

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

The Sabbath Recorder

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The New Year

Looking back upon the year that is gone makes us clearly aware of two things: this year has not been all that it ought to have been for us; it is not God's fault that this is true. It follows that 1968 could have been filled with more satisfaction if we had come up to our Lord's expectations. Not what God failed to bring to pass but what we failed to accomplish for Him is what brings us that measure of disappointment which comes back to haunt us in our reflective moments at the dawn of another year.

God has been good to us. Who can deny it? True there have been for most of us a few adversities that may have been taken to God in prayer. Perhaps we have had health problems that we hoped would not last as long as they did. Maybe there were family or social problems that we laid before the Lord in prayer. Answers to prayer did not always come in just the way or quite as soon as we expected. This we have learned to take because God is good and we can always trust Him. We are not quite so sure that we have demonstrated that we are always good or that He can always trust us. We could be pretty discouraged with ourselves and the way in which we have misappropriated heaven's bountiful blessings. There has been so much grace bestowed from above, so little grace showing in our lives these past twelve months.

Individually we have our own significant anniversaries, birthdays, marriages, conversion, baptism, etc. They are our private times for measuring past progress and looking forward to the next anniversary. But to all of us comes the time of evaluation and anticipation marked by the change of the calendar. Most statistics are based on the calendar year. In the commercial world it is the time of inventory and ordering of new stock. For weeks and months to come the various statisticians will be making comparisons and evaluations. If we do all of this for business, state and social programs, how much more should we do it for spiritual and church programs. Accurate knowledge of past failures can prepare the way for future successes,

though overemphasis on analysis may not have enough time and energy for synthesis.

If we were entering 1969 in our own strength alone, there would not be much reason to expect greater achievements than in the year just past. But here is where courage is born. Our failures were due, in large measure, to trusting in our own strength. This can be changed. The resources of God available to us are infinite. We can be better; we can do better, not in the strength of lightly made human resolutions, which are so easily broken, but in a conscious dependence on God. We don't have to look very far to see people of like circumstances and intellectual ability who have done much more each day, each week and each year than we have. The secret is most likely to be found in greater dependence on God and thus greater dedication to the tasks at hand. We can claim the promises of the abiding presence of Christ. We can go forward. The Christian looks up. He cannot be long discouraged if he is walking with Jesus.

The Spiritually Broke

Poverty, as usually understood, is the condition of folks who have no money; they are continually broke. Eli Goldston, president of Eastern Gas and Fuel Associates, says that in our affluent society we can pretty easily take care of the relatively few whose poverty can be cured with money. Of far greater concern are the people who are spiritually "broke." Of them we have a very large number, and no amount of money poured over them will bring them out of that situation.

The people are broke; they are lacking spiritual resources. This calls for the kind of treatment that the church should be eminently qualified to impart. Christians are people who once were broke but now have tapped the infinite resources of God through Christ. It was upon a poverty-stricken, sin-ridden world that God looked down and sent His Son. He was to heal, to relieve the poor, to

restore to sonship and to spiritual satisfaction and wealth.

There may be no better verse to describe the condition of men and the way of restitution than the one which says: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8:9). There is no use trying to gild this lily with words of our own. It states the purpose, the specific providence of God and assures that what Christ came to do He is able to do. The only area not covered is how we can make the promise of spiritual riches effectively applicable to our fellow citizens who are broke.

The ways and means of bringing our friends out of this terribly frustrating type of poverty are many and varied. We who have become rich through the poverty of Christ can learn to share. That is what it amounts to — a willingness and desire to share the redeeming, restoring grace of Christ. It has to come naturally in personal life and conduct. It has to have words with it. It may have to have some time and money with it. There is nothing worth doing that doesn't involve some kind of cost. We may not be rich in this world's goods, which isn't necessary. Many of those who are very low on funds have been able to bestow riches. Peter and John at the temple's gate told the lame beggar that of silver and gold they had none, "but such as I have, give I unto thee: In the name of Jesus Christ of Nazareth rise up and walk" (Acts 3:6).

The world of "broke" people outside the doors of our churches haven't always been sure by our actions, our preoccupations, that we had something to give. We must convince them that we have. We can tell them what Jesus said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). Certainly there are cooperative programs of the church as well as individual projects that will change people from poverty to abundance. Let us center on the more important.

Fantastic Waste

We begin to think in terms of statistics as we come to the end of the year. There are plenty of statistics of waste of money and lives in this fast-moving time of prosperity and upheaval. There is one figure that we do not often see quoted, the property loss from highway accidents. We usually concentrate on statistics of lives lost and bodies maimed, which are more important and are also fantastically high. Figures were released December 16, by the Insurance Information Institute showing an economic loss of \$10,507,593,000 from highway accidents in the first nine months of 1968. It was an increase of \$1.5 billion over the same months of 1967. Projected for the remaining three months the figure would be \$14,010,129,300. A waste of this much money by 200 million American people in the normal course of everyday life is almost unbelievable.

There are other tremendous wastes of property, resources and life itself in our rich country. What is wasted on cigarettes, liquor and all kinds of damaging or unnecessary items runs to fantastic figures. Some of it, much of it could be stopped and we would have funds for the better things of life. But put all losses together and they do not equal the loss of human resources nor the infinite loss of souls. "What is a man profited if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" (Matt. 16:26).

