

# The Sabbath Recorder

## Man Needs a Sabbath

Large volumes have been written about man's need for a day of rest. Labor unions were organized to fight for it. Social workers have insisted on the workers' right to one day off each week. Medical doctors have advocated it for health reasons. Religious leaders have argued it from the Bible. There just is no question but that man needs a one-day break in his week of toil. In fact, for many years a five-day work week has been in vogue in this country. But the arguments for the forty-hour week are quite different from the arguments for a rest day.

Where did the idea of a rest day come from? The Bible, the same place that the (not natural) division of time into weeks came from. But what God set up in the Ten Commandments was more than a day of rest; it was the Sabbath—which is more spiritual than physical. The Sabbath commandment is in the first table of the law having to do with obligations to God rather than to our fellowmen. (Most interpreters say that it is a bridge between the two tables of the law.) God saw that man needed more than a weekly rest day; he needs a Sabbath. The seventh day of the week is ordained as a day of recognition of God, a day of worship as well as rest. To effectively worship God requires time for meditation and time away from work to congregate for public meetings of worship.

If man needs a Sabbath, should he not be free to choose which day of the week it should be? Yes, if the whole purpose is merely a day off from the job. But that is not the case, according to the Bible. God, in His wise providence, did not leave things at such loose ends. He made this choice on the basis of His own rest at the close of creation's week. He

blessed and sanctified (set apart as holy) the seventh day (Gen. 2:3). Man needs that definite sacred day now as much as in Bible times. By keeping it in the way that Jesus taught that it should be kept, we get the blessing the day was designed to impart. —L.M.M.

## The Trouble with America By Dr. Truman B. Douglass

Our country is in deep trouble! It is not merely that our communities are rent asunder by hostility and internecine conflict. The trouble is more profound. For the first time in our history we have ground to a halt and do not know how to get in motion again. There is a pervasive sense of defeat. We are running out of time. We are running out of confidence in one another.

Ironically, this American defeat is occurring at a time when American capability is at an all-time high. Our capacity to manage our environment, to develop almost unlimited sources of power, to produce and distribute an abundance of real wealth in the furtherance of genuinely humane ends, to make available to all persons the ingredients of a life of decency and dignity, is unprecedented. Yet the American story may be recorded as the greatest moral failure in history because of the discrepancy between capability and accomplishment. We can tame the atom, but we cannot tame the habit-patterns, value-systems, and institutions which we ourselves have created.

It is becoming increasingly clear that the crisis in American society is a crisis in priorities—in decisions and choices. We are in trouble today because we have not made the choices and taken the consequent actions that put first things first.

—Excerpts from an article "An Act of Celebration."

IT IS YOUR DECISION

By Grace Through Faith

THE SABBATH Recorder

Something New?

Was Paul Wrong?

Sabbath and Sunday

My Holy Day

PRO and CON

The Sabbath Question



# The Sabbath Recorder

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## Eggs in Many Baskets

There is an old proverb that is coming to new meaning in our day, "Don't put all of your eggs in one basket." Industry is at the same time stressing specialization and diversity, with the present emphasis on diversifying. There are still some companies that make only one product, but many of the things made seem to have little relation to the product that gave the company its name. This is true even in land development companies. This is the day of merging, of conglomerates and holding companies. Even the great tobacco companies, faced with a possible ban on advertising their health-hazard products, are putting their eggs in other baskets. Defense industries are never sure that there will be a continuing demand from the government for their military products. They diversify in order to change with the times.

In religious work there are new tools, new products, new methods for spreading the gospel and nurturing the converts. A service organization like the American Sabbath Tract Society has found that more is expected of it than just supplying literature to the churches. There are other ways of communicating than just by way of tracts, periodicals, and books. Churches need help in advertising, in financing fair booths, in their radio ministry, in presenting audio-visual programs, in planning Sabbath Rally Days, in producing records and tape recordings. The mission fields can be served with equipment and supplies for spreading the gospel, leaving the Missionary Society free to concentrate on personnel and administration.

Carrying eggs in more than one basket is not, like big business, to avoid financial loss, but to use all available resources in ways that will contribute to the general goal. When new tools and new methods are called for by the changing times, they are sought out insofar as financial and human resources allow.

A significant portion of the Tract Society's budget is used for the newer kinds of work mentioned above although by far the greater part of contributed and investment income is used for the printing ministry. Each area of work is supervised

by a voluntary committee which determines its budget needs for the year. These are merged into the total budget of the board, which in turn is coordinated with the other boards by the Planning Committee. Commission and Conference scrutinize the funding of the work of the board, evaluating the various projects. Thus the whole denomination has a voice in the new areas of outreach, which gives the board confidence that it is putting the emphasis where the people want it — where it will do the most good.

Being the only major board located at the denominational headquarters the Tract Board has extra facilities and larger responsibilities than it would otherwise have. It is the logical, central location for answering inquiries and handling supplies such as filmstrips, tape recordings and various other things — not to mention literature, needed at home and abroad. The board is fortunate to be able to have in its active membership the men and women who have come to Plainfield to work for other boards and agencies.

## No Race Barrier for Tracts

A missionary cannot be all things to all men; there are places where he cannot go. This is illustrated by Jeremiah's question with its obvious answer, "Can the Ethiopian change his skin?" The American cannot take on Chinese characteristics and preach the gospel in Peking.

Christian literature often finds its way silently into homes where Christian workers are not permitted. It can don a Chinese coat, Indian sari, or desert toga, and walk without fear throughout the length and breadth of a land, for it is part of the culture and language in which it appears. *There is no race barrier between a tract and its reader.*

White missionaries cannot work in Burma or India. Native workers in both these countries have translated and printed (with the help of the American Sabbath Tract Society) several of the basic Sabbath and church membership pieces of literature of Seventh Day Baptists, for example, "Statement of Belief,"

"You and Your Church" and "Pro and Con." This literature is acceptable even in lands where the government is hostile to the gospel. The writers of our tracts could not preach in Burma or India, but the writings can when printed there. India, in particular, is calling for more help in printing tracts because many people have been enlisted by the Rev. B. John V. Rao to distribute our literature. They are calling for some of the strongest tracts.

