

The Sabbath Recorder

(Continued from page 12)

ty, while tending to neglect collective sins — massacres, slavery, etc.” The view was expressed by one speaker that, “The Christian mission is to make Christ’s presence known in all society, not to bring salvation to the individual,” with the additional comment that we need “less soul saving, and more society saving.”

On the other hand, Dr. Howard Schomer criticized the “faddishness” of present-day emphases, remarking that we typically diagnose our age as a “crisis age,” forgetting that crisis is as old as history. He remarked that our theological thoughts are reflections of fads, and we let the fads of immediacy drown out the eternal, and the true human hunger.

It was emphasized that in the future missions must be more ecumenical in spirit, and yet it was acknowledged that “The missionary is here to stay, if the ecumenical movement does not sell them out.” The stress is upon the various denominational boards or churches being enabling agencies that are willing to step into the background. The church as a structure should be transparent in revealing the living God, it was declared, and it should consider itself dispensable enough to step out of the way for the Holy Spirit to work in His own way.

The increasing role of the laity in world mission was also stressed, and rightly so.

After all our probing into need areas for the Church’s missionary service, and the problem of being relevant, it seemed that the truth was fitly spoken in the words: “If we seek to be obedient, we will not need to worry about being relevant. History will find us. As we reach for the future, the future reaches for us.”

Strange as it may seem to some, these

words have peculiar application to us who have traditionally taken an evangelical and missionary stance. We tend to defend structures and traditions, to be static when we ought to be dynamic in our comprehension of the breadth and meaning of Christian mission. The Gospel of the Lord Jesus Christ is bigger than all man’s problems and needs; its applications are limitless. We do well to build upon the past for a larger mission for Christ.

Our Lord said: “Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old” (Matt. 13:35.) There is much that is good in our old concepts of missions, and there is much that is good in the new. And when we put them together, our understanding of our mission will grow to meet the needs of our times.

Saigon Baptist Chapel Hit

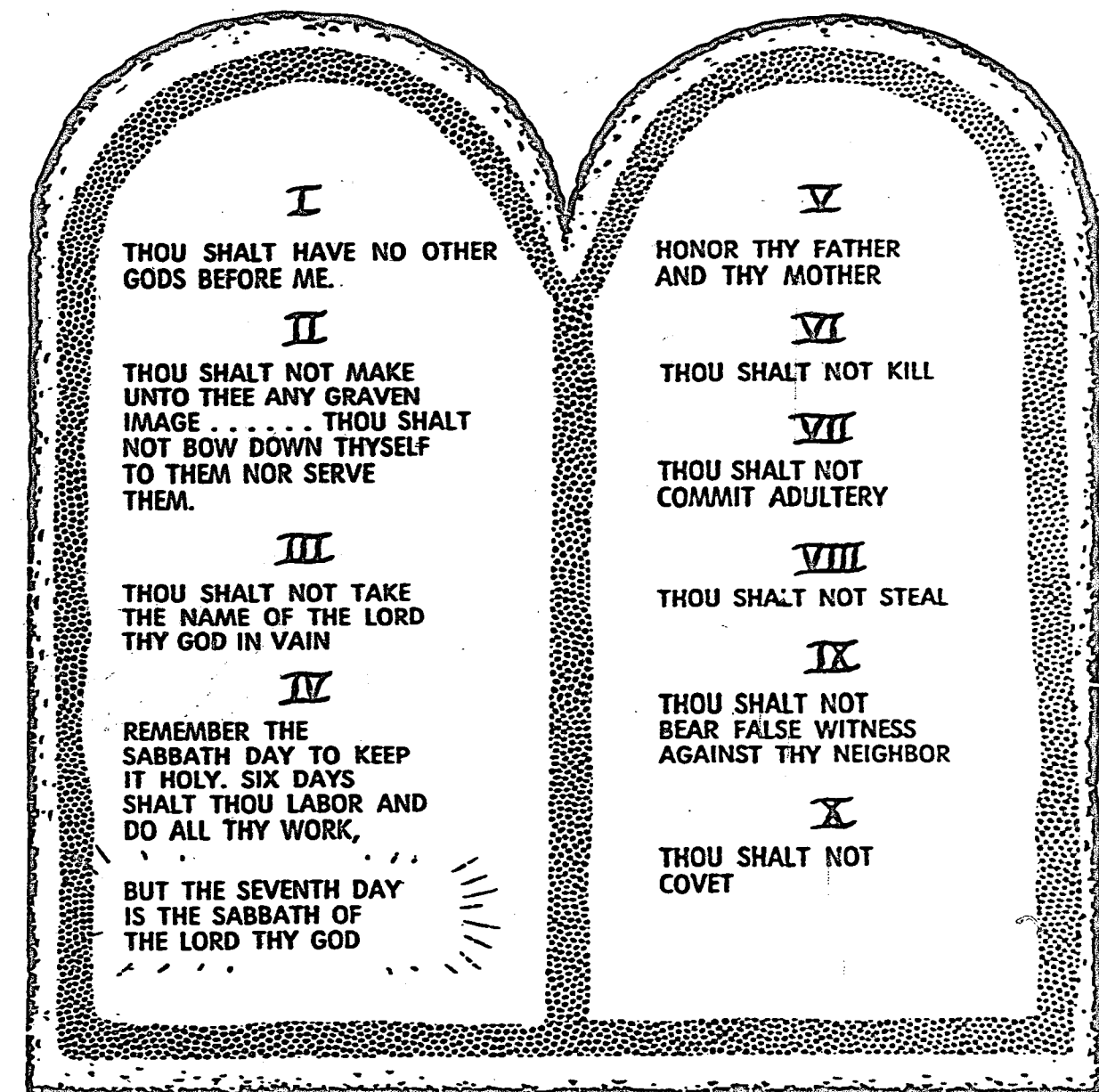
The newest Baptist chapel in Saigon, has become a “veteran.”

The chapel building was hit by Vietcong fire a number of times. The greatest damage was done by a mortar shell which made a direct hit on the roof, a small rocket round which hit the front of the building, and small arms fire which peppered the building from all sides.

Ly Cu, a ministerial student who lives in the chapel on weekends, sat huddled on the main floor during the attack. Though the heat and shrapnel from the exploding mortar gave him some anxious moments, he says, “I was not afraid because God was with me.”

More than 40 persons, many of them children, were killed in the chapel area, and approximately 200 were wounded.

—EBPS



The Will of God for Man

As Christians we affirm that the will of God for man is set forth in the Holy Bible in an authoritative way and nowhere else. The Ten Commandments graven on tablets of stone “by the finger of God” are a brief summary of what God expects of man. They have been frequently argued against in whole or in part, and none but Christ has perfectly obeyed them. Upon our repentance He forgives our transgressions of the law—any one or all of its precepts, and gives us the assurance of the Holy Spirit to help us to do His will. He wants us to observe each and every one of the Commandments with His strength.

