

The Sabbath Recorder

a "Faith and Action Dialogue Group" in our church. We plan for this group to get under way soon.

On October 26, "Laymen's Sabbath," the morning worship was conducted by the diaconate of the church. This was also the weekend of the Youth Retreat for the association young people, held at Lost Creek.

Members from sister churches met at Salem, November 2, for West Virginia Churches Day. The morning message was given by Pastor Leslie Welch followed by a fellowship luncheon and, in the afternoon, an address by Conference president Leland Bond.

On November 23, "Missioner" Kenneth E. Smith, president of Milton College, gave the Sabbath morning message, followed by a fellowship luncheon, and in the afternoon, a group discussion. Dr. Smith had met with the young people on Sabbath eve. Sabbath night the young adult group, with the Lost Creek young adults, met at the home of Mr. and Mrs. John Bevis in Clarksburg. Dr. Smith led a discussion. During his visit to Salem, Dr. Smith also gave addresses at the Salem and Clarksburg campuses of Salem College.

We have welcomed several new members into the fellowship of the church.

—Correspondent

Midnight Meetings

It is reported that large numbers of people (2,681) in Indonesia (especially Java) have responded to the evangelistic messages during a widespread Baptist campaign.

In one case, after a rather lengthy evening service in a church, a pastor and an evangelist went to a village five miles away where they had been asked

to preach in a home. It was past midnight when they arrived, but their hosts roused the villagers. The service began about one o'clock in the morning and 15 persons made professions of faith.

Births

Burdick.— A son, Ian Benjamin, to Mr. and Mrs. Keith Burdick of West Allis, Wis., on Oct. 23, 1968.

Crandall.— A son, Jesse Christopher, to Mr. and Mrs. David Crandall of Narragansett, R. I., on Nov. 13, 1968.

Obituaries

NELSON.— Julius, son of Nels and Caroline Olson Nelson, was born at Dell Rapids, S. Dak., Jan. 20, 1886, and died at his home in Milton, Wis., Nov. 22, 1968.

He graduated from Milton College in 1914 and has spent the most of his life in the Milton area. He served in an evangelistic quartet and a song leader on evangelistic work as a young man. He was named a "Pillar of Milton" by Milton College. He was a member of the Milton Seventh Day Baptist Church.

Funeral services were conducted from the church by his pastor, the Rev. Earl Cruzan. Burial was in Milton Cemetery.

—E. C.

SIMMONS.—Lewis Camden, son of Laco and Julia Jett Simmons was born in Ritchie County, W. Va., March 12, 1919, and died Nov. 26, 1968, at the Veterans Administration Hospital, Clarksburg, after a lingering illness.

Mr. Simmons was a member of the Ritchie Seventh Day Baptist Church at Berea, W. Va. He is survived by: his widow, Hildred Snyder Simmons whom he married Jan. 1, 1947; his mother; one stepdaughter, Mrs. Dolores Taylor of Conneaut Lake, Pa.; two sons, Danny and Ronald, both in the U. S. Navy; and four grandchildren.

He was a veteran of World War II serving with the U. S. Navy from 1944 to 1945. He was employed as an aide at Weston State Hospital.

Services were from the Floyd Funeral Home with the Rev. Parker Kerns officiating. Interment was in the Forest Lawn Memorial Gardens.

—L. A. W.



He came unto his own.

And his own received him not.

The Sabbath Recorder

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A Savior Is Born

How can one catch up the spirit of the Advent and express the joy of its annual recurrence in a few editorial words? It is like trying to lead a congregation in prayer, assuming that most of the people want to be led in prayer. Perhaps there are no better words on which to fix our attention than the ever meaningful exclamation, "A Savior is born!"

The religious world, the prophecy-studying people of Judea who had long looked for Messianic deliverance should have been waiting and ready for the word from heaven that the Savior had been born, just as we should be ready to thrill anew each year when those words come to us again at this time celebrated as the birthday of Jesus the Christ.

How wonderful to again turn the pages of history back after all these meaningful years of Christian faith and relive in memory the glorious story of the Incarnation of God. For those people on the Judean hills there was a thirty-year wait from the time of the birth to the baptism and ministry of Jesus. To them it must have seemed longer than the 800 years or more since the clearest Messianic prophecies were spoken. Some of the people at the manger crib probably almost forgot that they had heard these words. Their history was full of stories of kings that came to the throne in much under thirty years—when the need for a king was great. With us those years are foreshortened by our perspective of a long history. We see the Savior born, ministering, dying, and rising again as a whole, almost forgetting that span of silent years. But we never can erase from memory those words that come back to us with new force each December, "A Savior is born."

What does it mean? Among other things it grips our troubled — or quieted — hearts with the wonderful assurance that there is salvation for us. The Lord came to earth as a babe to become a Savior for me, as well as others. None can say there is no help, no hope, no Savior. He has come; He is available; He dwells in our hearts. Such knowledge

transforms us. It makes the light of salvation shine through us to others. The glow on our faces, the words on our lips, the deeds of our hands can be the most convincing evidence that a Savior is born. Amen! So let it be!

To Eat or Not to Eat

There has been a long continuing strife between the grape growers and the grape pickers of California. The pickers (mostly Mexicans or other non-white laborers) have been trying to unionize and force better wages and working conditions. Not only the big unions, like AFL-CIO, but the church federations of California have condemned the growers and espoused the cause of the striking workers. This year there has been a well publicized appeal to the church people of the nation to refrain from eating California table grapes and thus bring pressure on the growers who are characterized as wicked, unfeeling people.

Dolores Huerta, vice-president of the United Farm Workers Organizing Committee, AFL-CIO, says it is not just a question of wages, but of human dignity and equality and that the workers will fight "on and on" to build their union. She says that there was so much violence against the union workers and pickets that the union was forced to launch the nationwide boycott against table grapes. She notes that shipments are far below normal and prices substantially lower than last year.

Your editor has not lived in California for a number of years. He has not been able to make an unbiased study of the situation, but he has read enough on both sides to know that there are two sides—as is usually true in labor-management struggles. Labor leaders are not by virtue of their office lily-white in character compared with the "evil" people who provide the jobs.