In a day when many doors are closing and many more people are reading, the prophetic words of Jesus as recorded in Mark 13:10 take on new meaning and urgency: "And the gospel must first be published among all nations."

## Problems of Printing

To be able to print Christian literature written out of the best thoughts of our own people is a great thing. We can throw our hearts into such a printing project because it is ours and because in a few hours time thousands of copies can roll off the presses. Once the words of truth are organized persuasively on paper and are set in good format it does not take long to produce large numbers of tracts.

What then are the problems of printing? There are, of course, the normal technical problems of the machines in applying ink to paper. The great problem of our own publishing house is stopping the printing press too soon after it starts. We lose efficiency by printing too few copies. This is more noticeable in our weekly publication than in our tracts, but is true of both. The *Sabbath Recorder* is primarily for Seventh Day Baptist readers and even if enough were printed to put one in the hands of every church member the number would be small in terms of printing. This problem cannot be solved except by growth and by persuading every new member that he should read his denominational journal. Periodicals are dated; they cannot be stockpiled for future use except the less dated special issues.

Leaflet literature presents the same problem of numbers. We stop the presses

at 5,000, 10,000, or rarely, 15,000 copies. The unit cost would be much less if we printed 50,000. This problem has a solution. Our literature is not designed for use within the denomination, but outside. The whole English speaking world is at our doors. Undated tracts should be read by countless thousands the world over. To be sure, there is a practical limit to the number of pieces of literature that a denomination of less than 6,000 people can effectively distribute, but the number is a hundred times what we are now printing and distributing.

The solution of this problem is not with the publishers (The American Sabbath Tract Society) but with the people. We have said that it would be far more efficient to print 50,000 copies of each tract. However, it is not good stewardship to invest in the extra paper and ink and handling costs if the tracts turn yellow and brittle on the storage shelves for lack of distribution. When we can motivate our people to make full use of our literature, then we can increase the print orders and be more efficient. Publication and distribution have to be kept in reasonable balance, else there is waste.

The Tract Society, limited as its resources are, can probably expand its publication of evangelistic and Sabbath tracts almost indefinitely. A certain amount of money will come in from churches and individual tract distributors. Experience has shown that new friends, new converts contribute much more generously and use tracts more extensively than what are sometimes called old line Seventh Day Baptists. Furthermore, a stepped-up use of tracts will bring into our churches many who have accepted the truths found through our literature and are looking for a church home. These new members will contribute new money, some of which will come back to the publishing work. Yes, we can print more literature when there is more evidence of a demand for it. You create the demand by using what is now available. We have good literature now; we can produce more. Just let us know that you will use it.

—Corresponding secretary

### Signs of Church Growth

Most Seventh Day Baptists in the United States are connected with local churches that are more than 100 years old (even 200-264 years old). Quite a few of our older churches have not constantly "renewed their youth like the eagle" — which a man cannot do without a miracle, but a church can. It is quite natural when reading membership statistics to dwell on the fact that the annual growth rings on this tree are not very far apart. There is, however, another picture that ought to be thrown on the screen at the same time because it is more encouraging.

Church bulletins and other communications call to our attention some first and tenth anniversaries. These are just as noteworthy as the two-hundredth anniversaries of some of the not-too-healthy churches. It is well to note what has happened in the last ten or fifteen years in the way new churches and fellowships in the United States, not to mention the more than 100 new churches in other lands that have sprung up or have come into close relationship with the Seventh Day Baptist World Federation.

The Seattle, Washington, church has passed an early milestone and is looking for a full-time pastor. The Little Rock, Ark., church has just announced its tenth anniversary celebration. The Metairie, La., church has noted a similar anniversary. There is a slightly newer church in New Orleans that seems to be growing. The Bay Area church (San Francisco) was constituted only seven years ago. The Kansas City church came into being as late as 1962. The Buffalo church is of the same year. The Schenectady group became a church only twelve years ago.

It is quite a list when considered in relation to the total number of active churches of our faith in this country. When we add the new groups and fellowships that show some promise of becoming organized churches it is apparent that we have some growing edges, never enough, but some. New churches can spring up, for they have.

### Denominational Dream Fulfilled 40 Years Ago

#### Story of the Erection of the Publishing House and Seventh Day Baptist Building Plainfield, N. J. — Dec. 30, 1929

By Ruth Ellis

Seventh Day Baptists from many states filled the entire second floor of the denominational building (including the halls and stairways) for a two hour dedication service. This service culminated thirteen



Older folks may recognize many of these people.

years of planning, fund raising and construction. Rev. Edgar D. Van Horn, then president of General Conference remarked, "This building should stand not only as a symbol of our past successes and achievements, but as a token of our faith in the future, as we set our faces towards new conquests." Rev. William L. Burdick, Missionary Society secretary, remarked that this new headquarters would provide a home for the boards, help unify Seventh Day Baptist works, bring greater efficiency to all boards and bring the denomination a source of new courage and enthusiasm.

It was at Salem, W. Va., in 1916 when General Conference first started thinking seriously of building a publishing house. Just before this time, the *Sabbath Recorder* had been published in rented facilities in Plainfield. But rent had been high and facilities inadequate. So the American Sabbath Tract Society was asked to draw up plans and costs for a Seventh Day Baptist publishing house. To get things started, the Honorable Jesse F. Randolph donated the first \$500 to the

Denominational Building Fund.

At the 1917 General Conference, the Tract Society came back with plans not only for a publishing house, but for a three floor "factory" to house the Historical Society's growing collection, to give the Memorial Fund a meeting space, to provide offices for the editor and his secretary and to be a general meeting place for all Seventh Day Baptists. The 1917 General Conference approved this plan with its estimated cost of \$50,000 and recommended that the Tract Board go ahead with the building.

Because of World War I, it didn't seem wise to start building until 1920. Then a decision had to be made about a site. Battle Creek, Mich., and Plainfield, N. J., were the two major contenders. Those favoring Battle Creek pointed to a publishing house already built which could be purchased for \$30,000. Others claimed a good family and Sabbathkeeping atmosphere. One man even went so far as to write in the March 22, 1920 *Sabbath Recorder* that "... 80% of the people owned their own homes and ... there was only a small percentage of foreign and undesirable elements living there." Those favoring Plainfield argued that three major societies — the American Sabbath Tract Society, the Seventh Day Baptist Memorial Fund and the Seventh Day Baptist Historical Society were already located in Plainfield, and cited the closeness of New York City as an advantage. A poll of the denomination settled the matter. There were 1,846 votes for Plainfield and only 1,477 for Battle Creek. Shortly thereafter, the Building Committee bought a lot on Watchung Avenue for \$18,500.

