

January 1, 1968

The Sabbath Recorder

IT IS YOUR DECISION

*By Grace
Through
Faith*

THE SABBATH
Recorder

*Was
Paul
Wrong
?*

*Something
New?*

PRO
and
CON

*Sabbath
and
Sunday*

**
Real*

My Holy Day



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. January 1, 1968
Volume 184, No. 1 Whole No. 6,280

Editorials:

| | |
|----------------------------|---|
| Tracts as You Travel | 2 |
| The Best Bargains | 3 |
| A Call to Service | 3 |

Features:

| | |
|--|----|
| Tract President's Column | 4 |
| Navy Sabbath Marked Nationwide | 4 |
| There Is Power in the Printed Page | 5 |
| Keep Your Address Up-to-Date | 5 |
| The Tract Society and Our Mission as a People | 6 |
| The Birth of a Tract | 9 |
| Audio-Visual Aids Committee Serves a World Field | 10 |
| Comments on Tract Society Work | 10 |
| Tract Board Acts | 12 |
| These, Too, We Must Serve | 12 |
| Literature Displays at Fairs | 13 |
| How to Start a Rhythm Choir | 15 |

Missions:

| | |
|--|---|
| Seventh Day Baptist Week of Prayer | 8 |
| Guyana SDB General Conference | 8 |

Christian Education:

| | |
|--|----|
| Camp Display.— Helping Hand | 11 |
| Columbus Churches Adopt Expanded Consolidated Plan | 11 |

Accessions.— Marriages.—

| | |
|------------------|------------|
| Obituaries | Back Cover |
|------------------|------------|

Tracts as You Travel

At a meeting of the Distribution of Literature Committee of the Tract Board held recently at Shiloh, N. J., the corresponding secretary called attention to the strange coincidence of having four people in different parts of Canada write in within one week about the usefulness of one of our larger tracts, "The Sabbath and Sabbathkeeping Baptists." He was at a loss to know where two of these new contacts had obtained the tract. The new chairman of the committee had a smile on her face. She and her husband made a trip through Ontario last summer. Her husband thought that she was perhaps wasting good literature by leaving it at places where they stopped. Could it be that she was responsible for some promising new interests in Ontario? Who knows? Scattering the seed and nourishing the growth are portions of our task; giving the increase is God's part.

One of the above mentioned tracts had originally been sent to Nova Scotia several years ago. It had later been remailed and had fallen into the hands of a man in Ontario who thus learned about Seventh Day Baptists and wanted to know more. Paper is one of the most perishable products manufactured, but paper imprinted with an important message is often preserved indefinitely. Sometimes unappreciated by the original recipient, a gospel or Sabbath tract lies dormant like seeds in dry ground until an appointed time when conditions are right. Passed on from hand to hand, from country to country, our Christian literature springs to life in unforeseen places where the Holy Spirit has made hearts receptive.

Over and over again we find modern applications of the words of the prophet Isaiah, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55: 11). Stories of tract distribution and delayed response would be appreciated for a future tract emphasis issue of the *Sabbath Recorder*. Have we been interested in this type of permanent witness as we should? There cannot be responses without distribution.

The Best Bargains

With everybody complaining about the rising cost of living it is interesting to note that there are still some amazing bargains available to us, the small people. The biggest bargains are not just across the store counter but they are products of industry in some form. Bargains are possible mostly in the area of giving to worthy causes, and there some of them are truly special.

Church World Service and a long list of other agencies for relief of suffering abroad enjoy special benefits from the government, from industry, etc. Contributions from manufacturers and from certain philanthropic agencies multiply the gifts of small contributors. Sometimes by giving one dollar we guarantee the delivery on the other side of the world of ten dollars worth of food; we are merely paying the cost of distribution on the other end. Sometimes the multiplication is even more. Our money goes a long way under certain circumstances and we do well to make those dollars count for the causes we hold dear. Certain mission fields have such a favorable rate of exchange that the purchasing power of our gifts is greatly increased. Unfortunately this is not now true of many of the mission fields where we have representatives.

One of the greatest bargains available anywhere is in medical supplies sent through the Christian Medical Society under the Medical Assistance Program (MAP). They inform us that a gift of \$10 will enable them to ship \$1,000 worth of drugs overseas. This is because most of the drugs are supplied to the 11-year-old organization by the manufacturers. It has shipped more than \$5 million worth of drugs and medical supplies during the year. It is now soliciting funds for a \$250,000 headquarters building to increase the efficiency of its expanding program. A good share of the funds for MAP, we understand, come from Christian doctors.

Bargains are made possible in these days by subsidies. There are quite a few heavily subsidized programs in our denomination. Only a small part of our total work is paid for by living donors. The Memorial Fund is the largest contributor to our total work. The Mission-

ary and Tract Societies also have some substantial investments to stretch out our contributed dollars. The *Sabbath Recorder* could not be what it is unless it was heavily subsidized, largely by income producing funds left by our forefathers. The point must be made however, that bargains are for dollars spent or contributed, and without an increase in those dollars the work cannot be maintained or increased.

A Call to Service

This Tract Society issue would not be complete without a call to service. It is one thing to tell a story of what our purpose is or what we are doing at the present time. That is not enough. We need information; we want news. The real value comes not from learning what others are doing in some far off place, but from hearing a call to do something where we are.

Preaching is for those who are called and trained for it—one to a church. Mass evangelism cannot be successfully done by any large number of us. Pastoral counseling is the work of but a few. But tract distribution is for all or nearly all. The qualifications are love and zeal. If you love people you can talk to people, and this is made much easier if you have something in your hand to start the conversation or to clinch it when you part.