Having lived in the grape country of California, having observed vineyards of wine grapes covering thousands of acres, and having seen relatively small acreages devoted to table grapes it makes me wonder about the strategy of boycotting

MEMORY TEXT

Jesus came into Galilee, preaching the gospel of God, and saying, "The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel."
Mark 1:14, 15.

table grapes. The wine grapes and the raisin grapes have to be picked by hand too. Why was there no boycott on these growers? Was it because they are "the good guys" and met union demands, or was it because the table grape boycott would gain more attention? One might suspect the latter.

Another thought comes to mind. Strikes and boycotts have side effects that are sometimes as bad as the original injustice. Shipments of grapes are said to be smaller and prices lower. Just suppose, for the sake of argument, that the grape growers opposed the union because higher wages and higher benefits would make the price of labor prohibitive. Just suppose that they were not getting rich but were working on a close margin and that perhaps many of them were small farmers trying to make a living off the land. People stop buying grapes and the growers have to reduce prices to move what they have. They make less profit or operate at a loss. How then can they employ labor profitably? Can they be sure that if they meet labor's demands this year will they produce grapes at a profit next year? There is a possibility that they will have to tear out their vines, sell their land or put it into crops that can be harvested by machinery. Or they might join the growers who turn their product into wine—since wine is not blacklisted. Then the laborers who have no work could drown their sorrows with wine.

As said before, some of us who live in the East may not know enough of the circumstances to be sure what is the most Christian thing to do in a faraway labor quarrel. Personally, I would not feel more righteous to abstain from eating table grapes than to eat them. I would rather discourage the use of wine and the making of derelicts called "winos."

Stretching Our Gift Dollars

The end of the year is almost here and with it comes our last chance for 1968 to stretch our gift dollars for the Lord's work. The income tax year ends December 31. Between now and that time we can make deductible contributions that will benefit our church causes and reduce the amount of income tax we pay by twenty cents or more to the dollar, depending on our tax bracket. The government allows one to go way beyond his tithe in figuring net income on which taxes are paid.

If we have a desire to give to the Lord's work and have not during the year given 20 percent of our income to benevolent causes the government encourages us and our hearts encourage us to give all we can. It reduces the amount of taxable income, which, in effect, stretches our gift dollars. Many, not all, of our readers are in a position to do this. The money is desperately needed for our denominational and local church work, not to mention the many worthy non-denominational or interdenominational causes. The Scripture is applicable which says: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device—in the grave, whither thou goest." (Eccl. 9:10). The urgency of doing it now may not be the uncertainty of the end of life, rather the certainty of the end of the year — on which income tax is figured.

The Shape of the World

It was not too many centuries ago that there was heated argument about the shape of the world. Men faced ostracism and death when they tried to persuade the prominent people of their day that the earth was round—not flat and that one could sail west and ultimately reach the East. The discussion about the shape of the world is as pertinent today as in the early 16th century when Copernicus advanced the theory of the earth rotating daily on its axis and the planets revolving around the sun. The more important question of the shape of the world is

moral rather than physical.

On a recent thought program on television the question was asked, "How can societies educate their children to live in this world when neither young nor old know the shape of the world in which they now live?" True enough, the shape of the world is changing and uncertain. It is divided into East and West, communist and non-communist. Like our nation during the Civil War it is in the unhappy situation of being half slave and half free. We can predict the movement of heavenly bodies and can so count on the uniformity of natural forces that we bring down orbiting satellites within a mile of a cruising ship. But who can predict the next political eruption that will affect millions of people? We cannot even tell whether or not our schools and colleges will be open tomorrow. Never could it be more truly said that the shape of the world is terrible. Too many forces are in collision and the stable majority is so often ruled by the unstable, unscrupulous minority.

In spite of all the uncertainties around us that picture is not quite true that shows neither young nor old knowing the shape of the world in which they live. The Bible and our Lord have prepared us in large measure for living in a world of sin with a good measure of equanimity. We have been told that life would not be easy. We have been promised grace, peace and courage. When the world flies apart, the Christians do not. Did not Jesus say to His troubled disciples, "In the world ye shall have tribulation: but be of good cheer, I have overcome the world" (John 16:33)?

INNER CITY

"Avoid being an institution and become an instrument if you want to be effective in the inner city," said J. Oscar Lumpkin of Broadway Baptist Church in Forth Worth. "The church as an instrument can accomplish the end toward which it was intended.

"If the church is an instrument it cannot choose where it will be used, only if it will be used."

President's Column

I would like to share with you some of the thoughts from a sermon presented by Rev. Herbert Saunders to his church soon after his return from General Conference at Kearney. His topic was "Sensitive in His Service."

"A story is told about a gardener who had raised a most beautiful carnation with exquisite coloring and very fine aroma. One day a rich gentleman and his wife visited the garden and saw the carnation. The gentleman remarked that the coloring of the carnation was not extraordinary, but the odor certainly was very pleasant, whereupon his wife exclaimed: 'How can you say that! Just the opposite is true. The coloring of the carnation is incomparably beautiful, but sad to say, it has no aroma at all.' The gardener was quite perplexed, needless to say, and could not at first understand the difference in judgment of his visitors—then he noticed that the gentleman was near-sighted and the lady had a bad cold. Then the gardener remarked to himself: 'Many good and beautiful things suffer under the judgment of people, because their senses are perverted and dull, so that they cannot experience the beauty of these things.'

"How true is the statement of the old gardener. In the course of our lives we often fail to experience the real beauty of living because our senses—our spiritual as well as physical senses—are dulled and perverted by our unwillingness to be 'sensitive.' To be 'Sensitive in Christ's Service' is to express as openly and sincerely as possible, in our very actions and attitudes, the meaning of open loving hearts and our Yoke with Christ.

"To be 'Sensitive in His Service' means that we translate into action and attitude the real meanings we know exist in our Christian faith. It means that we throw off the shackles of our prejudice and self-satisfaction and give ourselves, once and for all, to Christ's purpose in our lives. It means that we no longer speak 'loud and eloquent words' and 'carry a little twig' to beat off the tragedies that invade

human life. To be 'Sensitive in His Service' requires our complete and unequivocal dedication and commitment to His way for our lives."

