

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

The Sabbath Recorder

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Observations Along the Way

In normal daily living many of us are not situated so that we get the full benefit of God's handiwork in the sky at sunrise and sunset. We long for more of those experiences which linger in our minds from days past. Many of us are too busy inside our houses or in our rush to and from work to take time to enjoy the beauty of the sky with the sun just below the horizon in the east or in the west. Besides our own occupation with other things there are parts of the country where God does not normally dip His brush in brilliant red, gold or rose in painting the high and low clouds.

It was a joy to get an early start on December 21 at the beginning of a two-day auto trip from Plainfield, New Jersey, to Daytona Beach, Florida. We had a chance to see all the moving pictures on the 180 panoramic screen of the heavenly amphitheatre in the swiftly changing sequences of two sunrises and two sunsets. We tried to stop the action with a few color shots on our still picture cameras. Those who have tried this realize how hard it is to catch the best of the color when it changes before one can get his photographic equipment ready.

That first morning seemed unusual to us. Seldom had we seen such deep colors on the earthbound clouds in the east. The memory, beyond adequate description, lingers. We hope that just a little of it is recorded on film so that we can live again those bright moments in which our hearts were lifted to an appreciation of what God has done to make life enjoyable for us.

There was, however, a note of unpleasant realism as we listened to our favorite morning radio announcer. He, too, from his vantage point in the New York studio commented on the beauty of the sunrise—something unusual. Then he gave the explanation. The reason there was so much color was that the clouds were largely the result of air pollution. The industrial haze hung low; it had not dissipated as usual; there was brown smoke mingled with the natural vapor. The sun struggling to penetrate it and surmount it painted the edges and the many contours with a rosy brilliance.

MEMORY TEXT

And I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God. Hosea 2: 23b.

At times it seemed as though the sun would lose the battle. Once risen it disappeared again and the rising temperature dropped again until the earth tilted enough to let the rays of the sun come down from above the cloud layer.

Man not only clouds his days with unworthy thoughts and evil deeds, but in his industrial society, when he tries to produce the creature comforts of life for large metropolitan areas, he even pollutes the atmosphere and sends up clouds of smoke that chill the people he is trying to keep warm. We read recently that the frost line is constantly moving farther south in some sections of the country because man is preventing the sun from shining through to warm the earth. Certainly this is one good reason to pass laws, if necessary, to regulate the output of industrial smoke and other forms of air pollution. What impressed us on that cool December morning was that God can make something beautiful come out of the thoughtless failures and wilful sins of man. Our seaboard cities had filled the sky with dirty clouds. The rising sun in the hand of God made something beautiful out of it, just as He transforms the sinful life into a glowing radiance that blesses other lives.

There is still a great deal of earth's atmosphere that is unpolluted by the hand of man. We were able to drive away from those clouds in a very few hours as we got away from the centers of population. However, we are aware that wherever there are men there is sin, in small clouds or large ones. But man cannot get beyond the provident and the redemptive hand of God. The clouds of sin can be rolled back, illuminated and overcome by the strong love of Him whose hand "is not shortened that it cannot save." The glory of it is that we know how to overcome sin. We put our trust in the "Sun of righteousness" who rises "with healing in his wings."

JANUARY 8, 1968

A Day at Daytona

The editor and his wife spent Christmas at Daytona Beach. It was more than a day—a long weekend beginning Sabbath eve with a service at the church and continuing until Tuesday morning when they left to see some of the sights and visit some of the people of Florida. When we speak of a day in Florida, we mean the most important day, the Sabbath. Other days, including December 25, are enjoyable when spent with relatives and friends, but for Seventh Day Baptists far from home there is no day quite as important as the Sabbath—if it can be spent in a church like the Daytona Beach church which draws so many together from so many places and presents such a worthwhile program of worship and spiritual fellowship.

Unlike some other churches whose membership situation is different this winter resort church draws together on Sabbath eve a high percentage of resident members and visitors. At least this was the case on Friday night before Christmas, when a well arranged program was presented featuring Nativity songs and lighting candles symbolizing Christian attributes.

On Sabbath morning the church was better filled than usual with Florida families living at a distance making a concerted effort to be present. Some who normally attend were unable to do so, and perhaps the number of Seventh Day Baptists in Florida and not in church that day was greater than the number present. (Many have chosen winter residence locations far to the south or on the Gulf Coast.) There were seventy-eight people who listened to the pastor's thoughtful sermon and stayed for the special program that took up the Sabbath School hour on this special day. One large family connected with the church lives nearly one hundred miles north. Another came from some fifty miles. Quite a few regularly drive almost that far. Their number was swelled by a number of visitors who had come from the North to spend part of their Christmas vacation.

There were the H. O. Burdicks from Alfred, Smiths and Bonds (Leland) from West Virginia, and others. Notably ab-

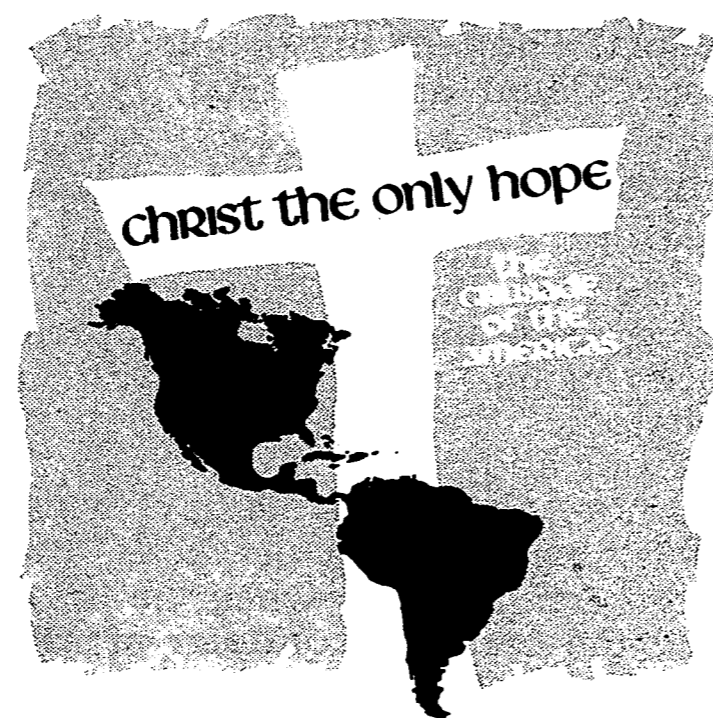
sent from their winter church were a few whose failing health prevented them from making the trip south this year. Here is one of the ironies of life: some of the people who would be most benefited from the southern climate are not quite able to take care of themselves and must remain in the North after having experienced the joys of the regular attendance and fellowship of the Daytona Beach church. Among the year-round residents are a number who have physical difficulty and get around (with the help of kind friends) by means of wheelchairs, walkers and canes. They know the value of church and appreciate the chance to attend. Would that more of our people everywhere took church responsibility as well as those in the general area by the Daytona Beach church. Here is a fellowship of people of like faith that is blessed to behold. Folks find a place to serve, a place to use their latent talents in the work of the Lord.