By Conference time 1921, over \$30,000 had accumulated in the Denominational Building Fund. The Tract Board wanted to delay actual building until more money was available, but



Commission advised them to borrow the money needed and build just the print shop before the next Conference.

On October 9, 1921, following a Tract Board meeting, 75-100 delegates from New Jersey, New York City and Battle Creek gathered for the ground breaking. Work began later that month and moved rapidly, even though the building contractors had agreed not to work on the Sabbath.

The first *Sabbath Recorder* was printed in the new office on March 13, 1922. As soon as the March 6 issue was run off, the dismantling and moving of the large press began. By Friday afternoon, one linotype machine was running in the new shop while the other was still working in the old shop. Men hustled around before the Sabbath and on Sunday morning setting up the large press in order to get the next *Sabbath Recorder* out in time. No wonder the manager called March a "lost quantity" in business transacted with all publications behind, taking weeks to catch up . . . . (1922 *Yearbook*, p. 243)

With the printing plant completed, the Tract Society stated in its 1922 annual report, "The vacant lot, the temporary front, the unfinished appearance of the one story structure set well back from the street — all eloquently speak of the task ahead; namely the erection as soon as practicable of the rest of the building . . . ." Yet, mostly for financial reasons, it was another seven years before the dream of a "front building" was realized. It took four years of contributions to repay a \$23,000 Tract Society loan for the print shop. A 1926 pledge campaign brought some contributions so that by November 1928 nearly one third of the needed \$90,000 was on hand. A new direct canvas was launched and the *Sabbath Recorder* began printing sketches of the building starting with just the bottom third and the slogan "See the building grow." (*Sabbath Recorder*, Nov. 12, 1928). As pledges came in, proportionate blocks were added to the sketch. In March, 1929, it was learned that \$10,000

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#### MEMORY TEXT

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Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. — James 5:14.

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could be saved by starting work immediately. Pledges had come in rapidly over the winter and the saving would mean that only \$7,500 more was needed.

On April 21, 1929, in the midst of a cold eastern storm which kept the service and most spectators inside while those using the spade stepped out in the rain one by one, ground was broken for the front building. By the first of May a basement had been dug and some of the concrete poured. On June 10, the cornerstone was laid — filled with Seventh Day Baptist books, recent *Sabbath Recorders* and a list of the 1300 donors. The first meeting in the new building was a mid-year Commission meeting, held the day after the December dedication.

Today the newly redecorated denominational building still stands as a memorial to the past and a hope for the future. The Historical Society occupies the third floor with a museum-like display of articles from our Seventh Day Baptist heritage. Dean Victor Skaggs directs our ministerial students from his second floor office and library. Elsewhere in the building are offices for General Secretary Alton L. Wheeler, for Editor Leon Maltby, for the Tract Society and for the Memorial Fund. Praise the Lord for those who sacrificed in the past that each of us today might benefit from the services of our denominational building and print shop.

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It is one of the richest experiences of life to find the Holy Spirit using a memorized or frequently read Bible passage to guide us and help us at just the right time in our daily living. This happens in the lives of those who have learned to feed on God's Word. Every Christian needs to study and meditate on the Scriptures for a closer walk with God.

## Evangelism by Literature

The American Sabbath Tract Society came into being more than a century and a quarter ago because of the conviction of Seventh Day Baptists that real progress in evangelism and spreading the Sabbath truth was dependent on putting printed matter in the hands of the people. Times have changed, but the passing of the years has made this conviction even more inescapable. We need tracts now more than ever to spread the word.

A great vision and limited resources combine to make us print and distribute more literature. Let us put it this way. If we were large enough and had resources enough to go to all the world personally with the gospel not just once but with several return calls, we might dispense with literature. There is, however, a great difference between the population explosion and Christian church explosion. One is natural; the other has to be supernatural. We do not hear the word explosion used of the growth of the church in general or of the Seventh Day Baptist church in particular. But there is a population explosion throughout the world that imposes a staggering task on the faithful. There are more people than ever before who have not heard. The Great Commission rings in our ears. We must tell them of the saving power of Christ. We must nurture them in the way of righteousness. It is our Lord's command. But how can we stand up to such a task and avoid the discouragement that overtakes us in what seems like a losing battle?

Literature is the answer to the feeling of battling against overwhelming odds. We are few in number. We cannot go everywhere and we cannot spend as much time as needed with those whom we can reach in a personal way. There are islands, countries and continents that we cannot ourselves set foot on. But other people already on those islands and in those far-off lands may be able to carry literature even if not yet prepared to preach.

"As it is written, How beautiful are the

feet of them that preach the gospel of peace, and bring glad tidings of good things" (Rom. 10:15). Let us remember that these words now in our Bible were first part of a letter carried across the sea to reach people whom the apostle could not visit in person. Glad tidings, a term used in this verse has been appropriately picked up as the name of a gospel publishing house. To publish glad tidings and to find means of carrying the printed word overcomes the discouragement of the Christian worker and brings encouragement to hundreds and thousands who would not otherwise know gladness.

Tracts have been called white-winged messengers. Our leaflets may look like flying birds. They do fly — across land and sea with just a few cents postage. We may long to save enough money to go to Africa or the Orient and we may wait long years for it, but our white-winged messengers can go on ahead at practically no cost. What is more, they can go east and west, north and south the same day. By sending \$100 to a low-wage country we can cause to be printed in a native language what it would cost us twice as much to print in our own language. This puts wings on our stewardship as well as on the message and the feet of our personally unknown messengers.

