

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

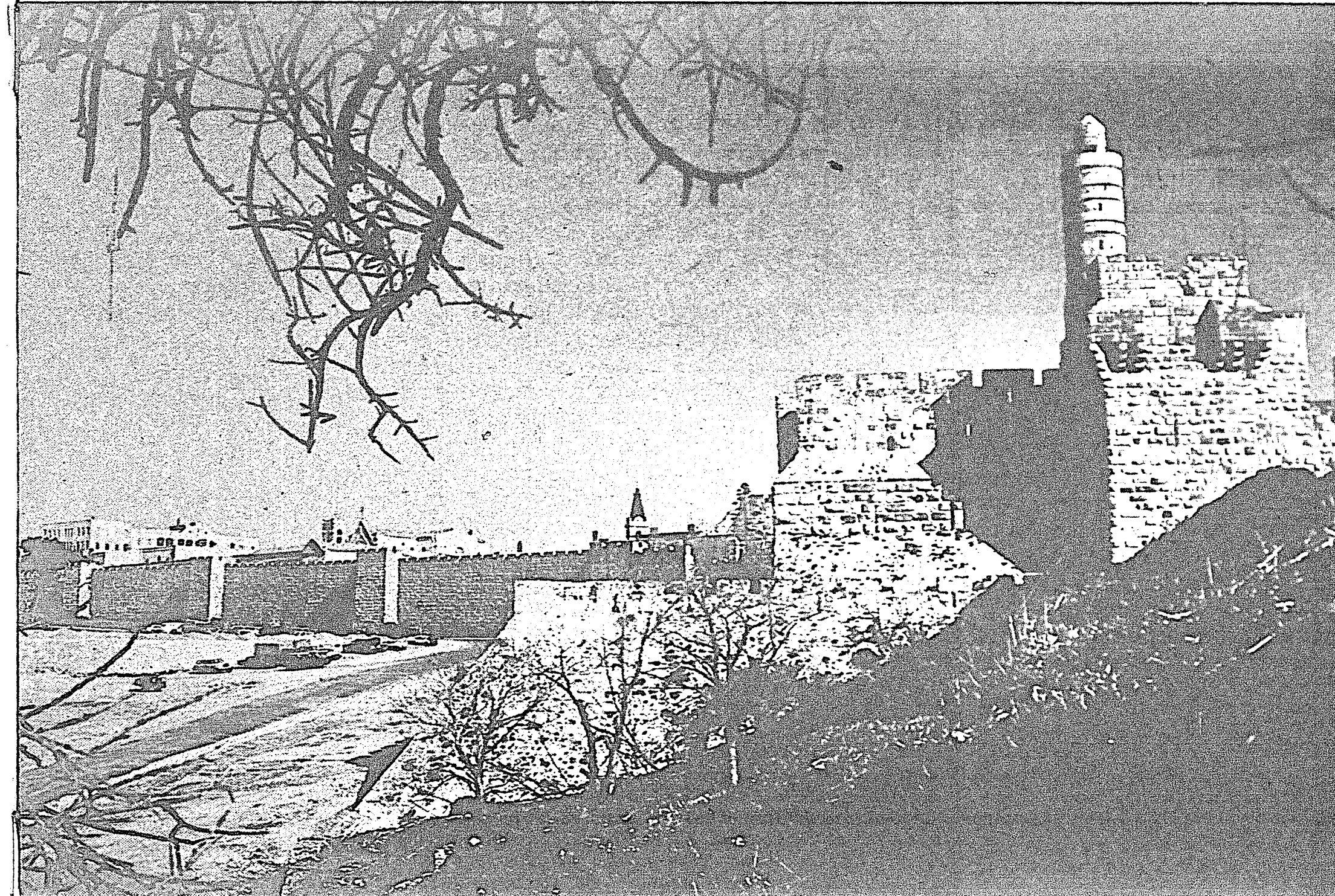
STEPHAN.—Rosa, daughter of H. S. and Celestia Alice Thayer DeLand, was born on a homestead near what is now Beatrice, Nebr., April 14, 1884, and died at the home of her daughter, Austa Coalwell, in Metairie, La., Dec. 4, 1968.

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."

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press
REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS Everett T. Harris, D.D.
WOMEN'S WORK Mrs. Earl Cruzan
CHRISTIAN EDUCATION, Rex E. Zwiebel, B.D., M.A.

Terms of Subscription

Per Year\$4.00 Single Copies10 cents
Special rates for students, retired Seventh Day
Baptist ministers, and servicemen

Postage to Canada and foreign countries 50 cents per year additional. Gift and newlywed subscriptions will be discontinued at date of expiration unless renewed. All subscriptions will be discontinued six months after date to which payment is made unless renewed. The Sabbath Recorder cannot pay for contributed articles but will send the writer, upon request, up to 10 free copies of the issue in which an article appears.

Published weekly (except August when it is published bi-weekly) for Seventh Day Baptists by the American Sabbath Tract Society, 510 Watchung Avenue, Plainfield, N. J. 07061

Second class postage paid at Plainfield, New Jersey. The Sabbath Recorder does not necessarily endorse signed articles. All communications should be addressed to the Sabbath Recorder, Plainfield, New Jersey.

PLAINFIELD, N. J. January 20, 1969
Volume 186, No. 3 Whole No. 6,333

Editorials:

Promise in the Promised Land 2
The Mission Dollar 3
Minority Rights—Minority Rule 3

Features:

Planning Committee Meets 5
Our Prayer Corner 6
Emergency 6
"Don't Let the Fire Go Out" 8
Bible Reading 10
Articles Wanted for New Special Issue 10
Greatest Church Historian 12
Let's Think It Over 12
Bible Reading Guide for 1969 13
Filipino Farmers Helped by Church Radio 14
Salem Church Looks Ahead 15
Judgment Day Service Fills Church 16

Missions:

The Church and Its Mission 7

Christian Education:

Christian Education Committee 11
Youth Activities 11

Women's Work 15

Obituaries Back Cover

Promise in the Promised Land

Protestant pilgrims to the "Promised Land" of Israel are likely to experience some disillusionment about size of Protestant work and the reasonable hope of its growth as a mission field. This let-down can be avoided if one gets some of the facts in mind before making a tourist trip to Israel.

It is natural to think that almost every American church has its counterpart in the birthplace of Christianity. Some denominations, like the Nazarenes, must almost of necessity have a church at Nazareth—and they do—but it is a small one. Sabbathkeeping churches ought to find a fertile field for evangelism in a land where the Sabbath is kept by law. One branch of the Church of God—Seventh Day argued some years ago that the true church must have its headquarters in Jerusalem. If the success of this headquarters church could be accurately judged by the increasing volume of literature that it publishes in English, one would think that it was a big church. Such is not the case. The denominations that have established churches in Jerusalem or other parts of Israel in past years have not seen notable growth. C. R. Daley, editor of the *Western Recorder*, the Kentucky Baptist periodical, took a tour of Israel a few months ago. He reports that there are no more than 2,000 Protestant Christians in Israel, not counting the newly occupied territory on the west bank of the Jordan. Perhaps as a result of the Crusades as well as more recent missionary work, Catholics are much more numerous. There are some 70,000 (including Eastern and Roman Catholics). Most of the professing Christians are Arabs.

