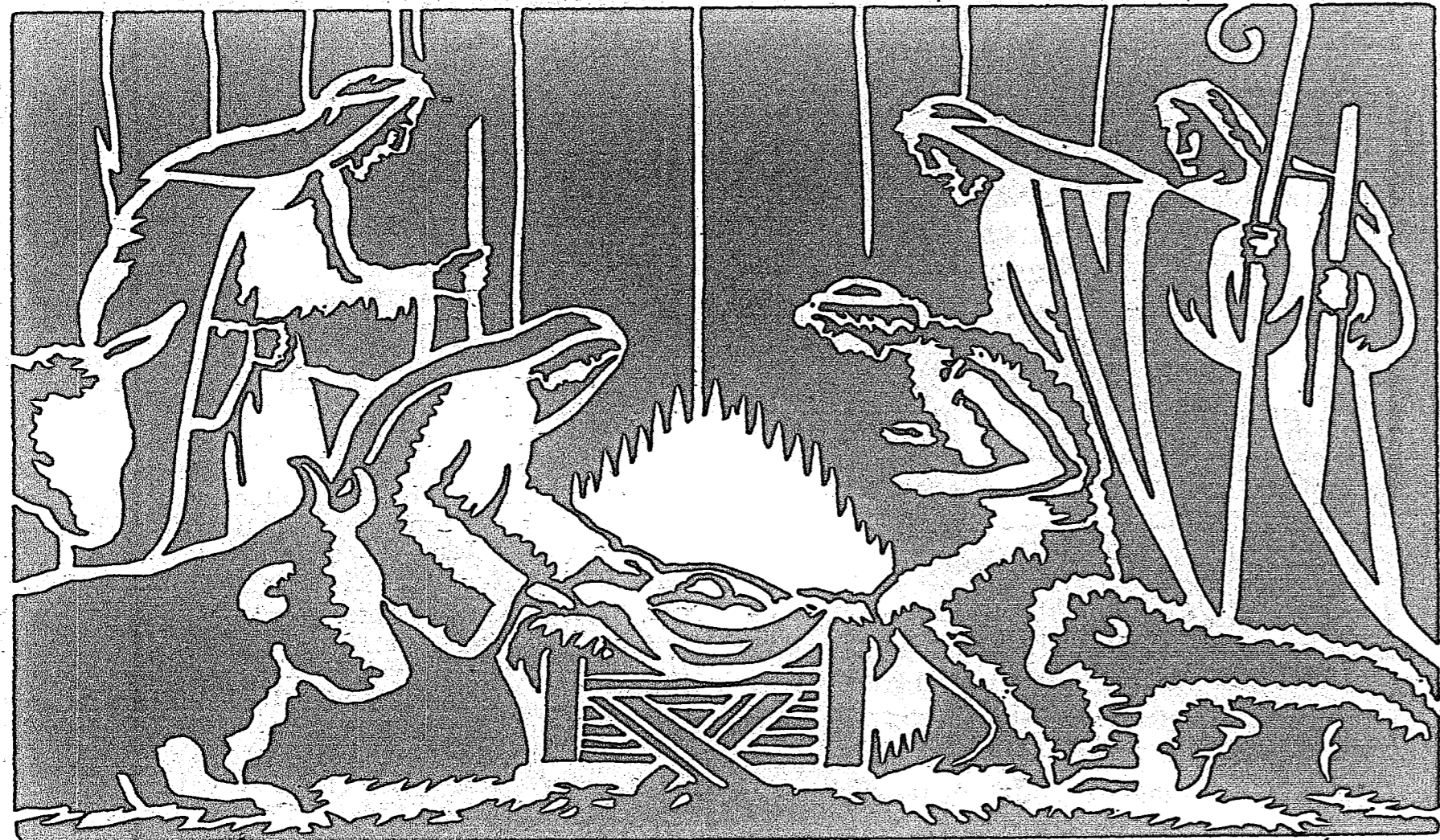


The Sabbath Recorder



And there were in the same country shepherds abiding in the field, keeping watch over their flock by night

And the angel said unto them, Fear not: for behold, I bring good tidings of great joy, which shall be to all people

And they came with haste, and found Mary and Joseph, and the babe lying in a manger

Here is a portion of the narrative of an event so stupendous that it became the dividing point of time around the world. Even 1969 years later we stand in wonder and reverence identifying ourselves with those "certain poor shepherds" who could not fully comprehend the incarnation but who acted upon the angelic revelation. The essence of a celebration of the birth of Christ is taking time to listen to the voice from heaven and to praise God for the gift of His Son.

The *Sabbath Recorder*, devoted to proclaiming the gospel and deepening the faith of its readers, comes to you this week as a special greeting, wishing you all the blessing that you can prepare yourself to receive as you contemplate again the coming of Christ as your Savior. We join our prayers for a fuller realization of that "Peace on earth and goodwill toward men." May we truly find "the peace of God, which passeth all understanding."



Bearing Gifts Brings Double Blessing

The Sabbath Recorder

First Issue June 13, 1844

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When Good Is Evil-Spoken of

The attempt of the churches to reduce the hunger deaths in Biafra is an illustration of good that is evil-spoken of—something that often happens in our complex world.

A recent communication from the World Council of Churches and its largest administrative unit, the Divisional Committee on Inter-Church Aid, publicizes a statement on aid to Biafra, the break-away Nigerian state not yet conquered by the central government. The WCC has problems because the starvation rate continues very high, calling for more relief supplies, and because of "the political implications inevitably attached to such support." If Christian people had not responded by airlifting food to the landlocked, hemmed-in Biafrans the war would have ended more than a year ago, say the Nigerians. People rescued from starvation have the will to fight on. Some of them are killed by bullets later on. Furthermore some of the central government troops die because the breakaway people have not given up the struggle. In the Nigeria-Biafra situation starvation as a military weapon was practical and is still being used. Christian people therefore who give out of the goodness of their hearts are accused of taking sides in a political fight and prolonging the civil war.

The Division (which includes in its membership and consultants representatives of many of the agencies involved in the airlift being supported by the consortium of agencies known as Joint Church Aid) expresses its gratitude that this humanitarian effort has saved the lives of many people. At the same time, the Division expresses its deep distress at the ambiguous position in which the tremendous effort has put Christian people, churches and agencies because of its political side effects.

Christians must resist this argument and must take the chances of their good being evil-spoken of. This is according to the example and teaching of Christ; as any reading of the gospels will show.

There are many other examples. We send doctors to the countries where most of the babies do not live to be a year old.

The missionaries and doctors feel good for the service they have rendered, but these same countries experience a population explosion and the children later die of poverty and hunger.