Sure, we believe in preaching; we believe in pulpit evangelism and the personal spoken word. The Bible commends "the foolishness of preaching" as a mighty evangelizing force. But there is more waste in preaching than in printing. We are moved by preaching; we treasure the thoughts that met our need or challenged us to action, but who can remember more than one quarter of the words of a good sermon half an hour after it is over? It is different with tracts; the words remain; you can come back to them again and again. Not only so, but the tract that helped you may also be read by others —

(Continued on page 11)

## *Publish or Perish*

The Chinese Communist army officer rudely elbowed his way through the slow-moving crowd. He pushed forward until he stood before the tired missionary who was packing his public address equipment after a strenuous street service.

"You missionaries are fools!" the communist said, contempt written on his face.

Shocked, the missionary replied, "Oh really, what makes you think that?"

"Because of your methods," said the officer. "They are completely ineffective." Then, firmly and coldly he explained. "You have just let a crowd of people break up and go away empty handed after you have preached to them. You told of a strange god and of an entirely different way of life they have never heard about before. How can you expect them to accept or ever understand a new and different message the first time they hear it? Why didn't you give them some simple, illustrated literature that they could take with them that would explain your sermon? In that way your message would have effect for months — or perhaps years. But now it will probably be soon forgotten."

The communist officer paused to let his words sink in. Then with a voice full of mockery, he continued: "You missionaries have been in China for a hundred years. You have tried to win the attention of the masses by building churches, schools and orphanages. But you have not won China for Christ. We communists printed our message and spread our literature. We filled China with our doctrine. By the time we had been in China with our doctrine for ten years there was no one who had not heard about communism. What you failed to do in a hundred years we did in ten. And we did it with the printed page."

The missionary struggled in vain for an answer to the bitter charges. What could he say? The Chinese officer's charges were true. The Communist's eyes gleamed with satisfaction as he delivered a final stroke to his indictment. "Some

day we will drive you missionaries out of Africa. And we will do it with the printed page!"

The missionary has lived to see that evil prediction come true. The "bamboo curtain" is all too real. But what if Christians had matched the communists dollar for dollar and tract for tract? No doubt the story would have been different.

Tragically we sent the missionary to his field without giving him adequate tools to do his job. We failed to realize that he was competing with a flood of anti-Christian literature. The inevitable happened.

What occurred in China is happening in other parts of the world. India, Indonesia, Africa, and other places are being flooded with literature that is antagonistic to the gospel. The rising fires of nationalism are being fed with literally tons of printed propaganda. The red man, the yellow man, the black man, the brown man are being taught to hate the white man and all that he represents. The missionary's task is becoming more difficult by the hour.

The missionary desperately needs literature. He needs Scripture portions. He needs books, tracts, and periodicals geared to the nationals who will read them. The missionary needs a flood of dollars with which to publish. That is one thing that will most help today. The need can be ignored, but the tragic results of such neglect cannot be avoided. It is PUBLISH or PERISH.

We do not agree with the communist officer that it took only ten years to win the Chinese for communism by the use of literature. We ourselves watched them do it over a period of 25 years. Nor was the distribution of literature their only method. Communism was favored by the circumstance of riding the crest of a wave of fervid nationalism which swept the entire nation. Yet, the importance of literature as a tool in communist propaganda cannot be overemphasized.

The communist officer is wrong also in charging that missionaries generally neglect the use of literature in their work. Quite the contrary. Missionaries have always been aware of the importance of literature. When they worked among people who had no written language they invented one. Edvard P. Torjesen is doing that for the Amis tribe in Taiwan just now. The best known names in the history of modern missions are of those who spent the major part of their time in producing literature. We think of William Carey, Henry Martyn, Adoniram Judson, Robert Morrison, and Robert Moffatt. During the last years before the communist occupation the Bible societies distributed 7-8 million Scriptures (mostly portions) in Chinese annually, and the tract societies produced much evangelism material.

The importance of the use of literature in the gospel ministry abroad has increased manifold. Nations who were generally illiterate a few years ago have become relatively literate. Likewise, population masses have grown immensely.

Today opportunities for literature are both frightening and exciting. It is frightening to think that the approximately one million people who learn to read each week become an open field where anti-Christian doctrine is sown. On the other hand it is exciting to think that we now have an unprecedented opportunity to reach the unsaved masses with the Word of God through literature.

Come along, brother and sister! Let us work while it is day. My day and your day.

Taken from the Lutheran Literature Society for China Bulletin. Published by Permission.

Ours is the most civilized, most Christianized nation on earth, yet 37 million of our own children receive absolutely no religious instruction.

What I'm saying is that we have more preachers in the United States but we are paying less attention to them than at any time in our nation's history.

R. W. Culpepper

## **Missioner Recruitment**

(The following letter to pastors, clerks, S. S. superintendents, and missioners of past years was sent out last month.)

Dear Fellow Christian Stewards,

General Conference in session last August voted to encourage promoting the MISSIONER Dedicated Service program "with vigor." This, your denominational Planning Committee wants to do.

An appeal was sent out March 23, 1969, for volunteers; however, there has been no response to date. (Some responses have now come in.)

Believing that churches will call if a list of volunteers are offered, we are asking for all who possibly can to enlist now in the MISSIONER program.

One of the reasons that people hesitate to enlist, so we are told, is that enlistees have not been used. Here's a thought. Advertising men say that they try a program up to twenty times and if they get a two or three per cent response, their program is a success. We are aiming higher! Will you help us? If only a few missioners are used, we will feel repaid for your efforts in promoting this Dedicated Service program.

We are going to make a special effort to inspire our churches to enlarge their activities not just to have projects or programs, but to have their needs met.

If you can be of service either in teaching, preaching, or other evangelistic endeavor, or have a physical or professional skill you would like to offer, please fill in the blanks on the enclosed triplicate form and forward two copies to the General Secretary, 510 Watchung Ave., Box 868, Plainfield, NJ 07061, retaining the white sheet for future reference.

Pray to see if you are . . .

"Called Apart To Be a Part"

Rex E. Zwiebel

for the Planning Committee

P.S. Pastors and other church leaders are urged to promote this program in their churches.



## *A New Thing*

(Something more than a recording studio)

By Ray Froding

Member of the Tract Board Committee on  
Audio and Visual Services

"All we like sheep have gone astray; we have turned every one to his own way . . ." I had turned to my own way; I was always right; I had the best ideas; my thoughts were truth; I was the big wheel, the center of things, the one that counted. I was on the throne of my life and reigned with a supreme hand, dispensing knowledge and wisdom, analysis and direction, judgment and punishment, and woe be unto him who messed with king Ray.