Lest an impression be given that the congregation is made up mostly of elderly people, let it be said that the Sabbath School Christmas program, complete with all the traditional costuming of shepherds, angels and wise men, made use of twenty-two children. The shepherds, not much more than two feet tall, were not able to say very much, but they listened and performed their duties as did the shepherds on Bethlehem's hills.

What else is there in the Sabbath at Daytona Beach? There is likely to be a gathering of friends for leisurely fellowship around the tables of an agreed-upon restaurant, where more people can get together than would be possible in homes. Perhaps there will be special visits to be made later in the afternoon or evening—discussions of denominational program and problems and the sharing of information helpful to the work.

Many of the things that characterize a Sabbath at Daytona could and do, to some extent, characterize many other Seventh Day Baptist churches. In all of our planning we do well to remember that we are called to serve, not just to enjoy one another's company. We should enter to worship and depart to serve.

A CALL TO PRAYER—Jan. 13, 1968



From Hudson Bay to the Cape of Good Hope, Baptists of the Americas are called upon to unite in prayer to Almighty God.

LET US PRAY together, in 100,000 churches in 26 countries, 24 million Baptists in 38 conventions, in all languages, asking God to bless our hemisphere with a great spiritual revival.

LET US PRAY together, in our churches and in our homes, on the same day, the second Sabbath of January.

LET US PRAY humbly, confessing our sins, individual and social.

LET US PRAY for the healing of our lands, torn by civil strife and war and moral decay and spiritual apostasy.

LET US PRAY, acknowledging that Christ is our only hope, and all men must turn to Christ in repentance and faith for personal salvation.

LET US PRAY that as individual Christians and as churches we might be surrendered instruments in the hand of God to declare the good news of Christ to people of our hemisphere, especially those in our own country, state, city, and neighborhood.

LET US PRAY that God might take the plans and materials and use the human personalities involved in the Crusade

of the Americas, and add the power of His Holy Spirit, that through the Crusade of the Americas the people of this hemisphere might experience a great turning to God.

LET US PRAY for our leaders in the Crusade of the Americas: our Crusade president, Dr. Rubens Lopes of Brazil; our North American coordinator, Dr. Wayne Dehoney; our Seventh Day Baptist Conference leader, Director of Evangelism, Leon R. Lawton; the pastors and the laymen in our churches.

LET US PRAISE GOD, thanking Him for drawing together so many Baptist churches to obedience to His purpose and plan for His children—to be effective witnesses to the good news that is in Jesus Christ, our Lord.

Yoked in Mission

By the Editor

The symbolism of the yoke which is central to the Conference president's theme for 1967-68 is rich in meaning. The little golden yoke worn on the coat lapel by so many is a beautiful little reminder that we as workers are yoked together in mission for and with the Lord. In the Scriptures one of the most important references expressing the thought of working together is the one in which the Apostle Paul writes in Philippians 4:3, "And I entreat thee also, true yoke-fellow."

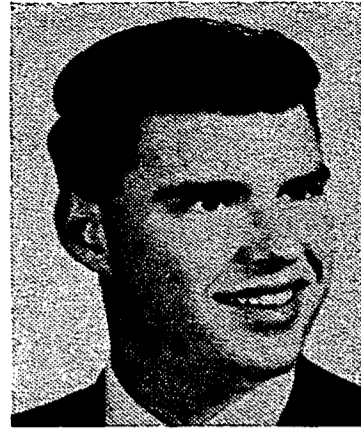
What does it mean to be a true yoke-fellow of the Apostle Paul? It means taking your share of the strain, keeping step, pulling together, being united in the assigned mission. Perhaps the symbolism is better if kept simple—like a golden pin. Certainly that serves its purpose and makes it possible to tell people that we have taken the yoke of Christ upon us. But in the actual work of the church it may be well for us to fix in our minds an actual picture of oxen trained to work together under the yoke.



The yoke of discipleship cannot be assumed lightly but it may be taken quickly as one responds to the call of Christ. The initial response is that act of will by which we accept Christ. But those first twelve disciples underwent a considerable time of training before they began to pull together in the work of evangelism in terms of the Great Commission. A great book was written many years ago by Bruce entitled *The Training of the Twelve*. We, too, are not immediately upon conversion ready to pull together as a good team of oxen. We must get accustomed to the yoke. We must have our spiritual muscles conditioned to pulling more than our weight. We must learn the commands so that we will do our Master's bidding as to when to start, when to stop, when to pull harder. Let us remember also that in the mission of Christ we need to learn patience. The Bible does not call us chariot horses. The yoke is for slow moving, steady oxen. Are we willing to be yoked in mission?

Death in Battle

In 1966 drinking drivers across the nation killed an estimated 26,250 people. The number is increasing year by year. New York state has 700,000 alcoholics—candidates for premature death themselves and a hazard to the lives of countless thousands who are not alcoholics.