Rev. Saunders goes on to suggest that there are three ways that as individuals and as a church we can be "Sensitive in His Service." "First of all, we can become more sensitive to the needs of the community around us. Secondly, we must be sensitive to each other. Finally, we must understand our own role in Christ's plan. To be 'Sensitive in His Service' is to find the way of expression for the real purpose for which we were created—to be companions of God."

—Leland W. Bond

Time to Talk Turkey About OWM Giving

Needless to say I am disappointed with the low receipts of Our World Mission during October and November. So far we are receiving only about two-thirds of what is needed. If you are really interested in the work of God through Seventh Day Baptists, here are three steps to take:

- (1) Pray for God's guidance concerning proper stewardship.
- (2) Give all you possibly can and then check to see if you can't give more.
- (3) Share your enthusiasm with others encouraging them to give.

I don't know which step you are working on now but be sure to start with number one!

Paul B. Osborn
Stewardship Chairman

End of Year Giving

Another giving deadline is fast approaching. December 31st ends the financial year for income tax purposes. Give those extra amounts now to God's work which you will wish next year you had given when you figure your income tax report!

P. B. O.

Christmas in Yugoslavia

By Stjepan Orcic

Christmas can not be officially celebrated in Yugoslavia. The law provides no occasion for its observance. Everyone must work; the children must go to school on Christmas as if it were just an ordinary day.

Yet this does not mean it has been forgotten. Since a person may do what he wants in his leisure time, the people celebrate Christmas in their homes.

Even in offices and factories, workers often do not perform as much as a half day's work on Christmas Day. It is very interesting that even those who officially oppose this season will happily spend their free time with friends and relatives who celebrate Christmas.

If they are asked about it, they simply explain that they went as guests to someone else's home. They did not initiate the celebration.

In the streets, it is apparent that the season is something special. Some time before Christmas, large fir trees are placed in the central squares in big cities and trimmed with bright lights. There are trees, too, and other decorations in the windows of stores and shops, but they are not spoken of as "Christmas trees." Officially, they are there to mark the observance of the coming New Year.

Greeting cards are sold everywhere. Youths have improvised booths on the street corners to sell them. For a number of years, these cards bore no reference at all to Christmas. Some of them wished the recipient a "happy New Year."

Now, however, it is possible to buy greeting cards containing a "Merry Christmas" wish. It makes good business, even though officially Christmas does not exist.

Rarely you will see the word "Christmas." In Yugoslavia, New Year's has become the festival with all the splendor of Christmas. But the event is so deeply rooted in the hearts of the people that it requires no official recognition. As in other parts of the world, this season is especially beloved by the children.

In the villages, Christmas is celebrated

as it has been in the past. Here, Baptists have several services during the Christmas season. The most important is the Christmas Eve service. Other services are conducted on several different "days of Christmas."

At a special Christmas service held for them, the children usually recite poems they have learned and sing. Christmas is always a good time for Christians to witness, since non-Christians are willing to come to church on this occasion.

The families customarily give a small present to every guest on that evening. Gifts within the family are circulated afterward.

In Roman Catholic churches, there is a midnight service that is rather outstanding. They always have good speakers. Gifted singers are specially trained for this appearance. So well-attended are the services that you could not enter the church, much less find a seat, if you arrived less than 30 minutes before the service begins.

There are so many ethnic groups in Yugoslavia, that Christmas is celebrated according to several different customs. It would be impossible to describe each of them. One group celebrates Christmas in the following manner.

On December 13, every resident places a seed of grain in several dishes. The seed is not covered with soil, but it is kept soaked in water. Soon, small plants have sprung up. The plants are put under the Christmas tree. At an appointed time, the plants are cut into pieces and fed to the domestic animals. This, it is claimed, insures the family of a profitable year in raising animals, which many depend on for their meat supply.

Special cakes are made to be served for several days. Even a poor home resembles a rich home at this time, because everybody wants to have the best and happiest Christmas possible.

In farm homes, not so many gifts are presented within the family. More often, there is a gift for only one person, and that person is a special guest in the home. Boy or girl, this guest is usually a relative visiting during the holiday season. The single gift to this guest symbolizes hos-

pitality to a "stranger," to contrast with the reception given Mary and Joseph in Bethlehem.

On the day before Christmas, nothing is given, nor is anything loaned to anyone. People are afraid they will give away their happiness if they do so. Some families fast on this day, but such fasting is not common.

On Christmas Eve, everything must be ready by six o'clock in the evening. At six, straw is brought in and remains in the rooms until New Year's. All members of the family sleep on the straw, remembering how the infant Jesus also slept on straw.

Supper on Christmas Eve starts after the straw has been brought in. The meal is eaten near the Christmas tree, which has been decorated for several days. The guest of honor enters from the kitchen, followed by those bearing dishes of food.

The father pours wine on a lighted candle, causing it to give off much smoke. It is said that the person toward whom the smoke drifts will die before the next Christmas. The smoke never gets a chance to blow on anyone, though, since everybody is blowing toward the smoking candle to prevent it!

After supper, the children sit on the straw and their father tosses nuts to them. The children play a game to see who can find the most nuts. Then, holding a nut, the father gives the traditional little speech, something like this: "As this nut is full, O God, so let this house be filled with every richness, and our stables with animals."

In one of the six states of Yugoslavia, Christmas is even now commemorated as a "day of national habits." Many hope the custom will spread.

(EBPS)

Rev. Marian H. Hargis

Word has come of the sudden death on December 6 of Mrs. Marian Hargis of Los Angeles, widow of the Rev. Gerald D. Hargis. She had just flown to Riverside, Calif., from Rome, N. Y., where she had been visiting her daughter Geri for some time.

Christmas Again!

The words "Christmas again!" carry a mixture of joy and regret for us. There is joy over the glad event of the nativity of our Lord Jesus Christ. Probably too none of us is wholly free of expectation of gifts at this generous season.

