

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.

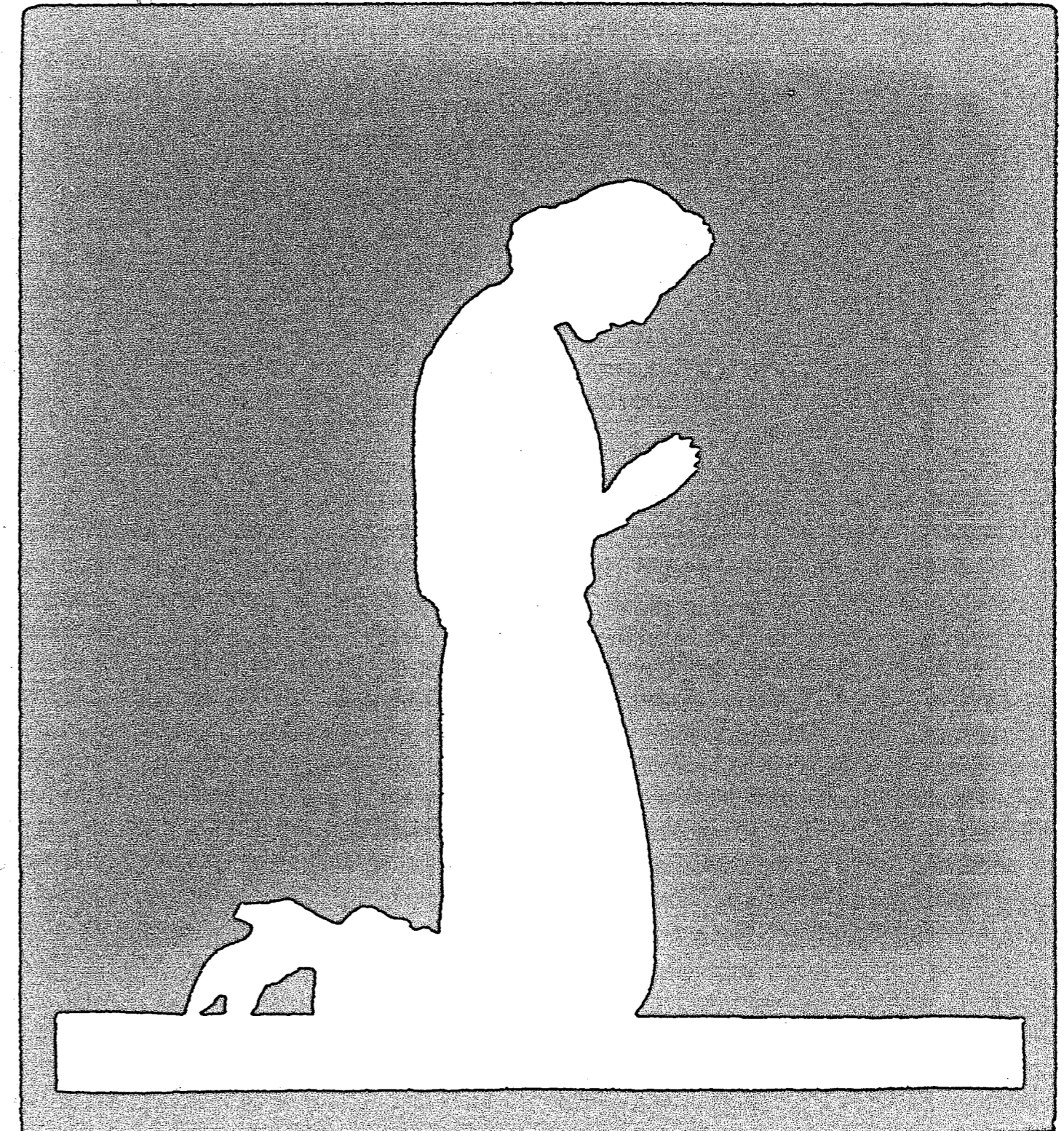
"Why bother to keep the Sabbath if it is not necessary for salvation?" some ask. Our new Episcopal friend has answered it for himself and others. Because we have freely received redemption through Christ we want to do His will and pattern our lives after His. When we observe His appointed day of rest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

The Sabbath Recorder

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What Can the Church Offer?

Are we approaching a difficult time for the church? Our country is becoming more and more socialized and taking on the character of a welfare state. The view that the government should provide all people with everything is gradually gaining ground. Does this mean that in the years to come there will be little that the church can offer that the state is not already providing?

Lessons may be learned from Sweden, known for its high degree of attainment as a welfare society. Sweden also has an established church (Lutheran) claiming about 90 percent of the people in its membership. Since there is no clear separation between church and state the welfare benefits may appear to come from the state church. Thus the question is asked, "What can the churches, especially the 'free churches' (that is, non-established) such as Baptist, offer to people already so well cared for?"

An answer to that question came from a young Swedish lady who belongs to an interdenominational team doing Christian contact work in schools in northern Sweden. She is herself a Swede of Swedes, born into the Lutheran Church, of which she is still a member, and into the welfare society. She is a chemistry teacher by profession.

"Young people have everything but they are still dissatisfied," she replied. "They lack something and are looking for it. The welfare state cannot give it to them because what they seek is spiritual.

"Young people," she continued, "do not see enough difference between believers and unbelievers. Everyone, Christian and non-Christian alike, is pursuing the things of the 'good life.'

"Young people who are confessing Christians are not voicing their convictions when issues arise in their school classes. The non-believing young people, on the other hand, say a lot about what they think."