It would be wonderful if we could send out from our office in Plainfield paid distributors of literature who would systematically cover the hamlets and cities of our land. This the Tract Society has longed to do, but it has no funds for field work, just for a corresponding secretary and a part-time office assistant. But really, paid representatives should not be needed. God can call anyone who loves Him and the people for whom Christ died. He can call you, wherever you are, to work from where you are out into the community around you. Accept this call. Ask for literature. Sow precious seed and watch it grow. Don't be ashamed to speak for Him who died for you. The Tract Society stands ready to help and encourage you.

Tract President's Column

By Charles H. North

Did you know that if you are a member of a Seventh Day Baptist Church in the U. S. A., you are probably also a member, in one way or another, of at least four coequal corporate entities, each organized to contribute its own specific talents and resources to the spread of God's Word and each dedicated to carrying out its own peculiar function in preparing all men for the coming of God's kingdom here on earth? In recent history, at least, three of these (the Missionary Society, the Board of Christian Education, and the Tract Society) are supported, financially and otherwise in large part, through the efforts of the fourth (the General Conference). Through an annual meeting of delegates, the Conference coordinates all possible work into a unified Our World Mission budget, and promotes the necessary support from individuals and churches to carry out that program from year to year.

The American Sabbath Tract Society has a specific object unlike any of the other three agencies: ". . . to promote the observance of the Bible Sabbath and the interests of vital godliness and sound morality, and to print and circulate the religious literature of the Seventh Day Baptist denomination of Christians."

Operated by a duly elected board of up to thirty trustees, commonly referred to as the Tract Board, your society seeks diligently to fulfill the above objectives, not only in Plainfield, N. J., where the publishing house and headquarters are located, but by correspondence and volunteer efforts in this country and the world.

Elsewhere in this "emphasis issue" you will find some examples of the society's operations—in producing and distributing tracts, preparing and circulating audio-visual or radio messages and other materials for Sabbath promotion, editing this weekly paper, and operating a publishing house.

The officers, members, and committee chairmen of the Tract Board earnestly solicit offers of personal commitment to the work of the society on a full- or part-

time basis from any interested member, especially one who can find his life work in the metropolitan New Jersey area, where opportunity abounds!

That's the way it looks from the desk of this (Tract Society) president, who happens to be a research technologist working with titanium pigments!

Navy Sabbath Marked Nationwide

The second annual Navy Sabbath was observed the weekend of October 27-29 throughout the nation. This special religious observance, an adjunct to Navy Day, was established by the Department of the Navy for the purpose of promoting mutual understanding between the American public and Navy and Marine Corps personnel through religious observances during the weekend.

Navy and Marine Corps personnel, active or inactive, were encouraged to wear their uniform to religious services on Navy Sabbath weekend, where special remembrance of their efforts to maintain a free nation was observed.

The above item found in "The Faith Media Word" a quarterly news publication of Faith Media, Inc., probably does not have the Sabbath significance that might be expected from the way it is worded. The observance, which we did not hear of in advance, began Sabbath eve and ended Sunday. It is not a special recognition of the seventh-day Sabbath, but lumps Sabbath and Sunday together as Sabbaths. It is, of course, better than the thoughtless habit of trying to include Jews and other Sabbathkeepers under a Sunday heading. The military does better at seeking inclusive terminology than most church leaders do. It behooves us to let our light so shine that Sabbath is counted a Protestant as well as a Jewish day of worship.

—Ed.

The article in the December 25 issue which discussed the question of why God allows His people to suffer did not carry the writer's name. It was written by W. Allen Bond.

There Is Power

in the Printed Page

As communication media continue to be varied, extended and accelerated during the second half of this exciting twentieth century, printing continues to play a predominant role. Escalated and expanded publishing of newspapers, pamphlets, magazines and books attests to the prevailing power of the printed page.

The American Sabbath Tract Society, in taking inventory of spiraling requests for tracts and other printed materials, or in receiving letters from inquirers who mention having read some of our literature or of having noted mention made of Seventh Day Baptists in other religious periodicals, telephone directories or libraries, also realizes something of the far-reaching power of the printed page.

So far as the Seventh Day Baptist Publishing House is concerned, printing is a business, but it is the King's Business. It involves the using of some 14,000 pounds of lead annually as copy is linotyped, and several tons of paper and many pounds of ink as materials are printed; but even more so, it represents the desire of ministers, editors, and other spiritual leaders to communicate the message, the way, and the work of the Lord to others.

The Publishing House grossed some \$35,000 in denominational printing during the past year, and having remained solvent in doing so, it looks forward to increasing the volume and improving the quality of work done. Equipment is installed to produce much more volume, variety and quality of work; and two primary factors will contribute toward such expansion. First, there is need for a rediscovery on the part of individuals, churches, boards and agencies of the amazing economy and far-reaching communication possible through colorful designing and high quality printing. Second, there is need for additional craftsmanship and leadership at headquarters in Plainfield, New Jersey, to help solicit, design, coordinate, and assist when needed with printing such attractive, inspiring and motivating materials.



The Publishing House now offers a printing service. When someone feels called of the Lord to serve where and as needed including at least part time in the printing department, a printing ministry will be offered. It is sincerely hoped that someone will feel led of the Lord so to dedicate his talents toward helping to vary, extend, and accelerate the communicating of the Gospel and the work of the Kingdom through the printed page.

—Alton L. Wheeler,
Interim-Coordinator.

Keep Your Address Up-to-Date

Do you realize every undelivered *Sabbath Recorder* costs the Tract Society 10 cents? The postage-due charges are much higher than they used to be. Let's resolve not to be careless in 1968 about changes of address. It is such a simple thing to fill out a card at the Post Office or to send us a letter.

Our mailing system isn't beyond the possibility of error. It is harder for us to discover errors when mailing by zip code numbers than before. We must depend on subscribers to notify us if we have made an error on your address card. Exercise patience but be prompt in notifying us.