But then there is the regret at the thought of financial burdens that go with our modern observance of Christmas. And even more there is a wistful regret because time has passed so quickly since last Christmas. What have we really lived for and accomplished in this fleeting interval? Perhaps the return of this significant and hopeful season comes as a rebuke for aimless living. We may let our lives become so lacking in any sense of destiny and purpose that time is just a monotonous passing of time punctuated here and there by special days.

The coming of Jesus Christ to earth was not a punctuation mark attempting to make sense of an aimless motion of history on God's part. For "When the fullness of the time was come, God sent forth his Son" (Gal. 4:4).

This was neither an impulsive nor an apologetic act. It was the event toward which all previous history moved. It was the climactic act in the divine revelation of the way of salvation for sinners. It was the punctuation mark that signified completion and glorious success of a carefully worked out plan.

The coming of the Christmas season is not a time of regret for God's people when they have in their faith committed their lives to the Lord in loving and purposeful service to Him. It will be a punctuation mark accenting the reason for our Christian lives during the past year.

Edgar F. Wheeler
in the Ashaway, R. I., *Laymen's Call*

SABBATH SCHOOL LESSON

for January 4, 1969

THE BEGINNING OF THE GOOD NEWS

LESSON Scripture: Mark 1:1-13

A Christmas Meditation

Christmas is a time for giving. Of course it is a time for receiving, also, and to receive graciously is an art that should be cultivated. But the primary emphasis of Christmas is to give. God so loved the world that He gave His Son. We ought to so love God and our fellowmen that we will give gifts to one another in His name and to His glory.

The shepherds gave their devotion and worship to the Christ Child and the wisemen brought gifts of gold, frankincense and myrrh. No gift is insignificant. When real love motivates the gift it is always acceptable.

We, too, can bring our praise and adoration to Christ as did the shepherds, returning to our homes and work with a new radiance—praising and glorifying God for all His goodness to us and bearing a faithful witness to the Giver of every good and perfect gift.

We, too, can bring our "gold." We can bring a gift of money which represents hours of toil and give it in Christ's name to those who need it in a special way. I think Joseph, a working man, was glad for the gold. Is it not an interesting thought that when God sent His Son into the world He started wisemen on their way bearing the means to take care of His Son? And, if this is His intention for all the babies that come into the world today (and it surely is), then He must surely be expecting some of us to be the wisemen who will help provide for them. For many babies and their mothers are hungry, cold and destitute today.

It was a privilege and a joy for the writer of this meditation to attend the Triennial Assembly of the Division of Overseas Ministries of NCCC at New Haven, Conn., October 19-22, along with Rev. Edgar Wheeler. We saw a film and heard reports of the work of Church World Service, among other helpful and challenging matters. I personally resolved that I would share of my means more generously as I saw and heard about the destitute people of the world and how the dedicated people who carry out the

Church World Service program are carrying forward this work. They are worthy of our confidence and support. I believe this is one of the greatest opportunities to share with the needy that can be presented to our people this Christmas time or any time. I will feel better about enjoying the warm fellowship of home and church, the usual gift exchange and sumptuous Christmas dinner if I will first make an offering to Church World Service. Not that such a gift would constitute my total responsibility toward the underprivileged people of this world, but it would be symbol before God that I realize that I am a citizen of a very privileged nation.

And do we get weary hearing this same message over and over? Then listen to Edwin Markham's poem again:

"And must I keep giving again and again?"
My selfish, querulous answer ran.
"Ah no," said the angel.
His look pierced me through.
"Just give 'til the Master stops giving to you."

And is there any end to His giving to us? We hope and pray not. And so there can be no end to our giving to others. So long as we have life, we must give.

Guyana Training Seminar

By Pastor Leroy C. Bass
Guyana, S. A.

On the tenth of November at our mission headquarters in Georgetown, Guyana, we began another Leadership Training Seminar with an attendance of six men. Four of the men remained steady throughout the seminar which lasted from Sunday until Thursday. These men were: Pastor Leyland Bowen of Georgetown, Pastor Archibald Tobin and Brother Rickford English, both of the Pomeroun River, and Pastor Randolph Williams of Parika. I was the seminar teacher.

The men led in the morning devotions each day. We had six classes in Personal Evangelism I, especially in the practical area of visiting in the homes. In the Human Relations, we noted biblical examples as Nehemiah and Jesus in learn-

ing the fine art of dealing with people successfully for the gospel's sake. Simple Christian love, combined with the knowledge and practice of the laws of interpersonal relations among human beings are worth their weight in gold. Out of the Personal Evangelism we prepared a decision card to use both in our visitation in the homes and in the church. We find that more decisions are made today in the privacy of the home than in public meetings. In both of these classes we had designated library time for the men's reading assignments from four books.

We also conducted two Growth by Groups Bible studies: our texts were John 13:1-17; and James 5:13-18. In the former, we noted that Jesus was not interested in the perpetuity of formality or illustration symbol, but in getting His disciples to grasp a great truth principle. Jesus used a social custom as a picture window to inculcate a great truth principle, and when this has been comprehended and practiced, then the illustrated custom has served its purpose and is no longer needed. In the second scripture we noted that the main subject and emphasis was not the anointing the sick with oil, but rather it is prevailing prayer and closeness to God in sickness and in health. We noted that God performs miracles of healing without "anointing oil," and we leaned to the thought that even as the good Samaritan poured the healing oil on the sick man's wounds, the only medicine available to him, and took him to an inn for care, so we are to use the medicine available to us today for the healing of the body, and use it with earnest, prevailing prayer.

In Guyana it is customary for babies to be dedicated, and most people, Christian or unchristian, unthinkingly, follow the false concepts of tradition. In effect, dedications have become sacraments, that is, having saving efficacy, in the minds of the people. There is much that needs to be corrected, and our men now see this much clearer, and that we have the obligation to counsel with these people and reeducate them to the true meaning and purpose of dedications.

When a mother wants her baby dedicated, she must come herself, and not merely send it by someone else, for example.

The men also decided that from now on every parent must give a two-week notice of plans for baby dedications, rather than suddenly appear in church for her baby's dedication. Then they discussed babies born out of wedlock, and how to handle these situations. My purpose as teacher was not to tell the men what they must do, but after stating the problem, look to them to find God's solution that they can use to the glory of God in a unity of plan and practice throughout our churches. We also got into a brief discussion on the necessity that parents talk to their children about sex. In Guyana very little of this is done. I am getting some books for parents and young people to be of definite help.

