. Sylvia is from Salem and both Jessie and Linda from Lost Creek.

A picnic was held at Waters Smith Park, after which the youth hiked back to the church, a distance of about seven miles. After breakfast Sunday morning the retreat was closed with a fellowship circle.—F. D. S.

Marks of Maturity

(Continued from page 5)

which Jesus Christ is the supreme interpreter; and that it is our final authority in matters of faith and conduct."

Such mental assent, however, is not necessarily a mark of maturity. There are those bibliolators who in their worship of the book have never learned Peter's lesson to "grow in the grace, and knowledge of our Lord and Savior, Jesus Christ" (2 Pet. 3:18). They have failed to take heed to Paul's admonition to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). They have never felt the probing thrust of the "sword of the Spirit, which is the word of God" (Eph. 6:17). Nor have they experienced that "the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart" (Heb. 4:12). In order for the child of God to mature in the ways of God, and to increase in the knowledge of God, there must be a searching of the Word of God, plus a daily application of the lessons learned. So again we reiterate, a mental acceptance of the Bible as the Word of God is not necessarily a mark of maturity.

Yet, again, it is also true that maturity cannot be attained apart from the precepts of His revealed truth. The Reformation was conceived with this principle as a primary force. If it had not been that Martin Luther and others of his caliber had convictions concerning the authority of the Scripture, there had probably never been a revolt against the traditions of men and of the church as they were added to the Word of God. Again we would urge that you look at your life and the life of your church for this mark of maturity, namely, a sincere acceptance of the authority of the Bible, implemented by a consistent application of its precepts to daily life and service.

"Be ye doers of the word, and not hearers only, deceiving yourselves. For if any one is a hearer of the word and not a doer, he is like a man who observes his natural face in a mirror; for he observes himself and goes away and at once forgets what he was like. But he who looks into the perfect law, the law of liberty, and perseveres, being no hearer that forgets but a doer that acts, he shall be blessed in his doing" (James 1:22-25). This word from James adequately expresses that subscribing to the law of God is not necessarily a mark of maturity. The church of Christ has many who verbally subscribe to the principles of the Ten Commandments yet have not grown beyond the stage of spiritual adolescence. They emphatically contend that murder is wrong, lust is wrong, Sabbath desecration is wrong, covetousness is wrong, yet are nothing but babes as far as Christian growth is concerned. There are those, who, by harboring vindictiveness and jealousy in their hearts, witness that they have never learned of the Savior that "whosoever is angry with his brother without a cause shall be in danger of the judgment, and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire" (Matt. 5:22). There are those who in their extreme sabbathism have never experienced that "the Sabbath was made for man" (Mk. 2:27); and others, who in their departure from vital Sabbathkeeping, do not seem to realize that "the Son of man is lord even of the sabbath" (Mk. 2:28). Neither is the church free from those who are still in the childhood phase of "an eye for an eye, and a tooth for a tooth" (Ex. 21:24). They have been unable to understand the Lord's "thou shalt love thy neighbor as thyself" (Matt. 22:39), let alone go beyond with Him to "love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you" (Matt. 5:44).

So once more we reiterate: To subscribe to the letter of the law is not neces-

sarily a mark of maturity. On the other hand maturity cannot be attained by discarding these basic tenets of moral behavior. True obedience to these basic principles, as spiritually comprehended in the framework of the Christian church and the Reformation movement is a mark of maturity. How about you? How about your church?

To be working diligently for the social benefit of mankind is not necessarily a mark of maturity in the church. Neither is the monetary support of a foreign mission program. It is true that our Lord has said something about the giving of a cup of cold water; and He closed his great lesson on Christian social action with the commendation: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40). The chief attack made upon the church, and coming often from within the ranks of the church, is that she has not made her ministry relevant to our changing times. Certainly we cannot deny that we have failed, time and again; but neither can we say "amen" to those who strive to put the blame upon the message—upon the principles and truths and doctrines of the traditional Kingdom of Heaven. We may be accused, just because of our use of the term "Kingdom of Heaven" of being other-worldly and thus not relevant. The accusation comes, however, in the face of the words of Jesus Christ, who said both, "My kingdom is not of this world" (John 18:36), and, "The kingdom of God is within you" (Luke 17:21). If there seems to be conflict here, it is because we are not viewing His words in the context of our initial premise, namely, that "the truly Christian experience has its beginning in a new birth." In the sense that the Kingdom of Heaven is spiritual, it "is not of this world." In the sense that it is "within us," it must be related to the situation at hand, and relevant to the experiences of daily life. The trend of the contemporary church toward humanism is not necessarily a mark of maturity, especially if the effort calls for scrapping our faith in God, denying the authority