The Sabbath Recorder

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An Eye for an Eye

All systems of justice down through history have been based to some extent on the principle set forth in the early pages of the Old Testament, "An eye for an eye." A man convicted of murder by a competent court is put to death or is given life imprisonment, which is considered by some to be equivalent to death. It is to be observed that the laws of the Old Testament called for court proceedings and did not allow a man to take the law into his own hands to exact an eye for an eye and a tooth for a tooth. The aggrieved person cannot be trusted as the judge; the retaliation is too likely to exceed the original offense.

Modern Israel needs to study the Old Testament in this matter of retaliation. Otherwise that struggling nation which has been admired for its determination and heroism will lose its individual and national friends and well-wishers. There is a very strong case in point at the time of writing. Yesterday the United States agreed to sell Israel a considerable number of 1,800 miles-per-hour military jets. Today the Government of our country has lodged a strong protest against Israel's retaliation for a two-man attack on a commercial plane at Athens a few days previous. A Lebanese organization of saboteurs claimed credit for the shooting up of the Israeli EI-AL plane. The saboteurs were apprehended by Greek authorities and charged on some eight counts, which probably will lead to their execution under Greek law. This would seem to be the normal course of justice. Israel, however, sent a commando squad to Beirut, Lebanon, and destroyed thirteen passenger and cargo planes on the ground at the commercial airport, announcing that it was in retaliation for what the two Lebanese Arabs had done at Athens with a sub-machine gun and grenades, which had resulted in the death of one Israeli passenger on the plane. This over reacting is natural enough. It is what unprincipled people do in the heat of anger when they think they can get away with it. It is not in accordance with the eye-for-an-eye law of the Old Testament, which we would hope the Jewish nation would respect.

The over reaction of Israel or its

MEMORY TEXT

Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard.

—Acts 4:19b, 20

military leaders to so many provocations and minor breaches of the uneasy truce between the young victorious nation and its encircling Arab enemies is taking on an increasingly indefensible pattern. Not long ago there was a small raid across the Suez Canal into Israeli held territory. It was matched by a daring and destructive commando raid deep in Egypt which posed a threat to the great power producing dam on the Nile. The almost daily attacks by artillery and planes in retaliation for Jordanian sabotage and terrorism leave one with the impression that there ought to be an international court with power and machinery to act quickly. Israel should be made to pay for such retaliation as is manifestly excessive. It must be pointed out that all nations conduct diplomatic and military relations on the eye-for-an-eye basis. It is accepted procedure—but not when it gets so out of hand as this most recent destruction of thirteen planes for one.

What is the moral to be drawn from these actions of nations? Simple and obvious enough. As Christians, as citizens of a country that recognizes Christian principles, we should avoid taking the law into our own hands to correct grievances. We cannot expect perfection from imperfect men either in our courts or in our local and national governmental departments, but we must trust the courts to redress wrongs, not our own anger. Furthermore, we cannot allow color to be pitted against color or national origin against national origin within our borders. For example, we must try to reason with those misguided extremists who advocate the release of all Negroes imprisoned for breaking the law—in most cases one of the six commandments in the second table of the Decalogue. Moral law must be the same for all.

Death Reports Exaggerated

The secular press is not anti-Christian said Dr. Howard Schomer recently in an address before the Division of Overseas Ministries (DOM) at New Haven, Conn., but the secular publishers are profit oriented and they are inclined to print what will sell papers.

Called "dead" said Dr. Schomer, are: preaching, Sunday School, youth movements, Christian colleges, seminaries, the city parish, the rural church, the suburban church, the ministry, missionaries, denominations, church federations, the social gospel, pacifism, liberalism, neo-orthodoxy, the Bible, Christendom and God.

It is patent that not all of these are dead, and no editor would put them all together in the same article. He has to leave a few things alive to be called dead in subsequent attention-getting articles.

We are reminded of Mark Twain's droll remark when he was told of the published reports of his death. It was something like this, "These reports of my death are slightly exaggerated." So it is with most of the items mentioned by Dr. Schomer. Suppose we pick just one from the list, God. For a time there was a great deal of publicity about what was called the "Death-of-God" theology. Our first editorial comment on it was to the effect that "God Is Dead" would soon die. One scarcely hears it mentioned anymore as a living idea. The fall issue of the 52-page *Action* magazine has a page and a half article entitled "Post Mortem on 'Death-of-God' Theology." It begins with the statement, "Fashions in theology come and go, rippling the current of religious faith for a time and then quietly passing from the scene." After commenting on how widely the idea was discussed the writer, Fred P. Thompson, continues:

Now all that has become obsolete and humdrum. From our present perspective it is quite apparent that there never were many takers for the thesis of the "God-is-dead" boys. Radical theology failed to become a "school," to generate discipleship among professors of religion or even among seminarians.

JANUARY 13, 1969

For one thing it was rather incredible to announce the demise of God while acknowledging Jesus as Lord. This is just too contradictory to be a viable position, says the writer. In the second place, the idea died because of its humanistic optimism which does not seem to be well-founded. For instance, the rapid progress in the field of social relations envisaged by Mr. Hamilton has not really materialized. We haven't proved that we can get along without God.

More basic to disenchantment with this strange theology that contradicts the meaning of the word is the daily experience of millions who talk to the living God every morning and commit themselves to Him in prayer every evening.

The death reports about the church, Christianity, seminaries, etc., are, as Mark Twain would say, slightly exaggerated. One thing more. The long list of agencies mentioned above, with the exception of God, die at the hands of man. If we see evidence of disease or decadence in institutions that ought not to die let us do our part to put new life into them.

Our Regrets to Overseas Subscribers

The local post office returned to our office on Monday, December 30, over sixty copies of the *Sabbath Recorder* of that date which had been mailed on Friday. They were copies addressed to overseas destinations in countries east and south of the United States. The reason given for the return was a temporary embargo on second class mail going out from East and Gulf State ports. The dock strike had not yet been settled. These *Recorders*, which are always slow in arriving will be further delayed but will go out as soon as the strike situation is cleared up.

We are so proud during Christmas week to have instantaneous communication with circling the moon. We regret that we cannot always have normal mail service here on earth. Our major mission stations receive at least one copy of the *Sabbath Recorder* by airmail — not affected by the embargo on surface mail.

February Special Issue

We are announcing the February special issue of the *Sabbath Recorder* now in preparation. It will be printed the last week of January in hope that it may be in the hands of many by the February 3 publication date. This is a last minute call for the advance orders necessary to determine the number to be printed.

This is in a sense the anniversary issue. It was twelve years ago in February that the first two-color special issue edited by the late Rev. Loyal F. Hurley came off the press. The fact that guest editors have been found and good, evangelistic issues published three or four times a year for twelve years speaks well for their quality and for the loyalty of individuals and churches in ordering and distributing these numbers. The quantity has always been five or six times the regular subscription list. Almost every time there have been a few individuals or churches that have entered new orders or increased their standing orders. Some, of course, have fallen down in their distribution efforts and have cut down their orders. Quite a number of churches have not previously caught the vision of using the *Sabbath Recorder* as a tool in Sabbath evangelism. It is hoped that they will catch the vision in 1969.

