

The Sabbath Recorder

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:

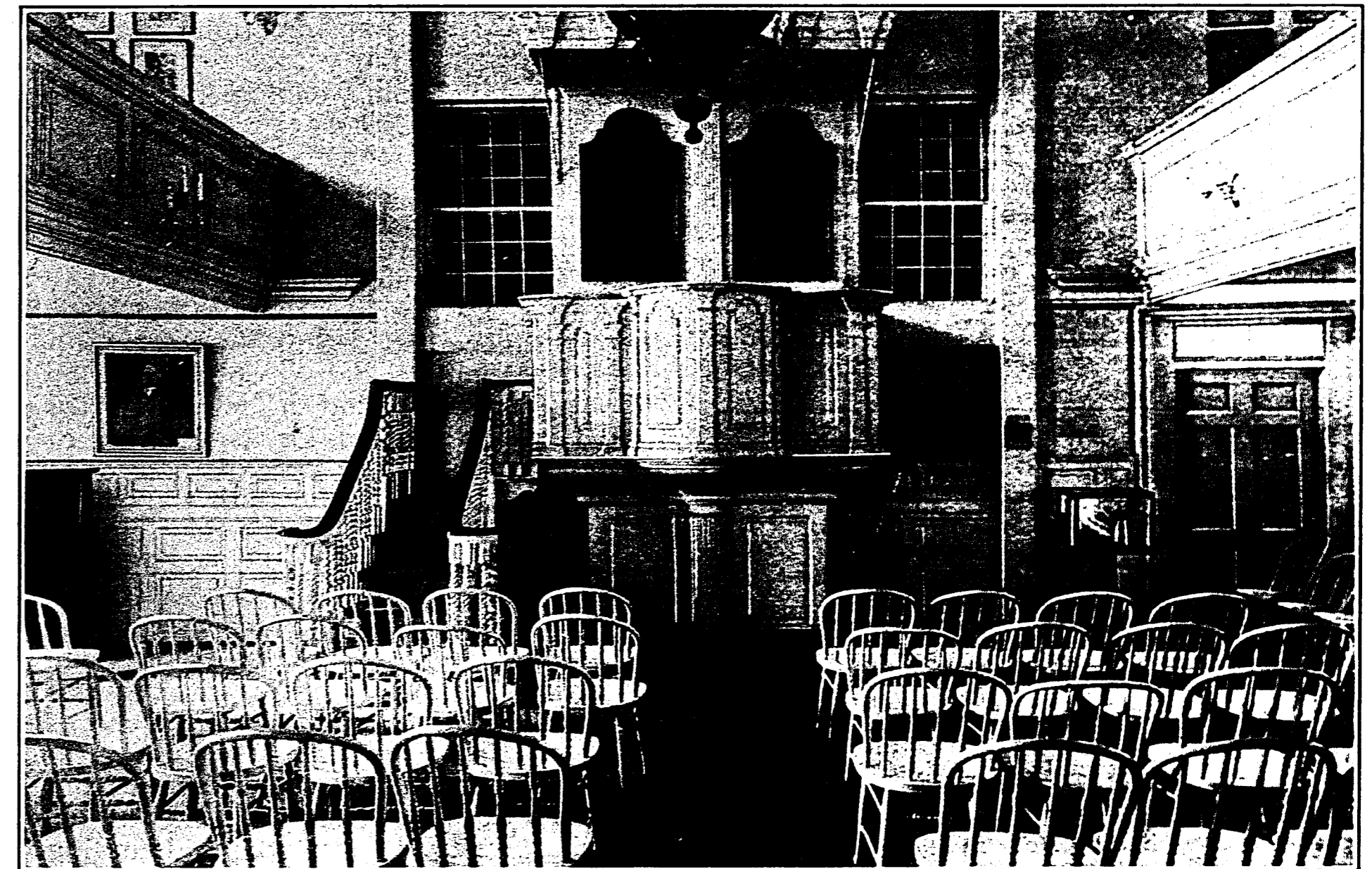
Debra Elaine Soules
Fe Del Steele
Thomas Linn Thorngate
Pamela A. Row (Mrs. Ronald M.)
Ronald M. Row
Bob Dean Craig

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.

The Sabbath Recorder

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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.

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Editorials:

Definitions Still Needed	2
Another New Heart	3
Sermons from Science	4
February Special Issue	4
Late Christmas Mail	5

Features:

Concerning the Devaluation of Sterling	6
The Fourth Assembly of the WCC	9
Black Power and the Church	11
Evangelistic Outreach in a City	14
U. S. Churchgoing Rose in 1967	15
Items of Interest	15
Let's Think It Over	16

YOUth:

What Is the Cross?	5
--------------------------	---

Missions:

American Released Worker to Jamaica	8
Guyana Mission Emphasis	9

Christian Education:

Dedicated Workers	10
SDBYF Memberships	10
Helping Hand.— Pre-Con Retreats	10

Women's Work:

Church Women Raise Funds for Overseas Aid	14
---	----

Definitions Still Needed

All communication of ideas is dependent on accepted definitions. This we learned at an early age when we began to study mathematics and other sciences. We just have to have terms that are mutually agreed upon or we cannot understand each other. Most of us have run into some frustrations along this line. There is a tendency in many areas other than science to change the meaning of previously accepted terminology or to adulterate definitions to such an extent that they no longer convey a clear picture. It is something that we may have to put up with, but not something that we willingly become party to.

Let us take some examples. We are committed as Christians to carry the message of Christ's redemptive work to as many people as possible. One way of doing this is through Christian education. It should not have to be asked what is meant by Christian education. Some say that it is evangelism, but this breaks down the accepted definition of evangelism, and leaves a person wondering whether we must find a new term for what the church does for its younger or older members in the way of instructing or maturing them in the faith they have professed, either through the church school, or through one of several other ways of securing commitment to Christ. Christian education, by any meaningful definition is not the same as evangelism.