The Glory and Wonder of the Bible

(II Timothy 3:14-4:8)

By Rev. Herbert E. Saunders, pastor of
the Plainfield Seventh Day Baptist Church

Several years ago an old man living here in New Jersey discovered about \$5,000 stashed away in an old family Bible. The bank notes were scattered throughout the entire book. In 1874 the aunt of this man had died, and one clause of her will was as follows: "To my beloved nephew, Steven Marsh, I will and bequeath my family Bible, and all it contains, with the residue of my estate after my funeral expenses and just and lawful debts are paid." The estate amounted to a few hundred dollars, which were soon spent, and for about thirty-five years his chief support had been a small pension from the government. He lived in poverty, and all the time within his reach there was the precious Bible containing thousands of dollars. He passed the Bible by. His eyes undoubted rested upon it, perhaps his hands touched the old leather-bound Bible, with its brass clips, but he did not open it once. He probably said a few words each time he looked at the last remaining evidence of his aunt's estate. At last, while packing his trunk, to move to the home of his son, where he intended to spend his few remaining years, he discovered the unknown riches which were in his possession. What thoughts of regret must have come to his mind as he shuffled the bank notes through his hands. If he had only opened that Bible years ago, he then might have used the money to great advantage. Instead, the treasure lay idle for thirty-five years. And he might have had it and enjoyed it all that time.

This is a sad story. But there is something infinitely sadder than the experience of this man. It is the neglect of the Bible by God's people and those who need its

message. Our God has given to us the costly treasure of His own Word. In this book are the riches of wisdom and knowledge, the blessings of love and God's grace, and the treasure of redemption and life. All the child of God needs spiritually is to be found among its pages. And yet these riches, put at our disposal by a loving heavenly Father, are often unknown and unused.

The tragedy of our modern age is that the Bible has been grossly neglected, its message largely ignored, and its influence over our lives minimized. We have turned our Bibles from books with a message, into fine leather-bound volumes that decorate our houses. And I think it is only right, as we think today of the "Bible"—that Book of books that we take as our rule for faith and practice—that we consider "the glory and wonder of the Bible."

William Clayton Bower, in his book *The Living Bible* (published originally in 1936 and republished in 1946), writes this: "A generation of children and young people is growing up to whom the Bible is a remote, unknown, and unimportant book. A recent study of the attitudes of high school young people toward the Bible in a great metropolitan center disclosed the fact that the number of young people who reported that they did not read the Bible, that they never discussed the Bible or heard it discussed, and that they had no problems with reference to it, was astonishingly large. As a book of external authority, approached in the frame of traditional attitudes, it would appear that the time-honored Bible will occupy a decreasing place, not only in our general culture, but in the experience of genuinely religious persons." My friends, he is talking about

our generation. Some of us were not even born at the writing of this book, and others of us were the young people he was talking about. And as we look at the generation of young people that are ours, we see the prediction of Mr. Bower becoming too realistic. "As a book of external authority . . . it would appear that the time-honored Bible will occupy a decreasing place . . . in the experience of genuinely religious persons." The question we must ask ourselves today is this: What place does the Bible occupy in our experience? Paul, writing to the young pastor, Timothy, answers the question as it ought to be answered: "All 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." My friends, is the Bible and its message from God through Jesus Christ having decreasing influence in our lives, or are we allowing it to make us perfect by its "instruction in righteousness"?

There are three things which I think constitute the "glory and wonder of the Bible." And the first of these is that it is the record of God's speaking. "God has spoken." In our Bible studies on the Book of Hebrews we have been discussing the fact that God has spoken—to the prophets and finally and most perfectly through the life, death, and resurrection of Jesus Christ. Throughout the pages of this glorious Book the message of God's words flow into the lives of those who would study. Again Paul writes to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Only as we study the Book of books, with concentrated and consecrated effort, will we find God speaking to us. We speak of the Bible as "God's Word" and we find throughout its pages the wonderful message of all that God has done to make Himself known to us.

But there are always the inevitable skeptics who question such an affirmation. What do you mean, they ask, when you say that "God has spoken" through

the Bible? Aren't you taking just a little too much for granted? Isn't the Bible just the record of man's search for God and progressive understanding of God? To those who would ask such questions we must answer that man could not search for God or understand God if God had not, first of all, revealed Himself to them—through His words, as in the case of the prophets and writers of the Old Testament documents, and through His Son, the final Word—"who was made flesh and dwelt among us." The Bible is the record of God's speaking to men and the consequent search of man for a greater understanding of the God who has revealed Himself.

As we read through the pages of this "inspired" Word of God we find the God of creation, the God of Abraham and the other fathers of Israel, the God of the prophets, the God of the Psalmist, the God of Daniel and Ezra and Nehemiah, the God of the Jews, and the God who revealed Himself most completely as the God of love in Christ Jesus. This is the God who speaks to us through the Bible—this is the "glory and wonder" of this Book of "inspired scripture." As Leslie Newbigin says: "The Bible is not the story of ideas about God, but the story of the people of God." It is the God of all history speaking in words and actions to those people who would seek to find Him.

In this day and age, when we find ourselves in the throes of unconcern and apathy toward the Bible and its message, we need to make it a part of our personal experience with God. We must allow God the right to speak to us through its pages. And we must dedicate ourselves to the fulfillment of its message in our lives. God cannot speak to others through us, if He has not first of all spoken to us through His Holy Word.

Secondly, the "glory and wonder of the Bible" is that it is the record of God's speaking through men such as you and me, to men such as you and me. As we leaf through the pages of the Bible we recognize the spiritual genius of the men whose God-given duty it was to put into

(Continued on page 13)

Services in Guyana

(The following items of interest are taken from letters received from Mrs. Martha Tyrrell, Parika, Guyana.)

Mrs. Martha Tyrrell, widow of the late Rev. Joseph Tyrrell, continues a deep interest in the work of our Lord and assists in that work as health and opportunity permit. She has written concerning a visit to the Dartmouth Seventh Day Baptist Church, across the mighty Essequibo River from her home at Parika.

She wrote in November, "Presently I am endeavoring to go to Dartmouth for their harvest Thanksgiving service and to speak to the young people (by their invitation). They seem always happy to have me with them."