As in Sweden, so in the United States, people are pursuing the "good life" and expecting it to come from government provided social benefits. We are beginning to see that the church cannot match the

state in benefits (though some of our black friends are demanding this). We should also be equally aware that people as well cared for as our people are do not get from the government and an affluent society what they really want—spiritual satisfaction. One of the reasons for the use of drugs is the desire to have experiences beyond the normal. The search is futile, as any drug or alcohol user can testify.

The churches do have something to offer and it had best put its major emphasis on the experience of salvation and the achieving of daily communion with God through Christ. There needs to be something different about a Christian and something different about a church. If we try to win the world by offering only what the world and social organizations offer we will fail. We have something more. We can testify of spiritual satisfaction and a new purpose in life. This will catch on if our testimony rings true.

Can't Outgrow God

How tall can man get without outgrowing God? Seems like a foolish question, doesn't it? Man has in the past year or two shot up like Jack's proverbial beanstalk. He has recently picked out a tiny spot on the moon, landed on it and walked around. What is almost astounding is that we sat in our living rooms and saw these men on the moon. We heard them talking to each other as if they were in the same room with us. It was almost unbelievable, but who would be so foolish as to deny this instantaneous communication with a heavenly body a quarter of a million miles away?

What does this do to our concept of God? With our talk of going on to the barren planet of Mars and probing into the far reaches of outer space are we about to outgrow God or to say that there is just no place for Him within or outside the universe? In the first place, those bent on outgrowing God didn't have to wait until the sixth decade of the twentieth century to do it—as any reader of earlier

MEMORY TEXT

But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God — Jude 20, 21a

philosophy is aware. Every generation has had those who thought that they had gotten above the concept of a God who was personal and could communicate. The only trouble was that the rest of their generation, with more wisdom, testified to the reality of God in their experience.

Fortunate are we when we surmount our periods of doubt and rise to new levels of appreciation of His greatness and our littleness. I have been haunted since boyhood with the failure of some people like the poet, Thomas Hood, to fly above space limitations into a greater expanse of faith. Here is his little poem.

"I remember, I remember
The fir-trees dark and high;
I used to think their slender tops
Were close against the sky.
It was a childish ignorance,
But now 'tis little joy
To know I'm farther off from heaven
Than when I was a boy."

There is no need for me to be farther off from heaven than when I was a boy. God does not get smaller or more remote as man gains scientific knowledge and triggers a camera 58,000,000 miles out in space to transmit pictures of Mars back to earth. If we can see that far, how can we limit the ability of God to look across trillions of miles of space if need be and make His voice heard? God turns out to be bigger than we thought. The wonderful part of it is that just when I begin to realize that I am nothing I get the assurance that God thinks I am something. In that ancient tabernacle at Shiloh the boy Samuel responded, "Speak, Lord, for thy servant heareth." We have more accurate knowledge of astronomical distances than that boy, but with the same faith we can put ourselves in a listening attitude and enter into communication with the Infinite.

When We Become City People We Long for Country Music

A strange contrast appears in American life. For economic and other reasons the population is shifting from country places and small towns to big cities and suburbia. At the same time music appreciation is shifting the other way. What we are vaguely aware of is proved by polls and statistics: the people of the city as well as the country (apparently more city than country) want country music rather than sophisticated "city" music.

The surveys quoted do not attempt to speak with authority on why this shift in music tastes has come about. It would be safe to guess that many of the people now living in metropolitan areas are not really happy with city life. They recognize its advantages but sentimentally they long for the simpler life and derive some satisfaction from bringing country music into their homes by radio and television.

Perhaps it is another angle of "vicarious" living, if it is permissible to bring that meaningful theological word down to the mundane level. Enjoying country music while living in the city may be a little like playing football from an easy chair in front of the TV screen. It is easier to be spectators than participants in the game and in the rough and tumble of farm life. It is good to try to analyze our feelings and tastes, for it may help us to check up on whether we want to continue in the direction we find ourselves going.

Whether or not we can agree on the reasons for the prevalent acceptance of country music that was shunned by sophisticated people a few years ago, we do well to use it as far as possible to the glory of God. The advertisers of tobacco and other products are making the most of this nostalgia for the country. Christian broadcasters are beginning to do the same. Folk music with a gospel message was introduced for the first time, for example, into the annual meeting of the Advisory Council of the American Bible Society this year. Two young Methodist ministers are making it their

profession to compose and sing folk music at church-related gatherings across the land. The Radio and Television Commission of the Southern Baptist Convention has introduced a new popular program called "Country Crossroads" with the announced motto of "Taking the cross of Christ to the crossroads of America." It is spoken of as the country cousin of "Master Control," the Commission's most popular radio program up to this time.

The church cannot afford to modify its message to suit the whims of the moment or the lower moral standards of the present generation. It can, however, put its heavenly message into the common language. This is possible in music as well as in popular versions of the Bible. The nostalgia for country music may be raised to a Christian level if sufficient dedication and skill are applied to the task. It is good to know that many are trying to do just that.

Our Prayer Corner

Suggestions for Prayer This Week
Pray for:

1) The more than 80 church groups in the Telugu Seventh Day Baptist Mission of India now holding membership in the Seventh Day Baptist World Federation, that they and their unpaid leaders may grow in grace.

2) The many individuals in this country who are of like faith and practice but are far from any Seventh Day Baptist church.

3) The relatively untrained leaders of churches in all of our mission fields who are doing their best but long for more training.