Since I was the king I didn't need any answers or help from any other source; I was self-sufficient, proud, unteachable, inconsiderate, contentious, arrogant and probably a lot of other things, and I must have been an insufferable boor. I was rejecting God and trying to run things myself and I didn't do so well. I would mess up some situation and fall on my face. This would slow me down for a while but I would say, "I'll have to try a little harder," or, "I need a little more willpower," and, don't you know, I would climb right back up onto that throne again.

After a few such nose dives I began to form a little depression and this turned into a little groove, and that became a rut and then a comfortable rut, and before I knew it I was on a greased downhill slide. This process took me thirty years and many nose dives and a couple of trips to the bottom. Still my pride would say, "I can do it by myself," and then I would go the whole circle again.

But Jesus said, "*I am the way the truth and the life . . .*" It dawned on me that I wasn't doing so well; everything was going wrong; I was running out of side-tracks and escape routes. Finally I gave up. I said, "God, I hate to admit it, but it looks like I can't run things after all. I've made a mess of everything, maybe You'd better take over, that is, if You

would like to." And He said, "I would indeed, what took you so long?" "*Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.*" It is always new when God comes into a life. God *wants* to do a new thing through us.

### Another New Thing

Not too long ago God spoke to some people around in different places, and He said, "You'd best get your hands out of your pockets, because I've got some work for you to do." So these people got their hands out of their pockets and I think they must have cupped them to their ears, because God certainly led them as they started to think and plan and work towards a professional sound system and studio.

Money materialized from places where we thought there wasn't any, and equipment has been purchased; tape recorders, amplifiers, speakers, and other control apparatus. I believe God is working amongst us. I certainly hope He is, because if He isn't we're all going to get in a rut, just like I did.

God is doing a new thing, but what is it or what good is it? I suppose we shouldn't have to have answers always but that seems like a fair question. This particular sound system will gather sounds from several sources and regulate them, combine them, send them to certain places where they are recorded and/or amplified for listening. (When the P.A. squeals or the mikes won't work or when radio broadcasts come over the P.A. system, that means the sound system isn't doing the way it should.)

The heart of the sound system is portable and will go to Conference. When it's not being used at Conference it will be housed in the headquarters building as

a part of a sound recording studio. The studio will be a medium-sized room, constructed very carefully, so as to keep all outside noises from coming in. A small or medium-sized group would go there to make a recording under controlled conditions. It's not built yet, although it is in the planning stages.

But what does God want a sound studio for anyway? It sounds like an oversized experiment kit purchased for a child. Well, the process of communication, getting something across, is never easy or simple. Man and wife, in the closeness of the home, would seem to be an ideal situation for communication, but I know that any communication between Barbara and me that means something has to be worked at and the going isn't always smooth either. Now if communication with our mates runs into a snag now and then, how much more difficult is communication with someone who doesn't have a rooming-in reason for trying to hear what we're saying.

Communicating is hard work. Some of the communications tools that we have are radio, TV, phonograph, tape recorder, filmstrips, slides, movies, and audio-visual displays. They have a potential and a power that we have only just begun to tap. I believe that this set of communications tools is one of our talents and we must either use it or lose it. A sound system and studio are for developing any or all of these tools for the glory of our Lord and Savior. God is doing a new thing.

It seems to me that God is saying to us, "I am here, I want to come into your life, but you must open the door. I want to be on the throne of your life, but I can't get on until you get off. I want to lift all of your little burdens, but you have to stop trying to do it all yourself. I want to fill you with the Holy Spirit, but you can't be filled unless you are first emptied — of self. I want to do a new thing in your life, but you want to do your thing. I want to do this new thing through you, but you have to be available." I have to ask, what does God want

to do through me and what do I have to do to fit into His plan? What does God want to do through you? What do you have to do to be available?

### Evangelism by Literature

(Continued from page 7)

some who never have had a chance to be moved by a sermon. If moving people is the purpose of the sermon and if 90 percent of the people listening are already Christians, then the primary purpose of the sermon must be to move members. It should move them to go out into the world not only to bear audible witness to the truth but to carry also such literature as will fortify their words and give the contacted persons something to come back to.

Tracts without a personal testimony may not be read very well. On the other hand, a testimony or a Bible study without a follow-up tract may be poor stewardship of time and an ill-considered disregard of building tools. When you leave a tract, you have something to talk about if you are able to make a return visit. Also you may be able to enlist the services of one who is not yet prepared to pass on to others the new truth he has found.

Why does the American Sabbath Tract Society publish literature and encourage its distribution? Because literature greatly enlarges the number of countries where our message can take root and grow; because it can spread out to our own expanding population and increase the number of nucleus groups; because it enlarges our ministry and gives us tools for a task that would otherwise be discouraging by its immensity.

—Corresponding secretary

### Witness Centered

A Latin Christian observed that North American churches are "mission-centered" rather than "witness-centered." Is it possible that a church's missionary program could become an idol, to the detriment of evangelistic zeal?

—Leighton Ford

Home Field

Mission Emphasis Letter

(Copies of this letter were sent to all Seventh Day Baptist churches and fellowships for use in observing Home Field Mission Emphasis Sabbath on December 27, 1969.)