Stewardship is a term that suggests our attitude toward God and our use of the things that we possess when we realize that everything we have comes from God and does not really belong to us. But when we try to expand the definition to make it cover the whole of Christian life we lose the word we started with and in the process rob some other good descriptive words that we need for effective communication of ideas. We might say that stewardship involves the hand in relation to the pocket, but we also have feet which go on the missionary bidding of our Lord. There needs to be a distinction between a stewardship commission and a missionary board.

The National Council of Churches a year or two ago set up a "Department of Church Renewal (DCR)" within the Di-

vision of Christian Life and Mission. At a recent meeting of the Program Board of DCLM this new department presented a paper which attempted to limit by definition its function and field of operation. The heads of that department had come to realize that church renewal could be all inclusive. They wanted to avoid taking on almost the whole field by limiting their mission to certain things (like research) which could be done to help member denominations in their programs of renewal. It was apparent that "renewal" was not a very definitive word. The Program Board of DCLM sensed the need of a better definition but found it as hard to come up with one as DCR had found it to operate without one.

In conclusion, we could do with one of the Ten Commandments what we say should not be done with definitions. We could say that "Thou shalt not steal" could be broadened in its application to include the prohibition of stealing the meanings of words in order to make our topic or department seem more important. We are all the losers when we allow good definitions to be robbed of their meaning.

Another New Heart

Spiritually speaking, there is nothing new about a new heart. Prophecy was fulfilled when Jesus came and made provision for the new hearts so desperately needed by sinful people. The biblical doctrine of regeneration so clearly set forth in the New Testament is spoken of in terms of receiving a new heart. This miracle has been experienced by the redeemed all through the Christian era—a glorious experience. The world doesn't talk much about this spiritual heart transplant because it is outside the realm of the physical. It is not understood by the unconverted and is so commonplace to the Christian that it is hardly headline news.

When something long considered impossible in the realm of surgery is accomplished, then it is news that the world wants to hear. Another human

heart transplant has been performed by Dr. Christian Barnard and his surgical team in South Africa. The fact that the world wants to hear the details of such news is illustrated by the report that the family of the recipient of the new heart accepted an offer of \$50,000 for exclusive rights to televise that story. It is not surprising that the head surgeon, who has become a world hero because of his devotion to medical science and the ethics of his profession was reported to be "furious" at this commercialization.

There are some highly interesting lessons to be drawn from the contribution of vital organs to be transplanted from dead to dying bodies. In this case it was the heart of a colored man that was put into the breast of a white man. Dr. Barnard said that biologically there was no difference between the hearts of the men of different races. He would leave the theological discussion to others, he said. The Bible does not leave us in doubt, for it says that God has "made of one blood all nations." In the sight of God there is no difference. Other Scriptures affirm that all who have sinned are in need of the Savior, Jesus. The condition of the heart is universal; the provision is also universal. It might be said that the new heart implanted by the Great Physician fits all persons equally, and that with the transplant there is assurance that the new life will continue.

In these recent heart and kidney grafts there is further illustration of the long-held doctrine that all men are essentially alike regardless of the pigmentation of the skin. The heart of a colored man is accepted in the body of a white man. The kidneys of a white girl were given to a colored boy. Transfusions of blood are made by type rather than by race. These substitutions do not alter the personality. They ought, however, to provide lessons for those who receive a new lease on life and all others who meditate on the deeper things of life. God forbid that any of us should claim superiority of race in the light of these near miracles of medicine. Let us be thankful also that God has given us a new lease on life through the grafting in of a new heart. May we use that new life to the glory of God.

Sermons from Science

Christians have been thrilled with the tremendous response to the "Sermons from Science" in the pavilion at Montreal last year. It has been mentioned more than once in our columns. We rejoice as we are admonished to do in the Bible, when wandering sheep are brought home, when sinners come to a saving knowledge of Christ. It matters not who brought them or how, only that they have found salvation. If they continue to study the Word, they will find it to be the food that will make them grow.

What happens when people are won to Christ at a nondenominational pavilion through the personal work in the counseling room after the public presentation? Will they be left without help and perhaps lose what they seem to have gained? The staff of Sermons from Science hopes this will not be the case; there is follow-up. A paragraph from a publication dated January 1 describes the follow-up in these words:

"Nearly half of our present office space is taken up with follow-up materials. Maps, charts, index cards and all kinds of report forms are to be seen everywhere. So many counselors, all over the country, are involved in this important phase of the work. By now, hundreds of contacts have been introduced into the vital life of the Church, and many have started witnessing and pointing others to the Savior. One French-speaking girl who came into the office last week to help on the follow-up cards recently became a Christian through the testimony of her mother and brother, both of whom found Christ at the pavilion. Out of ten in the family, seven are now active members of a local church in Montreal."

When Christian people, without the prospect of financial gain, build a costly pavilion and staff it for the duration of Expo '67, they do so in the hope that people who believe in this type of ministry will meet the expenses. It is one of those large-scale adventures in faith. It is remarkable perhaps that all but ten percent of the \$72,000 needed had come in by the end of the year. There is hope that the evidences of blessings yet to come will encourage a speedy wiping out

of the remaining financial obligation. They said: "Centennial Year has run out of time, but for years to come we shall be hearing of lives continually changed through the ever-widening effects of this ministry."

Seventh Day Baptist efforts to witness at fairs and expositions are necessarily on a much smaller scale and the financial obligations have to be kept to a figure that we can afford. The fact that we have been pioneers in this type of ministry should spur us on to make our gospel and Sabbath witness more effective in the years to come. We, too, should be prepared to follow up contacts with Bible study courses. The initial setting up and supplying of booths is only part of our opportunity and obligation.

February Special Issue

We have not been able to give information about the content of the February special issue as far in advance as usual. Now it can be told that the theme of this hand-out issue will be "Communicating the Gospel." It will be an exciting, evangelistic issue that every Seventh Day Baptist should read and distribute.