The guest editor of the February special issue is Ethel Dickinson, wife of the Rev. C. Harmon Dickinson. Chosen for her journalistic experience, and her keen understanding of the mission of the Tract Society in this ongoing effort, she has brought together the good work of Seventh Day Baptist writers new and old for a well balanced issue.

The February special issue is sold at the same below cost bargain prices that have been in effect all these years, \$8.50 per hundred, \$1.00 for 10, 15 cents for single copies.

W C C

Time in discussing the Fourth Assembly of the World Council of Churches at Uppsala is reported to have commented that it was more like a meeting of the New Left than one of clergymen.

President's Column

Beyond Ourselves

Seventh Day Baptists and all Christians need to reach out beyond ourselves. The rewards are many when we endeavor to find ways for outreach and then observe some results of this effort.

I am thankful for the opportunity provided me for outreach by the Chi Rho of Alfred, New York. At their invitation, I spent a wonderful weekend with over 30 college young people from Alfred University and other colleges and universities in the state. Their retreat was centered around the theme of "Sensitive in His Service" and I had the opportunity to share my views with them and to listen to what they had to say about sensitivity.

This experience was just what I needed after my experience with the "hippies" in Boston. It is reassuring to find that there are many, many young people in our great country who want to be a part of a worthwhile society and most of all to be a part of a Christian movement.

One young person wrote to me following the retreat and said, "I came away feeling that I have done too little for Christ. I guess being a Christian is something that you never stop working at. We must continually be growing and "Sensitive in His Service." No one ever knows how much by God's grace he affects another person. There were students there of various faiths. One Jewish girl said she felt "there really is something to Christianity."

I shall never forget the closing service which was planned and conducted by the young people. As the sun rose in the east we gathered at the water's edge and heard the Scriptures read, sang, and ate of the bread and fishes which had been prepared for this deeply spiritual occasion. God was truly present. I thank Him for all the wonderful young people in the world!

—Leland W. Bond

Time to Talk Turkey About OWM Giving

I received the report of December receipts for OWM as I sat in Commission meeting in Plainfield. The General Secretary report to Commission shows both thrilling possibilities and challenging problems. It is with regret that we must draw back from these because of the small amount coming in from current giving. All of us must examine our reason for existence as Seventh Day Baptists and honestly answer the question, "Am I doing my share?" Please remember to let us know what part of our programs should be dropped, *unless you let us know by your giving* that we should go ahead!

—P. B. O.

Gift Subscriptions

The Tract Society and the *Sabbath Recorder* staff are pleased when churches and loyal Seventh Day Baptists send in money for gift subscriptions. There ought to be more of such gift subscriptions. There ought to be more of such action, particularly for those who have very low incomes and for those away from home whose Christian life would be built up by reading the *Sabbath Recorder* every week.

A check for \$10.00 came the other day signed by a church treasurer. It was to send the *Sabbath Recorder* to students or servicemen. In some other communities a committee of the church or Sabbath School prepares a list and provides for these subscriptions. The Tract Board, desiring to serve these young people, contributes more than the local donors since \$1.00 probably does not cover postage and handling costs.

Compassion Fatigue

Dr. J. Harry Haines, general secretary of the United Methodist Committee of Overseas Relief, when speaking to the North Alabama Conference, stated it this way, "Christians must guard against compassion fatigue."

A New Way of Life for an "Old" Christian

By Nancy Brannon*

The Christian way of life is a dynamic way of life. It is a maturing process in which our thoughts and actions are constantly changing as we learn and come to understand new things. It is a perfecting process, so that none of us is able to say that he has "arrived." No man was ever perfect except Christ himself. Although we can attempt to follow His example, none of us will ever become what Christ was. It follows then that no two of us as Christians will ever be exactly alike in our thinking or actions.

Because God has made each of us uniquely different, we will never be exactly like another person. My thoughts will not be your thoughts, but as Christians we can share our thoughts with each other, and learn from each other as we travel life's journey. Because there may be a difference between your level of maturity and mine, my thoughts may not mean anything to you. This is not to say that I'm any better than you are—in fact, my ideas may seem very elementary to you. It is not the level of maturity which is important, but that we really are involved in this maturing process. The Lord has been speaking to me in some new ways in the past few months and I'd like to share some of my present concepts of Christianity with you now.

Perhaps my new thinking began when I read two books by Keith Miller, *A Taste of New Wine*, and its sequel, *A Second Touch*. It was really refreshing and encouraging to see how this "pious" Christian person was humbled when he finally realized what it means to really commit one's life to Christ. The things that began to change in his life were little things like willingly emptying the garbage

* Nancy Brannon, daughter of Mr. and Mrs. Warren Brannon of the Ithaca, N. Y., area, is in nurse's training in New York City. She has been deeply interested in Inter-Varsity Christian Fellowship and other Christian student witnessing programs.

for his wife or taking time to talk and play with his children. It seems it is far more difficult to commit our lives and change the little things than to try to commit our lives in a "big" way. Of course you might ask yourself if it is possible to be committed in "big" ways without being committed in the little things. It certainly is a humbling experience, but worthwhile as far as Christian growth is concerned. The basis for *A Second Touch* was the story of the blind man touched by Christ. At first he said he saw "men as trees, walking." After Christ touched him a second time, he saw clearly. Mr. Miller capitalizes on this theme and says over and over in many ways how he was able to see things more clearly when he began to see through the eyes of Christ rather than his own. He was able to see his family as real people. He learned to *listen* to them. He learned to treat the garbage man, the filling station attendant, and the cashier, all as real people. He began to look at things from their point of view.

The ideas brought forth in these two books started me thinking about my own life and how far short I fall from the example Christ set for me. To further prick my conscience, the Lord showed me this passage in Hebrews 5:12-6:3.

At a time when you should be teaching others, you need teachers yourselves to repeat to you the ABC of God's revelation to men. You have become people who need a milk diet and cannot face solid food! For anyone who continues to live on "milk" is obviously immature—he simply has not grown up. "Solid food" is only for the adult, that is, for the man who has developed by experience his power to discriminate between what is good and bad for him.

Let us leave behind the elementary teaching about Christ and go forward to adult understanding. Let us not lay over and over again the foundation truths—repentance from the deeds which led to death, believing in God, baptism and laying-on of hands, belief in the life to come and the final judgment. No, if God allows, let us go on.

This passage really spoke to me: "Nancy, you are just a baby, drinking milk. Grow up! You know the fundamen-

tal Christian beliefs, but knowing them doesn't make you a Christian." So I had to ask myself the question, "What does make a person a *real* Christian?" I found two answers in Scripture and am learning others each day. The first are some verses from Ephesians 4 and 5.