To all Missionary Keyworkers,  
Pastors and/or Church Clerks

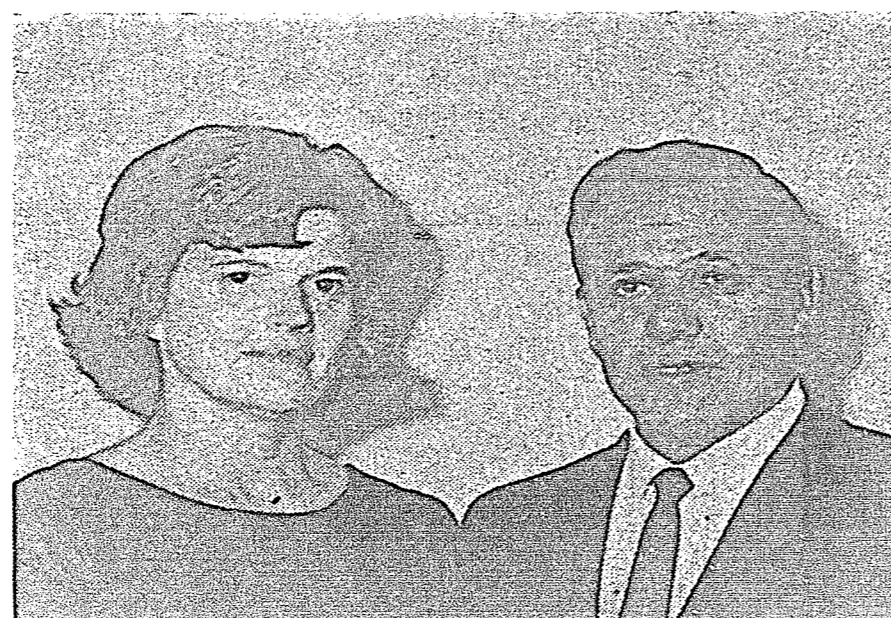
Dear Friends:

As a part of the mailing for the observance of Home Field Mission Emphasis on Sabbath Day, December 27, 1969, we are enclosing one composite picture of the Rev. and Mrs. Mynor Soper to each Seventh Day Baptist church, sending it to the missionary keyworker. Mr. Soper, evangelist on the home field, assisted by his wife, Marian, was conducting special services at Ashaway, R. I., October 18-25, when the five snapshots in this composite picture were taken.

Hearty thanks is expressed to Arthur Brayman of the First Hopkinton Church, Ashaway, for taking these excellent photos and for putting them together in the composite picture. I think every church will want to thumbtack this picture on the church bulletin board and call attention to it as you observe Home Missions Emphasis Sabbath.

Evangelist Soper first conducted a Lay Visitation Training program among the New England churches during the week of October 10 - 17 with good response. Those who went out two by two returned with many thrilling experiences to share. Both the attendance and interest increased during the following week of preaching services.

Miss Lucile Pashley, correspondent of the First Hopkinton church has written an account of the special services at Ashaway as follows: "A Preaching Mission was held in the First Hopkinton Seventh Day Baptist Church in mid-October. In addition to Sabbath services on October 11 and 18, evening services were held Monday through Friday, October 12 - 17. Following devotions led by Pastor Edgar Wheeler at each service, the evangelist, the Rev. Mynor Soper of North Loup, Nebr., delivered the message.



Rev. and Mrs. Mynor Soper

"Mr. Soper is a dynamic speaker; and Mrs. Soper at the piano delights the audience with her beautiful rendition of the hymns. They are a perfect team for conducting evangelistic work.

"Many from the surrounding Seventh Day Baptist churches — Second Hopkinton, Rockville, Westerly and Waterford, as well as Ashaway, surely were touched and inspired by Pastor Soper's preaching for it was a marvelous opportunity to hear the gospel message brought with power and conviction. May God's blessing continue to rest upon the Sopers as they carry on this glorious message."

Also enclosed in this mailing for Home Mission Emphasis is a report by Miss Connie Coon, assistant in evangelism, reviewing Bible Club work with the Salem, W. Va., Seventh Day Baptist Church during September and early part of October. As this is being written Connie is assisting the Paint Rock, Ala., Seventh Day Baptist Church in Bible Club work.

Plans call for Connie to return from Paint Rock to her home near Ashaway on November 16 and to assist the 2nd Hopkinton and Rockville churches during the latter part of November and all of December. It is expected that she will visit the churches on the West Coast early in 1970 and remain with the Riverside and Los Angeles churches through March 31. She is scheduled to carry on Bible Club work with the Texarkana, Ark., church during the month of May and will then help at Southwestern Association Camp —Camp Miles, June 4 - 14. After this it

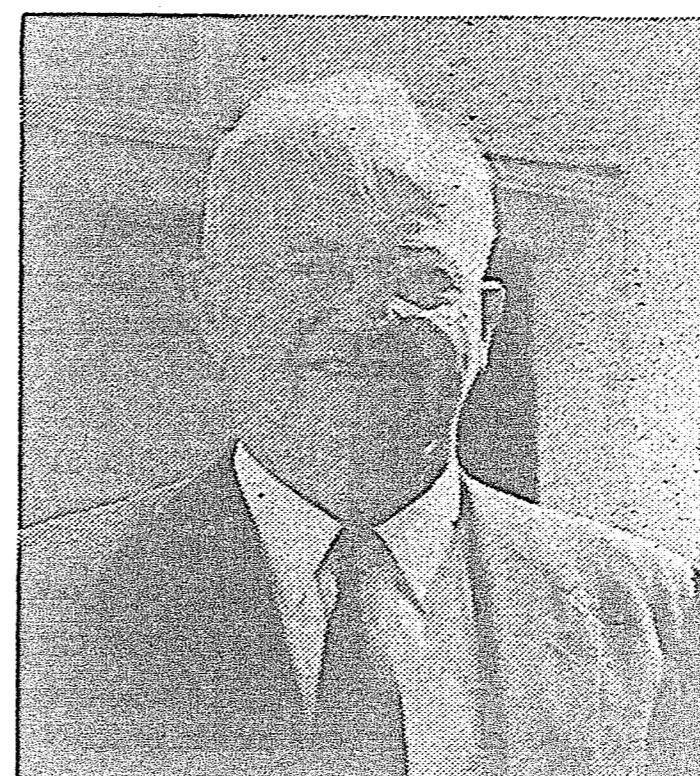
is expected that she will serve at Battle Creek from June 21 to Conference time. She has agreed to be the director of Junior High Conference next August in Milton, Wisconsin.

May you have an inspiring and helpful Home Mission Emphasis program on Sabbath Day, December 27.

Sincerely,  
Everett T. Harris

Rev. Herbert L. Polan

Rev. Herbert L. Polan, retired Seventh Day Baptist pastor, died Nov. 8, 1969,



at the Dearborn Convalescent Center, Dearborn Heights, Mich., where he had been a patient just three days. He had been living for 18 months in Livonia, Mich., in the home of his daughter, Mrs. William Turck, and family. His second wife, the former Ruby Tappan Clarke, had died Sept. 22, 1969, after several months in a nursing home.