The Missionary Board provides Mrs. Tyrrell with a small monthly allowance. She wrote her appreciation and added, "As mentioned by you, I feel I am not being paid for services now but for what little I have done in the past."

Regarding a survey presently being made of the Peters Memorial Church property at Parika, Mrs. Tyrrell has written of her intention to secure a clear title to the land and then to turn the deed (or transport) over to the Seventh Day Baptist Missionary Society to hold until such time as the Guyana Conference of Seventh Day Baptists is incorporated. She wrote regarding the survey, "I have talked to Pastor Bass about the church land, now that the surveyor is working right about the square. The surveyor has to straighten up (the boundaries) and after that the judge is going to come down to our district so as to read out certain ordinances. Then the places will be lotted out. I have given all details to the surveyor as to what he is to do about the church property. Pastor Bass will receive a letter from the registrar as representative of the Missionary Society. Our district when finished will be declared a registered area and all properties will then be more valuable. Taxes will increase, only church lands will be free from taxation as usual."

Mrs. Tyrrell is also assisting in work-

ing out legal title to the Dartmouth Church property. Her efforts as well as the generous, forward-looking spirit behind the efforts are greatly appreciated.

In a recent letter Sister Tyrrell told how Pastor Bass brought a van load of young people from Georgetown to join with the group at Parika in observing a Thanksgiving Festival at the Peters Memorial Church. She wrote, "We had a fine program for the day, including an anthem chorus, with recitations." She herself presented a solo, "You Will Reap Whatsoever you Sow."

In closing Mrs. Tyrrell wrote of Jacob Tyrrell, her late husband's son, "Jacob and family were with me on Sabbath day. He delivered a fine address to the church. He is so happy to have a lovely baby boy just two months old." Friends of Jacob Tyrrell in this country will rejoice with him and his wife.

QUOTABLE QUOTES

from Dr. E. Stanley Jones

"An atheist is a man who has no invisible means of support."

"We pray, 'Lord make me a better man,' and God in answering says, 'I will make you a new man.'"

"Into our words creep the sounds of our hearts."

"How do spiritual fires keep burning?"

1. Keep the draught open.
2. Clean the ashes out.
3. Keep putting on fuel."

"Joy is a sign of spiritual maturity."

"Love is the medicine for the sickness of the world today."



Who Tends the Curtain?

A British doctor, echoing the thinking of many others in the medical profession, set down guidelines in his hospital for resuscitation of patients who had stopped breathing. "Not To Be Resuscitated" included persons over 65 and those suffering from malignant diseases. As you can imagine, there was an immediate furor. Who is to decide when to ring down death's curtain?

Until the invention of pumps and gadgets which can keep a man's body alive after his brain is dead, and when he is a mere vegetable, life was the criterion. Where there was life, there was hope. But when there is no hope, even where there is life, what are we to do? Should thousands of dollars be spent on a patient who is going to die anyway, when the resources are desperately needed for twenty other people whose chances of living are good?

A professor at the University of California recently suggested in all seriousness that mental defectives be sacrificed in order to take vital organ transplants which can be used for someone with a much higher capability for life, but who will surely die without a new kidney, or whatever.

The Christian's reaction tends to be in the direction of Hippocrates. Life is the sacred standard. Preserve it at all costs. But this won't work. The medical profession is in very serious trouble precisely because its technology, its ability to extend "life" is beyond its ability to make the subtle distinctions necessary when a man becomes a mere vegetable, but is still considered "alive."

Further, can a life be taken in the interest of saving other lives? We use this argument every day for the sacrifice of our sons in war. It is the reason we venerate the hero, who sacrifices his own life for another. A simple veneration of life at all costs is not enough for moral direction. Sometimes dying is necessary.

The medical profession is trying to make some distinctions between mere breathing and life; many are settling on

the brain waves to determine the absence of brain damage to serve as a standard for ringing down the curtain. And this may well serve the medical people for a time.

The real moral issue concerns who shall decide when the curtain comes down, and upon whom. The Christian can never assume that he must live at all costs. If that were the case, Jesus would have taken Peter's advice and avoided going to Jerusalem—to die.

Perhaps we have to rethink our views of suicide. Suppose a man reaches a ripe age, having been richly blessed by God, confident that he shall know God face to face and that all the love and relationships in which he has invested in this world will be fulfilled in eternity. Is it wrong for him to refuse the whistles and pumps which will keep him "alive", denying life to many others who need treatment, and who are in more pressing life-situations? Is he a suicide if he tells the doctor, when he knows his disease is terminal, that he would like to die peacefully, praising God? Why should the doctor have to violate the man's privacy and make a decision on some basis less than that man's relationship to his living Lord? "But most dying people do not have their faculties about them," you say. If that be true—and I am not sure that it would be if we took a more realistic view of death—then those who have been closest to him, those most in love with him, who know his values and his wishes, should in good conscience make such a decision.

We are in the image of God; a fantastic thought. As we argued in the matter of abortion, we cannot devalue ourselves and pass our most important decisions to the state, to a jury, to the medical profession, or to anybody else, especially when we have the living will of God in us.

—Permission of *Mission Magazine*,
November 1967.

SABBATH SCHOOL LESSON

for January 20, 1968

BECOMING A NEW PERSON

Scripture Lesson: John 3:1-15.

Catholic Laymen Exert Freedom in Vatican Discussions

By Claus Meister

Baptist observer-consultant

My foremost impression of the Third World Congress for the Lay Apostolate was that the laymen demonstrated a tremendous freedom of expression. There were practically no taboos. Both in the speeches and in the daily workshop sessions, this freedom of expression was very evident.

Not even the speech of the Pope midway in the congress could dampen this free expression. In his speech to the Catholic lay organization, Pope Paul VI clearly attempted to put the laymen in their place. He instructed them to leave the principal concerns up to the hierarchy. Many of the laymen were obviously and openly disappointed and depressed by the Pope's message. Some wondered if the congress stood a chance. Yet, the congress went on with the second half of its work as if the Pope had not said those words.