We take the gospel to the dark continent and encourage the people to have ambition. Some of them get ambition without love and plunge their country into nationalistic war or into bloody civil strife. Discouraging? A little, but we bounce back and say that we must do a better job of evangelizing than before. We can't cease to be Christian because our Christianity is libeled.

Jewish-Christian Dialogue

Last August there was a three-day dialogue of Baptist and Jewish scholars in Atlanta called by the Southern Baptists under the leadership of Dr. Joseph Estes, secretary of the department of work related to non-evangelicals. Head of the Jewish delegation was Rabbi Marc Tanenbaum, director of the interreligious affairs department of the American Jewish Committee.

The fact that such a meeting to dissolve misunderstandings was held may be more significant than the concrete results achieved. However, it did succeed in removing myths and stereotypes and creating mutual respect. The rabbi described it as an exciting experience and Dr. Estes said, "It was one of the most effective kinds of communication I have ever seen."

In the area of social concerns the scholars of both faiths were able to agree "rather extensively," said Dr. Estes. They found theological discussion a bit touchy because as Rabbi Tanenbaum said, one of the "Baptist goals is conversion of others to their beliefs. And for centuries the Jewish people have resisted missions-to-the-Jews as a threat to Jewish survival."

The "threat to Jewish survival" may speak much about modern Judaism and even the State of Israel. It is natural for a religious group to resist any encroachments that seem to threaten its survival, but in the case of Jews there seems to

be a race consciousness that is fully as strong as any religious consciousness. What is it that would be lost by conversion to Christianity? The fear seems to be loss of identity, danger of a new dispersion, a concern lest the Jews be assimilated into a Christian society and lose their racial or national loyalty. This would not necessarily happen. A converted Jew might very well continue his interest in Israel. As a matter of fact, one does not have to be a religious Jew to be a leader in Israel. The majority of Israeli citizens and many of the most patriotic are far from orthodox, although Hebrew is spoken and the Sabbath observed officially in Israel.

In a meeting of minds such as the three-day dialogue last August the respect for the opinions of others is part of the game. This mutual respect must include the realization, as Dr. Estes put it, that "some of the Baptists believed it was inevitable for the Christian faith to be missionary."

Jews must recognize that their Old Testament faith and the traditions of the centuries are subject to examination by their own people with the help of their Christian neighbors. If their religious convictions are as well-based as those of the Christians there is no need to fear. After all, many of the Jews of the First Century were convinced that their Messiah had come. Should the Jews of the Twentieth Century be artificially sheltered from examining the claims of Christ? On the other hand, conversion is never a completely one-way street. A book on the subject has been written by a Jewish author. Most of the cases cited are of conversions from other religions, including Protestant Christianity to the Jewish religion. Unfortunately the author does not seem to understand the meaning of conversion as a deep religious experience. The upshot of the discussion is that in a pluralistic society every man has not only the right to hold to his own faith or to change it, but also to try to convince others to accept his religion.

National Hunger Emergency

The first White House Conference on Food, Nutrition and Health has recently been held. As reported to the religious and secular press it was highly critical of the efforts of the present administration to effectively deal with the hunger problem of this country. The conferees estimated that there will be about 25 million hungry people in our land this winter. Those invited to the conference were said to represent a cross section of citizens. It may be noted, however, that the Senator who got quoted extensively in criticism of the administration's efforts was a Democrat (Mondale of Minn.) Another speaker said President Nixon "has not reached the level of understanding that we have reached."

To try to alleviate all hunger is a worthy goal that should be attainable in a country that has food producing capability far beyond our total needs. The disagreement comes as to the best methods and priorities in applying the remedies. Though no expert in such matters I would like to express what seems to me a common sense viewpoint on two or three of the numerous solutions recommended by the White House Conference.

They called for the President to declare immediately a national hunger emergency and to take steps to feed all hungry Americans. Is not this a contradiction? If there is a national hunger emergency how can the President find the food? Manifestly it is not national except in the sense of being more than state-wide. It is doubtful if it qualifies as an emergency. It is a situation of considerable duration. Mr. Nixon has promised to institute food stamp programs into the 307 counties now without a federal food program.

The conference recommended that the government guarantee a \$5,500 annual income for a family of four. Some have cogently pointed out that this would greatly increase the number of the unemployed. The poverty level has been set at \$3,000, and there are a great many families, we are told, who manage to live on less than that. Human nature be-

ing as it is, there would be a large number of able-bodied people who would not look very hard for work or be very steady on the job if they could be sure of an income of \$458 per month whether or not they worked or worked regularly. To feed bodies in a program that might starve souls by removing incentive can hardly be considered a perfect solution by those who believe in high personal goals.

Another highly questionable recommendation adopted was "establishment of a program to provide all school children with a free and nutritious breakfast and lunch, regardless of need." Disregarding the impracticability of giving all children both breakfast and lunch at school there is another serious question. This would be a long step toward state socialism. What would it do to family life? Are we ready to let the state take our children away from us for two of the three meals and rob us of the chance to instill family loyalty and religious principles at the breakfast table. Is it ideal for children to think of home as only a place to sleep and to eat one meal? Note that these meals are to be furnished "regardless of need." How can the state feed all the hungry if it feeds all those who are not hungry?

Let us hope that the administration will forthrightly reject this supposedly well-meant but society-damaging, family-destroying proposal.

Our Prayer Corner

Suggestions for Prayer This Week
Pray for:

- 1) The courage to make decisions that will enable us to grow spiritually.
- 2) The assurance that resolutions made in prayer can be kept through Christ who answers prayer.
- 3) Joy in every church as the members engage in the topical reading of the Bible in 1970.
- 4) A universal participation in our Week of Prayer January 4-10 as sponsored by the SDBWF.

In the Beginning God . . .

By Charles J. Bachman

The first five words of Genesis 1 are surely most important words of Scripture. For in these first five words, "In the beginning God created," is contained that axiom upon which all that follows is relative. Without a sincere belief in the authenticity of these words, all that follows has no foundation.

The fact of a beginning, to the best of our knowledge, is relative to this world. The preexistence of God so soundly set forth here, to our finite minds, is beyond our ability to comprehend. We can only know that He preexisted. Of His origin we know nothing. We do know that God is eternal. God was here from eternity past, is here in the present, and will be here in eternity future. But we must realize that all things are in the present with God. Time is not relative to His being. When Peter writes, "one day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. 3:8), he is merely restating the words of the 90th Psalm, "For a thousand years in thy sight are but as yesterday when it is past." Both texts reveal the irrelevant nature of time in its effect upon God.

For whom then was time created? It was created for the men and women who were to dwell upon the earth which God created. Why was it given man? For perhaps the reason the Psalmist gives, that we may "number our days, that we may apply our hearts to wisdom" (Ps. 90:12).