An Unpopular Campaign

For the sake of principle some people are willing to wage an unpopular campaign. This is true of Glen Archer and Americans United. Who would think of objecting to a postage stamp with a religious Christmas theme? Americans United instituted a suit to halt the issuance of a "sectarian" stamp which came out in 1967. The picture was the infant Jesus in the arms of His mother with His hand resting on a book—a Catholic missal. The court refused to hear the case but ruled that such a stamp did not violate constitutional guarantees of sep-

MEMORY TEXT

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

"But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy" (Isa. 65:17, 18a).

aration of church and state.

The plaintiffs took the case to the U. S. Court of Appeals which has recently accepted the validity of the suit and has ordered the lower court to hear the case on its merits.

The Post Office Department contends that the stamp in question is not a religious stamp. It has a 1968 Christmas stamp depicting the annunciation, which will also be fought by Mr. Archer and Americans United.

Mr. Archer stated on November 18th, "No church, no religion, and no God needs the help of the Federal Government and its Post Office Department to bring His witness to the American people. Printing of a billion stamps with religious symbols not only violates the Constitution but also will in the long run be harmful to any church which uses the government as a vehicle to finance its activities or spread its message."

Bigger than Love

The prospective bride of active Protestant faith was to marry a Catholic and found that she would not be allowed to impart any of her faith to her children. She said, "Why couldn't we have been aware of this before? We have walked into love blindly, believing our love to be the biggest thing in the world, only to find that there is something bigger." The Catholic Church, she found, was bigger than love. Fortunately the Catholic Church in 1966 slightly relaxed the rules that made a mother like this, or a father, an outsider in the home. But the relaxation is only minor, and it is left to the discretion of the bishop as to whether the promises about the upbringing of children is verbal or in writing.

President's Column

"Sensitive in His Service"

(From the Chi Rho retreat at Alfred, N. Y.)

"Sensitive in His Service means being aware of the needs of other people, physical and mental, and acting in love to try to lessen their suffering. It's an act of giving yourself."

"Finding any and all means of communicating the truest real love my heart has ever known to anyone I feel myself led to. I must be awakened to each person's hurting for Him. I must be so torn apart for the way of trying to communicate His love for me to one who doesn't know Him that I ache inside. In short, 'Sensitive in His Service' means keeping my heart alive for *real* people in my life because my God is as *real* to me as they are and the two are inseparable."

"Complete awareness — vulnerable (—) love."

"Sensitive is empathy — emotion and intellectual identification with another person—taking his role in a situation and acting it."

"Emotional means personal feelings, things that touch one's heart;

"Intellectual means mental thought, consideration and rationalization."

"S.I.H.S. (His) Christ, God. Doing these things in relation to God's work, spreading Christianity and telling people of Jesus in such a way that this person can understand."

"It means awareness of God in your daily life — living as He guides you, always keeping attuned to that small voice inside you when you are tested. It means endurance, patience, and faith. Service in our daily life, not in just our profession. It means listening and giving."

"Hope in understanding. Caring — really caring. Need for hope, faith, understanding in love. Wanting and needing life."

"It means showing empathy to all those who come in contact with us. We must be emotionally and intellectually identified with another. Christ is our best example of being sensitive to the needs of others, we should follow His example."

"Living a life as God would have me to live and being able to witness to others through the way I live my life."

"To be caring and understanding when dealing with other people or performing God's will. To be aware of God and heed to His calling."

"'Sensitive in His Service' is feeling, writing, showing, and speaking the Word of God. Justly making His presence known to everyone possible."

"Being aware of those around us as we strive daily to serve our Lord through our interactions with them."

"From a fellow who just stepped in—sort of a quiet strength, for example, without being too bold. Also able to tell what He wants."

"An attempt at finding the mirror whereby we see ourselves in a true light in all situations so that our deeds show divine inspiration. Walking as He would throughout life."

"One facet only — requiring more of yourself than of any other person."

"Delicate awareness and compassion daily for fellowman."

"Sensitivity implies awareness—awareness of ourselves and of our fellowman. If we would be 'Sensitive in His Service,' we must serve Him with love—we must answer His call to 'Follow me' with 'Yea, Lord, Thee and Thee alone, acknowledging Your presence I must commit myself to serve those whom Thou hast made.'"

"Through my personal sensitivity of the people, friends, and world around me both to their feelings, acts, and thoughts, I can be more involved in the Lord's service and sensitive, and also cause others by the Holy Spirit through me to cause others to be more sensitive."

"Achieving understanding, humility, and awareness of others and serving Christ by living with Him in your heart and following His teachings."

"An awareness and understanding of Christ and His will for my life—no matter what He wants me to do."

"He is always there to guide, there to help, and there to watch over you at all times. You know He's there from everything you see and hear."

"To me this means being as aware of the spiritual needs of all mankind as possible and trying to fulfill these needs in other persons as much as you are capable of doing."

"Caring about doing His work of serving those in need (spiritually and physically) and doing this job humbly, praying always for guidance."

"'Sensitive in His Service' seems to mean 'concerned, aware and considerate in the service of Jesus Christ.' If that's just as hard to understand, that's okay."