A considerable degree of religious liberty exists in the rather liberal state of Israel, but the influence of orthodoxy is strong, and anything that looks like an attempt to convert Jewish adults or children to the Christian faith is quite darkly frowned upon. This does not mean, we are told, that the majority of the Jews in Israel are deeply religious. Most of them do not go to the synagogue except on high holy days. They are not interested in talking about Jesus or Christianity. However, missionary work car-

ried on persistently and in love may yet reach the hearts of those who are now primarily concerned with the success of their new nation.

Editor Daley, mentioned above, concluded an article on his pilgrimage to Israel with these two paragraphs:

My short stay in Israel gave me a deeper and more profound appreciation for the Jews. These people are easy to love and I can understand Paul's willingness to be accursed if he could thereby see the salvation of his people.

Again I commend a pilgrimage to Israel for every lover of Jesus who can possibly go. But I strongly urge two things before going. First, do some homework before you go. What you see will not make much sense unless you have done some background study. Second, be sure you are physically strong. A pilgrimage is for the young and the strong and is not for the old or the physically weak. It's a shame so many people think they have to work a lifetime to earn enough to take such a trip. Borrow the money, make the pilgrimage and pay for it while you reflect upon the blessings.

The Mission Dollar

Wise sayings make up a considerable portion of the Bible. One such observation from the book of Ecclesiastes is "Of making many books there is no end." We would be tempted to remark that such a saying should not have been made in the ancient days but should have been reserved for the middle of the Twentieth Century when it is so much more true.

Clever people in the secular world, more than in the religious world, are still coming up with wise or humorous sayings that describe our modern life and its problems. This one may be singled out: "Inflation is a method of cutting a dollar bill in half without damaging the paper."

Something religious may well be added. It is true enough that a dollar doesn't go as far as it used to—unless you send it overseas to do missionary work. Then it goes a long way not only in distance but in purchasing power. There are very few countries where our U. S. dollar fails to purchase much more

MEMORY TEXT

For he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will show him how great things he must suffer for my name's sake.

Acts 9:15b, 16

than its face value. It isn't cut in two by our inflation but is added to by the devaluation of the currency of the country in which the missionary work is carried on.

Want to stop crying about your lower-value dollars? Want to be happy in doing something big for the Seventh Day Baptist cause abroad? Make generous contributions to our missionary work. In addition, if you want to get extra satisfaction in dollar stretching pick out some country where there is an especially good rate of exchange and encourage the national Seventh Day Baptists who are trying to carry on a work that is hampered for lack of funds. This would apply to Mexico and Latin American countries, to Burma, India, Korea, etc.

Minority Rights — Minority Rule

We are witnessing a strange reversal in our day. Time was when all kinds of political, religious, ethnic, racial and labor minorities seemed to have a hard time being recognized and heard. Now some of these minorities are not content just to be heard; they want to rule. Respected news analysts produce evidence that vocal, activist minorities do rule in many local situations. This is particularly true in our school strikes, some of our institutions of higher education, in certain labor disputes and in some cities where there is racial ferment.

Our whole democratic system is based on majority rule, a rule which at the same time recognizes the rights of conviction-inspired minorities. There is no other safe or right way to run a country—or a church. The vocal, radical minorities observed in 1968 in many cases have only a glimmer of truth and right

on their side, and they know it. They seem to be bent on destruction of the so-called establishment with no clear-cut program of reconstruction. In some situations the aim seems to be to create a chaos out of which a dictatorial or communistic system could arise. Well documented articles in such periodicals as *Reader's Digest* have shown that communism has infiltrated and taken over some of the major student protest movements on the East and West coasts. Locally and nationally some prominent Negro leaders have demanded that all Negroes convicted of crimes be released—not on the merits of their cases but because they are black men tried under laws enacted by white men. They seem to forget that moral laws know no distinction of race or color.

There are two ever present dangers. The majority may try to force complete conformity to the point where the religious or other legitimate convictions of minorities are abrogated. Such has been the case in times past in prohibition of the individual's right to work on Sunday. The other danger is for an unscrupulous minority to gain control and impose its will on the majority. This has always been the case in communist take-overs. Whether communist, socialist or other, a minority rule in the very nature of the case, must be dictatorial; it cannot be democratic. It is therefore dangerous and to be feared. Furthermore one would have to look far indeed to find a minority seizing power and giving recognition to the rights of other minorities.

One of the strangest situations in our day is the shallowness of the thinking of supposedly stable members of society when they let democracy slip from them by making a virtue of whipping themselves for something they did not do and championing the violent activism of those who openly threaten to destroy the rights of the law-abiding citizens or students. There are ways to influence the majority of good intentioned people so that right will ultimately triumph, but the kind of minorities that we hear so much of at the moment are not likely

to be persuaded once they have disrupted society and seized control of institutions by violence.

J. Winston Pearce, a professor at Golden Gate Baptist Theological Seminary in an article for Baptist Press entitled "The Menace of the Minorities" makes the following comment.

If a university is brought to a complete halt in its educational process, does it matter whether those who are responsible are 500 or 25,000 in number? If a building is ransacked and irreplaceable records are deliberately destroyed, it is poor comfort to remind those in the present who rely on these valuable records, or the generations yet unborn who would benefit by the records, that only a minority participated in the destruction.

It is easy to be lulled into inactivity by the sound of that magic word, "minority." It should be remembered that Hitler never had more than a minority of the German people who were committed and dedicated to him and his cause. The same was true of Russia and Communism. But minute minorities have a way of moving immense majorities.

Seventh Day Baptists have always been a minority. Sometimes it has been hard. They ought to see more clearly than some others the value of religious liberty and the relation between the guarantees of such liberty and the democratic process. They should avoid getting involved in nonreligious movements that develop autocracy at the expense of democracy. Our struggles of the past and present should teach us to be charitable, not autocratic.

Special Issue February 3

Letters went out January 2 to all churches telling about the forthcoming February special issue. Neither this letter nor the item in last week's Recorder told the full story. The guest editor, Ethel Dickinson, has spent several days in Plainfield recently. Her plans for cover design, color, and arrangement of articles guarantee that this will be an attractive and different hand-out issue. Late orders can be filled as long as the limited supply of extra copies lasts. (10 for \$1.00).

Planning Committee Meets

For the first time in recent years the denominational Planning Committee scheduled a Christmas vacation meeting from December 30 through January 5. The usual fall meeting had been held September 16-19. The spring meeting is expected to convene in March. The extra first-of-the-year meeting was called to further develop plans designed to help the churches grow in the years to come. This particular time was selected to coincide, in part, with the midyear meeting of the Commission of General Conference, scheduled for January 5-10. For one day, Sunday, the 5th, the two groups met together to take up budget and a dozen other matters of mutual concern for the furtherance of the work.

The committee got off to a good start on a beautiful winter day at the Seventh Day Baptist Building. The secretary of the Board of Christian Education was delayed due to a little miscalculation by a Pennsylvania deer crossing the road the night before. All other board representatives were present the first morning for the coordination and planning. Mrs. Arthur Drake, of Milton, Wis., president of the Women's Board, who had not been able to attend the fall planning session, contributed much to the deliberations of this week-long meeting. Rev. Edgar F. Wheeler, first vice-president, represented General Conference on the committee. Rev. Leon R. Lawton, director of evangelism, was present to contribute to the evangelism and dedicated service planning.

We will not attempt to give a complete report of the discussion and action on some 25 or 30 items assigned or agreed upon as agenda. Planning of denominational programs for future years takes time; the results of such planning are observed in the execution. However, there were a number of areas in which the committee made both progress and decisions.