The arguments one hears in the passage of time concerning the creation of this world are many, especially in the area of the first five verses of Genesis 1. But one thing is very self-evident, that God took this mass and set it in motion. This very act has set the pattern for numbering man's days ever since. When we read in Genesis 1:5, "And the evening and the morning were the first day," we recognize the word *day* and know that each *day* is a revolution of the earth, —23 hours, 56 minutes, 4.09 seconds. Therefore, on that first day God set this earth in motion, and it has not varied 1/10,000 of a second since.

MEMORY TEXT

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. — Philippians 2:5, 6, 7

A day then is determined by the revolution or movement of the earth; a month by the movement of the moon; and a year by movement around the sun, all movements calculated and set in motion by God and maintained by His marvelous grace and power.

The only "artificial" calculation of time, we might say, is the week. Here is a time period determined by the creation of this earth. There are no movements of the earth, the moon, or the sun, to set its length or determine its bounds. As a matter of fact during the course of time there have been various length of weeks, but God determined the length of the week. It is a record of His creative power, consisting of six days of creating, bounded on one end by a day called the Sabbath. Regardless of which day is printed in red on the calendar, each seventh day is the Sabbath according to God. God started with day 1, then day 2, and so on until that seventh day came, "And on the seventh day God ended his work which he had made, and He rested And God blessed the seventh day and sanctified it."

Let us who are subject to created time recognize that it was created for us, we who are earthlings. Let us also recognize that in God's wisdom He planned for us to recognize in each Sabbath His might and jurisdiction over us. If we can contemplate the span of eternity in its relationship to earth time, we can grasp a little bit of the might and glory of God, and His gift each week of a Sabbath.

"The most highly inflammable kind of wood is the chip on the shoulder."

The Mood for Christmas

By the Secretary

Did you find it difficult to get into the mood for Christmas this year? What with tension and strife at home and abroad does the angels' song of peace and good will seem a mockery? Perhaps we have lost our perspective or have forgotten just why Christ came to earth and why the angels sang at the time of His birth.

Even though we may go through all the motions this Christmas season and do all the traditional things — have gift exchanges, trim a glittering Christmas tree, have a bounteous feast on Christmas Day — even though we do this, the true spirit of Christmas may elude us—we may find no lift, no renewal of heart and mind—no Christmas joy. It may be helpful and timely to point out certain elements that go into creating a proper mood for keeping Christmas.

The mood for Christmas is compounded of the following ingredients: (1) a great faith in Christ and His ultimate victory over evil; (2) a spirit of unselfish giving; (3) the willingness to let a little child lead us. Take liberally of these three ingredients and mix them all with a bit of laughter — then stand awhile as you walk out under the stars and look upward with a deep unutterable longing of your soul to God. If you will do this, presently you may find stealing over you the mood for Christmas — that age-old joyous, expectant mood during which God can renew your spirit and bring back the song.

Mentioning these three factors again briefly: let there well up within us a great faith in the ultimate victory of Jesus Christ, our Savior, who came among us in the form of a babe who grew to be a man, living out among us the perfect life, and then by His suffering and death on the cross atoning for our sins. He came because the world was desperately in need of a Savior. We still are desperately in need of a Savior. The darker and more evil the sin, the greater is His forgiving grace. No wonder the angels sang at His birth. And we, too,

can sing as we more fully realize what He can and is still doing for this sin-sick world of ours.

It is so easy to lose our perspective as we go about our daily round of duties, forgetting that the great God of all the universe who sent His only begotten Son into the world in the fullness of time—this great God is not defeated—He has not expended all His creative power. He is still able to bring new elements into the darkest picture—in the twinkling of an eye He can turn the tide from hopelessness to victory—until the kingdoms of this world become the Kingdom of our Lord and Savior and the age-old promise is fulfilled. It *can* happen. It *will* happen. So take heart, look up and be glad.

Again, the spirit of unselfish giving enters into the mood for keeping Christmas aright. Though this Christmas comes at a time of great anxiety, it comes at a time of great opportunity. Find a way to give unselfishly. Pour some of your very own self into the gift. It may be that the outpouring of the spirit of giving will touch cold hearts and be the media through which God will work His miracle of bringing peace to the hearts of many. If this could be so, then let this Christmas season be a time of giving of ourselves unselfishly to others as never before.

And then, the mood for Christmas will surely come as we make loving preparation for some little child to feel a special glow of happiness. Happy is the man who has a little child who will take hold of his finger and pull him over to look at the Christmas tree — who can see it all again through a child's eyes.

Ogden Nash, the poet, in a rather skeptical poem, that nevertheless reveals his own deep upward longing, wrote:

"Only the children clasp His Hand,
His voice speaks low to them
And still for them the shining band
Wings over Bethlehem."

If this be so, and we believe it is, then God grant us faith as little children to be led of Him, and to listen to Him through little children. They can still teach

us some basic facts on faith and forgiveness, on laughter and starry-eyed wonder.

Beyond the present military picture which seems to be paramount in the interest of the world today we may well turn our thoughts to God who sent His Son into the world to be our Savior. We must try to see the present scene from His point of view. Let it be our hearts' desire to learn and understand His purpose—to understand what He is doing in the world today. For the Lord our God is not dead but strong and vital and able to save unto the uttermost those who turn to Him in faith. This is the open secret as to how to get into that expectant mood for keeping Christmas which will lift us out of black despair into His glorious light and everlasting love.

Brisseys Home on Vacation

The Rev. and Mrs. Grover Brissey planned to arrive at their home in Laurel, Maryland, on or around December 10, for a short vacation from duties at Crandall High School, Kingston, Jamaica. This vacation is being made possible through the Ethel Stillman Rest and Recreation Fund.

The Brisseys expect to return to Kingston several days before the next semester of school begins on January 5, 1970. Principal Brissey has written that they had already received several requests for entrance examination tests to be taken on December 4 and January 5. He adds, "We do want to have those who want to enter in January processed before we leave on vacation."

In reply to a question regarding the length of the winter and spring semester in 1970, Mr. Brissey has written, "Unless I have made an error in count I believe the semester will end on July 3, 1970 . . . then the following week we would get out reports and finish up all reports to parents and government statistics which they ask us to do to maintain standards."

In order to meet government accreditation rules it is necessary for school to be in session for 190 days from September through June of any school year.

Arrangements are made for Mr. and

Mrs. Wayne Crandall to arrive at Kingston for a few days of orientation to the work before Mr. and Mrs. Brissey complete their services in July. A letter from Mr. Crandall states, "Thanks to Mr. Brissey I have the Work Permit Applications completed and they are enclosed." These will be carried by the Brisseys to Kingston for processing with Jamaica government immigration officials. Mr. Crandall adds, "I am officially employed here until July 1, 1970, but I am confident we could leave somewhat prior to that date . . . As we contemplate the job in Jamaica, it makes us feel very humble indeed."