The writers, for the most part, will be telling their experiences in taking the gospel and the Seventh Day Baptist message to people who do not normally come to church. These stories will show the power of the gospel and will encourage the readers to find the ways in which they can best serve the Lord. One article will present the Seventh Day Baptist position in a way that, hopefully, will make it appeal to those outside our denomination. Our director of evangelism, the Rev. Leon Lawton, in two articles will present the Crusade of the Americas and the sale of *Good News for Modern Man* as a means of reaching out. Connie Coon will tell her experiences with Bible clubs and personal visitation. Rev. Leland Davis has an article on using recreation to reach young folks. John Bevis of Birmingham writes of his experiences in the biblical method of starting a "church in the house." Secretary Wheeler has thoughts on winning them "One by One." Rev. Mynor Soper has some glowing experiences in starting fellowships and using

MEMORY TEXT

I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. 2 Tim. 4:7, 8.

the summer camp facilities for evangelistic outreach. Rev. Kenneth Van Horn tells of taking the church to city parks where Bible stories are read to children.

It is believed that this issue will be a most usable one. Orders must be received at once to guarantee that copies will be available. Individuals may order at the rate of 10 for \$1. Larger orders are at the reduced rate of \$8.50 per hundred.

Late Christmas Mail

We hear that a number of subscribers had not received the December 18 issue, the Christmas number, by the first week in January. The editor regrets this, especially after preparing material that he hoped would bring special blessing to people as they looked forward to Christmas. Some say that they received the December 25 issue before that of the 18th. Both were mailed three days before the publication dates as usual. It is assumed that this second class mail was shunted to a side track in the Christmas rush. Don't think that the postal employees treated your denominational magazine with less respect than others. Your editor received on January 9 two copies of another weekly, the *Western Recorder*, dated December 14 and 21. Perhaps one of the lessons to be learned at this season is patience.

Rev. James L. Skaggs

Another of our retired ministers has been called to his eternal rest. Rev. James L. Skaggs, 89 years of age, died in Wisconsin January 1. Mr. Skaggs had a long and fruitful ministry. His years of retirement were happy. A full obituary will be printed in an early issue.

youth

What Is the Cross?

Jesus said, "If any man would come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24).

We know that Jesus died upon a cross of wood; is He expecting us to do the same? Just what is the cross Christians are to bear? The finest answer I have ever found was given in a volume by William Clow of Scotland. He shows that there are three words used in the New Testament to describe the various difficulties and hardships of life. What are they?

1. *Burden*. "Every man shall bear his own burden." The word applies to all those difficulties of life that are universal and inescapable, like pain, sorrow, monotony, incongenial companions and conditions, suffering and death. They come to all. They are universal and inescapable.

2. *Thorn in the flesh*. Paul had some special malady to which he gave this term. No one is sure what it was, though some think he had weak watery eyes, following the lightning flash along the Damascus road. But he meant something personal and inescapable. Anyone is apt to have a thorn in the flesh—some disfigurement, possibly a birthmark, a handicap in looks or speech, or the memory of some shame. We would like to get rid of it, but we can't. Paul couldn't. It is personal and inescapable.

3. *The Cross*. That is the difficulty or hardship we choose for Christ's sake. "If anyone would come after me, let him deny himself (that is voluntary), and take up his cross (that is voluntary), and follow me. The cross is something that nobody has to bear—not even Jesus. "No man taketh my life from me, I lay it down of myself." Now don't go around hunting for crosses. Don't try to be a martyr. The Lord knows what sacrifice He wants you to make for His sake. Let Him point out your cross. Just ask for understanding to see your cross and strength to bear it. Then rejoice.

(Rev. Loyal F. Hurley).

Concerning the Devaluation of Sterling

By Rev. S. Kenneth Davis
(Given on Sabbath Heritage Day)

Yesterday my family and I walked on sacred ground. It was a thrill to walk where Bradfords and Winthrops and Clarkes had walked, to stroll the deck of the Mayflower II, to envision our forebears stepping upon that rock, to walk down the street at Plimoth Plantation and visit homes such as the Pilgrims lived in during their first years in the new world.

To recall how once this noble band left their home land, their loved ones, their beloved pastor with the majority who stayed behind in Holland.

It was on July 21, 1620, that the congregation met together for the last time. Their ship, the Speedwell, was lying ready for them in the port of Leyden. Pastor Robinson preached a challenging and heart-warming farewell sermon that day, and stirred those who were leaving with prophetic advice beyond that of any ordinary preacher, for truly here stood a spokesman for God. He reminded his congregation that they must follow him no further than he followed Christ, and he urged them to be open to all truth from the ministry of others who live in Christ.

"Let us be certain, brethren," he cried, "that the Lord hath more truth and light yet to break forth out of his holy Word. It cannot be possible that we have so recently come out of such great anti-Christian darkness (speaking of the then recent Reformation) and already stand in the full light of divine truth.

"Is it not a pity," he went on, "that the Churches of the Reformation, starting so gloriously, have stopped short in their reforms: Lutherans stop with what Luther saw. Calvinists cannot be drawn beyond what was revealed and imparted to Calvin. God has *not* revealed his whole will to these men.

"If Luther and Calvin were living," he declared, "they would be as ready and willing to embrace further light, as that they had received. Search the Scriptures," he pleaded, "and learn the depth of the covenant God has worked out."

With these prophetic utterances still ringing in their ears, "There shall yet be more light," the Pilgrims sailed for England, where, after abandoning the unseaworthy Speedwell, 102 of them crowded aboard the Mayflower and sailed for America—never to see their beloved pastor again on this side of the veil, but ever to remember his challenging words.

As the ship approached America, it became evident that some who were not *members* of the church had ideas of their own and were not content with things. So, in order to assure a stable, working community, a majority of the men entered into a compact, based upon the Separatists' Church covenant. In it they covenanted and combined themselves into a civil, political body with power to pass necessary and just laws. Thus their religious beliefs determined the basis of their political society, written into the Mayflower Compact, the forerunner of our Articles of Confederation and the Constitution.

We walked through the hold on that ship, where the Mayflower Compact was signed, where 75 Pilgrims spent over two months with approximately 7½ ft. in length and 2 ft. in breadth for each one, where together they ate, slept, and played with no opportunity to clean their clothing. While I was observing life in that hold, a group of school children came aboard—possibly thirty—and that hold became so close, so small, so unbearable I left without ever seeing all there was to see—yet here 75 people lived without going above deck into the fresh air and sunlight for over two months. The captain would not permit them up on the deck.