If your *Recorder* is consistently late in arriving, please remember that the issue dated Monday is mailed at Plainfield, N. J., the preceding Friday.

The Tract Society and Our Mission as a People

By Rev. Geo. B. Shaw*

I think that I can easily show you that there is no relation existing between the Tract Society and the mission of Seventh Day Baptists. What is the Tract Society? What is our mission as a people? Lay these one upon the other and they will be found exactly to coincide.

What is the work of the Tract Society? Let its constitution answer. "The name of the corporation shall be the American Sabbath Tract Society, and its object shall be to promote the observance of the Bible Sabbath and the interests of vital godliness and sound morality, and to print and circulate the religious literature of the Seventh Day Baptist denomination of Christians." And now just what is our mission as a people? In these days of union and cooperation there must be some reasonable explanation of our denominational existence. It is not our interest in foreign missions, for we hold that in common with many. It is not enthusiasm in evangelistic effort, or social reform, or education. The explanation of our existence does not lie in any view of baptism or church government or method of interpreting Scripture.

At this point the question may be raised in the minds of some, of our relation to the Seventh-day Adventist people, with whom we have a common interest in the Sabbath. Many efforts have been made to bring these Sabbathkeeping Christians together; but from the nature of the case it has not been accomplished, and never will be accomplished. Seventh Day Baptists have but *one* distinctive doctrine, while our friends, the Seventh-day Adventists, have *several*, if not many, a number of which, if I understand it correctly, are insisted upon. It follows from this that while a Seventh Day Baptist church could easily fellow-

ship an *average* Seventh-day Adventist, a Seventh-day Adventist church could not well fellowship an *average* Seventh Day Baptist. That which we have in common, the Sabbath, the world easily sees; it lies on the surface, so that we are often mistaken one for the other, and yet, *doctrinally*, and therefore fundamentally, we are as near to several other denominations as to our Seventh-day Adventist brethren.

But I was speaking of the Tract Society. The Tract Society is not the same as the Tract Board. The society is made up of three classes of members. There are life members, annual members, and members for the time, by reason of being a delegate to the General Conference.

Every possible effort has been made to bring the society and the people close together. Except for legal purposes all the distinctions about "members" are overlooked, so that the Tract Society is in reality the General Conference, which is the sum of the Seventh Day Baptist churches.

The Tract Society thus becomes the right arm of the denomination—the instrument by which we work out our mission. Thus it will follow that any person or any church that fails to support the Tract Society, fails to support our mission as a people. Whoever withholds a prayer for its prosperity—whoever withholds a good word for its efforts—whoever withholds a sound dollar from its support, is in that degree a traitor to our mission as a people.

We sometimes hear the expression "a good Seventh Day Baptist." What is meant by this expression, a good Seventh Day Baptist? What are the distinguishing marks of such an individual? Of course there will be vital godliness and sound morality both in conduct and in interests. A good Seventh Day Baptist will exalt the Bible as the Word of God, and his face will be set to go into all the world and preach the gospel of the cross of Christ; but it will take more than these essential things to make a good Seventh Day Baptist. There must be included and made prominent in such a life not only the observance of the Sabbath, but an effort to *promote* its observance.

No person can be working to advance our mission as a people who does not know what that work is, and what is being done. This knowledge cannot well be acquired without a study of the publications of the Tract Society—the society whose business it is to print and circulate the religious literature of the Seventh Day Baptist denomination of Christians.

Now I do not hold a brief in the interest of the *Sabbath Recorder*, or of its editor. I am not here to exalt it or him, but I am bold to say, if such a statement should call for any boldness, that no one may claim to be "a good Seventh Day Baptist" who does not, with some degree of regularity, read our denominational paper, the *Sabbath Recorder*. How else could anyone have an intelligent knowledge of what was being done to carry out our mission as a people?

A generation ago the chief mission of our people was to argue the Sabbath question in print and on the platform and in private conversation; to print and circulate and proclaim the fallacies of those who believed that Sunday was the Sabbath of the Bible. This, of course, was always accompanied with an argument and an exhortation in favor of the restoration of the true Sabbath. This work of argument, both destructive and constructive, has been well done, and we have not reached the time when it should be discontinued—but in my opinion there are now other phases of the problem of promoting the observance of the Bible Sabbath that overshadow the one with which our fathers grappled.

Practically all the young ministers of all denominations have given up the idea of the sacred character of Sunday. They say that it makes no real difference which day we observe. Many prominent writers and teachers will, when cornered in private conversation or correspondence, freely admit that we are right about the nature of the days.

The Sabbath is not the only thing that suffers. Such questionable methods of dealing with important matters will be sure to undermine the confidence of the rising generation in their religious leaders and will sow the seeds of unbelief broadcast.

The loud call and the clear call to our people today is for a demonstration of the fact that the Sabbath can be kept, even in these days, and that its keeping makes better men.

We may tell the world with commanding eloquence and with convincing arguments that the keeping of the Bible Sabbath will make better men; but the world will need to be shown such men. The very best argument for the worthwhile struggle for Sabbath restoration would be a denomination of spirit-filled Christlike Christians. In a case like this, verbal arguments are of little value if unaccompanied by living evidences. If the keeping of the Bible Sabbath does not make better men than are produced under the theory of expediency, then there is something wrong.

I shall not say with some that I would not struggle to keep the Sabbath unless my salvation depended upon it; but I am about ready to say that I would not keep the Sabbath if I did not believe that such an attitude was a real factor in the development of Christian character. We must show the world something in the Sabbath that Sunday does not have, that it never had and never will have. Our race is not so much in need of a holiday as of a holy day, and will never be won to the kind of sabbath that Sunday is. The world never needed a Sabbath more than at the present time, but real Sabbath observance has almost reached the vanishing point.