Considerable time was spent on the various aspects of dedicated service in 1969 and the following years. Plans were made for the training session, the evaluation session and the supervision of the

SCSC and VCSC. Guidelines were drawn up for local project directors, for extended-time dedicated service workers and for those who may work in other countries. A policy was adopted for the selection of a training director and a supervisor for summer dedicated workers and their duties. There was discussion of follow-through to use adequately the abilities of the SCSC and VCSC workers in their local churches after their summer work. The missionary aspect of dedicated service was again discussed with a view to encouraging more use of the volunteers. It was noted with appreciation that an attractive dedicated service booklet had been printed, which sets forth the principles of dedicated service procedures in all areas of such service now envisioned. This was produced largely through the dedicated work in the plant of Leon R. Lawton and Edgar F. Wheeler.

The coordination of the work of boards and agencies, one of the major functions of the Planning Committee in its job analysis, was broadened this time by reports from the Historical Society and the Center for Ministerial Education and discussion relating to their part in the total program of "Facing Frontiers with Faith." Cooperative planning by the representatives of General Conference and the boards was felt to be stimulating and productive.

The committee reviewed the current program of strengthening the boards and agencies in Year III, and laid plans to publicize the materials available. There was progress on the Year IV program "Strengthening Our Witness as Seventh Day Baptists on the Home Field." Preliminary papers were presented and assignments made for the packet materials to be adopted at the March meeting. In addition to points already considered the committee added the goal of a better ministry to non-resident and other lone-Sabbathkeepers.

Among numerous other items discussed was the Week of Prayer for 1970. The worldwide observance of the Week of Prayer the first week of January is promoted by the Seventh Day Baptist

World Federation. It was decided that the observance in the United States would again be promoted by the executive vice-president of the Missionary Society.

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 Seventh Day Baptist couples where one is not a member of the church. — a Los Angeles church request.

2) In gratitude "for Christ inspired leadership in our denomination." — a North Loup member.

3) "That I may be used to help spread Christian love, Christian peace and Christ's message of salvation through the Crusade of the Americas." — a North Loup member.

4) The problems faced and the programs of advance fostered by the mid-year meetings of the Planning Committee and the Commission of General Conference.

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.

Problems of Success

We have the problem of how to bring gainful employment to less than 4% of our working population at a time when more than 96% have jobs, said Winton Blount, president of the U. S. Chamber of Commerce to the graduating class of the University of Alabama.

It is time to keep a proper perspective, Mr. Blount concludes, because "we are dealing with the problems of success, and not the problems of failure."

Emergency

"When my soul fainted within me I remembered the Lord" (Jonah 2:7).

If we are filled with the Holy Spirit, the reality of God will constantly be in our minds. It will mean that our faith is always in release to Him. We often may face circumstances and sudden emergencies which are but part of life on earth. Evil powers are always besetting us and it is in sudden emergencies that we may make the wrong move or forget the power within us to thwart them.

In His Word God said many times that He is our stay, our hope and our means of deliverance. It is impossible to live this life on earth and not be confronted with sinister forces beyond our own control. And this is where God delights in manifesting His supreme authority over all. It is enough to cause us to shout for joy as we realize that with Him nothing is impossible and the things which are impossible with men are possible with God.

Very often, our greatest mistakes are made in an emergency. This is but another trap of the powers of evil. But we should never think we know not where to turn. God is right with us, and our only move must be to turn to Him. A fire department is fully prepared for emergencies at all times, as is a rescue corps. Forces of law and order are not caught napping in emergencies. To be prepared is to generate victory. As followers of Christ we can turn emergencies into glorious deliverances. That's the way God wants it.

Father, I will remember Thee in any emergency.

—Mont Hurst, Dallas, Tex.

If the Son of God could survive all that the first century could do to Him, we can be sure that God can survive all the efforts of the mid twentieth century to dispose of Him. The bigger question is the survival of our morals and our faith in the buffeting winds of the society's changing jet stream.

MISSIONS—Everett T. Harris

The Church and Its Mission

By Rev. Herbert Hiller

Emmanuel Baptist Church, New York City

(This is the fourth of six manifestos presented to the Continental Congress on Evangelism held October 10-13, 1968, at the Shoreham Hotel, Washington, D. C.)

The Christian Church, appreciated, loved, zealously supported by some and despised, betrayed, persecuted by others, is still here in this sin-ridden, selfish hate-filled world. It is assailed on all fronts and beset by many dangers, but not doomed. Merely tolerated by many people and passed up as inconsequential, it is blessed by those who know its worth as one of the great miracles of the ages, a tower of tested strength and truth, an island of peace in a restless sea of trouble, because it is the church of the living God and the body of Christ. In this living organism every member is important as he functions cooperatively with other members and all in direct obedience to Christ its head. And those who are in Christ constitute the new humanity, the elect community or fellowship of the faithful which God has chosen for the salvation of the world. This gathered church is the result of His mighty acts in the life, death, and resurrection of His Son Jesus Christ. He is the glorious gospel of God, entrusted to us, the saving message the church must never tire to proclaim and relate to the vexing problems of mankind. And as God gave Himself in Christ for all the world, His church must give itself with dedication to His Great Commission of carrying the glad tidings to the ends of the earth through the testimony of lips, lives, labors, leadership, and liberality.

We recognize that the church has its splendor and its shame, its strengths and its weaknesses, it has many critics but no rivals in the work of redemption, and there is no limit to what good it can do in this needy world. Certainly while the world is at its worst, the church must be at its best:

1) *In Worship*, where in hushed, corporate waiting before God souls are calmed, cleansed, established, fitted for

life's living and committed to great responsibilities, as they are pointed to Christ as Savior and standard of conduct. In a time of preoccupation with East and West, left and right, they become solemnly aware that there is also an above and below and this view is decisive for all eternity.

2) *In Work and Sacrifice* will genuine goodness express itself, for (as the Master says) streams of blessing will flow from lives which are ordered by the Scriptures. Whether teaching, preaching, healing or lifting all sorts of burdens of responsibility they will distinctively do even the little tasks for great reasons. By God's grace men are saved to serve others. Working while it is still day, going about doing good is the Conqueror's way of living, of making the world's "contemptibles" God's "invincibles." Surely there are some things that speak louder than words. The world situation with its formidable array of problems today calls for souls of daring who ask no wage for extreme service and sacrifice, no limitation of hours, and who will once again out-think, outlive and out-love the materialism, pessimism, and frustration of this embittered world.

3) *The Witness in Continental Evangelism and Missions Abroad* is the church's primary mission. Human society will never be Christianized unless individuals are converted and committed to Christ. Hence the church needs to take its soul-winning task more seriously, stop competing with the world's entertainment and face men and women with the claims of Christ upon their short and fleeting lives. Beginning at home, in the immediate neighborhood, throughout our native land, across the entire continent and around the globe, Christ is to be made known, loved and obeyed as Savior and Lord and His praises multiplied in ever new "colonies of Heaven."

When Christians resolve to serve His cause at least with the same intensity of devotion and diligence that others give to the service of causes less deserving, the breath of God will be upon His church and mighty things will again be done in His name.



"Don't Let the Fire Go Out"

By Glen W. Warner

"Let us not allow slackness to spoil our work and let us keep the fires of the Spirit burning, as we do our work for the Lord" (Romans 12:11 Phillips).