We are not meant to remain as children at the mercy of every chance wind of teaching and the jockeying of men who are expert in the crafty presentation of lies. But we are meant to hold firmly to the truth in love, and to grow up in every way into Christ, the head. For it is from the head that the whole body, as a harmonious structure knit together by the joints with which it is provided, grows by the proper functioning of individual parts to its full maturity in love.

Finish . . . with lying and tell your neighbor the truth. For we are not separate units but intimately related to each other in Christ. If you are angry, be sure that it is not out of wounded pride or bad temper. Never go to bed angry—don't give the devil that sort of foothold.

Let there be no more foul language, but good words instead—words suitable for the occasion, which God can use to help other people. Never hurt the Holy Spirit. He is, remember, the personal pledge of your eventual full redemption.

Let there be no more resentment, no more anger or temper, no more violent self-assertiveness, no more slander and no more malicious remarks. Be kind to each other, be understanding. Be as ready to forgive others as God for Christ's sake has forgiven you.

As children copy their fathers you, as God's children, are to copy him. Live your lives in love—the same sort of love which Christ gives us and which he perfectly expressed when he gave himself up for us in sacrifice to God.

Live life, then, with a due sense of responsibility, not as men who do not know the meaning and purpose of life but as those who do . . . Thank God at all times for everything, in the name of our Lord Jesus Christ. And "fit in with" each other, because of your common reverence for Christ.

Paul lists some of the things that should automatically change in a Christian's new life—the "don'ts" of Christianity. But he also suggests some positive things that make a person a Christian. There is a lot more to being a

Christian than simply believing in Christ or following a list of rules.

Another place I found an answer to the question, "What makes a person a *real* Christian?" was in James 2:14-22, 26.

Now what use is it, my brothers, for a man to say he "has faith" if his actions do not correspond with it? Could that sort of faith save anyone's soul? If a fellow man or woman has no clothes to wear and nothing to eat, and one of you say, "Good luck to you I hope you'll keep warm and find enough to eat," and yet give them nothing to meet their physical needs, what on earth is the good of that? Yet that is exactly what a bare faith without a corresponding life is like—useless and dead. If we only "have faith" a man could easily challenge us by saying, "You say that you have faith and I have merely good actions. Well, all you can do is to show me a faith without corresponding actions, but I can show you by my actions that I have faith as well."

To the man who thinks that faith by itself is enough I feel inclined to say, "So you believe that there is one God? That's fine. So do all the devils in hell, and shudder in terror!" For, my dear short-sighted man, can't you see far enough to realize that faith without the right actions is dead and useless? Think of Abraham, our ancestor. Wasn't it his action which really justified him in God's sight when his faith and his actions were, so to speak, partners—that his faith was implemented by his deed?

Yes, faith without action is as dead as a body without a soul.

This whole idea of faith is a rather frightening and a relatively new and unexplored area in my life. One thing that I would like to share with you is the discovery that I made about the *amount* of faith we need. You recall the verse where Jesus said "I assure you, that if you have as much faith as a grain of mustard seed you can say to this hill, 'Up you get and move over there!' and it will move—you will find nothing is impossible" (Matt. 17:20). The thing that impressed me as I reread this was that just a *tiny* bit of faith can really make a *big* difference.

The thoughts which I have been shar-

(Continued on page 11)

"What Are You Living for That Is Worth Dying for?"

The real life testimony of Denis Dixon of Australia, member of Stannore Baptist Young People's Society*

"Dead . . . my brother had died two hours ago" — these were the words my neighbor was telling me as she ushered me into her place. "Could this be possible?" I thought. "Why, it was only two days ago that I was saying goodbye to him."

I can remember it now as if it were a moment ago. He was sitting on the arm of the lounge as I walked out of the front door. It was Friday night and I was off to the Gold Coast on an eagerly-anticipated 10-day holiday

Now it was three o'clock on Sunday afternoon. After only one day at Surfers I received an urgent telegram from Dad saying that Raymond was in hospital, the victim of a gang attack. I slept little that night. I couldn't get a plane before one o'clock on Sunday. Flying home I convinced myself that there was nothing to worry about. But here was the woman telling me that he was dead. I never said a thing; my mind was reeling from the shock. She helped me into her place as best she could.

After spending some time there, I felt I had enough strength to walk the few paces to my house to where my mother was. She was under deep sedation and in deep grief. All she could say to me, as I knelt beside her on the bed, was, "Our little Raymond has gone. Denis, he never hurt anyone. Why did he have to die?" I could not answer her question. He had told her a few weeks before he had died, "Mum, I don't want to be 18. It seems so old."

He was a tall, thin boy who weighed only seven stone. He was attacked by five boys and kicked and beaten. The only thing my parents said was that they were glad that I didn't see him before

* This story appearing first in the Australian Endeavor is taken from The Christian Endeavor World.

he died — his face was beaten beyond recognition. He died from a blot clot on the brain. Many of you will remember the case, as it made sensational headlines.

I was not a Christian at the time, and had no time for religion of any kind. However, Dad had been associated with a church for about 12 months. He had come to the lowest ebb in his life through heavy drinking and it was through the people of the church that he had found a new lease of life. But he was not a committed Christian and still lived a lot of his old life.

During the week that followed, people came in their dozens. The thing that stood out in my mind was the number of church people who came. All had a deep, sincere sympathy and yet I did not know one of them. I was invited away for a few days by one of them. I accepted gladly, as I wanted to try and forget everything. I stayed there for three days. The third day being Sunday, they asked me to go to church.

I went with them, not knowing what to expect. This day we went to a different church to hear a special speaker. He was a missionary who had been in Australia for only a few days. When he began his sermon he started off by saying what he had heard about in the few days that he had been here. He started preaching by saying how shocked he was by the death of Raymond, not knowing that I, his brother, was in the congregation.

I heard little of the sermon, but the one thing I did hear was that God can answer every need of the human heart. Could He meet my need? Could He explain my brother's death? I realized that no man could give an answer; if there was a God, perhaps He could give me an answer. I prayed to God for the first time in my life, asking Him for this.

When I did this, I felt complete peace fill my soul. I couldn't explain it. Gone was the heartbreak. It seemed as if God had flowed into my heart, taking control of it. I felt happiness and peace for the first time since Raymond's death.

As yet, I knew nothing about Christ, or the way of salvation; all I had done

was to come to God and ask for help, which He had given me.

I started going to church to find out more of this God Who could meet a need like mine. Up to this time, Christ to me had been someone who was crucified two thousand years ago. Now I was learning that He was God's only Son, Who died for me on the cross so that I would know forgiveness of sins and inherit eternal life.

I accepted Christ as my Savior a short time later and found that I had a personal and intimate relationship with God through His Son. His love filled me with such joy that I became alive for the first time in my life.