Campus Confrontation with the Word of God

"The whole subject of morality is at stake" says Dean Byron C. Lambert of Fairleigh Dickinson University, one of the foremost and fastest growing educational institutions in New Jersey, and this is why the university authorities have given enthusiastic permission to a handful of local Christian businessmen to distribute free copies of a paperback edition of the New Testament to both day and night students on each of the three campuses where the total student body exceeds 10,000.

Response by the students to this initial undertaking has been so enthusiastic that an additional 10,000 copies of the New Testament have been ordered by the men to meet the numerous invitations from other local schools such as Rutgers University and City College of New York.

A few laymen, working through a newly organized non-profit tax free organization called the Free Bible Literature Society, are responding to the challenge of confronting today's students with God's Word—the only answer to the troubles of the campus. Henry Abbink, president, expressed the hope that Christians everywhere would pick up the challenge by confronting students with the claims of Christ through this special effort to stem the tide of ungodliness.

GEMS FROM JAMES

One of the Daily Bible Studies
at Conference

By Don V. Gray

Read James 1:12 through 2:26.

While there is necessarily much of the serious or even austere in expressing Christianity, we ought to note at the outset that the real kernel of vitality for you and me is not the "religion about Christ" but the "Way of Jesus." Also, as we read the compelling account of His ministry in those few years, we make a mistake if we do not realize that in the midst of His Way, constituting a vital part of its healing thrust, there was (and still is today!) the element of good humor. The Lord whom I love and serve has a twinkle in His eye!

In the family structure of Joseph and Mary at Nazareth, one of the brothers was James, who, after an initial period of rejecting his elder brother, had a confrontation and was convinced, going on from that moment to become a counselor and leader in the early church. For this James there is no humor in the Jesus Way.

If one will pause in his reading of the Letter of James and listen intently, he will hear the unmistakable sound of chips falling where they may!

Last spring during our local high school's commencement program the keynote of the valedictorian's speech was, "There are two new frontiers just beginning to open — the frontier of outer space and the frontier of ocean depths." I thought then, and I still believe, that really she should have stated *three* frontier areas, which in order of priority would be: the frontier of the human mind or spirit, the frontier of outer space, the frontier of ocean depths.

A few nights later, Rabbi Meier S. Eiseman of Minneapolis, guest commencement speaker at Eau Claire High School, put the case more bluntly as he tried to explain to young people the kind of society into which they were about to be thrust: "Not much has been achieved in the field of human relations," he said. "Very little has changed in this world since Cain killed Abel."



With these contemporary statements in mind we may well consider the whole book of James, and typically the part just read in our hearing, under the title, "The Perils and Rewards of Frontier Living." Anyone who has tried simple Christian living, as Jesus outlined and practiced it, is well persuaded of its pioneering aspects. He told his followers, "I am sending you out like sheep in the midst of wolves." To quote the words of one of the songs of our "now" generation, echoing the words of Rabbi Eiseman, "... things haven't changed since those days of old — they're still tryin' to make Him fit into *their* mold."

Naturally in a discussion of pioneering any frontier, but especially the frontier of the spirit and of human relations, one is led quickly to the matter of faith — faith in the capability and durability of a rocket ship, a bathysphere, or the Word of God. For the purpose of our discussion here, let us agree to capitalize "Word." The term is the same throughout the language, but we are talking about the *living* Word — the Word which John's Gospel says "... was from the beginning, was *with* God, *was* God, created everything which was created, became flesh and dwelt among men — came among His *own*, and they rejected Him." This is the Word.

How does one prepare for a trek into this frontier country? "Take this Word of truth," James says, "by which in fact were we brought into being in the first place — this Word, in the person of

Jesus Christ — and submit meekly to its being *engrafted* into your very being. That is how your soul will be saved" (James 1:21).

Now, why "engrafted"?

In the process of root grafting, a sion or cutting from the desired fine stock is inserted into a cleft in the root stump, which is some sturdy, vigorous wild or native stock. From that point on, nourishment from the good earth passes through the rough root stock into the sion, and growth of the sion takes place. If we remember that this term "sion" is often used as a substitute for "son," and if we then capitalize it, we can perhaps see more easily what James means by "receiving the engrafted *Word*." The Son, of course! God's beloved Son—the Word!

Now, if because of a faulty union or excessive cutting, or deadly chill, or neglect, or any other reason the Sion fails, but the root continues to grow, then only the inferior shoots of the rough or wild root stock will appear. If, however, the engrafting is successful, what results is fruit or blooms of the fine quality of the Sion.

This, then—to paraphrase James—is what makes the difference: If the Son (the Word) be received with meekness, then the fruit borne will not be the fruit of pure lust only, growing to evil and death, but will instead be the fruit of true love, growing up into good, and to eternal life. What might have been cheap and tawdry without the engrafting becomes immensely valuable — magnificent — all because Jesus Christ is introduced into the play.

This leads us into thoughts about that intriguing, elusive, and sometimes abused "perfect law of liberty" (James 1:25). Just as for a truly free man the law is only an expression of his best desires, so the Sion is to the root stock not an impediment, but an opportunity to grow and produce in a way never before possible. Paul put it this way: "I live — yet not I, but Christ in me!"

How often, pulled by the demands of a pagan society, a Christian is tempted to compromise! Sometimes he can be

heard openly expressing resentment toward the guidelines established by Jesus and His Way. "Let the Sion die! My old shoots were fun to grow — and besides, I'm tired of appearing different!" Sure! Identify with your peers! "They're still tryin' to crowd Him into their mold!" Frontier life can be rough!

But James says that if one will receive this Word and look thus into the perfect law of liberty, he shall be saved, and become not only a hearer but a doer of the Word. We realize keenly now what is meant by the Scripture. "... as in Adam (the root stock) all die, even so in Christ (the Sion) shall all be made *alive*," and similarly, "for as by man came death, by man came also the resurrection from the dead!"

So a Christian, having received the Word and started to grow, appears as a doer, James says. Here is where the challenge really begins, and James knows it! You see, James was quite likely a part of the contemporary "establishment" which rejected Jesus and eventually brought Him to Calvary. "His own received Him not," John says. One would hardly need to have been present at the well in the village square, or at the gate where the elders sat, or in the shops of those days to know what snide remarks were made about Joseph and Mary, or about the child Jesus. Times haven't changed much since Cain killed Abel. It would be difficult to differentiate between a native son, a Paschal Lamb and a mockingbird! Yes, in the matter of being a "doer" one encounters the deep-down nitty-gritty!