An old fable tells of a soldier of fortune who knew a great truth. He knew that on the seashore there lay a stone, which, when touched to ordinary metal, would turn it to purest gold. Day after day he walked along the shore, picking up stone after stone and touching each to his belt buckle to see if it was the one he was searching for. Upon discovering that it was not the one stone he wanted, he would throw it into the sea. To his great dismay one evening as he trudged home, he noticed the glint of the setting sun on his belt buckle. It was gold! He had found the stone, and in his slackness, had thrown it away, beyond recovery.

In her fine book, *Journey Inward, Journey Outward*, Elizabeth O'Connor states, "The one who would step out of the crowd and follow his own destiny, must keep before him the knowledge that the way is hard. But even if he is aware of this, he is still in danger. He must remember that few find it. It will grow easy for him to imagine that he is on the way when he is not. This is where the religious lose out on the Kingdom. They assume that because they are aware of the two ways, and because they have chosen the narrow, they are on it. This is to fall into the sleep of the crowd again. It may well be a religious crowd, but it is still a crowd."

Slackness and confusion are the results of searching for our Christian identity without the Spirit. It is obvious to anyone who has done any serious thinking about the cost of discipleship to Jesus Christ that being His disciple is a matter of both spiritual life and moral behavior. To be sure, we sometimes see one or the other grossly emphasized.

A certain amount of unbalance is to be expected in all of us, but both must be a part of the Christian life. It is possible to be moral without having a spiritual life, but it is impossible to have a spiritual life and not be moral. The two are often lumped together in a most unfortunate way. Without the Spirit, the Christian life is reduced to a high form of moralistic religion. It is not unusual to find one who has attended church for years and years, who remains with the basic moral cliches of Christianity, rather than having grown in spiritual life and stature. "Few there be that find the narrow way" (Matt. 7:14).

I would not want to be misunderstood, as if I were saying that it is wrong to be a moral person. I would emphasize that the power of Christian living does not derive from a moral code, but rather from the Spirit.

When the Master went away, He told His disciples, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). Perhaps you have had the experience of reading from the Word and feeling deeply moved or strangely warmed by the words. Perhaps you have been in deep relationship with someone and have felt the scattered forces of your soul being drawn together. Perhaps you have been given insight about a matter which was especially important to you. The Spirit is the great reality of our faith. The Spirit has the power to teach us all things.

There are many things which demand our attention in life. Our jobs, families, responsibilities and plans, all demand and

deserve their due. There are many other things which are trying to get our attention. The advertising world through television and magazines is a good example of the promise of the good life in secular terms, which we see everywhere. But the greatest reality for the Christian is the Spirit. The Spirit is the source of true confidence. When the Spirit dwells within, life takes on depth and insight. It takes on understanding and the hope of eternal life. The Spirit is the beginning of Life.

If I understand the Scripture correctly, every Christian is either walking in the Spirit, or he is walking in the conformity of the crowd. It may be a religious crowd, but it is a crowd nevertheless.

In Romans 12, Paul says, "Let us keep the fires of the Spirit burning, as we do our work for the Lord." To put this in the form of a question, I would ask, "Does the Spirit of God bear witness with your spirit that you are a child of God?"

This question, which can be answered only on an individual basis, reminds us that there is much about ourselves which we do not see. If we would not allow slackness and confusion to keep us from discovering our Christian identity, we must become aware of what we are. *Who* we are, suggests our personal identity. *What* we are, concerns our traits, or the characteristic marks of being a Christian in Spirit. General traits are common to us all, such as height, intelligence or aptitude. Specific traits are those which indicate the heartfelt desires we all have. The Spirit, who can teach us all things, may bring these specific traits out into the open, and set us free. What are some of these characteristic traits of the Christian in Spirit?

The first is the step toward maturity known as dependence to self-direction. The child is helpless and dependent. The adult becomes a self-directed person. To be self-directed means a lot more than simply being free from outside authority. A person who remains the victim of his own impulses and childishness is not free to be self-directed. To be self-directed means a willingness to make decisions, and to abide by their consequences. Mak-

ing decisions always involves some risk, and it takes skill to learn to make them wisely. The Spirit who is our teacher, does not make decisions for us, but rather is with us as we search for the right way to go. It seems immature to me to give up the human will with a plea for the Lord to make our decisions for us. We make our own decisions with the Spirit as our teacher.

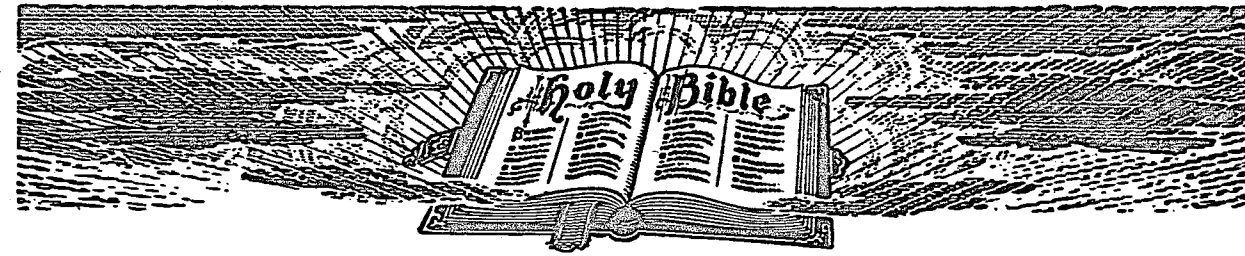
Secondly, the person who is seeking the narrow way, discovers an ability to move from pleasure to reality. The child is living in the present all the time. His existence is a "here and now" one, and his desire for pleasure is immediate. When a person determines to live toward higher objectives, he discovers that sometimes pleasure must wait for a time. The student who is working toward a high vocational objective knows that often, work must precede pleasure. Learning to face the realities of life is a challenge to anyone, but to the Christian it is another opportunity to be aware of the Spirit. The development of tolerance and resiliency is important. The child may be very upset when things do not go his way, but the Christian in the Spirit can learn to roll with the punches. Frustration is a part of every person's life, but for the Christian it can become an opportunity for growth in understanding of the Spirit.

A third specific trait which the Spirit can bring out into the open is that of really learning to care beyond ourselves. As one unknown poet has said,

Great is the power of might and mind,
But only love can make us kind.
And all we are, or hope to be,
Is empty pride and vanity,
If love is not a part of all.

The greatest man is very small!

While few of us will become Schweitzers or Hammarskjolds we all need to build rich and meaningful links with the world. With the Spirit as our resource and teacher, the words of the Master, "I have overcome the world" take on new meaning. When we find our work in the world, and are living the spiritually aware life, our rich and meaningful links become realities. Learning to live in the world is a challenge to everyone. Learning to



BIBLE READING

Exodus, Leviticus and Numbers

The scene as the book of Exodus opens is in Egypt, more than 80 years before Moses led the Israelites out of bondage (2:2; 7:7). The exodus from Egypt in the middle of the 15th century is dated from study of the Bible and archeological discoveries, especially from excavations at Jericho.

Our February reading begins with the crossing of the Red Sea (ch. 14). In Exodus 20 the Israelites were encamped at the foot of Mount Sinai. Exodus 20-40 and Leviticus are made up mostly of the system of laws revealed by God at Sinai. This section is sometimes considered uninteresting, but the reader should be aware of its purposes. The Israelites were being called from servile bondage to be a nation under God's holy rule. Moreover, the law was a divine pattern of heavenly things which were fulfilled in Christ.

Numbers tells of the people's long journey from Mt. Sinai to the borders of Canaan. There were hardships, complaints lapses into sin and rebellions against God, but with mercy He led them.