If the Sabbath is not of God, it will not long survive. The Sabbath and the Bible will stand or fall together. If the Bible is from God, then the Sabbath is also from God and will arise out of the disorder and strife and will become the rallying point for the chosen of God.

The call to Seventh Day Baptists today is for a few clear words, and for a multitude of noble deeds. We must not become pharisees in the matter of Sabbathkeeping; but on the other hand, we must not permit the fear of being called pharisees to frighten us from doing the clear teaching of the Bible and of common sense. Either the Sabbath is a part

(Continued on page 14)

* George B. Shaw (deceased) was pastor of the Salem, W. Va., church from 1921-1937, when he retired from the active ministry. This article is condensed from a sermon at Salem which was printed in tract form by the American Sabbath Tract Society early in 1935. It seems very much up-to-date.

Seventh Day Baptist Week of Prayer

As this issue of the *Sabbath Recorder* comes to hand it will be almost time to begin observance of the Seventh Day Baptist Week of Prayer in the churches and homes of our people around the world. Attention was called to the necessity for making advance plans in the *Recorder* issue of November 27, 1967.

We note from church bulletins received that many are planning to participate in this world-wide prayer fellowship. The theme is "Fishers of Men" and the outline of meditations has been prepared by Pastor Joe A. Samuels of Jamaica and edited by the Rev. Leon R. Lawton.

"More things are wrought by prayer than this world dreams of." There is no doubt but that Seventh Day Baptists greatly need to pray for each other that the spirit of oneness may grow stronger, binding us more closely to one another and to God. Let us pray that we may be built up together in Christ to the end that we may be used by Him in His great kingdom work.

If group meetings are not being planned for in your church, ask the pastor for a copy of the Week of Prayer booklet and use it in your home devotions.

We would call attention to the fact that the last day of the Week of Prayer (Sabbath day, January 13, 1968) is also the day set apart as a day of prayer for the Crusade of the Americas program, theme of which is: "Christ the Only Hope."

Guyana Seventh Day Baptist General Conference

(From minutes furnished by Secretary Jacob Tyrrell)

The Guyana Conference convened on August 13, 1967, with the Peter's Memorial Church at Parika with the president, Mr. Archibald Tobin of Bona Ventura Church, presiding. Pastor Leroy Bass led the devotions using the theme, "The Cross of Calvary." A brief history of the Seventh Day Baptist work in Guyana was given by the president.

Pastor Bass gave a report which brought out the following facts: the Workers' Fund, an appropriation from the Missionary Board which is matched by the Guyana churches to pay salaries and travel expenses for workers in the various churches, has been administered carefully; the first Seventh Day Baptist Youth Camp was held during the past year with good interest; all are rejoicing over the purchase of a house of worship and a home for the missionary at 19 Gordon St., Georgetown, during past months; and two more church leaders have been granted a Minister's License. Pastor Bass recommended to the churches that the granting of an "Exhorter's License" be used for the young men who feel led of God to the ministry, and "that we encourage them in a training program for the ministry."

A beginning was made through the sending out of Ministerial Training Questionnaires toward Conference-wide goals of requirements for ordination into the Seventh Day Baptist ministry in Guyana.

The Lay Workers' reports showed much consecrated work by the leaders.

The following motions, looking toward presenting a "United Front of Evangelism," were voted:

"Whereas the membership of Seventh Day Baptist Churches in Guyana is very small and has ceased to increase during the past 40 years and whereas this state of affairs is far from being satisfactory, be it resolved that series of evangelical efforts be made at the various parishes and that a soul-winning goal be set, say 100 or 200, for the coming Conference year.

"Whereas there is a shortage of male workers in the various churches, and whereas the need for expansion of the work is becoming incumbent, be it resolved that the women join the men and go around in groups at convenient times doing active soul-winning work.

"Whereas most of our lay-leaders witness in their home environment, and whereas one does not receive the best responses in his home town, be it resolved that individual lay-leaders exchange parishes for a set period, say, two weeks.

"Be it resolved that we get about forming a Women's Board of Guyana Seventh Day Baptists.

"Be it resolved that a youth Arm be organized."

The newly elected officers of the Guyana Conference are: President, Leyland Bowen; Vice-President, Wilbert Tobin; Recording Secretary, Jacob N. Tyrrell; Asst. Recording Secretary, Samuel Peters; Treasurer, Inez Peters; Trustees, Archibald Tobin, Randolph Williams; Corresponding Secretary, Pastor Leroy Bass.

The Birth of a Tract

By Victor W. Skaggs

A great number of things happen between the time an idea is conceived in the mind of a writer and the time a tract is born. It is all a labor of love, done in hope that truth will be presented in so persuasive a way that those who have known it will be strengthened, and those who have not known it will accept it.

The writer records his idea. He mulls over it; he makes notations; he turns it around and around, looking at it from all sides. He turns it over and tries the effect of a negative approach. He tries to put himself in the position of a reader. Then he puts his idea into words. He reads it, corrects it, reviews it, reworks it. At this point the idea has taken form; it has life. The writer's next step is to forward his manuscript to the Publications Committee of the American Sabbath Tract Society.

Mrs. L. H. North, the chairman, sees that a copy is placed in the hands of each member of the committee, ten in number. Each one reviews the manuscript, and when they come together for their monthly meeting, they begin a discussion of it. Is it a representation of truth as Seventh Day Baptists understand truth? Is it important to Christian faith? Are any current tracts close to it in emphasis? Is its presentation of truth interesting, attractive, thoughtful, persuasive? Do we need it?