"Willing to listen, not only to voices you want to hear, but all voices; God is life. Listen and understand. Understand, and give through God to life. Understand (sensitivity) the role that is yours and fulfill it."

"To be aware of the love that exists between people even when it seems that there is no bond at all. To serve another, to become another or to become one with another person through doing, or serving. By sharing yourself with someone else you do the greatest serving with the greatest sensitivity. But it can only be done through the heart, through love of yourself and through love of what some call God."

"To be 'Sensitive in His Service' is to be totally Christian, to be kind, gentle, merciful, giving, forgiving, but most of all understanding of others' problems and differences. Then we will be able through empathy to sow the seeds of peace."

"We must be so sensitive to both the workings of our sinful natures, and the workings of the Holy Spirit in the hearts of ourselves and those around us, that we are capable of responding lovingly to their need to be heard and wisely understood and guided."

"Sensitive in His Service" implies the ability or desire to carry out the work of the Lord with foresight, understanding, and wisdom. It implies a sensitivity to situations to people and their problems that allows one to deal with each situation one encounters in a manner that will both be most effective in carrying out

the Lord's will and in keeping with Christian faith."

"'Sensitive in His Service' might perhaps be summed up as serving God in faith and with patience. Thereby having understanding and compassion for your fellowman; thus, leading the life God would have us lead by giving of ourselves to others."

"Being aware of other people and their problems as to let Christ shine through our lives. Having empathy for others to show our concern for them through Christ and show that we are in His service."

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) All the lone-Sabbathkeepers of your acquaintance. Also the members of all our churches who live far from their home church. May they be faithful in letting their light shine.

2) The churches which are without pastors, that their work may not languish and that they may have the guidance of the Holy Spirit in seeking pastoral leadership.

3) The ministers, ordained or not yet ordained who are not now serving churches and might fit into the leadership of some church if called.

4) The young people home from school for the holidays who would like to devote some of their vacation time to dedicated service in the cause of Christ.

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.

Gems from James

The Prayer That Is Sure to Be Answered!

By Francis D. Saunders

Many are the promises of the Word of God concerning answered prayer. With every suggestion of positive answer, there seems to be an accompanying personal commitment, or at least some kind of responsibility involved. So it is that our Savior, in His sensitive Sermon on the Mount, declared: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Again, as He sought to impart to His disciples comfort and encouragement in the face of His imminent death, He said, " whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it."

The prayer for wisdom is a prayer that is sure to be answered. The Bible speaks often of wisdom: The Psalmist relates wisdom and right living, saying, "The mouth of the righteous speaketh wisdom" (Ps. 37:30). He leads in prayer "That he may apply our hearts unto wisdom" (Ps. 90:12). Again he declares "The fear of the Lord is the beginning of wisdom" (Ps. 111:10). The wise man attributes wisdom unto God, saying "The Lord giveth wisdom," and again testifies that "The Lord by wisdom hath founded the earth" (Prov. 3:19).

The prayer for wisdom is sure to be answered because *it is a universal need of mankind*. To ask the question, "Does anyone lack wisdom?" is to answer the question, for what person is there among the sons of man who will not admit to this need? Has there ever been a day in which the need for wisdom has not asserted itself? God knows our need. He understands our lack of understanding. He realizes that we are in ourselves inadequate to the hour.

The prayer for wisdom is sure to be answered because *wisdom is a Godlike characteristic*. The Bible asserts, "unto God belongs wisdom." Manifestations of the wisdom of God are everywhere around us. Truly it is the fool who hath said in his heart, there is no God. The beauty of nature, the order of the uni-

verse, the changing seasons, the productivity of the earth and her creatures, all testify to the wisdom and power of God. To pray for wisdom is to pray for godliness, and such a prayer is always in keeping with the will of God.

The prayer for wisdom is sure to be answered because *it is a God-pleasing petition*. The Old Testament illustrates such a prayer in Chronicles. Solomon prayed to God, not for power or wealth, or for prestige, but rather for wisdom, in order that he might be able to wisely rule the people over whom he had been given kingship. God was pleased with his prayer, and God said, "Because this was in thine heart, and thou hast not asked riches, wealth, or honor, nor the life of thine enemies, neither yet hast asked long life; but hath asked wisdom and knowledge for thyself, that thou mayest judge my people—wisdom and knowledge is granted unto thee" (2 Chron. 1:7-12).

The prayer for wisdom is sure to be answered because, in the hands of the servant of God *it becomes the most effective of evangelistic tools*. One of the greatest needs of the church in the world today is that its members, dedicated to the work of the Kingdom of Christ might have the wisdom of God for the work of witnessing. Wisdom from God brings the art of diplomacy to the evangelical scene. How to witness effectively, how to do the work of an evangelist, how to win souls for Christ, demand wisdom from on high. It is indispensable to the work of the Christian mission.

Such prayer must be accompanied by unflinching faith: faith that it is God's will to impart wisdom to the seeker; faith that it is within His power to grant it; faith that His will shall be done—for to ask for wisdom is to submit to His will.

Have you trials and temptations? Pray for wisdom! Are you inadequate to the task of Christian living? Pray for wisdom! Is witnessing for Christ a real problem for you? Pray for wisdom! "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5).