We walked down the lone street of Plimoth Plantation, a reconstruction of their village, in temperatures a little above freezing, but the wind blew chill, and I pulled up the collar of my overcoat, which I was wearing over my sport coat, which was over a flannel shirt—and still my back ached from the cold. I walked briskly to warm my feet, and still

the cold penetrated. I went into the little houses (models of those homes where Pilgrims spent their first years) in order to escape the cold, but the wind followed me, and while the fires in the hearths cheered the dark cottages, they scarcely warmed anyone who could not get to the hearth itself. I was almost glad when we had to leave in order to get back for our hymn sing, because once back in the luxury of my automobile, I could at least be warm and comfortable again.

We learned that they were building houses like these in the middle of December. We read the inscription on a monument that bore this testimony: "This monument marks the first burying ground in Plymouth of the passengers of the Mayflower. Here, under cover of darkness, the fast dwindling company laid their dead, levelling the earth above them lest the Indians should learn how many were the graves. History records no nobler venture."

But I kept coming back to one question: Why? What is so noble about people, just because they suffer? One good friend of mine who lives here in New England figures they were crazy ever to come and settle here. There seems to be just *one* reason—and that marker goes on to give that reason. "In weariness and painfulness, in watching, often in hunger and cold, they laid the foundations of a state wherein every man through countless ages should have liberty to worship God in his own way. May their example inspire thee to do thy part in perpetuating and spreading their lofty ideals of our republic throughout the world." It was to be in a land where they might practice their faith to the fullest and live lives as Englishmen.

And to this end and for this purpose they left their jobs—making a living was not important enough to make a person compromise his convictions.

For this they left security. Security of finances and comforts and physical safety could not hold a candle to eternal security available in following the light God had given.

On this account they left their families behind for an unknown period of time—love of family was only a small thing compared to their love for God's law.

This reason was important enough to leave life itself hanging in the balance rather than to accept restrictions imposed by men upon the revelation of God.

As others in later years came across to join the colony the percentage of church members became a smaller and smaller minority. However, under the leadership of Governor Bradford, the small group of Pilgrim church members managed to retain control of the colony.

They argued rightly that the purpose of the colony was to worship God according to His Word. All other things must be secondary. The church must be protected. Though the church members were in the minority, they allowed no religious alternative for the majority of the citizens. In this they were not quite true to the words on the monument, nor to the words of their beloved pastor. They seemed satisfied with the light God already brought forth, that is, most of them.

But there were others—one of them who died that first winter in Plymouth has left descendents that have become ministers of S.D.B. churches, others ready and willing to suffer more persecution and privation for the sake of their convictions, remembering the truth of Pastor Robinson's farewell sermon; and the colony of Rhode Island was born to express the freedom of conscience Baptists have always held dear. And the Williamses and others stemming from Roger Williams are still strong among Seventh Day Baptists, as are the descendents of Richard Clarke who died that first winter in the Plymouth colony, for God *did* have yet more light to break forth—and it has become a part of the heritage of Seventh Day Baptists.

God was not through.

Still later in Newport, the Baptists seemed content with the light *they* had received—that is the Baptists except for the Hubbards and Hiscoxes and others whose genealogies if not names persist in our blood. This noble band, again true to the light that God had brought *right out of His Word*, felt obliged under religious persecution to begin their own fellowship almost 300 years ago.

(Continued on page 12)

American Released Worker to Jamaica

Most of our readers will know that Secretary and Mrs. Alton Wheeler have consented to go again to Jamaica April 4-21, 1968 as special representatives of the Seventh Day Baptists of this country. We should all be holding them up in our prayers as preparatory plans are being made.

Secretary Wheeler has been asked by the Missionary Board to go again as "America Released Worker" in order to carry forward the work and plans of last year. It is expected that he will also carry greetings of the General Conference and tell of the work and plans of Seventh Day Baptist World Federation during his multi-purpose visit.

The Rev. Joe A. Samuels, corresponding secretary of the Jamaica Conference, had written in July, 1967, "The Jamaica Conference Executive Committee voted at their last meeting that a letter be sent to the American Missionary Board requesting that board to consider the possibility of sending Secretary Alton L. Wheeler to Jamaica in 1968 as 'Released Worker.' This then is the official request. We were tremendously happy to learn that he might be willing to return. It is my belief that he will do much to help the work here. We pray God's blessing and guidance be his . . . I wish also through you to express our deepest appreciation to the Missionary Board for their thoughtful and loving consideration of us."

The same arrangements as were followed last year are being worked out for Secretary Wheeler, that is, the Missionary Board will cover his travel expense to and from Kingston and the Jamaica Conference will take care of his needs while in Jamaica. Mrs. Wheeler accompanies him at her own expense.

It is our understanding that the Jamaica Conference Executive Committee will work out a schedule of services for the Wheelers during their seventeen day visit. Suggested objectives of the visit are currently under consideration. Some of these objectives are as follows:

- a. To represent the Missionary Board toward:
 1. Encouraging and enabling them to become increasingly indigenous.
 2. Offering leadership courses during the stay to pastors, Conference officers, lay leaders in churches, Sabbath School teachers or on whatever level they designate, but with accent on *leadership* training.
 3. Spending time with Pastor Samuels and other leaders appraising the administrative structure of their Conference, circuit plan for pastors and others, central support of pastors, etc., encouraging them to re-evaluate and then to see that they have adequately implemented a plan which will support such arrangement in leadership, cooperation at local levels and in financial stewardship.
 4. Attending the spring retreat at Maiden Hall encouraging pastors to come the first half of the week and other leaders joining them the latter part as in past years, with appropriate programming for same.
 5. Visiting at a reasonable number of churches with slightly shorter hours of travel for sake of all concerned . . . with visits to representative areas . . .
- b. To represent the General Conference USA:
 1. Extending a word of Christian greeting and goodwill.
 2. Sharing from experiences, discoveries, or materials used by or discovered by our Conference which might be of use to them with adaptation.
- c. To represent the Seventh Day Baptist World Federation:
 1. Extending greetings.
 2. Giving text of international challenge to Seventh Day Baptists in witnessing for Christ.
 3. Bearing out some of the other objectives set forth at a recent Seventh Day Baptist World Federation Executive Committee meeting at Concord.