Up to this point in my life I had been completely associated with the ways of the world. I frequented all the discos, I drank both socially and heavily on nights out with the boys, I gambled; in fact, I was the same as ten thousand other boys of my age. But now things were different. One by one Jesus convicted me of these things being wrong. I didn't overcome them all at once, but with God's strength I gave Him each one of these sins in my life. He replaced each one with something of Himself. Such freedom and joy in living I had never thought possible! Even before this happened I had been subconsciously searching for something — anything — to satisfy.

I tried everything the world could offer and yet every time I went home to bed I felt empty and felt something was missing. Things were different now; that missing part had been filled by Christ and He satisfied completely.

However, a Christian life is never easy and my greatest test was to come from my father. He would not accept it that I had become a Christian. He could see things in my life that were lacking in his and he started to pick up on every mistake I made, saying "A Christian doesn't do this."

I thank God that He is helping me through this time, as it is still going on, some 18 months after I became a Christian. Trying to maintain a witness is not

easy when there is conflict in the home. But these trials are small compared with the joy of serving Christ.

This year He has led me to night school to prepare myself for His full-time service and I am prepared to do whatever He wants.

Let me say in closing that Christ has given me complete and lasting peace, while both my parents have gone through abject suffering as they do not know the Savior. I pray that even now they will come to know Him.

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 president of General Conference, Leland Bond, as he prepares the program and secures the speakers for the 1969 meetings at Nyack, N. Y.

2) The planners of summer camp programs as they consider how our many camps can reach more youth.

3) The young people who are feeling led to give dedicated service next summer.

4) The churches contemplating an outreach program, that they may be led in arranging challenging projects for dedicated workers.

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.

SABBATH SCHOOL LESSON

for January 25, 1969

PEOPLE MISUNDERSTAND JESUS

Lesson Scripture: Mark 3: 20-27, 31-35.

Thoughts from Overseas Ministries Assembly

To attend the meetings of the Division of Overseas Ministries Triennium Assembly in New Haven, Conn., November 19-22, along with Rev. Edgar Wheeler, was a privilege and thought-provoking experience. It was also very pleasant to have three other members of the Missionary Board join Pastor Wheeler and Secretary Harris on Thursday evening, the occasion of observing the 75th anniversary of Overseas Ministries. Those coming to New Haven for the anniversary dinner and evening program were Mrs. James Waite, Mrs. Walter Saretzki and Mrs. Everett Harris.

Dr. David Stowe set the tone of the Assembly meetings with challenging statements regarding the changing patterns of missionary service in today's world. He stated, "One of the chief questions we face in this assembly is whether or not the missionary—at least the professional missionary—is a spent force." In summarizing Dr. Stowe predicted that there would be a continuing need to send missionaries and an increasing need for specially trained lay missionaries.

Among the many stimulating thoughts that linger on a few will be listed without identifying the speakers: "The living God is not a matter to be discussed and laid aside. He is known through experience and love. He is not dead but very much alive It is a shame that we sometimes let debate drown out the inarticulate longings of the human heart. . . . There is nothing more radical than the true Christian message."

The church must try to understand the dynamics of socio-political change. We must try to understand the reason why it is that when a Negro holds up his arm with closed fist and shouts, "I may be black but I am somebody," it is dynamic. The church must try to understand the search for human dignity that lies behind this challenging cry.

There is a reaction against the old time conception of "evangelism." It is

associated in the minds of many nationals as "the old colonial condescending way." The restless, undeveloped nations grow impatient with the method of slow change through evangelism. As with Communist China they tend to wipe out overnight the progress made over a hundred years. Missionaries and sending organizations must consider and try to cope with this spirit of impatience and violent change that is let loose in the world today.

Conversion and conversation are words that have related meanings. Conversion is a turning to our fellowmen as well as to God. To really converse with others one must open outward from self-centeredness. True conversion is a continuous matter. It means to repent and keep on repenting, to believe and keep on believing.

How far does a missionary go in identifying with the people he hopes to serve? This is a very personal matter. How can the missionary preach conversion to poverty stricken Moslems? Rather than preaching salvation from hell, he might better present how much enrichment to life Christ can bring. To meet the Moslem, Hindu or Buddhist in dialogue, he recognizes that we can learn something from their heritage and faith.

One speaker summed up with the words, "This is one conference that has not taken the point of view that the missionary is on the way out. However, the future lies along the way of One World Mission—six continents to six continents This should be the last time we talk about the American missionary There must be an exchange of Christian fellowship."

A worthy motive for missionaries today would be to participate in the ongoing history of the nation in which the missionary is serving—to study their past history and note the trends of the day, then to enter into and contribute to the aspirations of that nation.

We have to learn to live with both the desperation and the glory of the Christian enterprise . . . we are not at the end of the missionary era but at the beginning of a new era—of better rela-

tionship between men. There is value in planning ahead, in seeking to know where we are going, but always it is still necessary, like Abraham of old, to go out not knowing the way, only trusting God to lead us on.

Released Workers to Jamaica

The request of the Jamaica Conference Board for the Rev. Leon R. Lawton to serve as "American Released Worker in 1969" has been approved. The Denver Seventh Day Baptist Church has considerably granted a release from pastoral duties to Pastor Lawton so that he may go to Jamaica at a mutually agreeable time in 1969.

It is expected that the usual plan for covering the expenses of the released worker will be followed: i. e., the Missionary Board will provide travel expense to and from the field of service and the Jamaica Conference will provide hospitality and direction for his services while he is with them.

The Jamaica brethren have been very appreciative of the specialized ministries provided on previous occasions. It will be recalled that the Rev. Duane Davis assisted in 1966, having been released for this service by the North Loup Seventh Day Baptist Church. The Rev. Alton Wheeler assisted in 1967 and by special request he has made two journeys to Jamaica in 1968.

Since his return from second visit to Jamaica Secretary Wheeler has written, "We trust that the Lord will bless the effort expended to help with further reorganization of the Jamaica Conference and with introducing uniform Sabbath School lesson curricular helps throughout the island."

I Am an Unusual Missionary

My message is always the same. It is clear and brief. I can speak any language. I am never rushed, nor is any distance too great for me to travel to reach one soul. Unlike many missionaries, I need no regular support, nor must I pay room and board when staying in a foreign country. Even my trip across the ocean

costs but a few cents. No special permission is required from the government when I enter or leave a country. In fact, fellow missionaries like myself are living today in lands where all other missionaries have been forced to leave.

I witness to many people who have never heard of Christ, and sometimes to people who are very unfriendly to my message.

Often my travels take me to beds of the sick and dying, but I fear no disease; I can work myself into convents, monasteries, prisons, and some of my brothers have even gone behind the iron curtain of Russia.

We can preach the gospel everywhere and police cannot kill us. For, you see, our life is not physical life. We are only made of paper and yet we bring strength to weak bodies, hope to the despairing and faith to the fearful. Our life is the power of God behind the words printed on our pages.