The funeral was held in Battle Creek, Mich., where he had lived from 1951 till failing health meant leaving their home at 11 Buckeye St. His pastor, Rev. Eugene Fatato, and his son-in-law, Rev. David Clarke, officiated. A memorial service was held in the Milton, Wis., Seventh Day Baptist Church the following day conducted by the pastor, the Rev. Earl Cruzan and Mr. Clarke. Burial was in the Milton Cemetery beside his first wife.

Mr. Polan was born March 7, 1883, at Lick Run, Doddridge Co., W. Va., the son of Charles Lewis and Frances Hoult Polan. His parents moved soon afterward to Jackson Center, Ohio, where he was baptized at the age of 12 by the Rev. Willard D. Burdick. His education was delayed 3½ years by helping on the farm while his father was ill. He graduated from Milton College in 1910 and was married on June 21 that same year to Adeline Almira Shaw of Milton. They both taught school and then he continued his education for the ministry at Alfred and Union Theological Seminaries.

He served as pastor of Seventh Day Baptist churches at New Market, N. J.; Nortonville, Kans.; North Loup, Nebr.; Brookfield, N. Y.; Verona, N. Y.; and Daytona Beach, Fla. He also acted as pastor of Columbus Quarter Baptist Church, Columbus Community Church, and Bartlett Baptist Church in New York. He served his denomination on several committees and was a member of the Commission in the late 1920's.

After his wife died March 19, 1949 he continued as pastor at Verona until the summer of 1951 when he retired and went to Battle Creek, Mich., where he married Ruby T. Clarke, August 1 of that summer.

A son, Dighton, lost his life as a navy pilot in 1942 during World War II. He is survived by one sister, Mrs. Roy (Nina) Potter of Ft. Myers, Fla.; three daughters, Mrs. Philip (Muriel) Baber, Keeseville, N. Y., Mrs. David (Frances) Clarke, Alfred, N. Y., Mrs. William (Lura) Turck, Livonia, Mich.; and also by eight grandchildren, one great-grandchild, three stepchildren, eight step-grandchildren and five step great-grandchildren.

A number of memorial gifts have been received by the family, who suggest that any further gifts be made to Our World Mission, a cause for which Mr. Polan consistently campaigned.

He is the happiest who thinks the most interesting thoughts.

—William Lyon Phelps



## BIBLE READING NOTES

### New Testament Letters and Revelation

(This article is the last in a series on the history and chronology of the Bible.)

Many people think of Paul as the author of *Hebrews*, however, the book is anonymous. The author shows the superiority of Christ and His complete fulfillment of the Jewish sacrificial system which Moses began some 1400 years earlier.

Precise dating of Paul's letters is impossible, due to insufficient data for an indisputable chronology of his life. It is thought that he wrote the letters in this order: *Galatians* (or later), *1, 2 Thessalonians*, *1, 2 Corinthians*, *Romans*, *Ephesians*, *Colossians*, *Philippians*, *Philemon*, *1, 2 Timothy* and *Titus*.

The book of *Acts*, though a remarkably accurate history, ends abruptly without telling whether Paul ever appeared before Caesar. Many scholars believe that Paul was released from prison, had a further ministry in Greece and Asia Minor, and a second final imprisonment in Rome. According to tradition, Paul reached Spain and Britain. The tradition that Paul and Peter were martyred in Rome under Nero's persecutions places Paul's death at 64-68 A.D.

*1 and 2 Peter* were written by Peter (probably in the 60's) to encourage Christian steadfastness during persecution and false teaching. *1, 2 and 3 John*, it is generally agreed, were by the author of the Gospel of *John*. *Jude* was written by the brother of Jesus and James, between 65 and 80 A.D.

The Zealots (a party of Jews) led a revolt against Rome in 66 A.D. which lasted seven years. In 70 A.D. at the time of the Passover when Jews from all over the world had gathered in the city, the army of the Roman general Titus overran Jerusalem, tore down the walls,

Note: Two interesting, attractive, and inexpensive books which are useful as aids for Bible study and references for teaching children up through adults are: *The Way It Was in Bible Times* (1959) and *Where It Happened in Bible Times* (1963) by Merrill T. Gilbertson, Augsburg Publishing House, Minneapolis, Minn.; each about \$2.00; contain maps and drawings.

burned the temple, and killed thousands of people. The temple never was rebuilt. This tragedy left the widely dispersed Jews with only their family life, synagogues, Scriptures, and traditions for strength and unity.

*Revelation* was written by John while in exile for his Christian faith on the Greek island of Patmos, about 90-95 A.D. At that time, the Roman Empire was increasing in power, the emperor was demanding worship for himself, and the Christian Church was pitifully small. *Revelation* portrayed the ultimate triumph of the Lord Jesus Christ.

—Helen Ruth Green  
for the Women's Board

### Tract Report from Jamaica

Sister Emily Smikle, one of the oldest church leaders in Jamaica, long since officially retired, still carries on a ministry as described in a recent issue. She ordered more tracts to be ready for the next time she takes young people to Chapelton Hospital (Nov. 30). Profusely thanking the American Sabbath Tract Society for supplying the literature she goes on to speak of the importance of tracts:

"'Why do I give out tracts?' one may ask. Well it is this way. After I give a Bible study and leave the people, although they be ever so interested, they may soon forget the Word to which they did pay so much interest. But having a copy of a gospel tract they will be tempted to read the Word of God, and the Holy Spirit will cause them to remember the service they once enjoyed at the hospital."

Sister Smikle says that on her periodic trips to the hospital where these poor people remain indefinitely, there are many who speak to her about the tracts she gave out — people whom she cannot remember having seen.

### SABBATH SCHOOL LESSON

for December 13, 1969

### BETWEEN THE TESTAMENTS

Lesson Scripture: Psalm 119:1-8; Luke 2:1-3

## NEWS FROM THE CHURCHES

SALEM, W. VA.— Youth from the Berea, Lost Creek, Salemville, Washington, and Salem churches met on the weekend of November 7-9 for a retreat. The emphasis for their study was "The Nature of Prayer."