- c. Also, to offer assistance in other ways:
 1. Helping to set up and to demonstrate to leaders the Audio-Visual Aid Library at Conference headquarters available for check-outs to the churches.
 2. Offering personal counseling with leaders as requested. . . .

Again Seventh Day Baptists are urged to remember Secretary and Mrs. Wheeler in our prayers as they enter into and "become involved in this tremendous Cause and Mission."

Guyana Mission Emphasis

Encouraged by Conference Planning Committee to send out material for the Quarterly Mission Emphasis "at least two months in advance," it is anticipated that the next mailing will be made within a short time after this article appears. This particular End of Quarter Mission Emphasis will hold up Guyana, South America for our interest and prayer support.

This mailing will carry a review of more recent happenings among Seventh Day Baptist churches and church leaders in Guyana and also some very interesting pictures and informational material received from Public Relations and Information Office for Guyana with headquarters in New York City. Much helpful material was received directly from Guyana through the kindness of Pastor Leroy Bass.

The promotional letter addressed to missionary keyworkers states, "We are enclosing suggested material for observance of the End of Quarter Mission Emphasis on Guyana, to be used in churches and/or Sabbath Schools on March 30, 1968 (which happens to be the fifth Sabbath of the quarter this time).

"Items enclosed are as follows:

1. General Information, A Background to Guyana;
2. A Short Biography of the Prime Minister, Mr. Burnham;
3. A poster, "Guyana Becomes a Sovereign Nation;"

4. A folder with center map of Guyana on which could be located our Seventh Day Baptist Churches;
5. A brief review of the happenings of our Guyana work.

"Missionary keyworkers are asked to encourage some appropriate observance of the Guyana Mission Emphasis. Please use your creative ability and imagination to make it a special day; perhaps decorate the Sabbath School rooms with tropical fruits, palms, etc.; perhaps plan an exhibit of Guyana scenes, S.D.B. churches, and leaders on a bulletin board. Why not dream up a dialogue between Pastor Leroy Bass and Brother Jacob Tyrrell as they discuss plans for a proposed visit to the Bona Ventura church? If you think of something different, please share it with us so that we can pass it on for another mission observance."

The Fourth Assembly of the World Council of Churches

First organized at Amsterdam in 1948, then meeting at Evanston in 1954 and at New Delhi in 1961, the World Council of Churches will convene its Fourth Assembly at Uppsala, Sweden July 4-20, 1968. A study booklet or guide to this Assembly has been prepared and is now ready for distribution. It may be secured from the World Council of Churches, 475 Riverside Drive, Room 439, New York, N. Y. 10027 at fifty cents per copy. The booklet is designed in three sections for study in local congregations:

1. The meaning of a WCC Assembly.
2. Seven Bible studies on the theme "Behold I make all things new."
3. The main issues to be discussed.

Seventh Day Baptists have been represented at all former assemblies. Our general secretary, the Rev. Alton L. Wheeler, has been elected to represent us at the Fourth Assembly.

The Council on Ecumenical Affairs would strongly urge local congregations to familiarize themselves with the study booklet. Our general secretary would welcome ideas which he could then carry to Uppsala.

—Council on Ecumenical Affairs.

Dedicated Workers

The list of persons who have agreed to give parts of the summer of 1968 to denominational dedicated work in Vacation Church Schools and camps includes the following: John Barber, Box 63, Westerly, RI 02891; Norman Burdick, 8555 Torbett Way, Riverside, CA 92504; Cathy Clarke, 10 Church Street, Alfred, NY 14802; Jane Harris, R. 1, Bridgeton, NJ 08302; Debbie Randolph, 1648 Ninth Street, Boulder, CO 80302; Alice Rood, Milton, WI 53563; and Rick Thorngate, 5411 Field Ct., Arvada, CO 80002.

Churches and camp leaders who desire services must make application through the general secretary of the denomination, and the requests should come in soon.

If we do not have places for these committed folk to work, then they should be notified early so they can make other plans for the summer.

While the Vacation Church School and Camp (VCSC) and the Summer Christian Service Corps (SCSC) are closely related in training and some avenues of service, they are two separate programs. Age and experience make the chief differentiation. Only those who are high school graduates or older may work in SCSC. Those of any age, who qualify otherwise, may work in the program of VCSC.

Personal or direct contact may be made with the workers in VCSC by the project directors, while in SCSC, assignments are made to fields of service. If direct contacts do not produce satisfactory results, the secretary of the Seventh Day Baptist Board of Christian Education will make assignments, or make arrangements for service.

In any case, workers and project leaders are urged to apply now. Write Sec. Alton L. Wheeler, 510 Watchung Ave., Plainfield, NJ 07061.

SDBYF Memberships

Seventh Day Baptist youth fellowships are urged to have all of their members join the National Seventh Day Baptist Youth Fellowship. Memberships run on the calendar year basis. The dues are

\$1.00 per member. Membership entitles the person a copy of the *Beacon*, national paper for the youth of our denomination, an opportunity to help with the work of the Youth Work Committee of the Seventh Day Baptist Board of Christian Education, and a voice in the election of the national officers.

A 100% enrollment by each local group is anticipated. We urge every leader and local officer to solicit memberships. Names and addresses, along with the dues, may be sent to Mr. Lyle Sutton, Almond, NY 14804.

Helping Hand

A Seventh Day Baptist fellowship leader writes: "We are delighted with the *Sabbath Recorder* and the *Helping Hand*. As symbols of fellowship they produce a particularly poignant response . . . we are thankful God has provided such an excellent quarterly . . . I have not seen a better publication of this type."

Pre-Con Retreats

The directors for the annual Pre-Conference retreats have been selected. The Rev. J. Paul Green, pastor of the Salem church will direct Youth Pre-Con. The Rev. Francis D. Saunders, pastor of the Lost Creek church, will direct Young Adult Pre-Con.