To a hurried Roman centurion, garrisoned with his hundred men somewhere in the powder keg which was Palestine and charged by his emperor with the task of enforcing an uneasy peace, Jesus in the short years of His ministry doubtless constituted just one more area of irritation. To the centurion, who did not understand, Jesus would appear only as another of the rash of young Zealots who, like hives on the face and body of society, went about fomenting revolution and rebellion against Rome.

The Roman soldier would be beardless

and close-cropped (because Caesar had learned in the Gallic wars that beards and long hair were a disadvantage in hand-to-hand combat), and one can almost hear him grumbling to his companions, "Long-haired freeloader! Dreamer! Troublemaker! Give him a year in the galleys or a taste of the broadsword and hed'd sing a different tune!" Sound familiar? Substitute the terms "prison camp" and "Vietnam"!

In many ways the Letter of James reminds me of an ad which appeared last spring in our local newspaper. It said: "A career is offered for manager trainee. Salary, low. Hours, long. Work, hard. Obstacles, monumental. If you believe in mediocrity please do not apply — this is not for you. If not, apply *in person* only." An invitation to frontier living, if you please.

Finally, the Letter of Jesus is an invitation to all to be sensitive to the opportunities which surround us—built into our everyday life. Sometimes, as in the case of Abraham the patriarch, the works of faith pay their dividends only after much time has passed. Sometimes, as in the case of Rahab, the prostitute who put her faith to work, the results are immediate. However, James is telling us the opportunity is available to everyone, and he makes this clear with examples taken from opposite poles of experience.

In behalf of Jesus his Elder Brother, James challenges you and me to have done with what is mediocre, and apply *in person* for this high privilege of living on the *frontier* — the growing edge — of our human existence. And with them, and the company of the committed, to dream their impossible dream.

Yes, on today's burgeoning frontiers, where explosions of population and knowledge daily pose stupendous opportunities, the bright trumpet of His evangel proclaims the time of the impossible dream!

"Come and follow!" it calls. Taste and see that this Way is good. In a world which prefers violence and punishment, dare to be gentle and forgiving; in a culture which glorifies the risqué or

touts the vulgar, dare to be clean or demure. When gossip is running wild, seize that time for a good witness. Set your eyes on a star, and work toward it with every bit of strength and intelligence God has given you. Never mind what odds are stacked against you. In your pulling, yoked with Him, you will be better than you ever could have been otherwise, and the world will be a finer place because you are living this Way. In the days when the Word was first coming among men, some hard-riding seers came into Judea's hill-country and what they said was, "We have seen His star, and are come to worship Him." When they *had* found Him and pledged their loyalty to Him, being warned about Herod in a dream they returned a different way. They had reached the unreachable star.

That star of our Lord Jesus is shining today. To a pagan society this is an impossible star; any dream of attaining to it is an impossible dream, and to walk His Way in a dialectical or reasoning society is an impossible venture. When Jesus was telling His disciples about some of the rigors of walking this Way, some of them burst out, "How can anyone possibly be saved?" Jesus answered, "To men this *would* seem impossible, but with God all things are possible."

Why all this? So that like the wise men you will be well-advised about the pagan ways around you — you'll return all the way home, and a different Way—you'll never be the same again, or ever *want* to be the same. The engrafted Word will bear rich fruit through *you*, an eloquent expression of the perfect law of liberty. James says it will save your soul.

Read again James 1:12-2:26.

Shallow-Water Fishing

Reuben Lopes, of Sao Paulo, Brazil, president of Crusade of the Americas evangelistic campaign says that too many laymen are "fishing for souls in shallow water instead of launching out into the deep waters where the fish are."

The Denver Church Dedicates New Sanctuary

By Mrs. William Jeffrey

After a wintry autumn a beautiful weekend, November 21-23, greeted us for the dedication ceremonies of our new sanctuary. Preceding this were weeks of preparation in getting all in readiness—work on grounds and in the basement, placing a plaque of remembrance and a Book of Memorials in the foyer, and gorgeous bouquets of autumn flowers placed artistically in the sanctuary, vestibule and Fellowship Hall.

Preceding the Friday evening vesper service, the vestibule was a place of greeting two of our former pastors and their families, Al and Janette Rogers, and the Smiths, Dr. Kenneth, Dorothy, Linda, and Scott.

After the organ prelude by David Hadden, our talented young organist, Gary Cox, worship leader, gave the opening prayer which was followed by the devotional meditation, "The Love of Christ," by the Rev. Albert N. Rogers. The "Gallery Singers" added much to the devotional service and our pastor, the Rev. Leon Lawton, gave the benediction.

On Sabbath morning a goodly number of members and guests from North Loup, Boulder, Plainfield, and Milton gathered for the morning worship with Dr. Kenneth Smith reading the Scripture, Rev. Albert Rogers offering the prayer, and our pastor giving the sermon, "Chosen To Be His." The choir of twenty-five members, under the direction of Mrs. Jerome Van Dyke, added greatly to the worship with their responses and the anthem "Now Sing We Joyfully unto God." Immediately after the final hymn, Dr. Ted Horsley stepped to the front and led us in a most interesting Sabbath School lesson on "God's Remnant Rebuilds." We were dismissed with prayer to reconvene at 3 p.m.

Blessed indeed are those who, united in prayer, planning, and work, see the fruition of their labors in a beautiful sanctuary. We are greatly indebted to Mrs.

Ruth Horsley, the dedication chairman, whose talent is so evident in the interior decorating and design in the sanctuary, and to the Building Committee composed of Dr. Edward Horsley, chairman, and Kenneth Crosby, Elno Davis, Richard Shepard, and Mrs. Jeanette Thorngate.

As the time for the dedication service approached, the sanctuary was filled. David, our organist, played "Venez Divin Messie" by Benoit and the choir marched down the center aisle as they sang "I Love Thy Kingdom, Lord." Dr. Horsley gave the invocation and the choir rendered the "Hallelujah Chorus" by Beethoven. After announcements, Mrs. Jerome Van Dyke sang "Build Thee More Stately Mansions," by Mark Andrews.

The dedicatory sermon by Dr. Kenneth Smith was a deeply moving appeal—a referring back to our early days of striving, of moving to the present location, of courage, determination and accomplishment in evidence this day. Like a golden thread through his words and those of each who spoke, was the thought that it is not the building, lovely as it is, but the faithful witness and telling others the Good News that pleases the Almighty. In his challenge to go forward, Dr. Smith referred to his second sermon preached to us in 1957, entitled "Something Beyond Haran." This touched a nostalgic chord in the hearts of many of us who have never forgotten that sermon. As when that appeal was given, so today the challenge is as great to press forward. The closing anthem seemed an expression of the yearning of our hearts:

This sanctuary of my soul,
Unwitting I keep white and whole,
Unlatched and lit if Thou shouldst care
To enter or to tarry there.
With parted lips and outstretched hands
And listening ears thy servant stands.
Call Thou early, call Thou late
To Thy great service dedicate.