One delegate quoted the Latin expression which means, "If Rome has spoken, the matter is settled." The delegate challenged this viewpoint, and said such an outlook is out of place today. This feeling apparently represented the sentiments of many delegates. While it was evident there is a cleavage between the hierarchy and the laymen, it was equally noticeable that the progressive spirit of the Catholic laymen cannot be smothered. That time has passed when the layman's power to express himself can be stifled or withdrawn.

The lay congress also sought further representation on various ecclesiastical commissions, and said committees should be formed, not by appointment from above, but through democratic voting procedures.

The sentiment was also expressed that the next lay apostolate congress should meet somewhere else than in Rome. Interestingly, although it met in Rome, the congress did not adopt Italian as one of its four official languages; they were Spanish, French, German, and English. The Credo

was sung in Latin; otherwise, Latin was not used.

A surprisingly large role was played by the Protestant and Orthodox observers. One panel session, in fact, was led by a Lutheran. The observers took advantage of their opportunity to speak out in the workshops; perhaps they sometimes took too much advantage.

The Catholic laymen addressed themselves, as public press reports said, to the question of family planning. There were a good many women delegates. Again exerting their independence of thought, the laymen said the hierarchy should establish ethical principles on birth control, but methods should be left to the families themselves.

As a Baptist, I came away with the feeling that it is very important that Baptists attend such meetings whenever invited. Not the least of the benefits is associating with other Protestant observers. As a byproduct of Baptists being there as observers, the name "Baptist" was used on the Italian press, radio, and television when the observers were listed. Rarely does the name "Baptist" appear in the Italian media.

Seminary Scholarship Defined

Scholarship is the fourth characteristic of Fuller Seminary mentioned in our catalog: "No theological student has a right to handle sacred things until he has laid the whole of his life on the altar—and his intellect in particular. To give God less than our best is a plain insult."

No snobbishness, this, keeping up with the intellectual Joneses;

No gamesmanship, balancing a mediocre thought or two on a pile of footnotes.

But a scholarship

that quietly sits before the facts of revelation to hear what God is saying;

that humbly senses that ours is neither the first nor the last word on a given subject;

that wisely refuses to confuse study with piety, but gives each its due.

—Dr. David A. Hubbard, president.

WOMEN'S WORK—Mrs. Earl Cruzan

Baptist Women of North America at Washington

Report given by Mrs. Charles Saunders to the Women's Board.

The Fourth Continental Assembly of the North American Baptist Women's Union was held at the Sheraton-Park Hotel in Washington, D. C., Nov. 16-18, 1967. This meeting was attended by Mrs. Saunders and Mrs. Addison Appel, both members of the Women's Board.

"Encounter," "response," and "involvement" are key words in women's meetings.

More than 1,000 women from fourteen Baptist conventions, conferences, and associations in North America came together in Washington for involvement in the affairs of the world around them.

Senator Jennings Randolph (W. Va.) was the first speaker. He paid tribute to the role of women in bringing America to its present standard of greatness through their guidance in the home. He urged women to take a more active part in civic, church, and governmental affairs. He stated that there are four million more women of voting age than men in the United States.

He told of a group of senators that hold a prayer session for an hour before going to their duties. Included in this group, of which he is a member, are twenty-one Catholics, several Protestants, and one Jew.

Dr. Howard Thurman, a Negro theologian from San Francisco and former dean of Marsh Chapel at Boston University, was the devotional leader. He opened the three main sessions in his quiet way and soft-spoken words. He lifted his eyes as he said, "The growing encounter with the living God is the greatest possible human event. Every ideal grows old in its time." Then he whispered, "Only the living God remains."

His three talks carried a message urging women to admit the Spirit of God "into the nerve center of consent, the core of your life." He warned against a ministry which is not love, but is done simply in a sense of decency. He also stated, "Everything grows old; only the

true living God remains living." God can outwait us for our convictions to do as He wants us to. We fight it, but finally give in.

Friday morning the main speaker was Josef Nordenhaug, a Norwegian, speaking on "The World as I See It." He brought out that modern communications bring increased concern for the world's people. "Our TV sets show events happening in Europe and Asia even before the people on the streets of these continents know about it. There are actually two worlds," the Baptist leader said, "There is a world of trouble, with a lot of hollering about Christ but not much following, and there is a world with the people of God everywhere — scattered thinly in many places, but they are everywhere."

In his look at the second world he senses "a growing awareness that the church is the people of God, a growing understanding of the meaning of religious liberty, and a growing interest in evangelistic cooperation."

Friday afternoon our speaker was Kenneth Chafin, a professor at the Southern Baptist Theological Seminary in Louisville, speaking on the topic "Responding to Human Need." He told the women that he feared that non-Christians may be taking over the work of the church. He observed that "Baptist women are often guilty of long-distance compassion. They have compassion for poverty in Nigeria, Hong Kong, and Manila; they look at slides a missionary shows and feel great sympathy. You can't smell poverty on a slide, but you can in your own community."

Following Dr. Chafin's address we broke up into small groups discussing such questions as: What are some organizations outside the church which meet human need? How should individual Christians and churches relate to these? Can a church minister to all the needs it sees? What are some human needs which all communities have in common today? Later the discussion group leaders reported to the general session and heard Dr. Chafin remind them: "We are not whole until we help others."

Friday evening our speaker was Dr. Robert A. Hingson of Cleveland, speaking on "Encounter with Suffering Humanity." He called on the women to help in a vast immunization project to protect people of the Middle Americas against endemic diseases. He demonstrated a jet inoculator he invented, capable of vaccinating 1,200 persons an hour. He told how he and his three sons inoculated people in Nicaragua—1,000 for diphtheria and 400 for small pox and measles in an hour—the line was eleven miles long.

Sabbath morning our speaker was Mrs. Edgar Bates of Toronto, president of the Women's Department of the Baptist World Alliance. Her closing meditation was "Encounter—Response." She asked, "Have you ever considered what it would be like to go completely Christian: to be like the first Christians? They shared all they had—food, clothes, shelter, money, that none might want." The message of the risen Christ was all they lived for. There is much involvement in such knowledge as to the problems and conditions of the people next door and of your human family around the globe. And in the knowledge, women must become involved through giving, through prayer, and finally, by surrender of self."