When the manuscript has passed these tests (and some do not), it is ready for editorial work. Paragraph by paragraph, sentence by sentence, it is studied. Has the writer used the best wording? Has

he made errors in grammar? Has he used awkward expressions? Has he failed to make a point clear? Has he used "church" language to the point where the "non-religious" reader may be unable to understand or be uninterested? Has he been redundant? Has he been brief enough? Has he covered the subject? Has he left some questions unanswered, purposefully, or by oversight? The thoughtful serious questions go on and on. They cannot be completed in one afternoon. The discussion may be brief and the manuscript readily acceptable, or it may take several months and continuing correspondence with the writer. Finally the committee is satisfied that the manuscript is ready to become a tract.

Then a new kind of question is to be considered: In what form will this material appear to best advantage? Is it brief enough to be a colorful "quickie," an attention getter? Is it of length and content to be a standard size leaflet or tract? Is it of a length and intensity so that it should be published as a study booklet?

When these matters have been decided, then come the technical questions: What shall be the page size? What quality, weight, and color of paper shall be used? What type face (style of letters) will create the best impression? When these have been decided, the manuscript is set in type in long galleys. Proofs are prepared. Proofreaders check the copy. Edited copy may be forwarded to a professional lay-out man for his advice about the arrangement of material and about illustration. An artist may be asked to submit designs for cover and/or illustration. Color and design are approved.

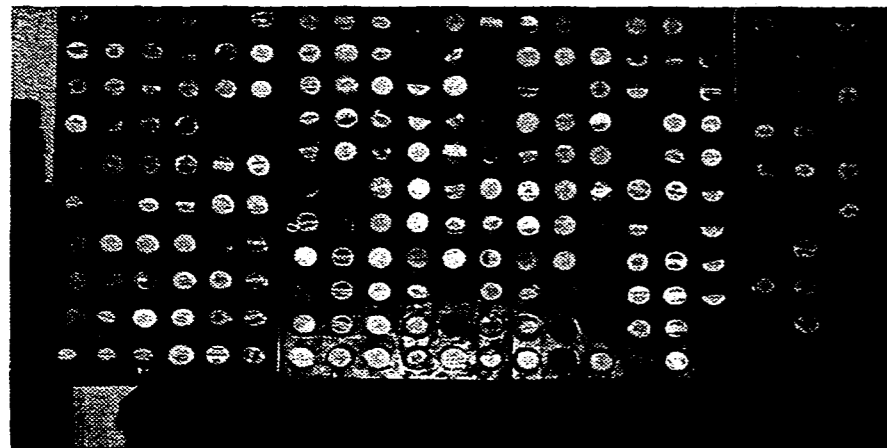
Then the tract is ready for the print shop. Type is arranged into pages and page proofs are prepared. Proofreaders check again for errors. Then the type is "locked up" and the press begins to roll. Each color is added by a separate run through the press. The large sheets are folded to page size, stapled, and trimmed.

A few are mailed out as samples. The rest are wrapped for storage and placed in the "Tract Room" for distribution on order.

With much travail a tract has been born.

Audio-Visual Aids Committee Serves a World Field

The principal continuing service of the Audio-Visual Aids Committee of the American Sabbath Tract Society is to build up and operate a free filmstrip library for the churches through the office of the corresponding secretary at Plainfield, N. J. In that office is the board



pictured here that displays some 200 little canisters that hold the filmstrips. On December 7 when this picture was taken most of the spaces on the extreme right (where the Nativity programs are kept) were empty. The churches draw heavily on these special-occasion filmstrips. Leaders are learning to order early.

For years the Tract Society has rendered special service to all of our regular mission fields by way of the Audio-Visual Aids Committee, providing equipment, funds and program material for the use of missionaries and the native evangelists. Just recently new opportunities for service have developed for all three of our mission countries, Malawi, Guyana, and Jamaica.

When the Pearsons shipped their goods back to Malawi this summer a considerable percentage of the bulk was 100 Finger Fono machines and a similar number of sets of Scripture records in the Chinyanja language. These had been donated to the Tract Society for this purpose by the American Bible Society. The missionary now writes that those crates came through in good shape. Some of the record players and records were carried on the recent northern trip and distributed to local leaders in distant places. They are in use. Later other Bible lesson records will be pressed, paid for and sent.

The Guyana missionary, Leroy Bass, has just written that he has tried a set of Bible lesson records sent to him as a sample, would like the committee to order more, and would like to equip the local leaders with Finger Fono players and Scripture records. The Guyana missionaries make good use of filmstrips which are sent to them by airmail from the filmstrip library. Recent correspondence indicates that they have repaired the kerosene projector and find it more satisfactory than the little gasoline powered generator previously furnished them by the Tract Society.

In Jamaica the leaders are checking on the use of Finger Fonos and the simple Bible doctrine lessons that can be made available for use there.

Thus, with closely budgeted funds and some generous subsidies such as mentioned above, the Tract Society does a worldwide work through its little Audio-Visual Aids Committee. This is in addition to what the board does in supplying literature wherever English is spoken. For the first time in the history of our mission work in Malawi, there has been a call for a quantity of tracts in English. More people are now able to read in our language.

Comments on Tract Society Work

By a member of the Radio and TV Committee

The Christian is in the position of owing absolute allegiance to an infinite God. With all of our limitations how can we do this? I would suggest that we can begin to do this only by constant openness to Him. Can we be open to Him through imagination? Certainly not unless we release it to Him. Can we be open to Him in opportunity? Again, not unless we release it to Him. Might not this openness to God be called an attitude of prayer? Perhaps we are guilty of taking it upon ourselves to close doors?

Faith is defined in Hebrews 11 as "the substance of things hoped for, the evidence of things not seen." Does this mean that we are never to start out unless we can see our way clear to the end? Even the non-Christian does this. As a matter of fact, secular corporations sometimes

display an openness and a faith that is very good. Are we to have faith in our God who *is*, depending on Him for the how and wherefore? But can we do this if we keep shutting doors? God, I believe, prefers to enter through unclosed doors. Can we do this if we never look further than we can see?