Statement of Christian Experience

Given at his ordination to the ministry
by Jack Hays

Metairie, La., June 16, 1968

(The portion dealing with his belief is omitted for space reasons)

I would like to call your attention to Philippians 1:14, "And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." I prepared this statement of experience and belief for your consideration. While some of you may have an easy time stating your faith and your beliefs and your higher thoughts — your higher thoughts, ideals in Christ — I must confess I had quite a hard time. How does one describe life, love, being?

I was raised in a harsh atmosphere, and God was love. One of my first thoughts was of a mother whose love for me was always present, and a voice singing, "What a Friend we have in Jesus." This harsh atmosphere was present at a lot of times because we didn't have enough food to eat. We didn't have the proper clothing to wear, but we had love. What is love? It's Jesus Christ. It's the Son of God manifested in us that we are able to be confident in whom we believe.

Through the tender years of my youth I drifted from church to church, never feeling "belonging," never feeling the confidence that I desired, never feeling any experience that touched my soul and my heart. I found truths in each of these churches. I found a degree of Christ-acceptance in each of these churches. I found out about the Sabbath in a Seventh Day Adventist church. I found out about baptism in a Baptist church. I found out about the Spirit of God in a Holiness church. I found out a bit from each church which I came in contact with. But, bless me, I found a home when I came here, because I found where I belonged. I found where Christ could work in me and I in Him, and with boldness I could speak His Word. With boldness I could extend my arms and make them an extension of His

arms. With boldness I could stand up and speak and become an extension of His voice.

My education leaves a lot to be desired. I went from the first through the eighth grade, entered the ninth grade, and quit because I didn't have the money to keep up with the kids in the school with me. I was ashamed of this; I was bitter; I left. I went on and entered a seminary and worked, and at a point in my life at the age of 18, my stepfather died. I found myself the youngest member of a family acting as the oldest member of the family. I found myself being the one called upon. Only after I was married did I go back at night and finish high school. But I have received an education far superior to many of you, because in the vast field of this city I have learned of God's greatness, His goodness, His majesty and His wonder. The early years, when I was without His love, I learned in the school of hard knocks, through the association of other children. But I do have a P.H.D. to sustain me above and beyond any college degree you have to offer. It's a P.H.D. called "Praise Him Daily," and it's better and more easily achieved than a college degree. It's more lasting than a college degree.

At 16 I suffered an accident and while in the hospital it was discovered that I had leukemia. Six times blood samples were taken and six tests were made. Each time the test came back with a positive reaction. Churches from New Orleans to Japan were praying for me without my knowledge. While I was unaware of the situation and the precarious circumstances my life was hanging in, God worked His miracle in my body and when they took the seventh blood test, it came back negative. The doctor had called my mother and said, "You can prepare for a funeral because this boy is gone." All of a sudden he had to revise his estimate of time. He said, "There's something going on that I don't understand. There's something transpired which is beyond medical science." Prayers had confounded wisdom. I Corinthians 3:17 says, "The wisdom of man is folly unto God." So in all our

genius of figuring out the ways of man's body, we have to figure in the alter-ego, the sub-conscious, the often-ridiculous, because Christ works through all of these

What has prepared me for doing God's work? . . . What has prepared me to lose myself in the service of Christ and for others? Few men have been given as many reasons as I, for in the short span I have lived in this world I have learned at least one reason for each day. Raised in Mozelle, Mississippi, I knew the sweetness of flowers, the softness of a small calf. I knew the tenderness of love in a harsh atmosphere. I have seen God's hand create beauty in lightning and His voice rumble through the hills — the voice of thunder. This might seem to you inferior, earthly, stupid. To me it's marvelous. I've seen God's hand in the flowers. In all man's greatness and wisdom he is not able to create something as lovely and as soft as a flower. In all man's creative genius he is not able to create the softness and tenderness of a small calf. I've seen His hand at work in children. By our creative genius we are not able to duplicate a man's hand, let alone the bones and organs of his body. We can make a machine that gives sound but we can't create sound. We can save life through the operations and the miracles performed in medicine but we can't create life, except it be given to us by the Author.

At the age of ten I moved to this city and added more memories not so sweet, not so clean or pure. With a shoe-shine box I was a frequenter of barrooms and I learned, and watched, and witnessed the destructive power of alcohol—the destructive power of the devil's disciples at work in their own back yards—the misery created by this. And I learned first hand the lessons that are taught in college textbooks. I was taught by the professionals — children of my own neighborhood. I was taught how to strip automobiles, how to be an expert at shoplifting, how to be a thief, how to break and enter a building without setting off alarms. Oh, I earned my degrees

all right. I earned my degrees the hard way.

Seventeen young people in the immediate neighborhood have collected approximately 266 years of penitentiary time. I was one of those seventeen. There are only three out of the original seventeen that have never served time in jail. Those three have not served time because they were not caught. One became a policeman, one is a chemical worker, and I stand before you today.

The classes that were offered then are still offered now. The children of that group of the original seventeen of my neighborhood of years ago are broken, defeated, degenerate men. Their lives have been turned and twisted and beaten down by the forces of time and the forces of hell working against them. The courses offered then are still being taught today to a new generation—a new generation who will add time to the prison rolls. A new generation whose chances of survival for eternal life are diminished by the very acts they do each day — acts that are forced upon them by poverty, intolerance, parents who are drunk, drug addicts. Oh, it's lovely to walk into a place and see your father drunk; a fourteen-year-old girl who's turned to prostitution! It's happening. It's lovely to see an eleven-year-old child hooked on morphine! It's happening. It's lovely to see an eleven-year-old child stick up a drug-store with an automatic rifle! It's happening.