Exodus 17:14, 24:4, and 34:27 indicates Moses' authorship. In Leviticus it is repeated 56 times that God gave Moses the laws. Moses was well qualified by education, training and personal ex-

perience to write these books, with plenty of time in the wilderness. care beyond ourselves is a direct product of the Spirit for the Christian. "Let us have no imitation Christian love," Paul says in Romans 12:9. "Let us have a genuine break with evil and a real devotion to good. Let us have real warm affection for one another as between brothers, and a willingness to let the other man have the credit. Let us not allow slackness to spoil our work and let us keep the fires of the Spirit burning, as we do our work for the Lord."

With Moses' writings, we may include Psalms 90 and 91. The title of Psalm 90 names Moses as the author, making it the oldest of the Psalms. Both psalms elaborate on Deuteronomy 33:27. The more of the poem (90:7-12) appears to have as historical background the latter months of Israel's wanderings when the generation which left Egypt as adults was rapidly dying out (see Num. 14:21-23; Ps. 95:8-11; Heb. 3:17-19). Moses perceived the timeless quality of a holy God, the brevity of man's life, God's anger at sin, and the joy in trusting God. Since the days of Abraham God's people had had no abiding place, but now their wanderings were coming to an end. The Lord had always shown Himself to be the place of rest and refuge (Ps. 91:1, 9).

—Helen Ruth Green
for the Women's Board

Articles Wanted for New Special Issue

As the February special issue goes to press plan are already underway for the May issue. Rev. Mynor Soper of North Loup has agreed to be the guest editor. Featured will be a number of unusual spiritual experiences gathered from our own people. Mr. Soper appeals to *Sabbath Recorder* readers to write out and send to him (typewritten, double-spaced) experiences of guidance, protection, strength during trial on conversion experiences that might be helpful to others. In submitting these stories to Mr. Soper it must be understood that as editor he will have to choose the ones that will best fulfill the evangelistic and faith-building mission of the special issue. Articles must be concise if they are to be accepted. Sabbath experiences as well as conversion and other experiences are desired. They should be mailed to North Loup no later than February 20.

Christian Education Committee

A new Committee on Christian Education has recently been appointed in the Southeastern Association. The committee consists of the Rev. Delmer E. Van Horn, chairman, Mrs. Alma Brissey, Miss Rua Van Horn, Earl Hibbard, and Darwin Van Horn.

The committee's duties are:

1. To inaugurate and strengthen the teacher training program for developing local leadership in the Sabbath Schools and youth groups.

2. To solicit new and different material and methods of promoting Christian education and youth work, and to share such with sister churches and youth groups.

3. To provide study groups in marriage and Christian homemaking for parents and young people.

4. To strengthen family life in practical help to lone-Sabbathkeeping families.

5. To actively support the educational program in Salem College and other colleges supported by our denomination, and to solicit the assistance of these colleges in the program of the association.

One of the means of approach is to determine what is now being done in our Sabbath Schools and youth groups. The committee sent out questionnaires to all of our churches and youth groups asking for information, reactions and concerns. The results will be used as guidelines for the work of the committee.

Youth Activities

When we sent out the questionnaires for statistics related to the educational programs in our churches, we asked for a listing of the activities of the youth groups. Here is a list of the money-raising or service projects as they were sent in:

1) Rummage sales, 2) Bake sales, 3) Putting on dinners, 4) Repairing and replacing of equipment in church, 5) Candy sales, 6) Bazaar, 7) Car wash,

8) Special music for church once a month, 9) Singing at nursing homes, 10) Missionary Board display at Conference, 11) Made equipment for church fair booth, 12) Trash hauls, 13) Dime-a-dip suppers, 14) Slave auction, 15) Christmas brunch, 16) Ice cream social, 17) Making scrapbooks, 18) Singing to shut-ins, 19) Giving money to mission work, 20) Special program for parents, 21) Baking Christmas cookies, 22) Paper drive, 23) Sponsoring an orphan through Christian Children's Fund, 24) Visitation, 25) Sponsoring religious or inspirational movies at the church, 26) Monthly newspaper, 27) Annual chicken and biscuit supper, 28) Christmas gifts made and given to older church members, 29) Youth Week program 30) Camp out, 31) Clean church yard, 32) Rhythm choir, 33) Easter sunrise services.

Harvest Past — More to Come

The above words are the heading on an article in *Sermons from Science Newsletter*. The reference is to the fact the pavilion at the Montreal Fair has closed its doors after a great attendance of 383,520 during the five months it was open the second year. It is also an announcement that the gospel message will be presented again next year beginning May 29.

The Sermons from Science pavilion was more popular this year than it was at Expo 67. In fact it drew twice the percentage of the total fair visitors that it had last year. It is reported that 11,000 of this year's visitors had engaged in prolonged personal discussion with counselors and 90,000 watched Dr. Leighton Ford as he graciously but forcefully presented the claims of Christ upon our lives.

This effective evangelistic method is made more effective by the consistent follow-up through the winter by a resident French- and English-speaking staff member, Jim Yorgey. If the angels in heaven "rejoice over one sinner that repenteth" how much more should the "saints" on earth rejoice over these thousands.

Greatest Church Historian



Dr. Kenneth Scott Latourette, noted church historian and prolific author of some 80 books, was working on several more at the time of his accidental death on December 26, 1968. Among these was the history of the 152-

year old American Bible Society, a work commissioned by the society's Board of Managers on October 4, 1962.

Dr. Latourette was named an honorary life member of the American Bible Society at its 150th annual meeting on May 12, 1966. The citation presented to him on the occasion paid recognition to the man whom many called "the greatest living Church historian."

Expressing the regrets of the society over the news of Dr. Latourette's untimely death when struck by an automobile in Oregon City, Oregon, on December 26, Dr. Laton E. Holmgren, general secretary, said: "The Bible cause throughout the world has lost one of its warmest friends and most enthusiastic advocates. From his early days as a youthful China missionary to his mature years as church historian and mission statesman, Dr. Latourette saw the importance of providing the gospel message to men everywhere in the languages they speak and at prices they can afford to pay. He frequently spoke of the "distinctive genius" of Protestantism as being its emphasis on the Scriptures as the record of God's dealings with man and of the salvation which He wrought through the incarnation, crucifixion and resurrection of His Son."

SABBATH SCHOOL LESSON

for February 1, 1969

THE KINGDOM OF GOD IS

Lesson Scripture: Mark 4: 21-32.

LET'S THINK IT OVER

Social Drinkers Get Liver Damage

Amounts of alcohol consumed by many "social drinkers" are injurious even in the absences of inebriation.

Alcohol can damage the liver of alcoholics and nonalcoholics independently of nutritional factors, and within two days.

These are the conclusions from a study made by Drs. Emanuel Rubin and Charles S. Lieber of the Mount Sinai School of Medicine, New York, and presented at the 28th International Congress on Alcohol and Alcoholism.

This amplifies the previous reports by Dr. Lieber that a proper diet—even one rich in proteins—will not prevent alcohol from causing a fatty liver, the initial stage of alcoholic cirrhosis.

The doctors point out that amounts of alcohol consumed by many social drinkers (over the weekend, for instance) are enough to damage the liver—in fact, one need never to have been drunk at all to sustain alcohol-induced liver damage.

The research doctors amplified their conclusions with detailed accounts of specific findings.