Another area we needed to clarify was the preparation of candidates for baptism. Their questions were followed by a healthy round of discussion till the men came in a unity of mind and heart on certain things they must expect as a result of their teaching in the baptismal classes. Again, it was emphasized that the standards agreed on were not personal, but the men's, yet I concurred with them.

So you see that our seminar was designed not only for instruction in class sessions by the teacher, but a healthy discussion time on the problems we as ministers face, with the best approach to solve them. In all our classes and discussions I made much use of flip-over charts that I made as we went along. These were God-blessed days that we spent together, and a joy to all of us. I gave the men Thursday afternoon off to do personal errands, as they would have to leave for home early Friday morning. On the final night I asked the group for their ideas on definite plans for evangelistic outreach in 1969 in the Crusade of the Americas.

It was decided that this outreach would take place by February 1969, and each church would endeavor to start one new church. Pilot visitations would be

made preceding any strong evangelistic crusades.

The seminar concluded with a final examination of writing on six questions. The successful completion of this, and future seminars will be expected to prepare our present leaders for ordination to the gospel ministry.

Many of you in America are praying for this work in Guyana, and I want to tell you that God is answering your prayers. Please keep up this praying, and you shall be happy to know God is using you. We here are entering into prayer partnerships with you and other hemisphere Seventh Day Baptists through PACT and guided by the Women's Board.

Let's Think it Over

Racism Affects Mental Health

"Racism is the number one public health problem facing America today," declares a statement released by a committee of the Joint Commission on Mental Health of Children.

The Committee on Children of Minority Groups said it believes "that the racist attitude of Americans which causes and perpetuates tension is patently a most compelling health hazard."

It described racism as "the conscious and unconscious attitudes of superiority which permit and demand that a majority oppress a minority."

Such racism, the committee declared, "directly and indirectly causes more fatalities, disabilities and economic loss than any other single factor."

The Joint Commission on Mental Health of Children is authorized by Congress to develop a report and make recommendations on the mental health of children. The report is not scheduled until a year from now. However, due to the urgency and importance of the problems of racism now before the nation, it released a preliminary statement in an effort to help the public become aware of the issues.

The committee reported, "the financial cost of eradicating racism in all walks of national life will be obviously immense."

Our Prayer Corner

"Men ought always to pray and not to faint."

"But thou, when thou prayest, enter into thy closet."

"The effectual fervent prayer of a righteous man availeth much."

Suggestions for Prayer This Week

Pray for:

1) The work in Jamaica, the many churches without weekly pastoral leadership, the Conference employed pastors who try to serve a number of churches, Crandall High School, which always faces teacher problems and now goes on with only one of the Courtland Davis' assisting. The term of Rev. Neal D. Mills as principal expires next spring.

2) The new programs in Guyana where our resident missionary is developing leadership; for their ministerial student now studying in Jamaica.

3) The developing ministerial training in Blantyre, Malawi, and the new outreach work undertaken by the students.

4) The many people who have recently written to the American Sabbath Tract Society for information and literature in response to ads.

5) The Conference president as he leads us under the theme "Sensitive in His Service" and prepares the program for our 1969 Conference at Nyack, N. Y.

Suggestions for intercessory prayer are solicited from all who see the need. Send them to the editor or to the Conference president so that there can be many voices raised in intercession for the people who most need to be upheld at the throne of grace.

Unpardonable Sin

The unpardonable sin (blasphemy against the Holy Spirit) may be best understood as passing the point of no return in corrupting the capacity to tell right from wrong, love from hate. Man can make his sin unpardonable by not asking pardon. As long as one is concerned about the unpardonable sin he has not committed it; he is still sensitive and can ask for and receive pardon.

Tract Board Meeting

The Board of Trustees of the American Sabbath Tract Society met in regular session for the first quarterly meeting since its election in September at the Seventh Day Baptist Building in Plainfield, Sunday afternoon, December 8. Twenty-two of the thirty members were present, one having come from Florida just to take his place in the deliberations of the board. It is no longer correct to think of this as a Plainfield board since the majority of its members are from other locations and churches. About half of those present for the December meeting had driven 75 to 130 miles to attend. The corresponding secretary reviewed the work of his office, noting that there had been an increase of about 50 percent in outgoing letters, the larger number being partly responses to inquiries from an advertisement in the *Christian Herald*. Referrals to local churches were possible in some cases. Tracts were sent out (mostly samples) on 77 separate orders. Eleven of the orders, the secretary noted were for more than 200 copies, to a total of 11,719. One church that had ordered more than 20,000 was sent less than 5,000 for the time being, since some of those requested in large numbers were in short supply and might be needed elsewhere.

Mrs. Anna C. North, chairman of the Publication and Distribution Committee, reported that four tracts had been printed between the September and December meetings of the board, a total of 30,000 pieces, one of these "Something New?" in a strikingly different design. Other reprints have been authorized. Plans for printing a folder containing 1967 and 1968 social action statements of the General Conference at society expense are in the hands of a subcommittee. It was brought out that the project of increasing subscriptions to the *Sabbath Recorder* by means of sample copies sent upon request for two months, seems to be producing substantial results but cannot yet be fully evaluated—as it will be later.

The secretary brought in a recommendation to reprice most of the bound

books that have been priced far below their value or replacement cost, books published some time ago by the society. The more realistic prices were accepted, but it was voted to give our people an ample opportunity to purchase what they want before the prices go up. Further information on this will be disseminated soon.

The society has been urged by the General Conference Commission, as a budget balancing measure, to send a cost-covering bill with tract orders filled. After considering whether such a change in policy would in any way break faith with past or present donors who have made bequests or gifts for the distribution of literature, the board adopted the recommendation of the Publication and Distribution Committee as follows:

"... That with each order there be sent a statement of replacement cost with the statement, 'Payment for the replacement of these tracts is optional but will help us publish additional Christian literature. Contributions of any amount would be appreciated.'"