Mrs. Mathis, treasurer of the Women's Department of Baptist World Alliance, told of prayer for the Crusade of the Americas. The Pact has been planned by the Southern Baptists to increase prayer among all countries. *Pact* means to agree—an international agreement to pray for the Crusade of the Americas; *Pact*—an adventure in international fellowship; *Pact*—an opportunity to deepen your prayer life.

Another highlight was the presentation of the flags of 27 participating nations. It was done with the Christian flag between each, symbolizing the theme of the Crusade: "Christ the Only Hope."

In closing I would like to bring out the theme of the assembly: Encounter—Response

*These will be days of encounter—
deeper understanding of who God is,*

*keener sensitivity to the needs of others,
new insights about who I am.
My response will be an individual matter,
dependent upon the measure of my faith
and the degree of my commitment to
Christ.*

Colombia Peace Corps Now Headed by a Baptist

William M. Dyal Jr., director of organization for the Southern Baptist Christian Life Commission for the past three years, has been appointed director of the Peace Corps in Colombia and took up his work at Bogota on March 1, 1967.

Peace Corps work in Colombia is expected to expand to about 1,200 volunteers by next year. With about 700 volunteers there now, it is the fifth largest Peace Corps program in the world, and the second largest in South America.

"The years in Latin America as a missionary opened my eyes and heart to the Latin people," Dyal said. "I feel one with them."

"The exciting work with the Christian Life Commission has brought new understanding that the gospel is concerned with the whole of life," he added. "I have sought and observed, social change in the name and spirit of Christ. In changing my place and form of witness, I agree with William Temple who said, 'There is nothing secular to God.'"

The executive secretary of the Christian Life Commission, Foy Valentine, called Dyal's resignation a "critical loss."

"We are distressed to lose him," Valentine said, "but we rejoice that he has found the will of God in putting into practice in Colombia what he has been preaching to Southern Baptists for these past years."

Earlier this year, Dyal won a nationwide award from Association Press, publishing branch of the Y.M.C.A., for the best book on youth and Christianity. More than 100 manuscripts were submitted in the competition. The book, *It's Worth Your Life*, was published in April.

—Baptist Press.

The Glory and Wonder of the Bible

(Continued from page 7)

written form the words God had spoken to them. These were men "inspired" by God. These were men who knew God by personal experience, who witnessed with their eyes and ears the workings of God in nature—human nature especially. These were men who were in tune with their Creator and thus capable of expressing His revelation to them. These were men who realized that God first spoke to them, and it was their unique and privileged responsibility to speak to others about God. These were men of creative ability and faith who willed that God might become real to their own generation and generations to come. That they were human instruments of God's revelation to generations yet unborn is the "wonder" of the Biblical records. In no other document in the history of man has God become so real or so personal as in the words of those who knew Him long ago.

But the tragedy again in our modern age is either to let ourselves be lowered into a kind of bibliolatry—where the Bible is worshipped, rather than the God it reveals—or to become so humanized in our approach to the biblical record that we are more concerned about errors and conflicts than we are about finding God revealed through its pages. Too many people in today's world have become concerned only about the Bible and demand that it be understood as the "perfect" expression of God's revelation. My friends, the only "perfect" revelation of God is Jesus Christ—and the purpose of our biblical records is to point to that revelation. We cannot allow ourselves to be blinded to Jesus Christ by our worship of the Book written by human hands which points to Him. There is the story of the woman who, after hearing her minister read from the Revised Standard Version of the Scriptures, confronted the minister after church with the pathetic statement that if the King James Version of the Bible was good enough for Paul it was good enough for her. Such bibliolatry is tragic in our day and age.

But we cannot allow ourselves to be pulled to the other extreme either. To

question the "inspiration" of the Holy Scriptures because there happen to be errors of translation, copy, or wording is missing the purpose for which these words were written. It is a miracle—and the work of God and the Holy Spirit—that the Bible as we now have it has weathered the storm of nineteen centuries of conflict and misinterpretation and come down to us for our "correction, and instruction in righteousness." It reveals the God who has spoken through inspired men and who has spoken in the life of His own Son, Jesus Christ. We must remember that God works in the hearts and lives of human beings like you and me—that He speaks to men—and they respond by putting into words and phrases the experience they have had with Him.

Finally, the "glory and wonder of the Bible" is that it is the record of God's call to men to "be perfect." The purpose of the message of the Bible is that "the man of God may be perfect, thoroughly furnished unto all good works." Daniel Webster once wrote: "The Bible is a book of faith, and a book of doctrine, and a book of morals, and a book of religion, of special revelation from God; but it is also a book which teaches man his own individual responsibility, his own dignity, and his equality with his fellowman." The Bible speaks the word from God to us. There's a big difference between the books that men make and the Book that makes men. And this is just what the Bible, if it is studied with sincerity, does. John Robinson spoke to the Pilgrims as they set sail for America. Among his comments were the words: "The Lord has more truth yet to break forth out of his holy Word." Each time that we take the Book which we call the Bible from the shelf we find it giving new meaning to our busy twentieth century lives. It speaks to us because God has spoken to us through the prophets and through Jesus Christ our Lord. It speaks to us because it is the writing of men in tune with their Creator and willing to offer their experience to their fellowmen. It speaks to us because it holds within its pages the message we need for the twentieth century—just as it has held the message which all ages have needed. It

speaks to us because it offers us a better life in Jesus Christ—a life that is shaped by experience with the Father of us all. It speaks to us because we are in need and it holds the key to the fulfillment of our needs. No book in the history of mankind has spoken to so many—and no book ever will.

But the demands of accepting this book as the rule of our faith and practice are high. To be “perfect” is a difficult task. To really know what we must do as Christians is difficult, and even when we do know we find the difficulty increased. But the Bible holds the key for our salvation, and the rule for our conduct as Christians. It is God’s word of truth and perfect conduct for His struggling and imperfect human creation. It is God’s revelation of Himself in spoken word and “perfect” action through Christ. It is the Book of books—the guide for all mankind.