Why should so many people go wrong? Why should the immediate neighborhood that I was brought up in have all this group of boys go down the drain to waste their lives for nothing? What was the cause? The reason is very simple—nobody cared. Nobody came out and told me of Christ, except in my own home. I could not accept this from my own mother because she was too close to me. I could not accept it from my brother because he was just another member of my family. I needed somebody who had a different insight into my character and understanding to tell me

(Continued on page 14)

A Tree

There is a tree on yonder hill—just a tree, for all to see—towering majestically toward the heavens. Reaching up, as it were to drag strength from the Creator of all things—all things well. Huge it is, with roots running down, down into a virgin soil, anchoring that mighty trunk that raging winds could not prevail against it. Great limbs reaching out cylindrically as though to offer a haven to man or animal who would seek protection from the elements.

*Yet wait, oh mighty tree—
Where is the life to nourish thee?*

The winter winds moan through your lifeless branches, as if in sympathy for a thing so mighty, now deceased. The gale-like winds shriek and howl in derision at the mere thought that life could remain in this great king.

*Oh mighty King, you sway and bow,
But will not break, henceforth or now.*

Winter is o'er. The balmy breezes of the southland sweep over the land, enfolding all nature in their warm embrace.

*Oh noble giant on the hill,
Awake, awake, and drink your fill.*

At last, from the eternal fountains of the skies comes rain—rain to free those frost-locked roots, deep in the ground. Rain to bathe each branch and twig of the old giant as caressingly as a mother would her child.

*Can no life remain in thee,
Art thou dead, oh noble tree?*

Within that vast network of roots, an unheard murmur increasing in power, unheard, unseen, up the mighty trunk to every limb and twig.

*Sunbeam and shower accomplished
mission—
Glorious and lovely after transition.*

Pulsating and vibrant with beauty and

strength, you sleep only when nature sleeps.

*When snows lie deep o'er hill and late,
And winter winds do moan and wail,
Then take your sleep and grand repose
At summer's end, at autumn's close.*

There lies a man upon a bed of pain. One phase of life, the final chapter nearly o'er. The spirit and the flesh appear in deadly combat—the spirit striving to return to that Source of all life from whence it came—the flesh to preserve that status quo, a union of which it had for so long been a part. Gradually all struggles cease. The face takes on a serenity and peace, almost a look of gladness in submission to that great Architect of the universe.

*Will this thing of earthly clay
Live again some greater day?*

*Death is but a door flung wide
Leading to the other side,
Where mortal man, unlike the tree,
Lives on throughout eternity.*

*Proud sentinel on yonder hill,
You give me joy, and always will.
May winter cold or summer heat
Nor snarling winds bring you defeat.*

*Through winter, spring, summer, fall,
Serene, lovely, broad and tall,
Just keep the faith, my friend so dear,
May life proceed year after year.*

—Ralph Loofboro.

Note: Mr. Loofboro dying from cancer wrote a number of poems with religious content, some of which were published on our pages. This one was sent in recently by a member of the family.

Abbie B. Van Horn

Word has been received of the sudden death of Abbie B. Van Horn, widow of the late Rev. H. C. Van Horn, former editor of the *Sabbath Recorder*. Mrs. Van Horn, who has lived for several years at Westerly, R. I., died in her sleep early Sunday morning, December 22, at the age of 90.

MISSIONS—Everett T. Harris

Why Not Join?

The remark has been made that the payment of \$10 for Missionary Society membership dues has placed too high a requirement on the matter of voting privilege, making it a "luxury" many cannot afford. But what Seventh Day Baptist would not willingly support the missionary outreach program of our denomination to the extent of \$10 a year?

The funds received will go into the general funds of the society and will be used to help carry forward our regular work. The treasurer will regularly report amounts received to the OWM treasurer as part of "designated" giving.

It would be fine if the \$10 dues could be an "over and above" gift, not reflected in our present support of the OWM budget. Hoping that this will be true, the Missionary Board is currently considering the possibility of paying the full cost of Blue Cross and Blue Shield coverage for our hard pressed missionary pastors. Your special \$10 over and above gift for voting membership dues could help make such a worthy project possible.

You are encouraged to fill in the application form and return in self-addressed envelope today, along with your check for \$10. Why not join and take your place with other Seventh Day Baptists in carrying forward the plans and work of the newly constituted Seventh Day Baptist Missionary Society?

Change of Personnel at Crandall High School

Actions voted at the Oct. 27, 1968, meeting of the Missionary Board are reviewed in the *Sabbath Recorder* issue of Nov. 18. It will be recalled that the American Tropics Committee report carried a recommendation regarding change in leadership personnel at Crandall High School. A request was approved whereby Mr. and Mrs. Grover Brissey would succeed Mr. and Mrs. Neal D. Mills around July 1, 1969. The action voted was: "request Rev. Grover Brissey to serve

as principal of Crandall High School, Kingston, Jamaica, for one year, during the interim period between the terms of Rev. Neal Mills and Mr. Wayne Crandall."