4) The young people who at this time are seeking guidance about dedicated service next summer.

5) The churches as they seek effective ways of evangelism and plan for the use of dedicated workers next summer.

In the Beginning God . . .

By Charles J. Bachman*

In this age of moon research, much is being said about the accuracy of the minute calculations which make it all possible.

Better still, why not consider the timing of the universe; the accuracy of the heavenly bodies as they rotate and orbit.

Still better, consider the vastness of the space in which these heavenly bodies, timed to the split second, move in an unlimited and unknown area known to us earthlings simply as "up there" or "out there" or "over the east, west, north, or south horizon."

To our simple vision we see the sky above, the earth beneath; the four walls of a room; the interior of an automobile; the top, sides, and bottom of a box. Within our human vision space takes on the dimensions of height, length, breadth, or depth. We understand that the building is tall, or the ocean deep, or speak of the length and breadth of the land.

But what about space! Where are the bounds of the universe of God? In which direction shall we go to find the outer wall of unlimited space; or how high and far above is that ceiling, as in a room, where space ends! How far south of the south pole, in billions of miles, shall we travel to find the bottom of God's spacious and wonderful creations!

Jeremiah 10:12 reveals to us that God "hath stretched out the heavens by his discretion." "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth" (Ps. 33:6). In satisfaction of the magnitude of His creation, God invites us to see "If heaven above can be measured, and the foundations of the earth searched out beneath" (Jer. 31:37). "Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee" (Jer. 32:17).

One can become blind by looking directly into the sun, but imagine having

* Another article by the same writer on a different aspect of the same subject appeared in the December 22 issue.

a sun like Vega which is ninety times as bright as ours. Or one the magnitude of Arcturus which is a thousand times brighter than our sun, and many times larger in diameter. Little wonder that Isaiah made the statement that "the nations are as a drop of a bucket" and "as the small dust of the balance" (Isa. 40:15). When describing the great star Betelgeuse it is said that it is equivalent to 27,000,000 suns the size of our own. "Lift up your eyes on high, and behold who hath created these things," says Isaiah (40:26). "Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee" (Neh. 9:6).

Can we now begin to catch a glimpse of the Mighty God, the magnitude of His power, the extent of His realm? This is the same God who "so loved the world, that he gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

By comparison, can we catch a glimpse also of ourselves. Little wonder the Psalmist remarked, "What is man, that thou art mindful of him?"

Women's Page

People who look every week for fresh material under the heading of Women's Work may have wondered why it has not appeared in the last few issues. The editor also wondered, for he appreciates receiving and reading it regularly. Although we have no official word as to why the work of the women has not been publicized we have heard by correspondence that Mrs. Earl Cruzan, the present editor of that department, had to spend some time in the hospital recently. We understand that she is now back at home. We can assure you that material from the Women's Board will soon be available on a regular basis. We know that things are happening—they will appear soon.

—Editor

The Bible and Civil Disobedience

By T. B. Maston*

What should be the attitude of Christians toward civil disobedience which has become so prevalent in the contemporary period? Should they approve, disapprove, or should theirs be a selective approval or disapproval? By "selective" we mean selective on the basis of causes, methods, and spirit.

Some people have made an effort to bring the Bible into the present controversy concerning civil disobedience. For example, some contend that Jesus was a revolutionary and that Paul disobeyed the civil authorities. On the other hand, some would use Romans 12:1 and other Scriptures to insist that civil disobedience is always wrong.

Whether or not it is correct to consider Jesus a revolutionary depends on the meaning attached to the word. His teachings unquestionably were and still are revolutionary. Nothing would produce a more drastic revolution in our world than for those who claim to be followers of Christ to take seriously his teachings and seek to apply them in their lives and to the life of the world.

If by "revolutionary" it is meant that Jesus attempted to overthrow constituted authority then we would have to conclude that he was not a revolutionary.

Also, it should be remembered, although it may not be particularly significant, that the disobedience of Jesus was against religious rather than political authorities. And even in this area his "rebellion" was not against the faith of his fathers but against the misinterpretation and the distortion of that faith.

The followers of Jesus, according to the book of Acts, found it necessary at times to disobey the civil as well as the religious authorities. The position of the early Christians was concisely stated by Peter and John when they said that they had to obey God rather than man.

The preceding means, among other

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

things, that disobedience, from the Biblical perspective, can be justified under some conditions. We know, for example, that Paul on more than one occasion was imprisoned because of his disobedience. The only specific cause that is clearly evident in the Scriptures for disobedience is when the authorities forbade Paul or other disciples to preach or teach.

Of course, we should not forget the statement of the general principle that the child of God must obey God rather than man. This conceivably might mean disobedience for various reasons.

It seems clear from the Biblical perspective that any disobedience by Christians should be done regretfully. Also, it should be participated in in such a way as not to undermine respect for constituted authority. This means, among other things, that the right of the state to punish will be recognized as well as the right of the individual to disobey. This in turn means that there will be no attempt to overthrow the constituted authority.

If these concepts in the Bible are applied to contemporary civil disobedience, what must be our conclusions?

First, we cannot deny the right of nonviolent civil disobedience. On the other hand, we must conclude that much contemporary civil disobedience would have to be disapproved. This disapproval would be based primarily on the motive and particularly the spirit of the disobedience.

Each civil disobedience incident or movement would have to be judged on its own merits. There would be no blanket approval or disapproval but "selective" approval or disapproval.