NCI Catalyst

Should We Seek Church Union

There is a new book on the market *Ecumenism — Free Church Dilemma* by a Baptist leader, Robert G. Torbet, who is well acquainted with Seventh Day Baptists. In this Judson Press book (127 pp., \$3.95). Dr. Torbet notes, "the dilemma of the Free Churches is how they can relate to a movement for the recovery of a unity which was broken, in part at least, by their own dissent."

In the following appraisal of the situation it would be interesting to see if nearly all Seventh Day Baptists would be agreed as to where they fit in.

"The fact is that Free Churches are divided in their approach to Christian unity," said Dr. Torbet. "Some are frankly sectarian and opposed to any move towards healing of old divisions. Some seek a 'safe' measure of cooperation with other churches in councils or

federations which do not endanger their basic identity and convictions. Others are ready to reevaluate their historic development in order to find a basis for reunion with other churches. It is no understatement to say that the road to the reunion of a fragmented Christianity is especially difficult for those whose principles were the most radical and who therefore have the most to concede in the restoration of unity."

In a review of the book for ABNS Frank A. Sharp concludes: "While a historian, Dr. Torbet is a protagonist for a position. He ends the book by saying that 'the Free Churches would do well to preserve their contribution within the larger context of the whole Christian church rather than outside of it. In this direction lies the ultimate resolution of the dilemma of the Free Churches.'"

Subsidy and Control

Many church-related colleges are fearful of accepting government money because it will lead to government control. How is it then that the Catholics, who may have the most to fear from government control, are so anxious to get more and more subsidies for their much more church-centered, priest controlled schools?

The answer seems to be that with their united front they hope to so infiltrate the three branches of government at every level that whatever government control there is will be favorable to the church. The church will, hopefully, control the government in hidden, if not open, ways. If this should come about on the national level, as it has already on the more local level in some sections, the church-related Protestant schools might have all the more reason for misgivings about accepting federal aid.

The Catholics encourage the Protestants to cut themselves a little slice of pie today so that they (the Catholics) may have almost the whole of tomorrow's pie, or so it appears. A monolithic church, like an autocratic government, has more clearly formulated goals and objectives than divided, democratic Protestantism.

Bible Reading Guide for 1969

Those who wish to may read a single chapter each day, which is listed in parentheses after the regular portion for each date.

FEBRUARY

1	EXODUS 14-17	(chapter 16)
2	EXODUS 18-20	(chapter 20)
3	EXODUS 21-24	(chapter 22)
4	EXODUS 25-27	(chapter 25)
5	EXODUS 28-31	(chapter 28)
6	EXODUS 32-34	(chapter 32)
7	EXODUS 35-37	(chapter 35)
8	EXODUS 38-40	(chapter 40)
9	PSALM 90, 91	
10	LEVIT. 1-4	(chapter 1)
11	LEVIT. 5-7	(chapter 5)
12	LEVIT. 8-10	(chapter 8)
13	LEVIT. 11-13	(chapter 11)
14	LEVIT. 14-16	(chapter 16)
15	LEVIT. 17-19	(chapter 19)
16	LEVIT. 20-23	(chapter 23)
17	LEVIT. 24-27	(chapter 26)
18	NUMBERS 1-3	(chapter 1)
19	NUMBERS 4-6	(chapter 6)
20	NUMBERS 7-10	(chapter 9)
21	NUMBERS 11-14	(chapter 12)
22	NUMBERS 15-17	(chapter 16)
23	NUMBERS 18-20	(chapter 20)
24	NUMBERS 21-24	(chapter 21)
25	NUMBERS 25-27	(chapter 27)
26	NUMBERS 28-30	(chapter 29)
27	NUMBERS 31-33	(chapter 32)
28	NUMBERS 34-36	(chapter 35)

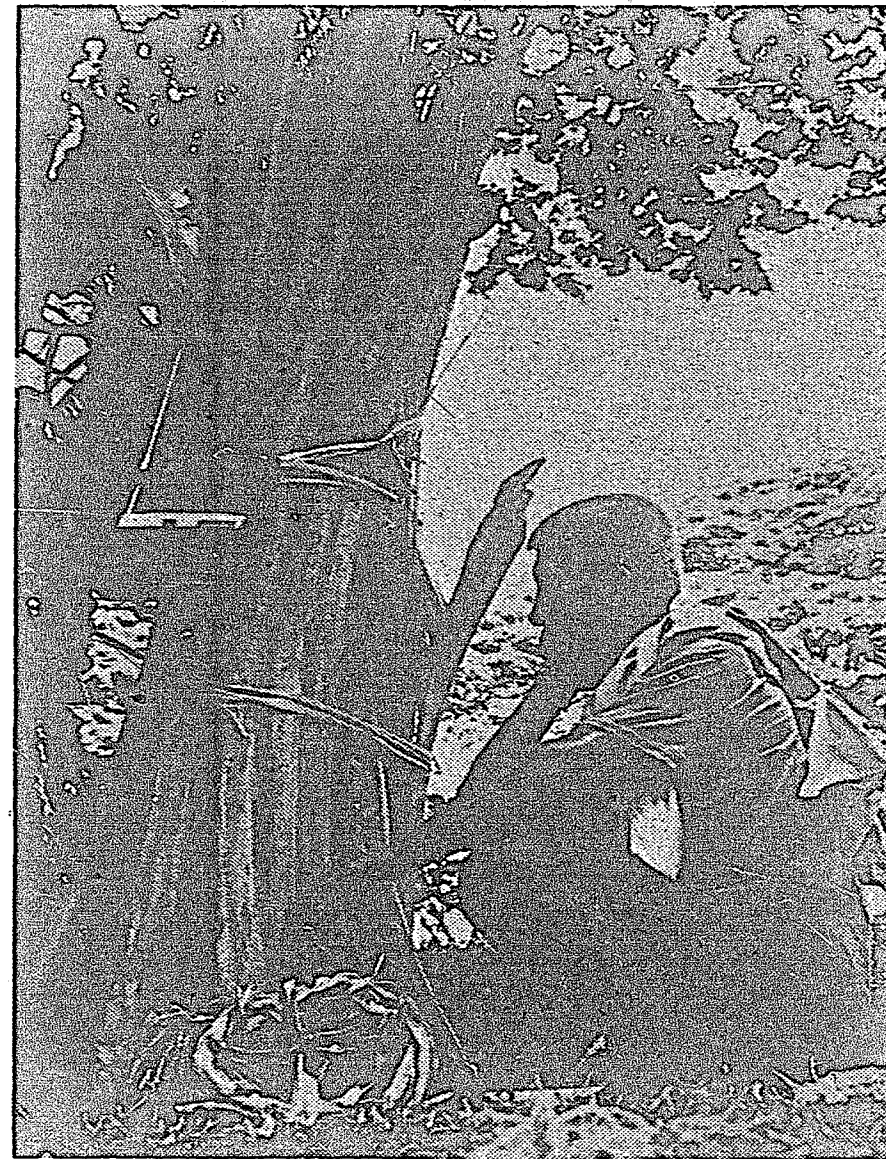
Through this plan we are able to read together as families, congregations and as a denomination. Let us pray that even more people will join us in reading God's Word daily, prayerfully and eagerly in 1969.

Losing the Sabbath

The Sabbath does not lose out when people honestly study the Bible. The Bible clearly teaches that God set aside the seventh day of the week as a day of rest and a day to be kept holy unto Him. People can be brought to an affirmation that there is no other weekly Sabbath in the Bible than the one that we profess to honor and observe. If the Sabbath is lost, it is not in argument but in practice. A Sabbath with no content is no Sabbath. Persuasion without practice ceases to be persuasive; it is easily seen to be hypocritical.