I would encourage each and every one of us today to make the Bible a meaningful part of his experience as a Christian; to read it without hesitation when we are in need; to study it because we do not know all there is to know about God and His revelation; to use it as a guide for our conduct so that we can achieve perfection in God’s sight; to know what it says about life, about love, about salvation, and about communion with God our Father; and to realize that although it is an imperfect document, the God it reveals is perfect and always willing to reveal Himself to us. Let us allow God to speak to us through His Holy Word. Let us allow God to fill our lives to overflowing because we have found the “glory and wonder” of the Bible. Let us pray:

O Word of God incarnate,
O Wisdom from on high,
O Truth unchanged, unchanging,
O Light of our dark sky;
We praise Thee for the radiance
That from the hallowed page,
A lantern to our footsteps,
Shines on from age to age.

The Church from her dear Master
Received the gift divine,

And still that light she lifteth
O’er all the earth to shine.
It is the golden casket,
Where gems of truth are stored;
It is the heaven-drawn picture
Of Christ, the Living Word.

It floateth like a banner
Before God’s host unfurled;
It shineth like a beacon
Above the darkling world.
It is the chart and compass
That o’er life’s surging sea,
’Mid mists and rocks and quicksands,
Still guides, O Christ, to Thee.

O make Thy Church, dear Savior,
A lamp of purest gold,
To bear before the nations
Thy true light, as of old,
O teach Thy wandering pilgrims
By this their path to trace,
Till, clouds and darkness ended,
They see thee face to face.

ITEMS OF INTEREST

Freedom of Conscience in Promoting Peace

In response to the proposal of Pope Paul VI for a Day of Peace to be observed January 1, 1968, officers of the World Council of Churches “earnestly” reminded its 232 member churches that “prayer and action are demanded every day of the year if peace is to be built and if it is to endure.”

In an approach differing from that in the Papal message, the WCC leaders stressed man’s right to freedom of conscience.

“The twin values of peace and justice,” they said, “can only be established and maintained when the courage and imagination of all are mobilized, even when all do not agree on the ways to express their conviction.

“Love for peace and commitment to justice mean for some that they must be ready to establish or defend them with force of arms, even though war is recognized as evil; for others, war, and the methods of warfare, may burden their

consciences so heavily that the same love for peace and the same commitment to justice force them to refuse military service.”

Genuine peace cannot be established by “injustice or aggression,” they said. As a result, “nations as well as churches must recognize that men of conscience differ as to the rightness of methods to be followed and the obligations they should accept. Freedom of conscience is a fundamental human right and its protection is essential to better international relations.”

Hansen’s Disease

Leprosy, the dread disease of Bible times, is now more properly called Hansen’s Disease. The newer name helps to remove the social stigma clinging to this not very communicable disease, a disease which when neglected does great bodily damage. The pioneer in the treatment of Hansen’s Disease and in the making of plastic hands and limbs is Dr. Paul Brand, who for 18 years has been a teacher and surgeon at the Christian Medical College in Vellore, India. He was recently awarded a medal for outstanding service by the American Association of Plastic Surgeons.

Dr. Brand estimates that between 10 and 15 million people are afflicted with the disease, 2,000 of whom are in the U. S. Much can be done for those who have contracted the disease—if they go to the doctor or a clinic before irreparable damage has resulted.

Lowering Race Barrier

The Executive Board of the Knox County Baptist Association recently adopted a resolution urging each church in Knoxville to accept church members regardless of race or color.

The resolution stated that the board was bringing “moral persuasion” to bear on the churches “to consider in the light of the teachings of Christ as revealed in the New Testament the opening of their churches for attendance and membership to people of all races and color.”

The Modern Tongues Movement

(A book review by the editor)

To read a book on Pentecostalism is but to do the popular thing in these days when speaking in tongues is so much talked about. But to happen to read a book that is primarily a thorough Bible study on the subject and at the same time acquaints the reader with so much pro and con quotation is a satisfying experience.

The 150-page book by a Baptist minister, Dr. G. Robert Gromacki, professor of Bible and Greek at Cedarville College is a treasure store of information. In spite of his effort to keep the book small and readable the author has good footnotes and an amazing bibliography from which he makes short quotes. Whichever side of the question the reader may favor he will find a wide variety of books and articles listed that will please him. There are over four pages of book titles and five pages of articles and tracts besides a good index.

If one is undecided as to whether or not it is biblical and desirable to seek the gift of speaking in tongues this would be a valuable book to read. The question is examined thoroughly and, in our opinion, quite objectively. Certainly Dr. Gromacki has tried to be fair and scriptural. If he does not come to conclusions that please the tongues seekers and tongues speakers it isn’t that he hasn’t read their material or visited their meetings. He does not say that God cannot empower a person to speak in an unknown tongue; he examines the evidence to see whether or not He has done so. His detailed study of the New Testament phenomenon of tongues speaking is worthy of serious consideration, especially the references to it in I Corinthians 12-14 which are so much appealed to by modern Pentecostals.

Why does he state in one part of his conclusion that the modern tongues movement is an essential part of the ecumenical atmosphere? Read it and see. In his final paragraph he criticizes the movement because it is based on expe-

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rience, not doctrine. He quotes the maxim, "The man who has an experience is never at the mercy of a man who has an argument." But he goes on to say, "This is true to a certain extent, but a religious experience in itself can never be the final test of its genuineness. The Bible must forever be the basis of faith and practice. It must always judge experiences to determine their validity."

The book is published by Presbyterian and Reformed Publishing Co., Philadelphia, 1967. It lists at \$4.50 but is available through Evangelical Book Club for less.

Baptist Mother of Year

The 1967 Texas Baptist Mother of the Year has had three children of her own, and is "Mom" to more than 10,000 others.

Mrs. Lena Holston Pope, founded the Lena Pope Home in Fort Worth thirty-seven years ago.

At the age of eighty-five, her memory is sharp, her reasoning clear, and her work diligent as she answers mail for the home. She is official correspondent for the home she founded, and the great volume of business and personal correspondence takes a lot of her time.