World Council Paradoxes

"In the last 16 months the World Council has moved on more fronts, taken more risks, received more attacks, accepted a more diverse group of churches into membership, broken with more of its own traditions than in any similar period."—So said a New York spokesman for the WCC at the end of 1969.

The Blessing of Bible Reading

Do you feel as I do that the 1969 Bible reading schedule has been a blessing? Pastors have consistently printed the readings for the week in their bulletins. The *Sabbath Recorder* has published them by the month together with introductory material by Helen Ruth Green on the books covered. The Planning Committee sponsored a booklet with all the readings for the year. The result was that many have read the Bible through in the order of its events this year.

There has been something good about this procedure. It was more than a discipline of reading a prescribed number of chapters per day. It was a plan by which we were made more aware of the full content of the Bible in its historical sequence. We had to follow a guide. That made us more conscious of why we were reading some books before others. Furthermore, this second reading of the whole Bible has developed a familiarity with its whole content that is definitely helpful. We can't call to mind everything that we have read or be sure of all the names in that great Book, but we do have more for our memory to draw on.

A Bible concordance is one of the best helps in Bible study, particularly a big or complete concordance like those of Cruden, Strong, or Young. The primary use of a concordance is to locate verses that are familiar but which one cannot quote accurately from memory. Such a use depends on being able to remember enough to know which words to look for. Having read the Bible through at least two or three times we can get much more value from a concordance. We are then able to quickly locate, not just the few verses we have memorized but any passage that we need for our own spiritual uplift or to instruct others in the way of the Lord.

It would be interesting if the churches would find out how many of their members started and finished the 1969 Bible reading schedule. Perhaps the figures could be gathered together for a *Sabbath Recorder* article. There is strength in

knowing that we have been and are united in an uplifting project like this. Just as we are united in our giving so we are united in this one aspect of our devotional life.

The new Bible reading schedule for 1970 is not going to take much time each day, for the number of verses is usually few. The topical arrangement lends itself, however, to enlargement by the reader. With your Bible concordance or the cross references in the margin you can find other verses on the same subject, as has already been suggested by our Conference president. If perchance you failed to complete your 1969 program you can keep the folder and follow both schedules at the same time until you have finished. Let us give the Bible a prominent place in our daily allocation of time in 1970. It will be more than a "Happy New Year" for one day; it will be a happy year in its entirety.

—L. M. M.

God's Church Doesn't Fail

Speaking at a Baptist Men's Congress at Nashville in July, a Negro Baptist minister from Dallas, Robert Wilson of St. John's Baptist Church, said that the institutional church has failed to eradicate the disease of racism from among its members.

"How many churches exist for the sheer benefit of their members?" Wilson asked. "How many churches in our nation show no concern for the great social evils of our day?"

"Such groups," he said, "are not worthy of being called churches of Christ. They ought to adopt new names, and maybe call themselves such things as status quo clubs."

He chided churches that have put their emphasis on building bigger buildings and bigger staffs, saying such churches are failures.

"The failure of the institutional church as we have fashioned it does not mean the failure of the Church as God has planned it," Wilson added.

Palm Beach Popfest Told "Take a Trip with Jesus"

By John D. Carter
Baptist Press Staff Writer

Palm Beach County was an armed camp. Kids were getting into the pop festival with counterfeit tickets. It rained. Traffic jammed on the only highway leading into the site. The promoter's used car lot was firebombed.

The festival chaplain held a worship service on the main stage. More than 200 youth were witnessing for Christ on the 144-acre preserve. And Jess Moody, flamboyant pastor of the First Baptist Church here, had to leave the scene to dedicate a mastodon.

Some of the usual pop festival sights, like ones seen at Woodstock, N. Y., Monterey, Calif., and Lewisville, Tex., were also evident.

There were bearded boys and braless girls. Volkswagen campers filled with marijuana smoke. Peace symbols. Bumper stickers. Cut feet, pneumonia, and bad trips. Signs featuring obscene and four-letter words.

Most of all, there was groovy, ear-bust-in' music.

Moody, the ebullient Baptist pastor here, led an enthusiastic contingent of 200 youth out to the festival grounds for a witnessing campaign.

For the first time, a coordinated effort to provide a well-organized, continuing evangelistic campaign at an acid-rock pop festival was made. And it worked.

First, the promoter agreed to place Arthur Blessitt, a Baptist evangelist billed as the "minister to Sunset Strip," on the official festival program. Blessitt was given freedom to take the mike on main stage and speak to the thousands of young people at any time that rock groups were not performing.

In essence, the California minister became the official chaplain of the music and drug marathon.

Second, Moody and Moorhead arranged for the witnesses to have a tent—a location along the rows of concession stands that would give them an inside base of

operations. Food, soft drinks and gospel tracts were passed out at the front of the tent and the inside was set up as a counseling area.

Third, a dedicated and versatile team of young people were assigned to witness. The young evangelists ranged from straight kids, young married and pre-ministerial students to ex-drug addicts and ex-hippies who had found a new life in Christ.

Thus, the team was able to provide an appropriate counselor for almost any situation that came up.

Politics can create strange liaisons and no stranger symbiotic relationship seemed to exist than that between festival promoter Dave Rupp, interested in saving his investment, and the Baptist witnessing teams, interested in saving the souls of 50,000 young men and women.

On the first day, when rain and mud threatened to wash out the entertainment and Rupp was harassed by county law enforcement authorities, health officials and ultimately Florida Governor Claude Kirk, prospects were gloomy as the grey overcast above.