Radio and TV Committee

PRESENT WORK. The Radio and TV Committee currently functions in the following areas:

1. Recording of Conference.
2. Occasional production of a record of Christian music.
3. Maintaining a radio program resource tape file.
4. Financial aid to parties interested in radio work.

CONCERN. We are studying our job, our structure, our methods, to better serve our proper function.

DREAMS. The Radio and TV Committee members were asked recently to dream a little. These are some of the responses.

1. To establish a test situation to try out and evaluate new outreach techniques.
2. To investigate communication's arts curricula and materials.
3. A radio program with five- to ten-second pertinent Christian capsule thoughts inserted in an otherwise secular music program.
4. The production of "thought-for-today" messages to be used by radio or TV as part of signing off procedure at end of broadcast day.

CONTRIBUTIONS. They are needed. We want and need, very much, interest, ideas, comments, dreams, or whatever, from all of you members out there.

VISION. "Where there is no vision the people perish." Or maybe, "Where there is no vision the people have cut themselves off from God." We are daring to dream, we are trying. We need your help, your dreams. Won't you help us?

Camp Display

A few years ago we sponsored a display at General Conference of camp pictures, crafts, and ideas from our Seventh Day Baptist camps across the country.

The Youth Work Committee is sponsoring this project once more for General Conference in Kearney next August. We are asking directors to bring a display, that will not take more than twelve square feet of room, of their materials used, results of craft work, pictures, and camp log, to Conference. We will arrange for them to be displayed along with the tables of the Seventh Day Baptist Board of Christian Education. Direct contact will be made with the directors as we find out who they are.

Helping Hand

The Helping Hand, published by the Seventh Day Baptist Board of Christian Education and edited by the Rev. Don A. Sanford, is dedicated to the study of the Bible, with application to our daily living. Done in a scholarly manner, the lessons follow the suggested outlines of the International Bible School Lessons. The issue for the first quarter of 1968 is now in the hands of our Sabbath School students, and is available for anyone who wants to make a serious study of the Bible.

The Helping Hand may be secured by writing to the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, NJ 07061. Group orders cost \$2 per year per quarterly, and an order sent singly costs \$2.50.

Senior high school students, as well as adults, find *The Helping Hand* challenging and stimulating.

Columbus Churches Adopt Expanded Consolidated Plan

On January 1, 1968, a new Metropolitan Area Church Board was scheduled to begin functioning in Columbus, Ohio. Representing the merger of the Columbus Area Council of Churches and the Inter-Church Board for Metropolitan Affairs, the new corporation brings together 10 Protestant denominations in

central Ohio, the Columbus Diocese of the Roman Catholic Church, and the Columbus Area Council of Churches. The plan was voted overwhelming approval at the Council's Assembly on November 28 after the Inter-Church Board had adopted it by unanimous vote.

Under its executive director, the Rev. N. H. VanderWerf the new agency plans a greatly expanded program. Described as a "trend-setting plan," unique in the country, the Board's set-up will be studied at the meeting of the Association of Council Secretaries next June. Its services will be expanded to some seven counties in central Ohio, said the report. Associate director of the new board is Mr. Roosevelt Carter who is also the first Catholic to be named to the National Association of Council Secretaries Board of Directors.

—Religious Newsweekly.

Tract Board Acts

By Wayne Maxson, recording secretary

Specific plans were made and several areas of interest explored in Plainfield, N. J., December 10, when the American Sabbath Tract Society met in a special corporate meeting followed by the regularly scheduled meeting of the Board of Trustees.

The society meeting was called to consider making a constitutional change in order to make it possible to have the annual meeting at General Conference. There were several constitutional problems raised, and the society voted to table the proposed amendment and direct the Board of Trustees to make a revision study of the entire constitution, including the proposal which the society meeting was called to consider.

In other action, the board voted to:

- * Assist the Burmese Seventh Day Baptists in publishing a translation of the booklet *You and Your Church*.
- * Reprint as a study book *The Sabbath and Sabbathkeeping Baptists*.
- * Give financial assistance, with appropriate provisions, to an All Teen record proposed by Mark Warner of Oneida, N. Y.

MEMORY TEXT

The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. 2 Tim. 4:13.

These, Too, We Must Serve

The following letter received December 19 is representative of some of the letters that come to the office of the corresponding secretary of the American Sabbath Tract Society. The procedure is to answer sympathetically, send literature and initiate a two-way referral if possible. The number of such appeals seems to be increasing. Some are quite happy with the correspondence, literature and fellowship. The man writes:

"I am a member of the . . . Seventh-day Adventist Church in . . . , Oklahoma. I was raised in a Southern Baptist home and I am finding it difficult to give up my Baptist beliefs. In short, I can no longer subscribe to the doctrine of my church on points that differ with those of the Baptists. However, I still feel that Christians should worship on the seventh day.

"I would very much like to speak to a representative of your church on these matters. Please send me the name and address of the nearest Seventh Day Baptist minister. I would also appreciate any books you might have, or wish to send me, explaining your beliefs and denominational organization. If there is a charge, I will be glad to pay it."

OUR NEED

*Dear Father, in Thy love divine,
With great humility, we ask,
Look down upon this world of Thine
And guide us in this mighty task.*

*Help our leaders to rely
On Thy great strength and power.
May men accept Thee, and not die
In this, the world's dark hour.*

*Our world is messed beyond belief.
Their own way men have trod.
Help them to know there's no relief
Except they turn to Thee, our God.*

—Unknown.

Literature Displays at Fairs Encouraged by Tract Society

The idea of maintaining literature booths at fairs and expositions has grown rapidly in recent years. It is due in part to financial and other encouragement given by the Sabbath Promotion Committee of the Tract Board. In a few notable cases, the board itself has set up and largely manned the booths. This was true at the Baptist Jubilee in Atlantic City in May of 1964, and Baptist World Congress at Miami Beach in June of 1965, where the distinctive witness of Seventh Day Baptists was thus given to other Baptists.