The Committee on Audio and Visual Services (which combines the work of two previous committees) made a substantial report of things done, projects being worked on and needs for the future. Filmstrip and slide programs have been in strong demand. One new filmstrip depicting the work of the Tract Society has been produced and is in circulation. The project of producing an all-teen music album was reported and discussed, with suggestions for getting more material. Fred Ayars, chairman, announced with regret that unpredictable technical difficulties arose at Kearney which prevented him from getting a tape recording of the 1968 Sing Out program good enough for transcription purposes. Copies of this and other tape recordings are, however, available for loan to responsible persons or churches, as in past years.

The Supervisory Committee reiterated its urgent need for a printer-manager, possibly on a part-time basis, to take over operations at the publishing house as soon as practicable, thus releasing Coordinator A. L. Wheeler to his regular duties as general secretary of the Sev-

enth Day Baptist General Conference. Inquiries in this regard should be addressed to the president or to Rev. V. W. Skaggs, chairman.

Other standing committee reports were given by their chairmen: Rev. H. E. Saunders for the Advisory Committee and David T. Sheppard, Finance Committee.

All-teen Record

A committee of the Tract Board which produced a few years ago the well accepted album "Seventh Day Baptists Sing unto God" has been working for more than a year gathering material for what might be called an all-teen album (disc recording). Up to the present there are not nearly enough suitable tape recordings of the youth of our denomination to produce such a record, the committee reports.

There had been hope that many of the numbers prepared for the Youth Sing at Conference last August could be used. It was found that the tape recording equipment which served so well in preserving the messages and some of the music of Conference failed to record well on this occasion. For this and other reasons the committee does not think that an all-teen record can be produced before next Conference. There must be more good recordings of our youth talent in the churches, which the committee is now soliciting. There are two requests for the youth, patience and cooperation.

Still Some Spots and Wrinkles

"Institutional churches are under bitter attack today. Some say they are no more than ghettos of Christianity and islands of real estate. It is true that churches have spots and wrinkles and that many times they stumble and stutter.

"There is a continuing need for repentance and renewal. Let us break out beyond ourselves—beyond our frozen orthodoxy, organizational routines, religious rigmarole, prejudice and pride—and minister to the world."

—H. Franklin Paschall,
Southern Baptist president.

Suggested Bibliography for 1969 Bible Reading

References including information on the dating of events and writings in the Bible

I. For serious study (academic books used as textbooks for university and theological students):

A. New Testament (listed in order of their value in my judgment)

1. Donald Guthrie, *New Testament Introduction*, 3 vols. ("Gospels and Acts"), 1965; "The Pauline Epistles," 1961; "Hebrews to Revelation," 1962; \$4.95 each), Chicago: Inter-Varsity Press.

2. Paul Feine and Johannes Behm. *Introduction to the New Testament*, (revised by W. G. Kummel and translated from German by A. J. Matill), New York: Abingdon Press, 1966, 444 pgs.

3. Everett F. Harrison, *Introduction to the New Testament*, Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co., 1964, 481 pgs, \$5.95.

B. Old Testament (Both are excellent)

1. Gleason L. Archer, Jr., *A Survey of Old Testament Introduction*, Chicago: Moody Press, 1964, 507 pgs., \$6.95

2. Edward J. Young, *An Introduction to the Old Testament*, Grand Rapids: Wm. B. Eerdmans Pub. Co., 1960.

II. Somewhat easier books:

G. T. Manley (editor), *The New Bible Handbook*, Chicago: Inter-Varsity Press, 1947, 465 pgs.

Merrill C. Tenney, *The New Testament: An Historic Analytic Survey*, Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co., 1953.

III. Easy to use, more popular style, but useful books:

Henry H. Halley, *Bible Handbook*, Grand Rapids, Mich.: Zondervan Pub. House, 1962 — since then revised, 967 pgs., small compact size, about \$4.00.

Evangelical Teacher Training Series, 3 vols. (Old Testament Survey —

Law and History," 1964; "Old Testament Survey — Poetry and Prophecy"; "New Testament Survey"; \$1.50 each), Wheaton, Ill.: Evangelical Teacher Training Association.

Prepared by Helen Ruth Green
Milton, Wis.

CHRISTIAN EDUCATION—Sec. Rex E. Zwiebel

Good Letter

Gerald E. Knoff, associate general secretary for Christian Education, NCCC, sends out the following Christmas message:

Dear Friends:

In one of the preparatory documents for the Uppsala Assembly of the World Council of Churches these words were before us:

Unless he were the Son of the one Father of all, he could not be confessed as the Savior and Lord of men. Unless he assumed fully the humanity in which all persons have a share, he could not be the one in whom God was reconciling the world to Himself. Unless Jesus Christ had been sent into the world as a Jew of the people Israel, in a concreteness and particularity of time and place, he could not have been the real man whose life was quickly seen to have decisive meaning for human beings of all times and places.

In the Christmas message the "un-lessees" are cancelled out. *He* is the Son. He *did* assume fully the humanity. He *was* sent into the world. He *is* the real man.

PROCLAMATION

(This is how the Daytona Beach Sabbath School started its Sabbath School contest.)

State of Florida, County of Volusia

City of Daytona Beach,

Seventh Day Baptist Church

Sabbath School

You are hereby informed that in the Seventh Day Baptist Sabbath School the following months have been proclaimed.

**Sabbath School Loyalty Months
December 1968 and January 1969**

DECEMBER 23, 1968

WHEREAS: The above mentioned Sabbath School is anxious to give better service to each member, and is anxious for every member to be present these months.

WHEREAS: Each teacher and the superintendent and the pastor are deeply concerned for the spiritual welfare of each member;

WHEREAS: Every one of us is anxious for the Sabbath to be strong and grow and give better service;

I, Bernice Davis, by the authority vested in me by the Christian Education Committee, as superintendent of the Sabbath School, do hereby proclaim the above mentioned months as

SABBATH SCHOOL LOYALTY MONTHS

and appeal to every member to be present on those Sabbath days.

(Signed) Bernice Davis
(Superintendent)

WITNESS, I hereby certify the above to be a true copy of the original writ in the above entitled cause.