of the Scripture, or becoming indifferent toward the will of God. Let's face it! If the ministry of the church has failed to be relevant to the needs of men in our twentieth century world, the blame cannot be put at the throne of God, or at the foot of the cross, or upon the fallacy of the Scripture, but upon the fact that you and I have failed to consecrate ourselves to Christ—to teach effectively—to act decisively and to love compassionately.

To be mature Christians is not to forsake the elementary truths of grace and redemption which were a part of our new birth experience, but to build upon them with determination and with faith that God will bring it to pass. More and more we will find it so, that in the church and in the world, the "Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16,17). Then we will truly "grow up unto him in all things," coming "unto the measure of the stature of the fulness of Christ" (Eph. 4:15, 13). The marks of maturity will be evident in our personal lives, in the life of the church, and in our Christian witness in the world community.

TITHING THOUGHT

If a man will trust his wife with his name, his honor, and his children but not trust her with his money, it is easy to judge which is to him the most precious of his possessions. If I were willing to put into God's keeping my heart and soul and life and those of my dearest on earth, and yet held back the due proportion of my personal substance, would I not imply that this was of more value in my eyes than anything else?

—Quoted in Westerly Church Bulletin.

Persons who pray at home pray in church and families that worship at home worship in church and church attendance thrives on family devotions.

—The Upper Room.

The Sabbath Recorder

OWM NEWSHEET

Seventh Day Baptist churches will receive a new edition of the OWM Newsheet beginning in December, 1967.

The denominational Planning Committee has authorized the Publicity Committee of the Seventh Day Baptist Board of Christian Education to edit and publish the newsheet as a bulletin insert as has been done in the past.

Denominational boards and the Conference office will furnish terse, informational articles for the publication.

It will be mimeographed in Alfred Station and mailed from there in quantities as desired by our local churches. Each church is asked to indicate how many bulletin insert newsheets can be used.

The OWM Newsheet is a vehicle of our Frontiers of Faith program, and is designed to give an account of work being done as well as the need for support.

NOTICE

A special meeting of the American Sabbath Tract Society will be held at 2:00 p.m., December 10, 1967, at the Seventh Day Baptist Building, Plainfield, New Jersey, to consider a proposed amendment to the Constitution, Article III, Section 1: "The Annual Meeting of the members of the corporation shall be held on the third first-day of the week in September, (proposed addition) or in conjunction with the Seventh Day Baptist General Conference, convened, at a place and hour to be named by the Board of Trustees. Special meetings of the corporation may be called at any time by the Board of Trustees."

Wayne C. Maxson,
Recording Secretary.

Coming Convention of Inter-Varsity at Urbana

The last great missionary convention of the Inter-Varsity Christian Fellowship (IVCF) was held at Urbana, Ill., during Christmas vacation in 1964. It is time for another at the same place this year, December 27-31. Seventh Day Baptists had an active worker at the convention three years ago. She felt as one expressed it, when the bus-loads of students, (thousands of them) physically exhausted but spiritually renewed, pulled away from the University of Illinois, "Seeing God work in the lives of students is the best Christmas present I ever had."

Similar experiences are expected this year—if a full quota of students find it possible to attend. Some need scholarships, which IVCF hopes to offer.

Inter-Varsity's aims are the convention's aims: to introduce students to Jesus Christ as Savior and Lord, to help them become disciples and Christian leaders and find their places in the world mission of the Church.

Previous missionary conventions have resulted in students' catching the missionary vision and volunteering for the far-flung fields where they now serve.

Accessions

BEREA, W. VA.

By Testimony:

Mrs. Nora Newlon

METAIRIE, LA.