But Blessitt and his team, along with members of Campus Crusade for Christ and students from Palm Beach Atlantic College pitched in and directed traffic, acted as volunteer security personnel, answered phones, gave directions and helped make the popfest a reality.

"Rupp has really caught it from all sides," Moody explained. "His used car lot was burned, and it was obviously a case of arson. And several elements in this town have worked against him, trying to make this festival fail.

"But we from the church would like to be mediators in this thing—I believe that this is one of the key roles a church can perform in a community," Moody said.

The Palm Beach pastor also commented, "The reason we are interested in making this thing go is that the pop festival phenomenon is providing Christians with the greatest audience for witnessing in our time.

"These are people that we could never

get inside a church, but they are very receptive to us here. No one is being turned off. They take our tracts and they are keeping them, not throwing them away," Moody observed.

There were some discouraging words, such as the young man who termed the gospel tent "an invasion of privacy." But there was also the young girl, whose eyes were liquid with tears as she testified, "I took Christ into my life earlier, but it's so hard . . . I drifted off . . . I came in here tonight and I put it all back together."

She was later seen handing out gospel tracts to passersby.

It is hard to assess the impact of Blessitt's messages on stage. Between the driving, hard-rock sounds of the Rolling Stones, Jefferson Airplane, Steppenwolf, Janis Joplin and Johnny Winter, Blessitt testified before the thousands of Hippies, college and high school students, begging them to "take a trip with Jesus."

His work was given an unexpected lift when Glen Schwartz, lead guitarist for a group dubbed, "Pacific Gas and Electric Company," told the multitude of "the revolution that took place in me when I was saved through Jesus Christ," at Blessitt's California coffee house last year. He then called the 29-year old evangelist out to join him on the stage.

The young men and women worked constantly, many slept only one or two hours. One said: "We can sleep later. Right now the fields are white unto harvest. We're here because we feel that Christ would be here."

"He wouldn't condone what is here, the drugs, sex and general atmosphere of amorality, but he would be here," said a young ministerial student.

Not True

One theory of the relation between science and religion held by some who have not drunk at the fountain of life is that religion can be tolerated only as a sort of stopgap to keep people happy until science comes up with the *real* answers to their problems.

"Not Clearly Rejected"

The Baptist Union of Scotland had pressures from within to withdraw from membership in the Scottish Council of Churches. The issue came up because of the opposition of some churches to the admission of Roman Catholics on an observer or possibly full-membership basis.

The Baptist Union, somewhat fearful of compromise, nevertheless voted to remain in the council "as long as our influence and our distinctive doctrinal emphases are not clearly rejected." A majority of the members felt that even admitting Catholics into full membership would not constitute a "clear rejection" of distinctive doctrinal emphases held by the Baptists.

The argument was not on whether or not Baptist doctrine would maintain its influence in a more inclusive council of churches but whether it would be rejected out of hand. One of the leaders, Andrew D. MacRae, arguing for remaining in the council said, "Baptist withdrawal would leave the council without Baptist influence. We would be considered as a proudly exclusive group and our witness would be lessened." When questioned privately as to what would constitute a "clear rejection," he replied, "If a statement were made rejecting individual commitment to Christ as being unimportant or sectarian." If the council was dominated by the Catholic Church such a statement might be possible since birth in the church is commonly stressed more than new birth.

Seventh Day Baptists taking a similar attitude on "clear rejection" would probably accept Mr. MacRae's definition and add something about the Sabbath. In our association with councils of churches at different levels we sometimes feel that other members are not sympathetic to our Sabbath position. They do not, however, "clearly reject" this doctrinal emphasis.

Baptisms and church membership are on the decline in Scotland according to Baptist statistical reports. A membership decline when other churches are increasing (which they apparently are not) will possibly mean a declining influence in church councils.

Brisseys Visit Westerly

The Rev. and Mrs. Grover Brissey, home on vacation from Crandall High School, Kingston, Jamaica, met with Missionary Board leaders on the night after Sabbath, December 13. They came by car from Laurel, Md., to Westerly, R. I., through the kindness of their son, Theodore Brissey, returning to their home on Sunday, December 14. Mr. and Mrs. Brissey have made plane reservations to return to Kingston on Tuesday, December 30.

It was reported by the Brisseys that registration at Crandall High School is around seventy students with the possibility of a few more being accepted before the next semester begins on January 5. The teaching staff is made up largely of Seventh Day Baptists. Appreciation was again expressed for the recent addition to the teaching staff of the Rev. Joe A. Samuels and Mrs. Naval Harley.

The rumor that Crandall High School is "phasing out" was discussed. It was stated emphatically that the Missionary Board has taken no such action and has no intention of closing Crandall High School. The call to Mr. and Mrs. Wayne Crandall of Arkport, N. Y., to succeed the Brisseys and to begin services in July 1970, is based on the firm intention of the Missionary Board to continue to support the school.

It was stated again that the primary purpose of Crandall High School is to develop Christian leadership for Seventh Day Baptist churches and communities on the Island of Jamaica and the need for such seems to be just as great today as it was when the school was begun 20 years ago.

The hope was expressed that more scholarships might be provided for needy and worthy Seventh Day Baptist students, above the 23 scholarships already included in OWM budget. Consideration is being given to grant such an appeal, based on the support of the Seventh Day Baptists of this country.

Appreciation was expressed to the Brisseys for coming to Westerly and for

sharing their hopes and the problems encountered. Prayer was offered that they might have a safe journey homeward to Laurel and back to Kingston and that they might be granted strength and wisdom to carry on during the remaining months of their term of service. It is expected that they will finish that term in July 1970 and will be attending Conference at Milton, Wis., in August.