This is to announce that a change in this plan has now been approved whereby Principal and Mrs. Mills will return to this country on or around April 1, 1969, completing their term of service three months earlier than had been anticipated. At that time they will be relieved of their duties by Mr. and Mrs. Grover Brissey.

As has been previously reported, Mrs. Mills is recovering satisfactorily from recent illness. We understand that she has resumed several of her previous services at the school. The usual arrangements for terminal furlough allowance will be provided to the Millses while they adjust to life in the States.

Mr. and Mrs. Brissey have indicated willingness to go to Jamaica for a few days late in March to observe the operation of the school before the change in leadership takes place.

Warm appreciation has been expressed to Mrs. Courtland Davis for her willingness to continue on at Kingston, offering her many varied services both at the school and at the Jamaica Conference headquarters office.

Southern Racial Barriers Breaking

Southern Baptist churches have long been accused of resisting the acceptance of Negro members and of holding back on granting of civil rights to the Negro elements of their communities. There is evidence that this is changing. A recent survey shows that 3,800 Southern Baptist churches would be willing to receive Negroes as members. By count 500 of these churches now have one or more Negro members. The percentage is not yet large (there are 34,000 churches), but there is a change in attitude which is being publicized by many Baptist state papers and is being noted by members of other denominations some of whose churches still have racial barriers.

—From Baptist Press

Religion in Russia Today

(Book Review)

There has come into the hands of the editor recently a most unusual popularly written book of the above title by Alonzo L. Baker, Ph.D. It comes from the Southern Publishing Association, Nashville, Tenn. The price is not marked in the book which has 137 pages of text in addition to a lengthy bibliography which shows that the author studied his resources well, in addition to spending a considerable amount of time in the Soviet Union. Two sections of colored plates (16 pages) serve to illustrate the book very well.

Anyone who is interested in a clear and concise understanding of the religions and denominations existing in the Soviet Union would do well to secure this book. Also anyone who would like to correct any false impressions either about the good or the bad in the past, present or future relationships between the Soviet government and the religions of the country should be thankful to have this concise informational guide. Although written by a Seventh-day Adventist, it has none of the earmarks of a propaganda treatise. References to Adventism are relatively few and entirely acceptable. The book is really fascinating and appears to be designed for the average reader. Unfortunately space does not permit going into detail about the divisions of the book or quotations from significant pages.

What is amazing is that Dr. Baker finds quite a number of things to praise in the Soviet attitude toward religion, always cautioning however that the leaders of the U.S.S.R. have never abated their intention to wipe out all belief in God. He makes a statement that twenty modern nations could well look to the U.S.S.R. as a guide to the complete separation of church and state. The men appointed to guard over this are held strictly to account and apparently cannot be accused of unjust administration of church affairs. It is understandable that the Soviet system cannot allow church leaders and pastors to make statements on the political sit-

uation or the social issues within the country. They must stick to religion, exposition of the Bible, and faith and practice. This is quite different from the modern trend in the United States, but the various churches in Russia seem to thrive under this kind of preaching.

Of all the religions in the Soviet Union, the Jewish religion suffers the most. This is partly because real Judaism is linked, to some extent, to the state of Israel, and the political interests of the Soviet require it to take the side of the Arab nations which have the oil that Russia wants. An example of the progressive stamping out of Jewish religious practice is cited. Moscow alone has 500,000 Jews. Jewish rites are practically prohibited. In fifteen years only one Jewish boy of these 500,000 has been allowed to have his Bar Mitzvah. The contention of the authorities is that the Jews no longer care—they are only interested in being good Soviet citizens. The Yiddish language is not allowed to be spoken in Russia, though the language of many other peoples is fully encouraged.

What of the future? The fact that there was a radical change in the attitude toward religion when Russia was invaded by Hitler and the support of the churches was deemed necessary for survival would seem to indicate that other changes could come in the future that would allow more liberty to the Christian churches of that land. The government did not reverse itself when the danger was past and Germany was defeated.

This book deserves a wide reading because it is an easy way to remove the uncertainties, claims and counter-claims about the situation of the church under Communism.

—L. M. M.

SABBATH SCHOOL LESSON

for January 11, 1968

MINISTRY ON THE SABBATH

Lesson Scripture: Mark 1:21-34

THE SABBATH RECORDER

God's Call: To All or Some?

By T. B. Maston*

Some of God's calls are unquestionably to all His children. Is there in addition a unique call to some?

God's call to salvation is clearly addressed to all men. The words of Jesus, "Come, follow me," is an open invitation to all. His basic teachings apply to all who claim to know Him.

What a difference it would make if those of us who sit in the pew really believe that God calls us to live on as high a moral and spiritual level as He expects of His servant in the pulpit!

What a tremendous impact would be made for God on the world if every child of His believed that God expected him to have the same sense of purpose and dedication that is expected of our missionaries!

Every child of God should have a conviction that his vocation or calling is within the will of God and can be used to promote the kingdom of God. He should realize that he not only serves God and his fellowman in and through his church but also in and through his daily work.

Does this mean that there is nothing unique about a call to church-related vocations? Can we maintain a sense of call for all and at the same time believe in a unique call for some?