Usually, however, the fair booths are the result of individual church initiative or are projects of an association of churches. In such cases the Tract Board may help in a number of ways. It provides the Seventh Day Baptist tracts needed; it makes available, on a matching-fund basis, copies of special issues of the *Sabbath Recorder*; it offers the use of audio-visual equipment of which it has several kinds suitable for such use; it may provide half the rental cost of the space. The budgeted resources of three committees are involved in this service directly, and those of other committees, indirectly. Each year new equipment is built or purchased. In one or two cases members of the board have helped in manning the booths. This service to fair booth projects is one of the outstanding services rendered by the board.

Tract distribution at fairs is concentrated and shows some impressive results in the number of people contacted.

The long-term results are not as easy to count as the pieces of literature handed out or the number of brief conversations. The story of some of the projects for the summer and fall of 1967 has been told on these pages. Some figures have been sent in just recently.

The largest mass of people served was at the New York State Fair about the first of September—a project in which church members and friends of the cause from all over the state participated. At Syracuse the record-breaking crowds that crowded slowly past the well-appointed booth with its large display table accepted 11,523 pieces of literature, including 1,040 special issue *Sabbath Recorders* and a quantity of back issues of the *Helping Hand*. A Bible correspondence course was offered, and thirty or forty people signed up for it. The sponsors of the booth summed it up, "So there are many encouraging things directly connected with the booth this year."

The young student pastor, Clifford Bond, of Kansas City, Mo., reports on two fairs which the Tract Board helped finance. He writes:

"The weekend of August 3-5 saw us at the Wyandotte County Fair, and here there were 2,100 pieces of literature taken or passed out. Several conversations were held with interested persons, and altogether a profitable time was spent at the fair there. The Topeka Fair was held this year the week of September 8-12. Nortonville took the main responsibility there. There were about 5,000 pieces of literature taken and conversations were held with several. The added bonus of observing several other religious booths there gave ideas for our booth in the future."

The Rev. Paul Osborn, a pioneer in literature booths and visual "attention-getters" at such booths, gives the statistics of distribution (pieces picked up) at the American Royal livestock show in October. There were 4,140 salvation tracts (largely from another publisher), 1,725 Bible study tracts, 182 denominational information tracts, several hundred Gospel Light papers, 883 special issue *Recorders*, and 250 other pieces of literature, making a total of 7,323. He

notes that the totals are less than the year before.

The Riverside, California, church sponsored a booth for the first time this year at the Sunnymead Fair. They report the distribution of 12,000 pieces of literature.

The North Central Association, aided by matching funds from the Tract Board, set up a booth at the Chippewa Falls, Wisconsin, Fair, giving out 425 Scripture portions and a total of 1,940 pieces of literature.

At the little country fair at Brookfield, N. Y., the attendance was not large and the number of people showing an interest in the Seventh Day Baptist literature displayed at the booth opened up there for the first time was not large.

These rented spaces take the church to the world once a year in various parts of the country. The encouragement given by the board helps many people get started in an easy method of tract distribution which may develop into consistent efforts through the year.

The Tract Society and Our Mission

(Continued from page 7)

of the moral law or it is not. There is a Sabbath or there is not a Sabbath.

If there is a Sabbath and if its keeping is a part of the moral law, then the last day of each week is holy time.

The most disheartening thing in the work of the Tract Society is the humiliating knowledge that so large a number of those we call "our people" are absolutely indifferent to our mission as a people. If it is true, as I have said, that the success of our work depends largely on the demonstration which is made by our people of the possibility and value of the spiritual and literal observance of the Bible Sabbath—then it follows, as night follows day, that unspiritual and worldly Seventh Day Baptists become a millstone about the neck of our mission as a people. Listen—the *value of the principle* and the *process* are judged by the *finished product*.

It is often and truthfully said that the world does not often read the words of Christ, but that it always reads the con-

duct of the disciples of Christ. A similar statement could well be made about our people. Men do not much read our tracts and papers but they study the Sabbathkeeping and the Christian conduct of the members of our churches.

I would not have our denomination place less emphasis on missions, or spend less money for that phase of our work where the cross of Christ is central. I wish we had more enthusiasm for evangelistic work. I would not have you overlook the fact that our mission as a people is identical with the work of the Tract Society. Any individual or church that is not interested in our mission as a people needs a new conversion, a new consecration, a new baptism of holy fire.

All our boards should be placed as to location, and make up as to members, with the greatest care, having in view only the best interests of the kingdom of God. All these boards should have the loyal support of all the churches, remembering always that the work of the Tract Society cannot be neglected without treason to the denomination. The greatest need is not scholarship or eloquence or numbers or money, so much as it is a need of unselfish sacrificial demonstration of Christlike living. For not giving this kind of support there can be no valid excuse. There is a limit to our financial ability, and to our command of language and knowledge; but there is no limit to the possibilities of a demonstration of Christian living.

Shame is not always guilt-feeling. One may be ashamed of weakness, as when the smell of liquor tempts him to drink. Only when thought or act follows after the temptation does one properly feel guilt.

—Ira Bond.

CORRECTION:

In an article entitled "Shaw Memorial Library" appearing in the December 11, 1967, issue of this magazine, on page 13, an erroneous reference was made to the family of Dr. Edwin Shaw. It should have read: "He said that he and his sisters, Stephana, and Constanceingham, and his brother, Elston, had long felt..."

How to Start a Rhythm Choir

By Mrs. David Clarke, in consultation with the director, Mrs. Tolins, assistants and choir members.