Higher Education

Scholarship Fund in Jamaica

Many are interested in providing assistance to ministerial students in Jamaica. The Rev. Joe A. Samuels, corresponding secretary of the Jamaica Conference has inquired about the matter and has been given assurance of the willingness of the Missionary Board to help.

Pastor Samuels wrote, "I am not sure what the position of the Missionary Board is in regard to the Higher Education Matching Fund. You know as I do that some years ago there was such a fund which operated between the Jamaica Conference and the American Missionary Board. Further, it was my understanding that this fund was not a standing one but that it functioned only when needed. For the last two or three years there has been no call for such monies so the fund was discontinued.

"Now again, there is a definite need for such a fund, both academically and theologically. So it seemed wise to inquire about starting the fund again so as to be able to offer some assistance where needed."

In response to Pastor Samuel's letter an appropriation is being set up in the 1970 budget of the Missionary Board. The plan formerly carried on was done on a "matching funds" basis and this is the way it is thought best to operate again.

As Pastor Samuels provides information regarding the amount needed and the amount at hand on a matching funds basis, contributions will be sent to assist ministers for their advanced theological training. Those interested in helping may send their gifts through the OWM treasurer or to the Missionary Board.

Guidelines for Leadership Schools

The Leadership Education Commission of the New York State Council of Churches' Division of Christian Education has just published a six page manual, "Guidelines and Standards for Leadership Schools."

The new publication is intended for use by planning committees and deans or directors of local leadership schools.

There is a great need for quality training and greater need for guidelines and emphasis on maintaining standards so that local training programs and leadership schools will provide high quality training. This is the reason that the Leadership Commission has produced this manual.

The brief manual covers the planning process, the planning committee and its responsibilities, selection of course instructors, finances, arrangements, promotion, responsibilities of the dean, and the matter of registering the school with the New York State Council of Churches. (Sabbath Schools outside of New York State will not be interested in registering a leadership training school, but the rest of the information is pertinent.)

A copy of "Guidelines and Standards for Leadership Schools" may be procured free of charge by writing the Seventh Day Baptist Board of Christian Education, Box 115, Alfred Station, NY 14803. (Seventh Day Baptist churches in New York State may procure a copy by writing Dr. Robert Breth, 3049 E. Genesee Street, Syracuse, NY 13224.)

Children's Conferences

The following persons have agreed to direct the children's conferences at General Conference in Milton in August of 1970: Mrs. Addison (Jeannette) Appel will direct the Primary Conference; Mrs. Carlos (Mary) McSparin will direct the Junior Conference; and Miss Connie Coon will direct the Junior High Conference.

Those who prepare programs, secure helpers, and direct these conferences are to be commended for the tremendous

amount of work they invest. They deserve the cooperation and plaudits of all our people.

Whom To Contact

The Seventh Day Baptist Board of Christian Education is always interested in what Seventh Day Baptists think in regard to our work. We encourage letters from our constituents regarding any phase of our program, or any potential phase. To help you get a direct line of contact we offer the following names and addresses: Regarding our publications write Mrs. Ethel Dickinson, Richburg, NY 14774; Vocations, write Mr. C. Robert Stohr, Richburg, NY 14774; Higher Education, write the Rev. David S. Clarke, 10 Church Street, Alfred, NY 14802; Youth Work, write Mrs. Luan S. Ellis, Alfred Station, NY 14803; Sabbath School contests, write Mrs. Mary Clare, Alfred Station, NY 14803; Family Life, write Mrs. Nelson Snyder or Mrs. Frank Snyder, Alfred Station; and regarding any of the above or other interest you may contact the Board of Christian Education office, Box 115, Alfred Station, NY 14803.

Publications

Have you checked on your subscription termination to our publications lately? We appreciate individuals and organizations who help us by keeping paid to date. We trust that you see that every child who can read has access to a copy of our monthly, *Sabbath Visitor for Boys and Girls*, and we hope that every youth and adult studies the *Helping Hand* whether in a class or not.

"You can worship God out-of-doors, but there is a difference between worship and just enjoying the scenery."

—A church bulletin

SABBATH SCHOOL LESSON

for January 10, 1970

HOW JESUS MET TEMPTATION

Lesson Scripture: Matthew 4:1-11; Hebrews 4:14-16

Extremism's Ugly Faces Have Common Features

By H. Clayton Waddell*

In describing extremists, most people characterize them with the terms "Far Right" or "Far Left." This calls up the visual image of the far ends of a straight line. Close examination, however, leads to the conclusion that they are more like broken ends of a fractured circle, quite close together.

Although extremists on the left and right may refuse to "claim kin," they are sometimes blood brothers. They are related in some rather obvious ways.

Both extremes distrust the democratic process. Both oversimplify problems, issues and solutions. They each look upon those who disagree with or oppose them as members of a conspiracy. They distrust any instrument of international cooperation. Both left and right consider people to be expendable.

While the Communist Party makes no pretense about the fact that its purpose is to undermine and destroy confidence in the democratic system, the right wing extremists on the other hand destroy democracy while pretending to defend it.

It would be irresponsible to minimize the magnitude of the danger that world-wide Communism poses for free America. But it is more irresponsible to so distort the image of that danger that the real hazard is clouded over.

Right wing extremists have irresponsibly used the weapons of hate, suspicion, distrust, and fear to turn man against man and destroy the confidence of the American people in their chosen leaders and their institutions. By their tactics of innuendo and guilt by association, they have fragmented communities and done violence to innocent citizens. In the name of Americanism, some right wing extremists, who call themselves patriots, deliberately endeavor to undermine the faith of the American people in the democratic process.