The retreats will be held in Nebraska, August 7-11, 1968. Youth Pre-Con will be located at Camp Comeca near Cozad, and Young Adult Pre-Con will be at Camp Riverview near North Loup.

Qualifying participants should be making attendance plans now.

Jesus had opportunity to sin as we do, yet he lived perfectly. We have free choice to live perfectly as he did, yet none of us do so. God does not make us sin!

—Ira Bond.

SABBATH SCHOOL LESSON

for January 27, 1968

SHARING THE GOOD NEWS

Scripture Lesson: John 4:7-14, 31-35.

THE SABBATH RECORDER

Black Power and the Church

By Frank A. Sharp

Militant black power advocates in the Christian church are a minority. Most Negro pastors and churches still possess a sense of unity and brotherhood within the Christian faith. Most of them still believe that as children of God all men should be treated the same and that the true Christian is color-blind.

Many Negro pastors are as troubled by the new emphasis on separation, segregation, and the resort to violence as the whites who have been on the Negro's side in the civil rights struggle.

This came through clearly at the recent consultation of black and white Baptist churchmen held at Green Lake. While there was no official statement from the group regarding integration vs. separation, individual members and leaders repeatedly stated that they were not part of the militant black power group; that they were not working for separatism; and that they still felt the Christian direction should be toward a truly integrated society.

There are those who increasingly feel that the ultimate goal of integration may be possible only after the Negro community concentrates on building up its own self-consciousness and its own power base. They say that integration may be impossible at the present moment in history but may come more naturally and effectively in another generation. Here the ultimate goal is still integration but achieved by means of a detour through separatism.

However, this position is alarming to those who feel that integration is the only way to solve the racial problem. They claim separatism splits the civil rights movement and dilutes its strength and ability to influence either government or business.

It is interesting to note that most voices crying for separation come from the North rather than the South. For the South has lived with "separate but equal" for a long time and has just begun to work itself out of that position. To some in the South, separatism is a return to what they had; or else is an easy out for those of the old guard.

A recent meeting of the Little Rock (Arkansas) Conference on Religion and Race came out with a strong statement reaffirming support of integration and against separatism.

The statement said, "We visualize the social order in the South as having no exclusively Negro institutions, no exclusively white institutions. Equality is the only adequate goal and equality means integration that is real, the same involvement of Negro Americans and of white Americans in every human endeavor."

This same spirit was manifested at Green Lake when the Rev. Dr. Floyd Massey, Jr., pastor of Macedonia Baptist Church, Los Angeles, Calif., strongly emphasized the fact that, in his opinion, most Negro Baptist pastors and congregations were not interested in violent racial movements nor the separation of whites and blacks. He indicated a desire that this message be conveyed to the white churches.

An interesting comment was made at a table conversation by one of the Negro Baptist pastors at Green Lake who said that he was strongly tempted to leave the conference early and return home because there was too much talk about black power and he was tired of hearing about it. Another pastor at the same table said, "By what right do Negroes caucus and bring in demands? If we get positions of honor we must earn them through responsible behavior."

It is difficult to assess the feelings and directions of the Green Lake conference because there is no official statement. At best this review is only one person's appraisal and opinion. There was a mixture of interest in the former—a strong interest in the latter. This proportion probably reflects the image of society in general and the church.

—ABNS.

TV Shapes Lives

Paul Stevens, executive secretary of the Southern Baptist Radio-Television Commission, said television has become a major form for shaping of lives, especially those of children. It now ranks with the home, school and church which formerly represented the triangle of shaping lives.

Concerning the Devaluation

(Continued from page 7)

I am told that on the files of the courts of the State of Massachusetts there stands a conviction of a man who broke into a house and attacked a woman. It seems that breaking and entering was a part of his crime, that adultery was part of his crime, but the major offense was the fact that he had done these things on the Puritan Sabbath—which, of course, was Sunday. We laugh at this, because in our society offenses against our neighbor have come to outweigh offenses against God, because in our affluent society we prefer to relegate God to some emeritus position, to kick Him upstairs, to bow as we go by, but to be sure that His demands do not conflict with our desires. However, as our relationship with men deteriorates, observing men are becoming aware that that is a result of the fact that our relationship to God deteriorated first. The early court of Massachusetts *did* have things in the right order after all. And although they had not come to the light of the true Sabbath, they were being true to the light they had. Is not the lack of faithfulness to God's light a part of the reason for the problems our courts face today? This record is also part of our Sabbath heritage. Smile at it, if you will, but don't let its lesson escape you.

And so the light has been passed. And who but tingles a little when he realizes the sacrifices that were made by his *spiritual* ancestors—and they are the common spiritual ancestors of *every one of us*—God has raised up, as it were, from the very earth sons of Abraham and Bradford and Williams and Hubbard.

Such is our heritage on this Sabbath Heritage Day. May God be praised.

But Times Do Change

Where I taught school one time, I heard by way of the grapevine that the senior play was being scheduled for Friday night. So I hurried down to the principal's office to check on it. Sure enough, that was the way it was planned. Throughout the history of that school not once had a secular activity been planned for the Sabbath—especially during the time of a service—but that was

to be a thing of the past now. When I protested, the principal said, "Look, already we're coaxed, laughed at, and scorned for not having basketball games on Friday night. We've given that up for you folks. Now suppose you give this up for us." "But," I argued, "What you have given up is convenience; what you are asking us to give up is conviction."

And then he came up with his clincher. "I asked one of your members why he kept Sabbath and he told me it was custom—that if there were no S.D.B. church here, nobody would keep Sabbath."

I was shocked! Was it custom that made the Pilgrims give up home and job and security and family? Was it custom that made Roger Williams get up off his sick bed and escape out of the colony in the dead of winter? Was it custom that made Tacy Hubbard leave her own church, and be ostracized by her former friends, just so she could worship God on the Sabbath? (By the way, the Friday night performance of the play was finally called off.)

Again, a friend of mine is so busy operating his business on Sabbath that he never gets to church. He bemoans the fact that none of his children have stayed in the church, but you know how it is when you have a business. He told me how a former pastor had sympathized with him over his predicament of feeling he had to work on Sabbath and had given him some reassurance by saying, "But, you know, you *are* performing a valuable service."