I am a gospel tract.

—Christian Literature Commission

A New Way of Life

(Continued from page 7)

ing with you were really brought to a climax during Conference this year. As I talked with some of the young people who were involved in SCSC this past summer, as I experienced the movement of the Holy Spirit at the Young Adult Pre-Con, as I felt the sense of unity and cooperation among members of the Boulder Handbell Ringers, I felt I was cheating myself out of a really joyful life, because I have not been allowing God to fully take over in my life. Above all, the message on the closing night of Conference by our new president, Leland Bond, really challenged me as well as giving me some practical suggestions of how I can make my life more useful and meaningful.

I can't thank God enough for the joy and satisfaction which I have experienced in these recent months as I have been learning about and growing in this new level of Christian life.

(All Scripture was taken from the Phillips translation.)

Duties of National SDBYF Officers

1. The secretary will report regularly to the Youth Work Committee of the SDB Board of Christian Education via the chairman of said committee.

2. The officers shall promote membership in the national organization. (Suggest that letters be sent to SDBYF groups and/or individuals.)

3. The officers shall promote attendance at Youth Pre-Con retreats.

4. The officers shall provide for activities for youth at General Conference:

a. Youth banquet — secure speaker and master of ceremonies, take charge of the installation of new officers.

b. Activities for nights that will not conflict with Conference program.

c. Shall provide for transportation to and chaperones for events.

5. The officers shall be in charge of raising funds for the youth field worker of the board.

6. The president shall be charged with writing or securing articles for the *Beacon*.

7. See that all materials and minutes are turned over to the new officers soon after their installation. (The installation usually takes place at the youth banquet at General Conference.)

These revised duties were adopted by the Youth Work Committee meeting in special session, December 17, 1968.

Christian Endeavor Week

Christian Endeavor Week observes the 88th anniversary of the Christian Endeavor movement. January 26, through February 2, 1969, the actual birthday of the movement.

The theme "One Body in Christ" will challenge Christian youth to reflect on the oneness of believers in Christ and to seek a fuller personal relationship with Christ and His Church.

Colorful poster panels with the message "Young People—Come to Church" will be displayed during January and February in cooperation with individual

outdoor poster companies which are members of the Outdoor Advertising Association of America, Inc.

Many youth will dramatize the story of the first Christian Endeavor society, organized February 2, 1881, in the Williston Congregational Church of Portland, Maine, by Rev. Francis E. Clark. It was from this group that the movement spread swiftly around the world. Other church youth organizations have since been formed along the pattern set by Christian Endeavor.

Nearly one million members from primary through adult age in thousands of societies in Protestant churches in North America will take part in Christian Endeavor Week events.

Homeless Children of Bogota Colombia

An estimated 10,000 homeless children live on the streets of Bogota, sleeping in doorways under piles of newspapers or a burlap sack or two. They are living testimonies to the ravages of poverty that rack much of South America.

The newspaper or burlap offers little protection against the cold mountain temperatures. The altitude of this city of two million people is 8,000 feet, and the temperature often drops to the 30's and 40's during the winter months of July and August.

During the daytime, the homeless children, most of them under ten years of age, grovel in trash cans for food, beg on the streets, or steal to ward off starvation.

The Colombians call these children "gamines," which roughly translated from the Spanish means "little worldly children."

There seems to be little organized effort to convert these "little worldly children" into the "children of God." The Protestant churches in this Catholic capital are relatively few and cannot make more than a dent in the problem.

—BP

The Conscientious Objector

By T. B. Maston

Retired Professor of Christian Ethics
Southwestern Baptist Theological Seminary

There has arisen in the contemporary period a new type of conscientious objector. The federal government and many churches have not decided what to do about him.

There were some conscientious objectors during World War I and a noticeable increase during World War II. Those mainly were objectors to war in general. Our national government more or less uniformly respected the rights of conscience of such objectors. They were permitted to become medics or enter some other type of noncombatant service. If they were limitless objectors the government provided conscientious objector camps for them although the objectors had to arrange for their own support.

Now, however, there are some young people who are not necessarily objectors to war in general but to a particular war—the Vietnam conflict. These selective conscientious objectors have created some problems for the federal government.

The existing draft law provides for conscientious objection against war as such but not for the objector to a particular war.

Furthermore, only the religiously motivated conscientious objector is provided for. Some of the contemporary objectors base their objections on philosophical or political grounds.

The preceding helps to explain but it does not excuse some of the extreme methods that have been used by some contemporary objectors and their supporters.

One of the continuing problems of draft boards as well as military personnel is to determine when an individual is really a conscientious objector and when he is simply seeking to avoid military service. It is particularly difficult for the authorities when the young person does not belong to one of the historic peace churches.

What is and what should be the attitude of the main-line non-peace churches toward the conscientious objector in their own fellowship and in general? If our churches are consistent in the application of our concept of the right of individual conscience then they will defend the right of the conscientious objector, *selective* or otherwise.

The only question our churches and church leaders should ask about the conscientious objector is whether or not he has carefully thought through and is honest in his position. Protestants in general contend that the right of conscience of the individual person should be respected. This should be just as true regarding war as it is regarding worship or anything else.

A local church with 200 or 2,000 members might have one lone conscientious objector in its fellowship. The 199 or the 1,999 other members should defend the right of conscience of that one member. They should surround him with understanding and Christian love To do less is to violate something that is basic in our Protestant way of life in general and our Baptist way of life in particular.

On the other hand, the conscientious objector should scrupulously avoid any sense of superiority. He should respect just as much the position of those who disagree with him as he expects them to respect and defend him in his position.

FILMSTRIP SERVICE

It is a joy to the American Sabbath Tract Society to serve the churches with filmstrips and slides plus tape recordings. The demand from the churches is particularly heavy before special days such as Thanksgiving and Christmas. It is expected that pastors and other program planners will occasionally forget to order early and will write late for materials which they hope can reach them for use on the next weekend. It isn't always easy for the office to drop everything, wrap packages and make a special trip to the post office. This can be done, because we want to meet these unusual needs although it is beyond what we

have offered in our catalog as free service.

Sometimes the postage required for quick delivery is more than ten times the special rate normally used. One way of showing appreciation for the extra service is to pay the extra postage. Strangely, the recipient often forgets to do this. The office wants to treat all churches alike in its free service and has an uneasy conscience about this extra service and cost. Ordering well in advance is better than last minute calls with their extra expense. Surely everyone agrees.

African Enterprise

One of the newest non-denominational missionary organizations to begin work in South Africa is called African Enterprise. It was started by Michael Cassidy and two or three other young men who were students at Fuller Theological Seminary in Pasadena. Mr. Cassidy had a special acquaintance with and interest in that part of Africa. The purpose was to reach if possible the most promising elements of the population, particularly the students.