The Rev. Albert Rogers gave the dedication prayer and Pastor Leon Lawton the benediction.

We then adjourned to the Fellowship Hall to a beautifully appointed reception

with delectable refreshments—this hosted by Mrs. Ruth Horsley and many of our church women as assistants.

On Sunday afternoon from one until five o'clock, the diaconate were hosts at an open house.

And so closed this weekend of sanctuary dedication, the result of the prayers, effort and the financial support of our church constituency.

LET'S THINK IT OVER

Atrocities of War

Commenting on the alleged murder of civilians by certain American soldiers Rabbi Tanenbaum voiced the feeling of many that the national conscience of America must not be allowed to rationalize savagery. He pointed out in his radio message that there is a difference in attitude between dropping bombs on villages and firing point-blank at villagers. He notes also that there is a difference between a national policy of genocide (as when, 6,000,000 Jews were exterminated under Hitler) and the irresponsible acts of a junior officer and the men of his platoon. He thoughtfully concludes, "In the end the only safeguard against the excesses of war and its brutalization of the human spirit is the elimination of war itself."

Men who have been in other wars can remind this generation that brutal acts are not more common to the Vietnam war than to the Korean conflict, World War II or World War I—probably much less. On the whole, our men in Vietnam are tender-hearted, else they would not have contributed over \$1 million to the little people of Vietnam.

We will think more clearly about war in general when time gives us a little more mature perspective on the present conflict and the motivation of the current demonstrations.

SABBATH SCHOOL LESSON

for January 3, 1970

GOD'S BELOVED SON

Lesson Scripture: Matthew 3:13-17;
John 1:32-36

NAACP Leader Against Reparations

Roy Wilkins, secretary of the National Association for the Advancement of Colored People (NAACP), has written Protestant, Catholic, and Jewish leaders to urge them to reject demands for "reparations" and to give money to those who "promote real change within the democratic structure." He added, "In the terms in which the reparations idea has been proclaimed, therefore, it is a snare and a delusion whose inevitable failure would have disastrous consequences."

Mr. Wilkins said that the NAACP was not absolving the churches of their obligation "to effect sweeping change within" and "to give sacrificially" to overcome racism.

"We assert, however," he said, "that these obligations cannot be met by yielding to intimidation or by guilt-ridden suspension of the critical faculties."

A Plague on Both Their Houses

Richard R. Gilbert in *Amplify* seeks middle ground between the old morality and the new morality as in the following excerpts:

"Traditionalists cleave unto Moses and state, 'Do not covet thy neighbor's ass.' Situationalists cleave unto love and say, 'It's OK to covet your neighbor's ass if done in Jesus' name.'"

"Situationalists might better be called sensationalists because their assaults upon the Ten Commandments make mockery of all that has stood for the fabric of conduct and the rule-book of Christian decision."

"The new morality . . . has for me all the aloof, dangerous beauty of young, wild preying animals. Thus Prof. Fletcher can defend the Hiroshima bomb as an act of love. And the Woodstock Waifs, for all their pacific behavior, engage in white magic when they abstract love from responsibility, sentiment from morality . . . Love must find its definition in the crucified teacher whose depth and realness goes immeasurably beyond the hope of mere humanism . . . There is a huge distinction between saying 'God is love' and saying 'love is God.'"

ITEMS OF INTEREST

Biafrans Still Dying

Church World Service again reminds us that the desperate situation in Biafra that so stirred the hearts of people more than a year ago has eased only slightly in spite of all that has been done to fly in relief supplies. The daily death rate from starvation in Biafra is variously estimated at 2,000 to 6,000 currently. Joint Church Aid planes have recently been making night flight deliveries in excess of 200 tons. Church World Service spokesmen, however, have repeatedly warned that a minimum of 500 tons is needed to check the appalling death rate.

Jewish Relief for Biafra

The Jewish people of America, according to Rabbi Marc H. Tanenbaum, director of Interreligious Affairs, have a special interest in people who suffer. In his weekly radio talk the rabbi said that "in an unparalleled gesture," American Jews quickly raised about \$350,000 and distributed more than 1,000 tons of materials to victims on both sides in the Nigerian civil war with the help of Catholic and Protestant groups. But, he added, "over the past year and a half, more than two million people — many of them children — died in Biafra and Nigeria, and literally millions more will die of starvation and disease within months."

The Jewish leader reminded his listeners that the Jews, who suffered the loss of six million of their people under Hitler have learned a lesson of compassion for others who suffer. He added, "There must never again be silence in the face of atrocities and human suffering."

Black Baptists Reelect Jackson

Delegates to the annual meeting of the National Baptist Convention, U.S.A., Inc., reelected the Rev. Dr. Joseph H. Jackson as president for his 18th year. He is pastor of the Olivet Baptist Church, Chicago.

In resolutions, the 14,000 delegates voted to disavow the "doctrine of separatism," and criticized James Forman's

"Black Manifesto" tactics.

Dr. Jackson said that the Black Manifesto is "the same old Red Manifesto painted black and an echo of the Communist demands of Karl Marx."

He was also critical of action of the General Board of the National Council of Churches, which voted to ask its member churches to raise at least \$500,000 for the economic development of the nation's black communities. The National Baptist Convention is one of 33 member bodies of the council.

"For militants to condemn every white Christian as a racist is not only untrue, but diabolic," he said. "The civil rights movement must now modify its course and move in a different direction. It must cease to be a campaign of color . . . The goals should be, not Negro rights alone, but the rights of all Americans. The emphasis must be as much on civil responsibility as on civil rights."

Barbed Wire Gift Is Appreciated

Louis Sholtz, Verona dairy farmer, is the genial donor of an unusual and much appreciated length of barbed wire received at the Publishing House. Mr. Sholtz is son-in-law of the Rev. and Mrs. Victor W. Skaggs who knew of the need.

The one-story connection between the print shop and the Seventh Day Baptist Building has long afforded boys a chance to "shinny" up and retrieve a ball, a kite or something else lodged on the flat roof. But such efforts worry the staff and the building underwriters, and probably the parents. A barbed wire barrier has now been erected along the edge of the roof.

NEWS FROM THE CHURCHES

VERONA, N. Y.—A homecoming service for members and friends was held on November 29. Because of the re-decorating and other improvements a re-dedication was scheduled for the Sabbath morning service.