The democratic process lives or dies

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with rational debate and constructive argument. But extremists do not allow the possibility of debate and diversity which is the life blood of democracy and freedom. Only one side is tolerated. Facts are interpreted and shaped to fit into conclusions already drawn.

The extreme right and left are literally dependent upon each other for survival. Communism and capitalism are both seen by their "enemies" to be conspiracies. Without each other, their cause for being would vanish. Both right and left are self-appointed champions of the cause of freedom, but they fail utterly to acknowledge that freedom and responsibility go together. They do not see the fact that in order for a man to be free, he must participate in the decisions that govern his life. Decisions in extremist groups are made from above, and woe to him who deviates from the established doctrine.

Right and left are strangely alike in many ways, sharing common features of faces that are obviously ugly.

ITEMS OF INTEREST

Religious Journalism Students Cite Major Trends of 1969

James Forman demanded \$500-million in "reparations" from "white racist" churches and synagogues.... A "bishops' rebellion" in Rome offered a challenge to papal authority.... Protestants and Catholics battled in the streets of Northern Ireland....

These stories won bold, black headlines and represented major trends in religious news for 1969, according to students in the Religious Journalism Program of the Syracuse University School of Journalism. In recent years the journalism students have won applause for their annual evaluations of religion in the news.

Major trends to be observed and evaluated, the students said, involved the growing "black" challenge to "white" churches, the authority crisis in Roman Catholicism, "religions at war," the search for interreligious fellowship, and growing disaffection with the institutional church.

Away from the trend toward union, and perhaps a warning of a new direction

in old ecumenical patterns, the students noted, was the break-up of the long simmering relationship between the Church of England and the British Methodist Church.

The students also noted that Americans drew comfort from the religious faith of the Apollo astronauts.

Following systematic evaluation of the number and types of stories concerning religion in the news, the student journalists expressed the belief that "the institutional church is talking more and more to itself and less and less to the world."

—ABNS

Baptist Theological Schools in Europe

Through the years many Americans have gone to Europe, especially to Germany, to further their theological training. The opportunities are probably not as great as in the days before World War II. Baptists, who are not as numerous as some other denominations in Western Europe have gradually built up small Baptist theological seminaries to meet their ministerial training needs. A seminary opened in October near Lisbon, Portugal, with eight students and four faculty members, brings the number of European Baptist seminaries to seventeen. The total enrollment is about 200. There are about 1½ million Baptists on the continent.

The Soviet Republic reportedly has half a million Baptists. There is not a single theological school in the country to train pastors. The only training they can get in their own country is through a correspondence course with occasional meetings of students.

Disciples Pledge \$30-Million Reject Manifesto

The General Assembly of the Christian Church (Disciples of Christ) has voted to tap denominational operating and capital fund budgets for an estimated \$30-million to fight urban and racial problems.

Most church officials — on both sides of the issue — and observers interpreted the General Assembly votes as a rejection of the manifesto and BEDC.

LET'S THINK IT OVER

The Gospel and Race

I have always maintained that the more orthodox a person is in his Christian belief the more obligated he is to concern himself with the race question. I do not see how a person who believes the words of the Bible are to be taken literally can get around "Thou shalt love thy neighbor as thyself." Also, I remember that Jesus said, "If you love me, you will keep my commandments."

And I also believe that the first obligation Southern Baptists must assume as they confront the race problem is to accept the fact that our commitment to the gospel demands a radically changed attitude and practice toward Negroes. We must repent of our sin of prejudice and our hypocrisy of profession without practice and embrace the gospel of love in all its demands.

—Edward A. McDowell, Professor emeritus of New Testament, Southeastern Baptist Theological Seminary.

Poor People Need To Tithe

Brother Bill, as he has been affectionately called in West Dallas for the past thirty years since his conversion, has retired from the pastorate but continues to operate a mission. He has this to say about tithing. "One of the toughest things I have had to do is to tell people who have next-to-nothing that they are expected to tithe after they have accepted Jesus. But poor people need to tithe lots worse than rich people, because, you see, they need the blessings worse than other people."

Brother Bill has placed an average of more than 500 pairs of shoes per year on needy children's feet since 1943. The former drunken welder with a third grade education has also baptized over 3,000 converts during his ministry.

Comment on Eastern Europe Sought

Western daily newspapers should comment more frequently and broadly on religious restrictions in the Communist countries of eastern Europe, writes Erik Ruden, Swedish Baptist leader.

Such attention to religious persecution

might lead to a slight relaxation of pressures felt by church bodies in eastern Europe, he believes.

Unfavorable newspaper comment, such as that regarding religious pressures, could cause a reduction in the number of Western tourists going to eastern lands, says Ruden. The dollar-hungry countries of eastern Europe do not want to lose this valuable source of Western currency.

Russian authorities are wincing under Western publicity given to letters from imprisoned Baptist dissidents and their relatives in the Soviet Union. The Russian state, he notes, hurried to give some greater freedom, even though very modest, to authorized church groups as a result.

No Death Sentences in Israel

The propaganda barrages on the Western mind from Israel and her Arab neighbors are probably more frequent and sustained than the artillery barrages along their common boundaries.