(Signed) Marion C. Van Horn
(Pastor)

AND OF THIS WRIT MAKE DUE RETURN

God helping me, I will make special effort to keep above mentioned appointments. I do want our Sabbath School to grow and develop.

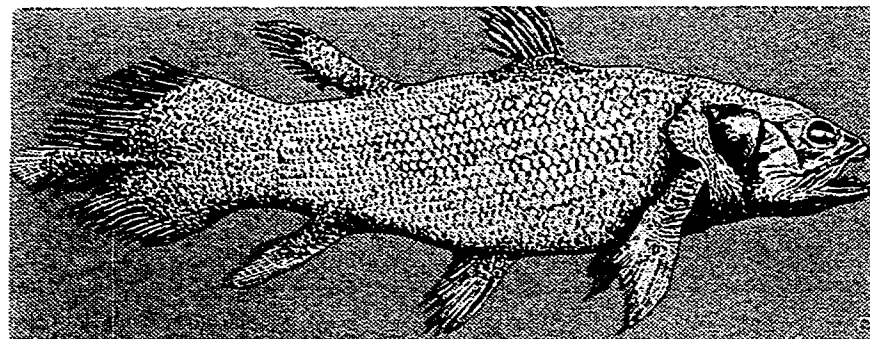
Signed by YOU.....

(A somewhat similar proclamation at Shiloh was reported on page 15 of the December 16 issue.)

Up-Dating

In an article "Where Are They Now?" a few weeks ago the address of Joan Clement was given as Phoenix, Ariz. She has since moved to 810 Eastweed Drive, Prescott, Ariz. 86301.

A Dead Fish



The new and the old, the living and the dead, may not be as widely separated as some of our natural science theories have led us to think. Take, for instance, the five-foot fish pictured here. Is this a fossil of a species that became extinct 300 million years ago? Up until 1938 the scientists said that nothing like this had existed for millions of years. It surely looks as if it came from well back in prehistoric times and that no respectable fish would be willing to claim this "missing link" as its ancestor. In 1938 a trawler brought up a living specimen of a fish that was known to naturalists from similar fossils supposedly of the age mentioned above. It was called coelacanth.

South African Scope, a magazine that emphasizes the scientific advance of that country (and defends its apartheid policy) published a picture of this specimen that was brought to Durban after being caught near the Comoro islands in 1952. It was named Malania (after the then Prime Minister, who provided a plane to transport it to South Africa). The magazine merely captions the picture, drawing no conclusions other than the implied conclusion that the scientists had misjudged the life span of the species. The fishermen's catch does indicate that there may yet be many interesting and perhaps theory-changing discoveries in the depths of the vast ocean or under the surface of the earth. Such finds as this make us aware that the scientists, supposedly doing the best they can with the evidence at hand, can be quite wrong in particulars and perhaps too quick to jump to conclusions about the ages of antiquity. The theories of progressive evolution as distinct from creation may have been too quickly arrived at and too generally ac-

cepted as gospel fact. The citadel of evolution as an explanation of origins is being battered as heavily and defended as religiously as the story of creation, it would seem.
—L. M. M.

ITEMS OF INTEREST Swedish Theologian Favors Church-State Separation

Sweden's best known theological scholar, Krister Stendahl, has taken a forthright position for separation of church and state in his homeland, where the Lutheran Church is the state church.

He told an interviewer for the Stockholm newspaper, *Expressen*, that he considers the existing state church structure in Sweden to be obsolete. Stendahl, currently is professor of New Testament at Harvard University.

While he admitted being influenced by the American system of church-state separation, he was already an opponent of the existing church-state structure while living in Sweden.

Stendahl's position, if it should ever become a reality, would have wide repercussions not only in Sweden, but in Norway, Denmark, and Finland as well, where the Lutheran Church is also the established state church. Perhaps his largest following is among liberal churchmen.

Flocking to the Church

There is disturbing news in the religious world. Some denominations are finding their local flocks scattered by the appeal of secularization. Many do not want to work any longer in the church structure. On the other hand, some of these denominations (our own included) are experiencing an influx of people wanting to work in the church—"to become involved in something that counts personally in the life of the world." In the Presbyterian Church the department of personnel and field service has on file the dossiers of 7,000 laymen desiring to work with the church. Nothing like this would have been possible five years ago, says Rev. Robert Crothers, secretary of the Presbyterian Board of National Mission.

OUR WORLD MISSION

OWM Budget Receipts for November 1968

	Treasurer's		Boards'	Treasurer's		Boards'	
	November	2 mos.	2 mos.	November	2 mos.	2 mos.	
Adams Center	\$ 235.00	\$ 235.00		Milton	607.92	1,646.05	81.00
Albion	88.54	88.54	\$ 20.00	Milton Junction	63.00	151.00	
Alfred	445.05	618.15	50.00	New Auburn	45.60	45.60	
Alfred Station		184.75		North Loup	250.00	530.25	
Algiers				Nortonville	174.50	358.00	25.00
Assn. & Groups	83.42	208.82	25.00	Old Stonefort	23.00	46.00	
Battle Creek	790.91	790.91	30.00	Paint Rock			
Bay Area				Pawcatuck	19.25	552.02	
Berlin	242.00	449.64		Plainfield	404.40	404.40	15.00
Boulder	150.13	195.56	25.00	Putnam County			
Brookfield, 1st	75.00	146.00		Richburg	89.00	200.50	10.00
Brookfield, 2nd	31.50	31.50		Ritchie	30.00	30.00	
Buffalo	100.00	100.00		Riverside	498.28	498.28	15.00
Chicago		12.50		Roanoke			
Daytona Beach	100.00	228.85		Rockville	51.61	67.86	25.00
Denver	185.35	413.90		Salem	241.50	451.35	
De Ruyter	40.50	120.50		Salemville	50.00	150.00	
Dodge Center	90.45	90.45	77.00	Schenectady		14.00	
Farina	59.50	108.50		Seattle			
Fouke	30.00	30.00		Shiloh		1,218.45	50.00
Hammond				Syracuse			
Hebron	110.00	180.00		Texaskana			
Hopkinton, 1st	275.00	325.00		Verona	255.00	455.00	
Hopkinton, 2nd	24.00	24.00		Walworth	79.00	141.50	10.00
Houston		55.00		Washington	50.00	75.00	
Independence	51.75	109.25		Washington, People's			
Individuals	200.00	285.00	5.00	Waterford	89.71	221.31	
Irvington	400.00	400.00		White Cloud	41.47	125.08	20.00
Jackson Center				Yonah Mt.			
Kansas City	75.00	75.00		Totals	\$7,954.65	\$14,724.79	\$508.00
Little Genesee	153.65	303.00	5.00	Non-Budget	123.00		
Little Rock				Total			
Los Angeles	350.00	700.00	15.00	to Disburse	\$8,077.65		
Lost Creek	166.00	166.00					
Marlboro	288.66	577.32					
Metairie			5.00				
Middle Island	50.00	90.00					