Improvements include a suspended ceiling made possible partially through funds given by Scott Lyng in memory of his grandmother, Mrs. Edith Woodcock. New light fixtures, given as a memorial

by the family of Mrs. Millicent Williams, have been installed. Floors have been refinished and new red carpet runners laid on each aisle and across the front and back of the sanctuary. A new red velvet pleated curtain hangs gracefully from the copper-painted pipes in front of the baptistry. Pulpit chairs have been reupholstered and a new scarf made for the pulpit. All of these changes, along with the brass offering plates and candle holders, given as memorials by the Edith Woodcock family, plus the flower stands, Bible stand, and Bible given in memory of Mrs. Millicent Williams by members of the Booster Class, and new hymnals purchased by the Senior Youth Fellowship, give the sanctuary a very worshipful atmosphere. In addition the sanctuary has been painted, as has the exterior of the church.

Other features of this homecoming occasion included a service of baptism, and an informal fellowship dinner during the noon hour.

—Excerpts from pastor's letter

CHICAGO, ILL.— On October 25 a group from Battle Creek including the pastor met with the Chicago church in the afternoon. The meeting was held in the St. John's Reformed Episcopal Church at Potomac and Laramie Streets, the familiar meeting place in previous years. About thirty remained for a potluck meal in the evening.

It was reported by George Bottoms of Lombard, Ill., that from three to fifteen people have been meeting in the Lombard Community Center every week for Sabbath School. The group is advertising and contacting people by telephone through a special committee.

The present plan is to continue the Sabbath School in Lombard except on the third Sabbaths of November and December when meetings are held at the Episcopal church location to draw together the people from the whole Chicago area. The North Central Association is helping to sponsor this Chicago work.

—Friendly Guest

DAYTONA BEACH, FLA.— The Daytona Beach church had a busy month during November. Three fellowship dinners were held: the usual monthly church aid dinner, the Sabbath noon dinner when President and Mrs. Edgar Wheeler were our guests, and Thanksgiving — Homecoming Sabbath.

Our homecoming activities started Thursday night with movies taken by Dr. Ruth Rogers through the years of the church people and their activities. A special vesper was held Sabbath Eve, and the Sabbath morning service included messages from several former pastors and friends of the church. After the Sabbath School hour a bountiful dinner was enjoyed in the social hall. The afternoon service included a pageant planned by Sylvia Carr and Velma Maxson re-enacting a covenant meeting and church meeting that were held at the time the church building was planned and later dedicated. The homecoming activities ended in the evening with the remainder of the movies of church doings and a social hour.

The young adults held their monthly meeting at the home of the Heinigs. The program included slides and a talk by the Van Horns of their trip to Mexico this summer.

The committees and trustees of the church have been busy planning the activities for the coming months with special emphasis in the Christian education group on plans for Christmas. The Advisory Board has gone ahead and contacted people in planning a special missionary outreach to the youth who come to our community during the spring vacation of many colleges.

—Correspondent

From the Astronauts' Records

It has just come to our attention that 50,000 people behind the iron curtain sent letters of appreciation to the astronauts for reading the Bible in space. The Free World sent only 50,000. Could it be we take our blessings for granted?

—Riverside, Calif., Church Bulletin

OUR WORLD MISSION

OWM Budget Receipts for November 1969

	Treasurer's November 2 mos.	Boards' 2 mos.		Treasurer's November 2 mos.	Boards' 2 mos.
Adams Ctr NY ..\$	187.00	\$ 187.00	Metairie LA		
Albion WI	37.80	85.00	Milton WI	636.80	1,143.89
Alfred NY	771.15	771.15	Milton Jct WI ..	57.00	134.00
Alfred Sta NY		685.12	New Auburn WI ..		41.50
Ashaway RI	445.00	445.00	New Orleans LA ..		
Assns. & Groups ..		60.31	North Loup NB..	450.00	500.00
Battle Creek MI ..	1,025.08	1,035.08	Nortonville KS ..	239.75	643.25
Bay Area CA	125.00	125.00	Ohio Fellowship ..	75.00	75.00
Berea WV	55.00	55.00	Paint Rock AL ..	60.00	60.00
Berlin NY	70.00	210.00	Plainfield NJ		839.59
Boulder CO	95.66	171.32	Richburg NY	93.50	151.50
Brookfield NY		45.50	Riverside CA	515.83	515.83
Buffalo NY	125.00	125.00	Rockville RI	58.75	80.00
Chicago IL			Salem WV	452.50	759.50
Daytona Beach FL ..	200.00	200.00	Salemville PA	55.00	170.00
Denver CO	257.57	515.05	Schenectady NY..		26.00
DeRuyter NY	51.50	140.50	Seattle WA		
Dodge Ctr MN	268.95	268.95	Shiloh NJ	1,113.85	1,113.85
Farina IL	35.50	35.50	Stonefort IL	43.00	66.00
Fouke AR			Syracuse NY	22.00	22.00
Hammond LA			Texarkana AR	20.00	20.00
Hebron PA	70.00	140.00	Verona NY	139.70	260.80
Hopkinton RI	10.00	23.00	Walworth WI	170.00	220.00
Houston TX			Washington DC ..		115.00
Independence NY ..	48.25	104.50	Washington		
Individuals		200.00	People's DC		
Irvington NJ	500.00	500.00	Waterford CT	100.91	215.51
Jackson Ctr OH			Westerly RI		10.00
Kansas City MO	80.00	80.00	White Cloud MI ..	42.80	75.32
Leonardsville NY ..	66.00	66.00			
Little Genesee NY ..	145.85	270.70	Totals	\$10,584.37	\$15,767.72
Little Rock AR	26.01	51.20	Non-Budget	46.00	\$298.33
Los Angeles CA..	700.00	700.00			
Lost Creek WV	500.00	500.00	Total		
Marlboro NJ	291.66	623.30	to Disburse	\$10,630.37	

NOVEMBER DISBURSEMENTS

Board of Christian Education	\$ 891.97
Historical Society	7.49
Ministerial Education	876.98
Ministerial Retirement	828.74
Missionary Society	4,151.72
Tract Society	1,403.11
Trustees of General Conference	74.96
Women's Society	127.42
World Fellowship & Service	302.15
SDB General Conference	1,945.83
SDB World Federation	20.00

Total Disbursements \$10,630.37

S U M M A R Y

October 1, 1969 - December 31, 1969	
Budget	\$35,208.25
Receipts for 2 months:	
OWM Treasurer	\$ 15,767.72
Boards	298.33
	16,066.05
Amount due in December	\$19,142.20
Percentage of interim year elapsed	66.66%
Percentage of interim budget raised	45.60%
Gordon L. Sanford	
OWM Treasurer	
November 30, 1969	

The Sabbath Recorder

Sabbath and Salvation

An Episcopal pastor with a journalism degree and also a degree from a Lutheran seminary has recently discovered from the Bible our obligation to keep the seventh day (Saturday) as the Sabbath. After five years in the Episcopal ministry he feels that he should not only keep the Sabbath but preach it in a church of like faith. Out of his Bible study and experience he has something to say about the relation between salvation and the Sabbath.