Filipino Farmers Helped by Church Radio

Thanks to three church-owned radio stations in the Philippines may of the poor farmers (some of them supporting families of eight on \$100 per year) are learning to get better production from their land. Some of the programs are aired between 4 and 6 a.m. so that the men may listen before they go out to work. Some are broadcast during the day, for increasing numbers are carrying their transistor radios with them to the fields.



Pictured here is one Filipino resting in the shade with his radio hanging on the big sheaf of palm fronds that he is presumably carrying home for fuel.

Economic betterment through radio instruction is not the gospel, but the church must help to improve the lot of the poor farmer if this is possible. One of the stations, DYCR, is devoted exclusively to rural programming. Farmers long isolated and ignorant are now able to break through the barriers of isolation illiteracy and poor farming methods which have existed for centuries.

Community development workers from

government and voluntary agencies, including the churches, go out to the barrios where they develop contacts with the farmers. They learn what the farmers need and want, and they teach and demonstrate how to improve farming methods. In the process they gain the confidence of the farmers.

The "miracle" rice recently developed by the International Rice Research Institute near Manila has been featured repeatedly on the program. With proper care it yields three times the national average production. The program tells how to care for the rice.

Ten North American denominations have given support to the Filipino broadcasting projects through RAVEMCCO, the Radio, Visual Education and Mass Communication Committee of the National Council of Churches, U.S.A.

Religion in Jamaica

C. Ralph Milton, reporting on Christian radio communications in the Caribbean has this to say about Jamaica listening habits:

"If anyone doubts that Jamaica is a religious nation, we need only look at the results of a recent radio listening survey. Billy Graham commands the second largest listening audience of any radio program in the country. Following close behind him are "Back to the Bible," "Oral Roberts" and a host of U. S. produced evangelistic programs.

"This was just one of the surprising facts I confronted as I undertook a survey of church-related communications in the English-speaking Caribbean. The month-long journey took me through Jamaica, St. Thomas, Antigua, Barbados, Trinidad, Guyana, Caracas, and the three main islands in the Dutch Antilles."

—Latin American Newsletter

Church Bulletin Board

God is not dead.
Your friends and neighbors
meet Him here every Sabbath.

THE SABBATH RECORDER

WOMEN'S WORK—Mrs. Earl Cruzan

The New Year has arrived and it is now time to give account of what has been accomplished during 1968. I hope you have been able to read the New Testament this past year as was suggested through daily Bible reading. It was suggested you use *Good News for Modern Man*, but whatever version you chose to use it is time to report you have completed reading the entire New Testament. If you are not already done so please give your name to your keyworker so that she can report to the board all those from your society who have completed reading the New Testament.

It is already past time to start on this year's Bible reading, which will be, reading the Bible in the order of its events. If you have not already started you should start immediately and read a little extra each day until you can get caught up; then try very hard to keep up with your Bible reading each day. You will find it a great source of strength for real living every day of this new year.

Salem Church Looks Ahead

We plan to get a "Faith and Action Dialogue Group" into motion; and to set up a series of Bible studies on James, the Conference theme book, in the weeks preceding Easter; to have a series of dramatized readings of the gospel story in our Sabbath morning services leading up to the Easter season. We will probably observe One Great Hour of Sharing in March. A church family retreat was postponed in the fall because of conflicts, and will probably be re-scheduled in the spring. It is not too early to begin planning our church centennial observance for 1970. We will need to get started on plans to entertain the S.D.B. Ministers Conference in May.

In our congregation we have increased attendance, some new and some returned people. There are evidences of deepening dedication and eagerness for Christian growth and service. We praise God for these and other reasons for optimism; and pray for His guidance and blessing for our congregation.

—from the pastor's report in December

NEWS FROM THE CHURCHES

SHILOH, N. J.—Slides of Palestine shown by Rabbi Simon of Bridgeton, who had spent this past summer touring that land, highlighted a family night program on November 11, sponsored by the Benevolent Society.

An ordination service took place in the Shiloh church on Sabbath afternoon, November 30, for Rex Ayars and William Fogg who had been selected by the church to serve on the Board of Deacons. After statements by the candidates, Deacon Fred Ayars, of the Marlboro church, gave the charge to the candidates; the Rev. Herbert Saunders of the Plainfield church gave the charge to the church, and Deacon Owen Probasco welcomed the candidates, now ordained, into the diaconate.

The Rev. Alton Wheeler, general secretary of our General Conference, was the guest speaker the weekend of December 14. On Friday evening, he chose as his topic, "Interpreting Year III of Facing Frontiers with Faith." As the Sabbath morning worship service, he gave a message on "Magnificent Obsession." Following a covered dish luncheon in the new fellowship hall, Mr. Wheeler spoke on, "How We Are Involved in the Interchurch Movement."

An impressive White Christmas program was presented by the Mothers-Teachers Class of our church school. A large amount of money, to be mailed to missionaries and others, was contributed. The Missionary Fund of the Sabbath School matched the amount given for gifts. The following received love gifts: Ranch Hope, a home for delinquent boys, Esther Burdick, Gordon Sanford, Mabel West, Alan Crouch, Clifford Beebe, Mrs. Courtland Davis, Rev. Leslie Welch; Rev. L. C. Bass of Guyana, the David Pearsons in Blantyre, and the Victor Burdicks, Makapwa, Malawi, Rev. Neal Mills, Velma Maxson, and some local persons.

There was an inspirational vesper service on December 21 with the community invited. The well-known carol, "Silent Night," was sung as the unnamed candle was lighted. Beginning with the

The Sabbath Recorder

first of December, the candles of the Gospel, of Faith, of Hope and of Love had been lighted during a part of the Sabbath morning worship service.

The Senior and Youth Choirs presented a cantata entitled, "Let All Together Praise Our God"—by David H. Williams. The vesper ended with a candle lighting service, all the congregation leaving the church with lighted candles, singing "Joy to the World."

The annual Christmas program was presented December 22 in the church with the primary school children participating in the opening part, followed by the Willing Workers Class presenting a worship service, "O Worship the King," written up by Miss Florence Bowden.

The Senior YF along with the college students of our church enjoyed themselves at the parsonage after sharing the joy of singing carols to the shut-ins on December 23.

—Correspondent

Judgment Day Service Fills Church

More than 800 people attended the Judgment Day service at Norrmalms Baptist Church in downtown Stockholm, Sweden, overflowing the auditorium. They heard music and a sermon focusing on divine judgment against those who fail to provide for the needs of their fellowman.

A traditional late-year observance, Judgment Day services centered around Matthew 25:31-46, where Jesus speaks of the final judgment. The Scripture points out that providing food, clothes, lodging, and personal attention to a needy brother is tantamount to providing it to Jesus himself.

During the offering, five placard-bear-

ing youths walked to the front of the auditorium, where about 100 others from the choir and congregation then came to join them. The placards said, "The Love of Christ Constrains Us," "Less Abundance — More Sharing," "Do You Live as a Christian?" and "All Men Equal Before God."

A relief offering of 6,500 crowns (\$1,300) was collected. It was divided equally into three parts—for Biafran aid, for social work done in Sicily by reformer Danilo Dolci, and for pastoral aid in Sweden. In addition, 1,500 crowns was donated to the regular church budget.

Reaction to the sermon ranged from the remark that "it was the most meaningful worship service I've ever attended" to the statement, "I don't like this at all!" by a man who stalked out of the service before it ended.