NOVEMBER DISBURSEMENTS

Board of Christian Education	576.12
Historical Society	6.30
Ministerial Education	614.43
Ministerial Retirement	427.12
Missionary Society	3,214.47
Tract Society	1,005.94
Trustees of Gen. Conf.	44.60
Women's Society	114.01
World Fellowship & Service	356.33
General Conference	1,708.33
S. D. B. World Federation	10.00
Total Disbursements	\$8,077.65

S U M M A R Y

1968-1969 Budget	\$137,570.00
Receipts for 2 months:	
OWM Treasurer	\$14,724.79
Boards	508.00
	15,232.79
Amount due in 10 months	\$122,337.21
Needed per month	12,233.72
Percentage of budget year elapsed	16.66%
Percentage of budget raised	11.07%

Gordon L. Sanford
OWM Treasurer

November 30, 1968

The Sabbath Recorder

Happy New Year



NEW YEAR

Dear Master, for this coming year
Just one request I bring:
I do not pray for happiness,
Or any earthly thing—
I do not ask to understand
The way Thou leadest me,
But this I ask: Teach me to do
The thing that pleaseth Thee.

I want to know Thy guiding voice,
To walk with Thee each day.
Dear Master, make me swift to hear
And ready to obey.
And thus the year I now begin
A happy year will be—
If I am seeking just to do
The thing that pleaseth Thee.

Author Unknown

He giveth power to the faint; and to them that have no might he increaseth strength.

—Isa. 40:29

Accessions

ADAMS CENTER, N. Y.

By Baptism:

Carl Baker
Thomas Grace

MILTON, WIS.

By Letter:

Jared Van Horn
Donna Van Horn

SALEM, W. VA.

By Baptism:

Mrs. Robert H. Davis

Marriages

Crouch - Heinig.— Alan Crouch, son of Mr. and Mrs. Herbert Crouch, Milton, Wis., and Janette Lee Heinig, daughter of Mr. and Mrs. William Heinig, Jr., of Daytona Beach, Fla., were united in marriage Aug. 24, 1968, at the Milton Seventh Day Baptist Church. The bride's uncle, Dr. Kenneth E. Smith, officiated.

Downs - Pangburn.— Harrison Downs, son of Mrs. Frankie Downs of Salem, W. Va., and Penny Lee Pangburn, daughter of Mr. and Mrs. Harold Pangburn of Altamont, N. Y., were united in marriage by Pastor Leland E. Davis, December 1, 1968, at the Seventh Day Baptist Church in Schenectady, N. Y.

Wood - Meldrim.— Janet Ruth, daughter of Mr. and Mrs. Lester Meldrim, De Ruyter, N. Y., and Daniel Edward Wood, son of Mr. and Mrs. Delmer Wood of De Ruyter, were united in marriage August 25, 1968, at the De Ruyter Seventh Day Baptist Church. The pastor, the Rev. Charles D. Swing officiated.

Obituaries

CLARK.—Daisy Lula, daughter of Alida Cadby and Albertus J. Clark, was born in Almond, N. Y., on March 3, 1882 and died Oct. 11, 1968 in Farren Memorial Hospital Montague City, Mass.

She was a member of the Hartsville, N. Y., Seventh Day Baptist church until moving her membership to the Alfred church on July 4,

1936. She was a faithful member of her church and it should be noted that she was deeply devoted to her parents. She was a practical nurse in the Alfred area for many years, a 60-year member, as well as a past officer of the Rebekah Lodge, a member of the Past Noble Grand's Association and the Three Links Club.

Preceding in her death besides her parents were three brothers, J. Clare Clark, J. Roy Clark, and Donald C. Clark; and one sister, Mrs. Mabel Wattles.

Surviving are several nieces, nephews and cousins.

—D. S. C.

FURROW.— Blanche Van Horn, daughter of Caroline and Jacob Van Horn was born Jan. 6, 1873, in Welton, Iowa, and died Oct. 25, 1968, in the Altus, Oklahoma, Hospital. She had lived the past several years in the Altus Rest Home.

She was a member of the Garwin, Iowa, Seventh Day Baptist Church. She was married to Angelo Furrow in Garwin, Iowa. They also lived in Gentry, Ark., before moving to Blair, Okla.

To this union were born three sons, Lee, Gerald, and Melton. Her husband and three sons preceded her in death.

She is survived by two daughters-in-law, two grandchildren, and nieces and nephews, Leola Van Horn, Echo Van Horn, Gertrude Campbell and Paul Van Horn.

Graveside services were held October 27 in Blair, Okla.

—Mrs. Charlotte Lindahl

WELCH.— Mrs. Lettie E. (82) daughter of William and Ella Burdick died July 26, 1968, at her home at Waterville, N. Y.

She was married to Blaine C. Welch in 1904. He died in 1948. She was a member of the Leonardsville Seventh Day Baptist Church.

Mrs. Welch is survived by two daughters, Mrs. William (Glenice) Krehl, Leonardsville, Mrs. Robert (Wilma) Langworthy, Waterville, and a son, Waldo E. of Tampa, Fla.

Services were at Wilcox Funeral Home, West Winfield, N. Y. In the absence of her pastor, Rev. Leon Lawton, Rev. Howard Waddell, Chadwicks, officiated, assisted by the Rev. W. A. Weitz, Ghent, N. Y. Burial was in the Leonardsville Cemetery.

—Glenice Krehl