"The Sabbath," says this well trained theologian, is kept not *for* salvation but because *of* so great a salvation we *have* received." Seventh Day Baptists have been saying this for some 300 years. It is interesting to learn that an Episcopal theologian has come to the same conclusion from the Bible without any help from our literature. It is not surprising that now after reading some Sabbath tracts from our publishing house he likes our approach to the subject and wants to read more Seventh Day Baptist literature, including this periodical.

Some people of Sabbath persuasion think that arguments for the Sabbath lose much of their force if you can't argue that it is necessary for salvation. Evangelists through the ages have rightly challenged people with the Bible teaching that you must accept Christ to be saved. Failure to receive Christ means that you are lost. Can we say to the unconverted person, if you don't keep the Sabbath you will be lost? No, the Sabbath is of little concern to the unbeliever. Salvation is by faith, not by good works of Sabbath keeping or tithing or anything else.

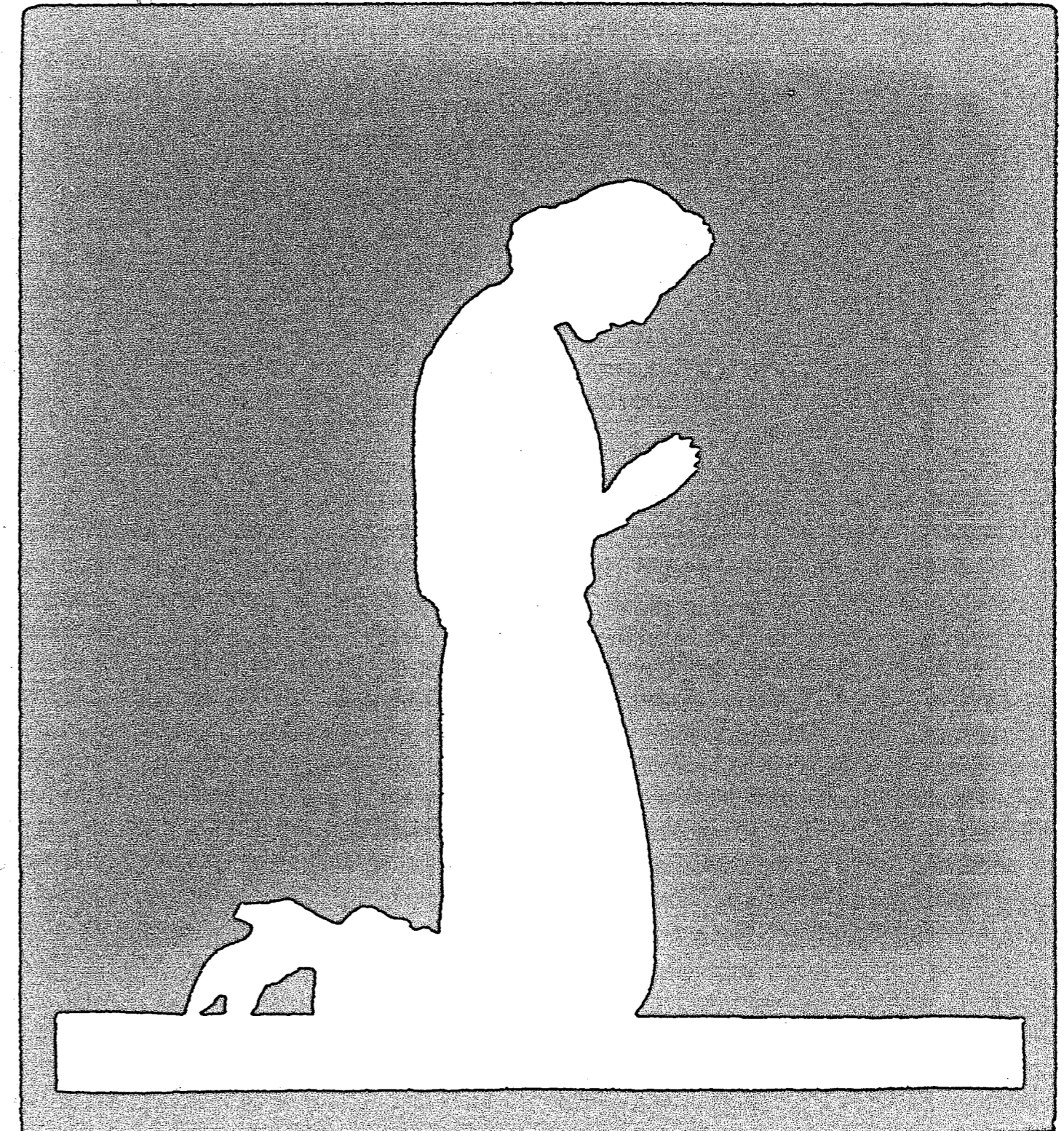
"Why bother to keep the Sabbath if it is not necessary for salvation?" some ask. Our new Episcopal friend has answered it for himself and others. Because we have freely received redemption through Christ we want to do His will and pattern our lives after His. When we observe His appointed day of rest that goes back to creation and extends forward to the end of time we find happiness that others have missed.

Wonderful Sabbath Day

Jennie Wells, who gave a year of dedicated service at denominational headquarters, finds herself working even harder this year in medical secretarial school. With her days starting at 5 a.m., and ending "who knows when?" she writes, "Then when wonderful Sabbath Day rolls around . . ." She does not go on to say that she sleeps all day or just attends church. No, she plays the organ, sings and teaches. Perhaps more of us need to drive ourselves hard during the week so we can speak of "wonderful Sabbath Day."

Consistent Agnosticism Called For

The trouble with scientists is that they abandon their agnosticism. Bruce D. Rahtjen in *Biblical Truth and Modern Man* speaking of the claimed sufficiency of science says that the true scientist must be an agnostic on the question of scientism: "If he insists that science has a sufficient answer to all important questions, he is operating like a theologian, not like a scientist."



World-Wide Week of Prayer

The Seventh Day Baptist World Federation, that relatively new organization of a growing number of conferences, sponsors and promotes the observance of the first week in January as the Week of Prayer. This time-honored practice of ushering in the new year with community and inter-church prayer meetings draws its strength from the earnest participation of individuals in every land where Christ is known. Seventh Day Baptists are more world-wide than ever before in organization and cooperation.