More than 3,000 invitations to un-churched Stockholmers were given out by members of Norrmalms Church in advance of the Judgment Day service.

(EBPS)

Obituaries

PECARARRO.— Mary Alma, wife of "Toni" Pecararro, was born in Omaha, Nebr., Dec. 11, 1905, and died suddenly at her home in Hammond, La., Dec. 24, 1968.

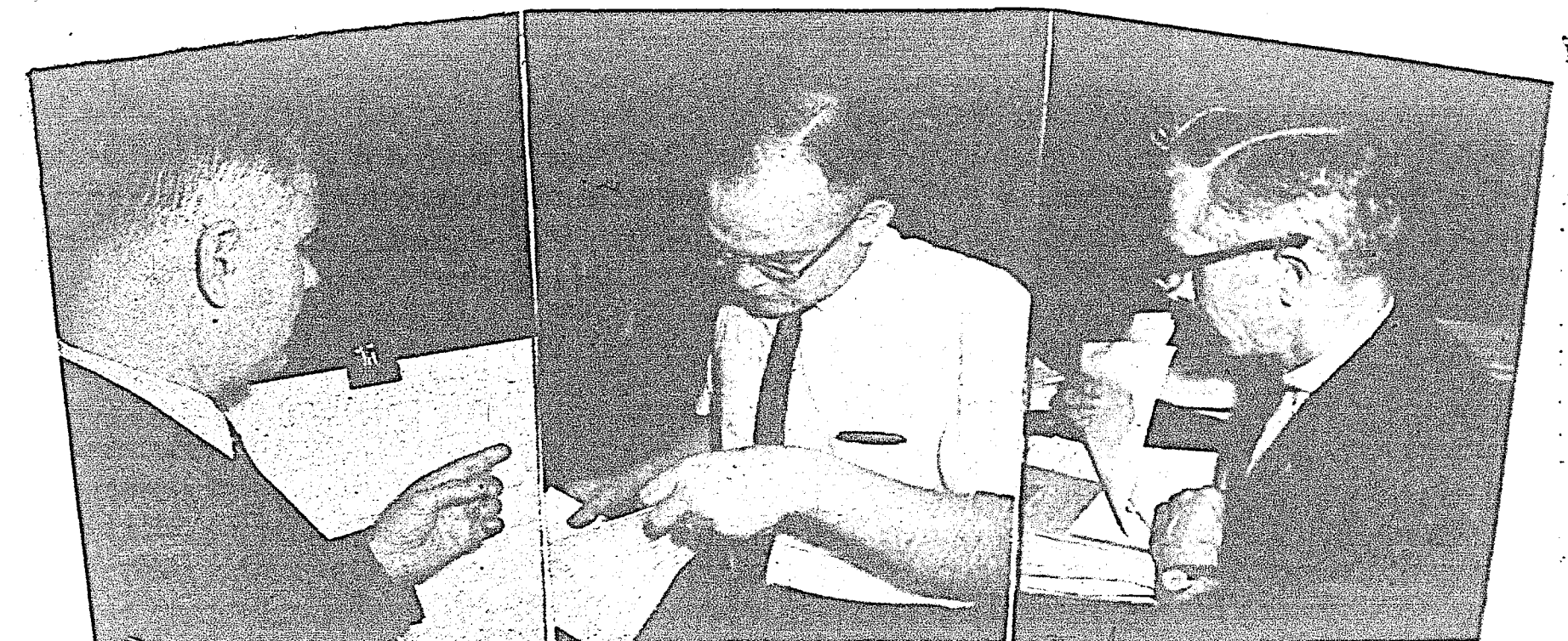
Mrs. Pecararro was a teacher in the Hammond Sabbath School and was active in the work of the church. She served her community well, contributing to the welfare of the needy around her, working faithfully to the end.

She is survived by her husband, four sons, one sister, nine grandchildren and one nephew.

Funeral services were conducted from the church by her pastor, Rev. H. Earl De Land. Burial was in the Springfield Cemetery.

—H. E. D.

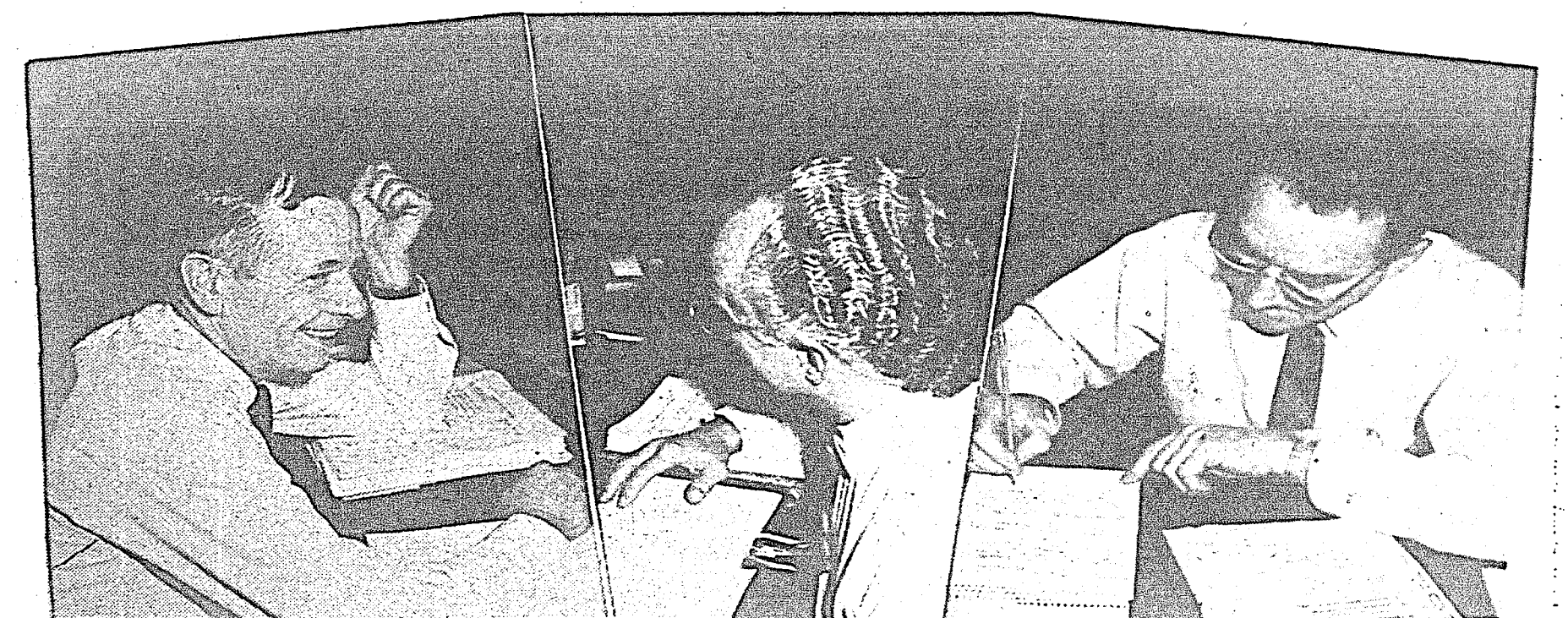
Commission



Leland Bond
Conference Plans

Paul Osborn
Budget

David Clarke
Mr. Chairman



Warren Brannon
Good Humor

Don Gray
Devotions

Edgar Wheeler
Worthy Scribe