African Enterprise, now fully organized, with its home office at P. O. Box 988, Pasadena, California, has gone through the trials and problems inherent in any such bold venture and has gained momentum and stature. The team on the field now numbers nine young men. It has expanded its work to other parts of Africa, including the beginning of a strategic effort to reach Nairobi, Kenya. In Natal, South Africa, Michael Cassidy reports having recently conducted missions in the two best private boys' schools in the country, Michaelhouse and Hilton. The conversions in the one were 25 per cent of the student body and in the other 45 per cent. The boys are from wealthy and exclusive homes, and the impact upon the country due to their changed lives is expected to be great.

The young men have more evangelistic calls than they can answer. The leader now has a daily column in the Johannesburg Star, the best newspaper in the country with a circulation of half

a million. The gospel is reaching important parts of Africa in a new and meaningful way as the result of the vision and determination of just a few theological students. The outlook for missionary work is not all bleak, as some would have us believe.

—By the editor

WOMEN'S WORK—Mrs. Earl Cruzan

BOOKS FOR YOUR READING ENJOYMENT

The Wit and Wisdom of Billy Graham, by Billy Graham. 1967

Records in his own words his feeling and philosophy on today's issues and problems.

Especially Dogs . . . Especially at Stillmeadow, by Gladys Taber. 1968

This is a book to read and enjoy, even aloud. It is a joyous account of the Stillmeadow dogs, and will probably become one of Gladys Taber's best loved books. *We Nehrus*, by Krishna Nehru Hutheesing. 1967

A personal, dramatic story of one of the world's most important political families of India.

The Way It Spozed to Be, by James Herndon. 1968

A report on the classroom war behind the crisis in our schools. Written down by a teacher, but the real reporters are the kids themselves. Is the record of one year in a Ghetto school.

Three Tickets to Adventure, Hal Linker. 1967

Three Tickets to Timbuktu, Halla Linker. 1968

The amazing adventures of the traveling TV family who fly around the world and catch the charm of faraway places. This they pass on to their audiences in beautiful travelogue programs and in books.

Christy, by Catherine Marshall. 1967

A powerful, moving book of great depth with real answers to deep needs. A best seller that is joyful reading. Is the story of a 19-year-old girl who wanted to leave her comfortable home to teach in a one-room isolated school in the Great Smokies.

OUR WORLD MISSION

OWM Budget Receipts for December 1968

	Treasurer's December	3 mos.	Boards' 3 mos.		Treasurer's December	3 mos.	Boards' 3 mos.
Adams Center ..\$	91.00	326.00		Milton	735.08	2,381.13	81.00
Albion	23.76	112.30	\$ 20.00	Milton Junction	99.90	250.90	
Alfred	650.10	1,268.25	50.00	New Auburn	53.35	98.95	
Alfred Station ..	431.20	615.95		North Loup		530.25	
Algiers				Nortonville	115.50	473.50	25.00
Assn. & Groups ..	73.00	281.82	25.00	Old Stonefort	23.00	69.00	
Battle Creek		790.91	30.00	Paint Rock			
Bay Area	125.00	125.00		Pawcatuck	532.77	1,084.79	
Berlin	157.65	607.29		Plainfield		404.40	15.00
Boulder	72.38	267.94	25.00	Putnam County..			
Brookfield, 1st ..		146.00		Richburg	86.50	287.00	10.00
Brookfield, 2nd..	44.50	76.00		Ritchie	40.00	70.00	
Buffalo	26.00	126.00		Riverside	522.44	1,020.72	15.00
Chicago		12.50		Roanoke			
Daytona Beach..	329.15	558.00		Rockville	13.50	81.36	25.00
Denver	198.43	612.33		Salem	5.00	456.35	
DeRuyter		120.50		Salemville	50.00	200.00	
Dodge Center ..	201.57	292.02	77.00	Schenectady	25.00	39.00	
Edinburg				Seattle			
Farina	56.25	164.75		Shiloh	492.00	1,710.45	50.00
Fouke		30.00		Syracuse	61.75	61.75	
Hammond				Texarkana			
Hebron,	70.00	250.00		Trustees of			
Hopkinton, 1st ..	99.50	424.50		Gen. Conf. ..			
Hopkinton, 2nd ..	12.00	36.00		Verona	128.00	583.00	
Houston		55.00		Walworth	80.00	221.50	10.00
Independence	147.50	256.75		Washington		75.00	
Individuals	48.99	333.99	5.00	Washington,			
Irvington		400.00		People's			
Jackson Center..	1,000.00	1,000.00		Waterford	124.33	345.64	
Kansas City	40.00	115.00		White Cloud		125.08	20.00
Little Genesee ..	144.85	447.85	5.00	Yonah Mt.			
Little Rock	113.81	113.81		Totals	\$8,246.92	\$22,971.71	\$508.00
Los Angeles	350.00	1,050.00	15.00	Non-Budget	64.75		
Lost Creek	160.00	326.00		Total			
Marlboro	342.16	919.48		to Disburse	\$8,311.67		
Metairie			5.00				
Middle Island ..	50.00	140.00					

DECEMBER DISBURSEMENTS

Board of Christian Education	\$ 584.38
Historical Society	6.39
Ministerial Education	623.23
Ministerial Retirement	751.05
Missionary Society	3,254.10
Tract Society	1,021.16
Trustees of Gen. Conf.	45.24
Women's Society	79.93
World Fellowship — Service	222.86
General Conference	1,708.33
S.D.B. World Federation	15.00
Total Disbursements	\$8,311.67

SUMMARY

1968-1969 Budget	\$137,570.00
Receipts for 3 months:	
OWM Treasurer	\$22,971.71
Boards	508.00
	23,479.71
Amount due in 9 months	114,090.29
Needed per month	\$ 12,676.70
Percentage of year elapsed	25%
Percentage of Budget raised	17.07%

Gordon L. Sanford
OWM Treasurer

December 31, 1968

The Sabbath Recorder

Tracts Get into China

China is supposedly closed to the gospel, and the doors are locked rather tightly. Radio does get through. It is reported that gospel tracts have been flown into parts of Red China in a unique way. Pastor Richard Wurmbrand who spent 14 years in Communist prison in Europe tells of 250,000 tracts dropped in China by balloon. It is not exactly personal distribution, and there may be a high percentage of waste. But when you cannot hand out the gospel message personally you try something else—anything else—to reach hearts that may be hungry for salvation.

The leader of underground church work in Europe announces that the balloon method of tract distribution is soon to be started in North Korea.

In our land, where there are no restrictions on proclaiming the gospel we ought to be ashamed of our lack of fervor in giving the printed message to those whom we could so easily reach if we would.

L. M. M.

Marriages

DuBois - Withrow.—E. Melvin DuBois, 3rd, son of Mr. and Mrs. E. Melvin DuBois, Jr., Stow Creek, N. J., and Nancy H. Withrow, daughter of Mr. and Mrs. Charles Harris, Bridgeton, N. J., were united in marriage Dec. 21, 1968, at the Memorial Chapel, Seventh Day Baptist Church, in Shiloh, N. J., with the pastor, the Rev. Charles H. Bond, officiating.