A failure to answer satisfactorily these questions may be a factor in the decreasing number of young men entering the ministry and the increasing number of mature men who are leaving the ministry.

It seems clear from a study of the Scriptures and from the way the Holy Spirit has evidently worked through the centuries that some people are called of God to perform certain distinctive functions within the Christian fellowship.

Paul says that it is God's gift that some should be apostles, some prophets, some evangelists, some pastors and teachers (Eph. 4:11). The purpose of these speci-

* Dr. Maston is a retired professor of ethics at Southwestern Baptist Theological Seminary.

fically gifted or called ones is that they might perfect or equip the saints that the latter in turn might cooperate with the former in the building up of the body of Christ.

We can correctly conclude that every calling or vocation can become holy or sacred through a sense of divine partnership while we insist at the same time that some people have a unique call to a distinctive task.

We will not increase the holiness or sacredness of other vocations or callings by refusing to acknowledge the unique holiness of God's call to certain church-related vocations. Ultimately the results will be the opposite: there will be a decline in the sense of a sacredness of the so-called secular callings.

Let us retain the contemporary emphasis on God's call to all but at the same time recapture so far as we have lost it the uniqueness of the call of God to some to serve in distinctive ways.

WCC Presidents Issue Message for Human Rights Day

In a message (dated Dec. 9) issued for Human Rights Day (Dec. 10) the seven presidents of the World Council of Churches have called for "mobilization of the total constructive and curative resources of mankind" to overcome continuing violations of the basic rights of men.

The World Council presidents urged ratification by governments of international covenants and other instruments on human rights, and action by "every congregation and Christian to express their Christian concern for their fellowmen in concrete ways."

The presidents expressed support for numerous human rights, including freedom from "all forms of racial discrimination," the right to "protection from invasion of privacy and threat to personal integrity, especially in this age of technological manipulation," and "basic social rights such as nourishment, medical services, education, work, and social security."

The full text of the statement contain-

ing eleven paragraphs of well worded human rights is considered too long for our limited space. It probably can be secured by writing to WCC, 475 Riverside Drive, New York, NY 10027. The closing remarks of the presidents contain these words, "We realize that we are far away from a world in which these basic rights are accepted and safeguarded." This is particularly true of the statement about basic social rights quoted above.

I find myself wondering if I have come to the point where I can equate all of these social rights with the other basic human rights agreed upon by the seven worthy leaders who comprise the presidium of the WCC. It is one thing to say that all should have enough to eat, good health, adequate education, a chance to work and a good measure of security in their society. It is perhaps another thing to say that nourishment is a right or medical service a right which can be demanded by any individual. This would be true if some were getting these things free from public funds and others were not. We should certainly strive for equal opportunity to earn the necessities of life. The Scripture says in regard to nourishment, "This we commanded you, that if any would not work, neither should he eat" (II Thes. 3:10). Eating is not a right in that sense. If it were, why should anyone work? God told Adam to till the soil and after the fall said to him and his posterity, "In the sweat of thy face shalt thou eat bread."

Is it not much the same with medical care? Normally if we need a doctor we pay the fee directly or through insurance that we have purchased. Compassion makes us extend medical service to those who through no fault of their own are temporarily unable to pay for it. It is not a right except in a socialized state where it is equally available to all. There may be question as to whether church leaders can urge complete socialization of the state from their guidebook, the Bible.

There are some problems in our country even about the right to work. We have our so-called right-to-work laws that are

violently opposed by labor organizations. This is a different angle from the discrimination against non-white job seekers. A man has a job and wants to work. The union may say, "No, you must go out on strike."

There are complications in the application of a number of these "basic rights." Let us pray for wisdom and not make too many generalizations.

By the editor

Statement of Christian Experience

(Continued from page 9)

of God's love for me. Because I'd figured out that my parents were stupid. They were old fogies. They were old fashioned. And the new generation offered me something that they did not—excitement, challenge, stimulation.

This is the reason that I'm here today, because somebody *did* care. One man who came to me and offered me more than I could steal, more than I could get out of anything else. The funny part is that I don't remember the name of the individual person, but his face is etched in my memory for all time. Because he came to me and said, "What you're doing is wrong. What you're doing is leading to destruction. What you're doing will ultimately defeat every aspiration and hope you have."

Somebody cared. That was my salvation. The reason I stand before you today is because *I* care. I care that there are kids who are in such miserable circumstances as I was. I care that my Savior loves each one of them—that my Savior can reach the mansions or the lowest shack. He can reach down to the very gutter and pick you up and make a man out of you. You doubt the sincerity of this statement? I'd be glad to take each one of you on a tour of the city of New Orleans and show you what I've just described to you. Show you where the devil's workshop is wide open seven days a week, teaching each new generation the same old trades.

Because I care. And you should care, too. This, then, is my statement.

The Good Sixties

Eric Gustafson in his book of devotional thoughts *God's Hand I See* tells of a poll that was taken in a church forum in Florida a few years ago. The people present (mostly over 60 year of age probably) were asked to tell which years of their lives were the happiest, childhood, twenties, thirties, forties, fifties, sixties, or seventies. Whether or not it was because of their migration to Florida where life is geared to retirement activities the vote was for the sixties.