Of the more than 10,000 children reared in the Lena Pope Home, "none has ever gone to prison, none is on welfare rolls, many have been able to help their families, and several have entered social work," Mrs. Pope said. "And we have graduates from every university of Texas."

The annual Texas Baptist Mother of the Year award is made jointly by the Baptist Standard and the public relations office of the Baptist General Convention.

Paschall Reelected SBC President

H. Franklin Paschall, pastor of First Baptist Church of Nashville, Tenn., was reelected to a second term as president of the 10.9 million member Southern Baptist Convention at the denomination's 110th annual meeting at Miami Beach in May.

Dr. Branch Heads Bank of Milton

Forrest M. Branch was elected president of the Bank of Milton board of directors at the regular meeting of the directors. He succeeds the late P. L. Hudson.

Dr. Branch has practiced dentistry in Milton for the past 26 years.

Dr. Branch is a past treasurer of the Milton graded school board, past president of the Rock County Dental Society, past president of Indian Trails Boy Scout Council and the Milton Kiwanis Club. He served on the Milton College Board of Trustees from 1947-59, and served as Major in the Dental Corps of the AUS. He is a deacon in the Milton Seventh Day Baptist Church.

—Milton Courier.

Accessions

DENVER, COLORADO

By Baptism:

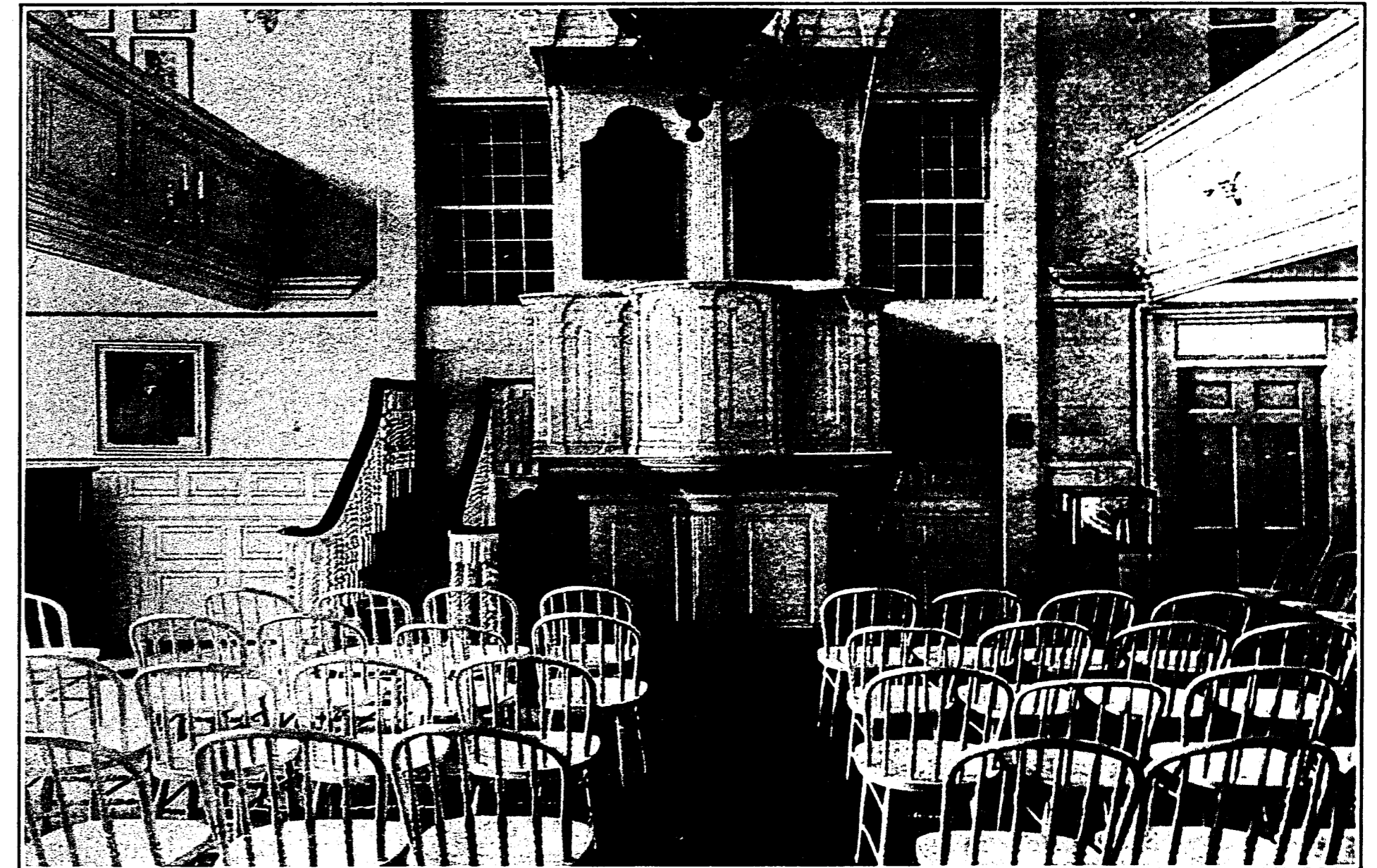
Debra Elaine Soules
Fe Del Steele
Thomas Linn Thorngate
Pamela A. Row (Mrs. Ronald M.)
Ronald M. Row
Bob Dean Craig

By Profession of Faith:

Ruth D. Horsley (Mrs. E. J.)
Edward J. Horsley, M.D.

By Letter:

Nettie Sue Soules (Mrs Richard)
Dennis Cox



Our Sabbath Heritage

Seventh Day Baptists in America trace their heritage of organized churches back to the Newport, R. I., congregation which was organized December 23, 1671. Their church building, now maintained by the state as a historical museum, is visited upon occasion by groups of Seventh Day Baptists who want to remind themselves of the strong faith and sacrificial practice of their spiritual forefathers. In this issue there is a strong Sabbath heritage sermon calling the readers to present-day loyalty to the faith they profess.