And I was shocked. Of course he was performing a valuable service. Every Christian ought to be performing a valuable service or he has *no business* being in *that business*, but unless it were a matter of life and death, unless it were a service for mankind that could not be performed at any other time, how could it stand in the way of the light he had received from God? The Pilgrims were performing valuable services in England. Roger Williams was performing a valuable service in Massachusetts. For this should they have given up their light?

I could go on. I could name present day instances when our church has faltered in its witness. And who will witness

to God's Sabbath in Westerly if we fail? But you don't need this picture drawn for you. If this church ever fails, it shall not be from lack of funds or members. It shall be from failing to be true to the light that God has shed forth for us from these pages.

There is something sad about the devaluation of the British pound. For one thing, it has been, through all modern history, the *yardstick* for world monetary systems. And with these successive devaluations, it has lost that respect. A pound sterling is no longer very sterling. It has been tampered with. It has been marred by the hands of men. That is sad.

But there is more. The devaluation has come about because of ill-timed strikes in England—because men were more concerned with having an extra pound in their pockets than with preserving the integrity of their monetary system. That is a sad commentary on mankind.

Finally, the whole matter has brought embarrassment upon the English people, and to a lesser extent on the whole British Empire. How degrading an experience to be caught hanging on to something that isn't worth hanging on to.

You and I have inherited something of sterling worth. No, we have inherited many things of sterling worth—but *one* with which we are primarily concerned this morning—is the Sabbath. Either the Sabbath is sterling and of real value and truth—either the Sabbath is a yardstick by which men are measured whether or not they are aware of it—either the Sabbath *is* more important than human interests—or we stand guilty of one of the greatest sins—that of deliberately thwarting the work of the Holy Spirit by perpetuating division within the Christian church. And I submit that this is the hour in which we, with God's guidance, ought to make up our minds and be prepared to stand by that light.

Your pastor will often try to reevaluate the Sabbath in terms of contemporary society—just as money is reevaluated in terms of the 20th century market. No one in 1899 would have placed a value on the dollar in terms of how much color television it would buy. But this is part of a definition of its value today. So, too, spiritual truths must be applied in the

world in which we find ourselves and re-evaluated in those terms. But may your pastor never be guilty of *de-valuing* the Sabbath. The fourth commandment still stands. Christ's example in Sabbathkeeping still stands. The light of God which has come down to us progressively since the Reformation still stands. And it is our God-given privilege to share that light; at the expense of making a living, or suffering through a winter with inadequate protection of property, of home and loved ones if need be, but in any case to be true to that light. So shall God have even more light to break forth from His Holy Word for those who are true to the light they have received. To this kind of dedication we call you, as we remember the faith of our fathers, which made it possible for us to stand in the light. "Faith of our fathers, living still . . . we will be true to thee till death."

Drunken Driving Reduced in Wales

A committee of the Welsh Baptist Union has commended Britain's minister of transport for her role in launching on-the-spot tests to determine if motorists have consumed too much alcohol and impaired their safe-driving ability.

Mrs. Barbara Castle, the government minister, claims the new program will spare at least 250 lives its first year. Already, "Breathalyser" inspection given to motorists at curbside has reduced accidents, in some places up to 50 percent.

At the same time, the British "pubs" have suffered also. There has been a sharp decline in patronage at the taverns, sometimes by 30 to 40 percent. Brewers have reported an overall decline in their sales, although not as much percentage-wise.

All this found favor with the Welsh Baptist committee on public affairs and temperance, which announced its enthusiasm over the results of the drunken driver testing program. It urged the minister of transport to make no compromise with distillers and brewers to lessen the "Breathalyser's" application. —(EBPS).

Church Women Raise Funds for Overseas Aid

More than \$150,000 was contributed to the Church World Service Material Resources Program in 1967 through a gift certificate project of Church Women United.

As part of this year's Church Women United observance of World Community Day, the organization sold \$3 gift certificates to buy either a blanket, school supplies or a fabric parcel for Vietnam.

Following the November 24 observance of World Community Day, the gift certificate remittances were turned in to Church World Service. Of the money raised, \$101,408 in certificates were designated for blanket purchases. The sum will be enough to buy and ship 33,300 blankets to CWS' overseas programs.

The remaining \$50,000 was for school supplies and fabric parcels for Vietnam.

Church Women United has decided to sell the certificates again during 1968.

Evangelistic Outreach in a City

Miss Connie Coon reported some time ago the work that she was able to do in two or three rural communities in Rhode Island—work that brought new courage to the members of the struggling little churches that called her to give dedicated service. The fact that those churches were weak is an indication that a Seventh Day Baptist church in that old area does not find evangelistic outreach easy.

From Rhode Island this energetic young lady who is giving extended dedicated service went to Schenectady, N. Y., for nearly a month. If outreach is hard in New England it is equally hard in the outskirts of a city like Schenectady. The area around the church is not a community; it has little to bind it together. How does a church make productive contacts in such a situation. Connie Coon, working with the pastor and using the facilities of the church, succeeded in making such contacts and in developing some of them. Her very condensed statistical report told of knocking on about 200 doors and leaving tracts. If she was invited in, as

was often the case, she presented the way of salvation according to the need. She worked in Bible clubs and encouraged the members to do something for the needy children of the world. Several of the club members expressed a desire to accept Christ as Lord. The club was tied in with the church on Sabbath Day, presenting a program at one morning service. In addition to the work with children there was work with teenagers and adults. Three families of Bible Club members attended a community Thanksgiving service at the church.

What of the future when the dedicated worker moves on to another field? She leaves behind a prospect list to be followed up by the pastor and other members of the church. A community impact has been made. Careless people have been stirred to serious thinking about the claims of Christ and service for Christ. Her work gave inspiration to the members as well as spiritual direction to the lives of many young folks and adults. She helped to make a team, which is often much needed in the work of a small church like Schenectady. Whatever the size of the church a full-time worker can do much to enhance its ministry even in less than one month of service. None can do exactly the same things with the same effectiveness but there is a place for every person who can give some time to the work of Christ and the church.