Nichols - Fogg.—Edward R. Nichols, son of John Nichols, Deerfield, N. J., and Eleanor L. Fogg, daughter of Mr. and Mrs. William Fogg, Bridgeton, N. J., were united in marriage Nov. 2, 1968, at the Seventh Day Baptist Church in Shiloh, N. J., with the pastor, the Rev. Charles H. Bond, officiating.

Stites - Rainear.—Charles C. Stites, son of the late Mr. and Mrs. Smith Stites, and Lorraine F. Rainear, daughter of Mr. and Mrs. LeRoy F. Rainear Sr., Bridgeton, N. J., were united in marriage Nov. 30, 1968, at the Seventh Day Baptist Church in Shiloh, N. J., with the pastor, the Rev. Charles H. Bond, officiating.

Births

Duvall.—A daughter, Kimberly Dawn, to Donald and Sandra Sue (Mc Sparin) Duvall, Route 1, Harrisburg, Ill., on Dec. 16, 1968.

Accessions

ASHAWAY, R. I.

By Baptism:

Beverly Austin
Kendra Bliven
Mary Sitzai

Obituaries

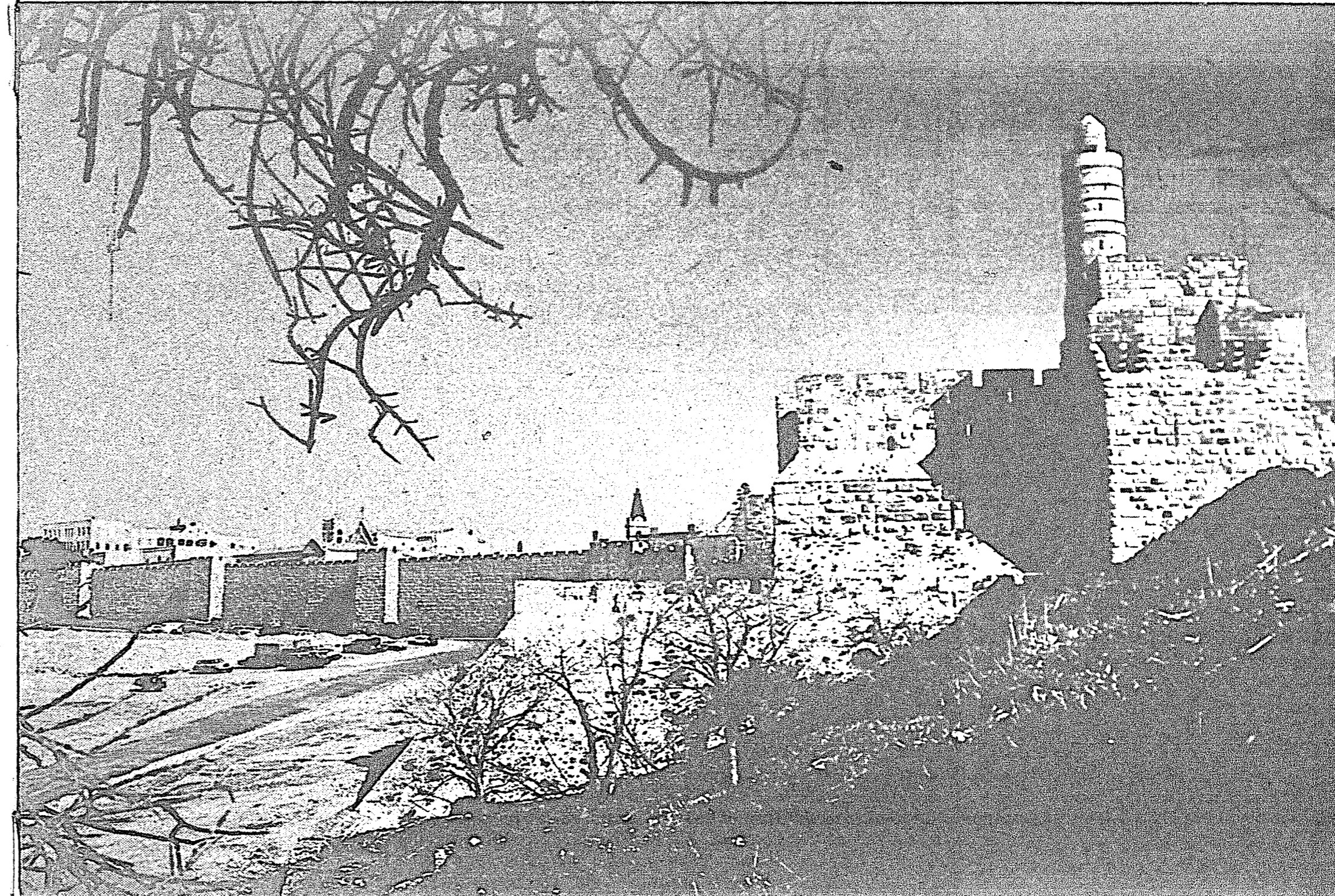
STEPHAN.—Rosa, daughter of H. S. and Celestia Alice Thayer DeLand, was born on a homestead near what is now Beatrice, Nebr., April 14, 1884, and died at the home of her daughter, Austa Coalwell, in Metairie, La., Dec. 4, 1968.

She married Claude Stephan of Nortonville, Kans., on Jan. 4, 1905. He preceded her in death sixteen years ago. During the last few years she has been an invalid but cheerful, a testimony of God's grace in life and death.

She is survived by four sons, Harry, Wilmington, Del.; Melvin, Wheat Ridge, Colo.; Wendell, West Hartford, Conn.; and Marvin, Richmond, Kans.; and three daughters, Mrs. Leslie (Rosa) Bond, Nortonville; Mrs. Gerald (Austa) Coalwell, Metairie, La.; and Mrs. Francis (Lila) Saunders, Lost Creek, W. Va.; also three sisters: Mrs. Grace Maxson of Washington, Mrs. Dorothy Graham of New York, and Mrs. Mary Davis of North Loup, Nebr.

Funeral services, conducted by her pastor were held in the Nortonville Seventh Day Baptist Church, which she had joined shortly after her marriage. Burial was in the Nortonville Cemetery.

—P.B.O.



Jerusalem Reborn

The renaissance of Jerusalem is bringing new vitality to Israel's capital city. The famed walls of the old city of Jerusalem are getting a face-lifting and landscaped gardens are planned for the extensive area adjacent to the walls.

While the visible vitality of Jerusalem is physical, the hidden vitality is spiritual. Hints of it are seen in the totality of the Jewish Sabbath in the new city. The renaissance is a part of an emergence from provincialism, characteristic of both parts of Jerusalem before June 1967.

In Hebrew it is written, "From Zion will come the law, and from Jerusalem the word of the Lord."