By Baptism:

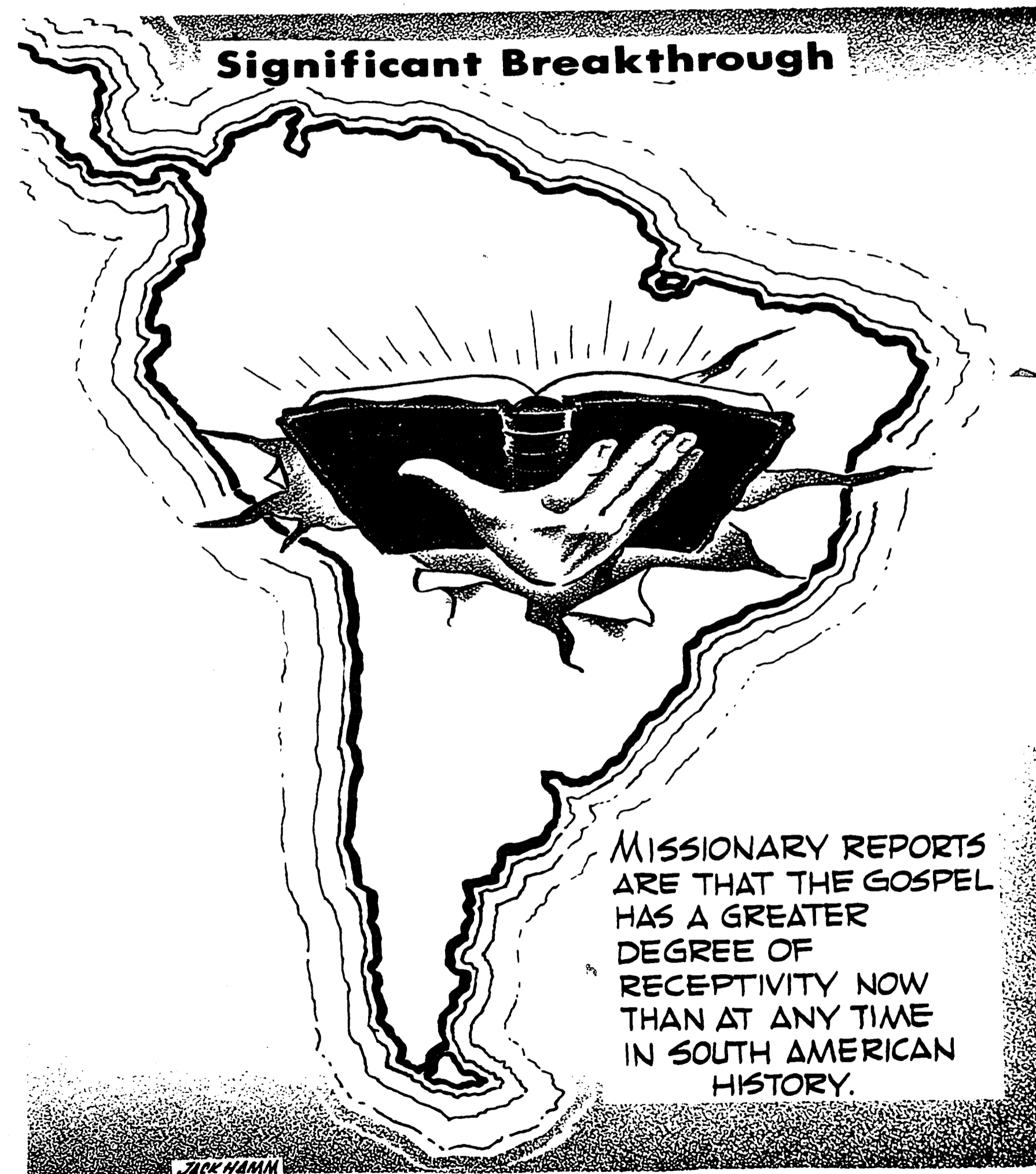
Miss Joyce Lee Hays

Mrs. Irene Hartman Alvarez

Births

Bond.— A daughter, Camille Cathleen, to Clifford and Carol (Wheeler) Bond of Kansas City, Mo., October 13, 1967.

Significant Breakthrough



MISSIONARY REPORTS
ARE THAT THE GOSPEL
HAS A GREATER
DEGREE OF
RECEPTIVITY NOW
THAN AT ANY TIME
IN SOUTH AMERICAN
HISTORY.

JACK HAMM