This tells us something. Happiness is not just for the young although they cannot be expected to understand that yet. The author says that "many people have learned that age and youth lie not so much with our arteries as with our attitudes." Dr. Harry Emerson Fosdick has remarked, "It is magnificent to grow old—providing one keeps young."

Penetrating the Bamboo Curtain

No missionaries can go to mainland China. It is almost impossible to smuggle Bibles into that Communist land. Yet there are in China as the fruit of faith missionary work in the past many, many people who know the great difference between the words of their national leader and the Word of God. They would treasure the Bible if they could get it.

One of the most effective ways of penetrating the bamboo curtain with the Word of God was devised by the Far East Broadcast Co. which has 50,000 and 250,000 watt transmitters beamed that way from the Philippines and Okinawa. Ordinarily a radio message is heard and then lost by people who have only small transistor receivers. The Bible message is not lost when it reaches down into the homes of believers. In five languages of China portions of the Bible are broadcast at dictation speed so that they may be copied down on paper and preserved. Thus the Bible gets to far more of the people of China than it could reach in any other way. Expensive? Yes. Sufficient? No. What if we could get no more of the Bible than is possible from such a procedure?

Outdoing Christ

A lengthy news item in the October 16 *Christian Century* describes a Black Power meeting called by a Negro member of the Sisters of Mercy at the predominantly white Catholic Mount Mercy College in Pittsburg. It was the first National Black Sisters Conference, attended by 150 black sisters and invited speakers.

The search for black identity was enhanced by the keynote speaker, Nathan Wright, Jr., Episcopal urban work executive from Newark, N. J., author of several books on the racial crisis. Dr. Wright related Black Power ("a religious concept") to the new Roman Catholic teaching on worship. He claimed that it outdoes both Christ and Aristotle in dealing with the two basic problems: Who are we? For what purpose were we born?

NOTE: The speaker alone should be held responsible for what he said and not the Catholic Church. We have not heard Catholic leaders make such a bold statement about their new teaching on worship outdoing Christ and Aristotle. It is an interesting enlargement of Catholic doctrine that the Church is more authoritative than the Bible because it interprets the Bible. It is strange that an Episcopalian would make such a claim for the modern teaching of the Catholic Church and it is saddening to note that he so easily equates Christ and Aristotle.

The World Is Listening What Will It Hear?

We now have the means for almost universal instantaneous communication. Since 1950 transistor radios have become available in many of the most remote corners of the world. Two hundred million receiving sets are in use in the world today. These transistor sets are carried by school children; they travel the highways in cars; they dangle from the necks of camels in the desert; they balance on the prows of fishing boats; they are on nearly every inhabited island. The radio waves can penetrate the walls of prisons and can be picked up beneath the surface of the ocean. Words can now be heard almost everywhere from anywhere by being bounced

off the surface of satellites. But what are the words that are heard? Most of them are of little consequence. It is ironic that man has given so much attention to being able to send a message and so little to having a message to send.

What will be transmitted to a listening and watching world via an earth-circling communication system? Or will Christians grasp the opportunity to fill the airwaves with the message of Christ who is the answer to the ills of this troubled world?

Church Tax Exemption

The Internal Revenue Service seems to be moving in the direction of imposing income tax on church business which is unrelated to the program of the church. Up to the present there has been an exemption for businesses that are church owned. Sweeping changes in the Internal Revenue Code and Regulations were urged by the Rev. C. Stanley Lowell, associate director of Americans United for Separation of Church and State at hearings of the Internal Revenue Service in July.

Mr. Lowell identified the church exemption from income tax on its unrelated business contained in Section 511 of the Code as "the fundamental culprit." He said: "We believe that this exemption should be eliminated. We have urged this for years and we believe that the accumulated abuses as a result of this exemption support the wisdom of such a change."

Mr. Lowell commended the Internal Revenue Service for moving in the direction of "requiring an identity of purpose between the exempt corporation and the trade or business it carries on."

NEWS FROM THE CHURCHES

ASHAWAY, R. I.— Homecoming Sabbath was scheduled for November 23. A fellowship dinner at the parish house immediately followed the worship service. Communications were read from several absentee members, and pictures of their European travels were shown by Mr. and Mrs. Ira Murphy.

Pastor Wheeler was in New Haven recently representing the denomination at a meeting of the Division of Overseas Ministries of the NCC.

December 7 was the first of our dinner meetings to study Seventh Day Baptists' Boards and Agencies. Pastor Wheeler is leading these meetings.

The Ladies' Aid held a food and apron sale in October and the annual turkey dinner on Nov. 10. Both were very successful. Our most recent project has been a complete remodeling of the parsonage kitchen. The monthly meeting and Christmas party held in the home of Mrs. Helen Murphy, was largely attended. It was voted that the "White Christmas Gifts" amounting to \$66.00 be used for relief work.

The young people, with Mr. Arthur Brayman as supervisor, are busy Sunday mornings and Tuesday evenings renovating the second floor of the parish house, which, when finished will be used by the youth of the church for activities.

Annita Wheeler, eldest daughter of Pastor and Mrs. Wheeler has graduated from the New England Baptist Hospital in Boston and is now on the nursing staff at Westerly Hospital.

—Correspondent

At night courage kneels and prays. In the morning courage marches out to fight." —Raymond Lindquist