Since the Alfred Seventh Day Baptist Rhythm Choir presented their hour-long program at Conference in Grand Rapids, a number of requests have come for information on how to go about starting such a group. Two years ago when we began we did not know either, but we tried a short presentation as an integral part of a worship service. On different occasions some time apart we used the birth of Christ, the creation, the 23rd Psalm, the resurrection, and the Lord's Prayer. Later these were all incorporated into our longer program, adding new sections and making it a continued story, "The Life of Jesus the Christ in Prophecy and Fulfillment." Readings from the Old Testament were inserted in between to give continuity. This gave the girls a chance to change slightly and regroup for the next portion.

This form of communicating spiritual truths has been called by various names (none of which are quite satisfactory to us) namely: Motion Choir, Devotions in Motion, Worship in Motion, Rhythm or Rhythmic Choir, Motion Poetry, Liturgical or Ecclesiastical or Sacred Dance. Some people are afraid of the word "dance" because of the wrong connotation, but, after all, dancing is one of the oldest arts in the service of religion. (See Psalm 150 as just one of several references.)

Those who wish to try this form of interpreting religious ideas and moods can do so too if they are willing to discipline themselves to working out the many details, with the high purpose of bringing a sincere religious experience to others. The value to the individuals who participate is great, but the aim is certainly not for personal gratification.

Here are a few things to consider. This can be a work of dignity and beauty into which you put your heart. It is not pantomime nor charades. It is more than a series of poses; the movements should be fluid, moving smoothly from one to an-

other. Simplicity and restraint can be the result if you select only the most important ideas and do not try to interpret every word or even every phrase. Regular rehearsals are essential and the participants should be really enthusiastic and creative.

A dedicated leader or director is important, of course. We in Alfred have been especially privileged to have had as director, Mrs. Laura Tolins, who had previously been an actress, director, and producer both in Germany and in the U. S. She had never worked with a Rhythm Choir before and we had very little information to go on, though Mary Clare and others had done some very simple things earlier with a group of girls who interpreted Christmas and Easter hymns. Mrs. Clare has continued to be involved in various ways, making costumes, as reader, etc. Others have assisted with Scripture research, costuming, use of tape recorder, staging, etc. But the main credit for any real success of the group should go to Mrs. Tolins and the skill of her directing.

The first two or three rehearsals, as well as part of all later rehearsals, may well be devoted to exercises and basic movements such as learning to walk gracefully with head and chest up, face and hands relaxed, weight forward on balls of feet; walking backward smoothly; making full and half turns; walking on tiptoe; all kinds of bows; kneeling, going down slowly with back straight and vertical, then going prostrate; movements of exaltation, back arched, head back, arms extended; also tension and relaxation exercises. The group may well practice also how to show various emotions such as: meditation, repentance, agony, humility, sorrow, joy, anger, fear, pride, sympathy, love, reverence, etc.

When the text, music, or words, has been decided, be sure that everyone understands the background and meaning; then, working with one verse or thought at a time, decide together how it should be interpreted and then coordinated. All must learn specific words or cues to know exactly when to change position, and do it at precisely the same time.

The Sabbath Recorder

Counting (aloud the first times through) can be an aid if the change comes at a moment of silence.

The focal point of the eyes is especially important; so a center of attention should be agreed upon, and the eyes must not wander or shift in attention, and thus distract from the message you wish to convey. Keep the use of the hands simple, with fingers together and extended, never curled. Footing is more sure if you go barefoot. Concentration takes real discipline of mind as well as body. Simplicity helps to keep the presentation honest and not overdone.

Anyone who would like further information may send to Mrs. D. W. Clare, Alfred Station, N. Y. 14803. She is director of Christian Education of the Alfred Seventh Day Baptist Church. A "Sacred Dance Manual" may be secured direct from Mrs. Clare or from the author, Rev. Robert Storer, 25 Beacon St., Boston, Mass. 02169.

SABBATH SCHOOL LESSON

for January 13, 1968

THE FIRST OF JESUS' SIGNS
Lesson Scripture: John 2:1-11.

The Ten Commandments

Some Reflections

They are commandments, not suggestions.

They were given by God, not made up by man.

They are binding on all men, not only those who are "religious."

In breaking them, we break ourselves.

There are ten of them, not less to suit our convenience.

They are thousands of years old, but still relevant as ever.

The basis of them is the love of God, Who desires the happiness of all.

From Joy and Light.

ATTENTION YOUTH

Are you musical?

If so your talents are desperately needed to help cut the first "All Teen" S.D.B. record now being considered.

Needed: Christian folk songs or any contemporary religious music, vocal or instrumental, two to four minutes in length, produced by a high quality tape recorder.

Send along your tape with the name of selection, composer, publisher with address, and artist's name to:

Mark Warner
4124 Sholtz Rd.
Oneida, N. Y. 13421

Accessions

LITTLE ROCK, ARK.

By Baptism:

Jimmy Mitchell

Marriages

Van Horn - Mauterstock.— Rodney Van Horn and Miss Dawn Mauterstock were married July 15, 1967, the first wedding in the Little Rock church.

Obituaries

COOK.—Mrs. Josie Livermore, daughter of Field and Nancy Thomas Livermore, was born in Alfred Station, N. Y., Feb. 5, 1883, and died at Bethesda Hospital, Hornell, N. Y., Dec. 1, 1967.

In 1898 she was united in marriage to George W. Cook who died in September 1950. She is survived by one son, Gifford L. Cook of Alfred Station, and three grandsons.

Mrs. Cook had joined the Alfred Station Seventh Day Baptist Church by baptism in May 1923. She was a member of the Union Industrial Society of that church.

Funeral services were conducted by her pastor. Burial was in Maplewood Cemetery, Alfred Station.

—E. K. B.

CHRIST THE ONLY HOPE



January 13 A Day of Prayer