—L. M. M.

Converts in Russia

Professor Nicolas Zernov, who fled Russia during the Bolshevik Revolution, noted that Russia has no fewer Christians per capita than any other other European country, although Communist pressure has forced the churches to be less sophisticated in beliefs and practices.

"Actually, anti-Christian pressure brings about a curiosity within many Russian people," he said, "and as a result of mere investigation, many are converted." He noted that while millions of rubles are spent annually to promote atheism, Russia has more Christians than Sweden. —B.P.

U.S. Churchgoing Rose in 1967

Church attendance, for the first time in ten years, rose in the United States in 1967, according to a Gallup poll.

The American Institute of Public Opinion, the Gallup agency, found that 45 percent of all adult Americans attended church during a typical week. This would amount to about 51 million persons, the institute estimated.

A decline in church attendance began about ten years ago—after it had reached a peak of 49 percent of the adult population attending in a typical week. A gradual decline began then and the figure dropped to 44 percent in 1965 and 1966.

Dr. George Gallup, director of the institute, believes that concern over the war in Vietnam was a factor which may have spurred interest in churchgoing.

The survey showed that:

—Sixty-six per cent of the U. S. Roman Catholics attended church in a typical week in 1967, compared to 36 percent of the Protestants. (The Poll showed that Lutherans and Baptists have the best church-going records among the five major Protestant denominations.)

—Women are more likely to attend church than men — 49 percent of the women and 41 percent of the men.

—Persons over age 30 had a better churchgoing record than those in their 20's.

—Persons with some college education had a better attendance record than those without any higher education.

—The Middle West (48 percent) had the best attendance record, followed by the South (47 percent), East (46 percent), and the Far West (34 percent).

ITEMS OF INTEREST

Giving Up, Membership Down in 1967, Disciples Report

The 1967 Yearbook of the International Convention of Christian Churches (Disciples of Christ) reported a record high in contributions in the fiscal year ending June 30 among U. S. congregations.

But the annual report also disclosed that Disciples membership in the U. S.

dropped 19,257 from the 1966 total, bringing the total to 1,875,400.

Disciples congregations which are part of the Convention contributed \$109,631,006 in the period covered.

According to Dr. Howard E. Dentler, Yearbook editor, all but 3,000 of the membership loss can be attributed to churches voluntarily withdrawing their names from the listing. He said there had been a campaign for withdrawal by opponents of the proposed "restructuring" of the Disciples communion.

The yearbook placed world membership in the Disciples at 2,115,542. More than half of those outside North America are concentrated in the Republic of Congo.

Ministers' Security Voted

A bill of special church interest was enacted by the Senate and House of Representatives during the frantic last days before adjournment of the first session of the 90th Congress.

In the extensive Social Security Amendments Bill a modified provision was included making participation by ministers mandatory with two exceptions.

The first exception is the minister who is a conscientious objector to participation in government insurance programs. On the other hand, excluded from participation are ministers or members of religious orders who have taken vows of poverty.

So comprehensive was the bill that the Senate proposed 295 amendments to the House version.

Relief in India, Best in World

"The job being done by voluntary agencies in India, with food donated by the U. S., and other participants, is the best job of its kind ever done in the history of man." This unequivocal statement was issued recently by Mr. Frank Ellis, chief of the U. S. government's Food for Freedom program at a conference with voluntary agency representatives of War and Hunger services.

"In my opinion, the work of voluntary agencies in the emergency food program in India is magnificent," said Mr. Ellis.

The Sabbath Recorder

LET'S THINK IT OVER

Tax Support for Church Schools

Religious freedom in America "is unique, it is threatened, and it is undervalued," according to Methodist Bishop Richard C. Raines of Indianapolis, speaking at the 20th annual meeting in Constitution Hall, Washington, D. C., under the sponsorship of Americans United for Separation of Church and State.

Bishop Raines pointed out that only in the last 20 years has the Roman Catholic Church begun to denounce separation of church and state as the Supreme Court had applied it to education. "Catholics in Congress clearly indicated that unless parochial schools were included there would be no Federal school aid bill passed. This resulted in President Johnson's circumvention of the spirit of the First Amendment by making available through Federal administrators funds for children in all schools including parochial schools, which state constitutions would not have permitted."

Bishop Raines continued: "It is argued that religious freedom is not real unless, in addition to the right to set up a parochial school, the state provides financial support to make this possible. This is a strange definition of freedom. Freedom in religion, like freedom elsewhere, means only the removal of legal barriers to act—not the providing of resources to act. . . ."

"It can be argued that the wall of separation between church and state has already been breached. . . . If the roof of our house is on fire, the remedy is not to set the garage on fire. There is still time to reeducate our people concerning the unique principle of separation of church and state. . . ."

No Bricks or Bottles

Rev. S. M. Lockridge, Negro pastor of a 1,900-member church in San Diego, sees better relations and possible union of Negro and white Baptist conventions.

"I might have had bricks and bottles in my hands these past few months had I not had the experience of an education at Southwestern Baptist Theological Seminary and other contacts with Southern Baptists," he said.

"We are now accepting each other for what the other is, not looking at white or black," he added.

He was preaching for a week at a New Mexico Baptist Assembly (presumably mostly white) where 2,000 had to be turned away.

"Sure, I get called an Uncle Tom. Every person does who does not go along with the crowd that says rise up and fight the white man. I do not try to defend my position. I am just who I am, and I preach the Bible. I don't think man will be changed unless we change his heart," he observed.

RECORDER Comment

Enclosed please find personal check to renew my subscription. For the last six months, the *Recorder* has been a gift from my father. . . . Since it is about two hundred miles, round trip, for us to attend services, you can imagine that we do not attend as frequently as we would like. The *Sabbath Recorder* has become a necessity in our household, so that we may have closer fellowship with our Lord's work, through our church.

Thank you so much for the wonderful sermons, articles, etc., which appear in our fine periodical. —Florida.



Church attendance in the good old days involved a chilly ride with foot warmers and heavy buffalo lap robes, but we got there more regularly than now in well heated cars.