Pastors Green, Camenga, and Graffius led the young people and were assisted by several lay members of the Salem church.  
—Floyd L. Goodson

LITTLE ROCK, ARK.— At the present time there are two active Bible Clubs being taught by Doris Van Horn, the pastor's wife. One club is being held in the home of Edgar Bradberry and the other is in the home of Jesus Cardenas, a Catholic family living across the street from the parsonage. These folk are Cuban refugees and now have a Bible in their home for the first time in their life. They are very happy. The pastor gave them a Bible in the Spanish language, and the Child Evangelism Fellowship gave them one in English. What a blessing they are receiving from the Word.

—Bulletin

METAIRIE-HAMMOND, LA. — The Metairie church issued a call to the Rev. Edgar Wheeler to come and hold evangelist meetings for a week. This was fulfilled November 10 to 15 with services every night and on Sabbath afternoon. There was a celebration of Metairie's tenth year of organization Sabbath night.

The Friday night service consisted of testimonials, consecration, and rededication. One person joined the church, one is having membership transferred here and many rededicated their lives to a fuller service for the Lord.

There were many visitors who were impressed and from these we have hopes of new members.

Sabbath afternoon a fellowship meal was shared. Donations of food were furnished by friends who were unable to attend.

Pastor Wheeler preached at the Sabbath morning service in the Hammond church with a good attendance. He visited

with friends and relatives on Sunday at the Richard Raiford home.

President Wheeler also visited with Bro. Showers of the Hammond Westside church and Sister Johnson of the Algiers church giving words of encouragement to each and an invitation to come to Conference at Milton.

We are grateful for this leadership and pray for our continued guidance throughout the coming years.

—Earl De Land

## Marriages

Beckhorn - Clare.— Dana Beckhorn, son of Mr. and Mrs. Daniel Beckhorn of Alfred Station, N.Y., and Louise Clare, daughter of Mr. and Mrs. D. W. Clare of Alfred Station, were united in marriage July 4, 1969, in the Alfred Seventh Day Baptist Church by her pastor, the Rev. David S. Clarke.

Hiles - Franklin.— Howard R. Hiles, son of Mr. and Mrs. Hartley H. Hiles, Shiloh, N. J., and Betty Joyce Franklin, daughter of Mr. and Mrs. Charles O. Franklin, Jr., Stow Creek, N. J., were united in marriage in the Marlboro, N. J., Seventh Day Baptist Church, Nov. 15, 1969, by the Rev. Charles H. Bond with the Rev. John Conrod assisting.

## Obituaries

CRANDALL.— Hattie Brooks, was born at Hop Bottom, Pa., Aug. 8, 1881, and died at a Bath, N. Y., hospital Sept. 1, 1969.

She was married to E. Rogers Crandall in 1901 and they had celebrated their 67th anniversary before his death on Nov. 1, 1968. She was baptized and joined the Independence Seventh Day Baptist Church, transferring her membership to Alfred in 1940. She retained her membership until death. She was known as a radiant Christian mother and "neighborhood counselor."

She is survived by three daughters: Mrs. Theron (Virginia) Jones of Bath, N. Y., Mrs. Robert (Hilda) Rowley of Homewood, Ill., Mrs. Richard (Jane) West of Alfred; and by three sons: Maxson of Darien, Conn., Eugene of Milford, Conn., and William of Fairport, N. Y.; twelve grandchildren and twenty-six great-grandchildren.

—D. S. C.

POLAN.— Rev. Herbert L., son of Charles and Frances Hoult Polan, was born March 7, 1883, at Lick Run, Doddridge Co., W. Va., and died at Dearborn Heights, Mich., Nov. 8, 1969. (A more extended obituary prepared by the family appears elsewhere in this issue.)



# The Sabbath Recorder

## For Better Mental Health

The AFL-CIO recently told a Senate subcommittee that adoption of the Community Mental Health Centers Amendments of 1969 "will accelerate progress toward the goal of insuring every American, rich or poor, access to mental health service."

The remarks were made by Andrew J. Biemiller, director of the AFL-CIO Department of Legislation. He reviewed the success of the community mental centers program and noted that the number of resident mental patients dropped from an all-time high of 559,000 in 1955 to fewer than 401,000 by the end of 1968.

Despite this progress, Biemiller said, the mentally ill still occupy 40 percent of the nation's hospital beds, at least 60,000 Americans are drug addicts and additional hundreds of thousands misuse drugs. A third of the population, he continued, suffers symptoms of depression and more than five million are unable to control their use of alcohol. Fewer than five percent of the nation's children with emotional disturbance and mental illness of varying intensities receive the treatment needed.

## Languages

Linguists have discovered that there are 3,200 languages in the world. Two-thirds of the people in the world speak at least one of the top 25 languages. Ninety-five percent of the people speak one of the top 132 languages. This means that five percent of the people speak the remaining 3,068 languages. But do not be hasty to brush off this 170 million people, most of whom have never heard the name of Christ.

Mandarin (Chinese) is the world's top

language with about 500 million speakers. English is second with about 350 million; Spanish is third with 200 million; Hindi (North India) is fourth; and Russian is fifth.

The entire Bible has been published in 236 languages. A part of the Bible (The Old Testament, the New Testament, or a Gospel portion) has been published in 1,232 languages. This means that there are 1,968 languages in which none of the Bible has been published.

## Full-Time Secretarial Post Opens at Denominational Building

A plan for opening a full-time secretarial position was approved by the trustees of the American Sabbath Tract Society at their meeting September 21, 1969. The starting salary offered is \$4,000 including benefits.

Duties of the new position will include typing and shorthand in the office of the editor of the *Sabbath Recorder* and corresponding secretary of the society, Rev. Leon M. Maltby, and also similar work for the Seventh Day Baptist Historical Society which will contribute to the salary to be paid.

Typing, shorthand or speedwriting skills and a Seventh Day Baptist background will be required. The position offers opportunity for advancement, however, and a unique type of dedicated service through participation in the work of two agencies located in the Seventh Day Baptist Building. A committee composed of Rev. Herbert E. Saunders, Rev. Albert N. Rogers and Mr. Maltby will screen applications. Details may be secured from any of the committee, P. O. Box 868, Plainfield, N. J. 07061.

## THE MOST DEPENDABLE GUIDELINES