It is perhaps noteworthy, as Prime Minister Mrs. Golda Meir pointed out in an address before her parliament on August 28, that one does not hear of the persecutions of Jews in Arab countries because those countries do not allow such reports to be published. Mrs. Meir, in some bitterness over the execution of Jews in Arab countries after secret trials, points out that in spite of the Arab campaign of terror and murder in Israel not a single death sentence has been passed in her country since the Six Day War. She concluded her address with these words: "Let world public opinion revolt against the outrageous spectacles staged in the streets and jails of Baghdad. Let the United Nations and international organizations rally to urgent action for the sake of these wretched and stricken communities living in the very shadow of death."

Algiers Church Damaged

The Algiers, La., church, pastored by the Rev. Mary Craig Johnson and known as God's Lighthouse of Prayer Seventh Day Baptist Church, 1130 Whitney Ave., was badly damaged by fire very early

Tuesday morning, December 2, according to correspondence and newspaper reports. The fire was apparently caused by an explosive device thrown through a front window. The explosion awakened John Eddy Williams, a nephew of Mrs. Johnson, who roused the other sleepers in the living quarters. Mrs. Johnson was rescued by firemen and taken to the hospital to be treated for smoke inhalation and shock. As of December 17 she was still under doctor's care but had been able to supervise renovation efforts.

Fire damage was extensive to the building and its furnishings. The pastor estimated the damage at \$3,500. The little congregation is discouraged but is carrying on services in the less damaged part of the building. It is reported that the Metairie church in another area of New Orleans came to the rescue as best they could. Mrs. Johnson says that the Rev. Jack Hays came as soon as he was informed of their trouble. She does not think that her congregation can restore the building without the help of interested friends throughout the denomination. Along with the letter asking for help she sent a money order to pay for the *Helping Hand* used by her Sabbath School.



Sudden
Death
of
Harley
Bond

Word has been received of the death of Harley D. Bond at his home at Salem, W. Va., Thursday afternoon, December 18. It is reported that he was taken suddenly while talking on the phone to the pastor. Mr. Bond was prominent in denominational affairs, having served several years as executive secretary of General Conference at Plainfield. He was connected with Salem College most of his life.

Accessions

PLAINFIELD, N. J.

By Baptism:
Miss Marjorie McAllister
Miss Norma McAllister
Mrs. Jeneva Ward

By Letter:
Douglas Wheeler

SALEM, W. VA.

By Letter:
Mr. Dennis Cox
Mrs. Dennis (Katherine) Cox

VERONA, N. Y.

By Baptism:
Larry Williams
Tim Richards
Betsy De Richards

Marriages

Neils - Runge.—Frank J. Neils, son of Mr. and Mrs. Walter Neils of Milton, Wis., and Sandra Lee Runge, daughter of Mr. and Mrs. Elmer Runge of Milwaukee, Wis., were united in marriage at St. Peter's Evangelical Lutheran Church in Milwaukee, on Nov. 8, 1969, with the Rev. Christian Breest officiating, assisted by the Rev. Earl Cruzan.

Births

Camenga.—A son, James Kenneth, to Dr. and Mrs. David Camenga of Staten Island, N. Y., on Oct. 8, 1969.

Mosher.—A daughter, Wendy Sue, to Michael and Lucy (Simpson) Mosher, formerly of White Cloud, Mich., now of Auke Bay, Alaska, on Nov. 13, 1969.

Wheeler.—A daughter, Jennifer Lyn, to John L. and Joanne (Poulin) Wheeler of Colorado Springs, Colo., on Dec. 7, 1969.

Obituaries

BAKER.—Hannah Perkins, daughter of Eugene and Madelia Perkins, was born at Nile, N. Y., July 8, 1897, and died at Cuba Memorial Hospital, Cuba, N. Y., Nov. 29, 1969, after an extended illness.

She had lived in or near Nile all of her life. At an early age she was baptized and joined the Friendship Seventh Day Baptist Church at Nile. After the Friendship church disbanded about ten years ago, she and her husband joined the Richburg church in which she held responsible positions.

She attended the Friendship Training Class and Geneseo State Normal School and taught for four or five years.

On December 31, 1918, she was united in marriage with Paul C. Baker of Nile, who survives. To this union was born one son, Re

Rogers Baker of Friendship. She also is survived by a sister, Victoria (Mrs. Jesse A.) Burdick of Richburg, and four grandchildren.

In the absence of her pastor, Rev. C. Harmon Dickinson, memorial and committal services were conducted by a former pastor, Rev. Hurley S. Warren, at Davis Funeral Home, Friendship. Burial was in Little Genesee, N. Y., Cemetery. —H. S. W.

DAVIS.—Frances Edwards, daughter of George and Abigail Ecclestone Edwards, was born Oct. 8, 1880, in North Stonington, Conn., and died Sept. 19, 1969 at Beckley, W. Va., following an illness of one year.

As a girl she joined the First Hopkinton Church at Ashaway, R. I. She was married to Okey Davis at the Ashaway Church on June 28, 1913, by the Rev. H. C. Van Horn. They made their home in Salem, W. Va. She was a valued member of the Salem church. She worked on the Women's Board when it was located in West Virginia, and served several years as editor of the women's page of the Sabbath Recorder.

Mr. Davis was for many years a teacher, working in the public schools of New England and West Virginia, Salem College and the West Virginia Industrial Home for Girls.

Her husband died in 1947. She is survived by a son, George Edwards Davis of Beckley; a daughter, Mrs. Clarence (Ruth Sarah) Rogers of Salem; eight grandchildren; and two great-grandchildren.

A memorial service was conducted by Pastor J. Paul Green at the Salem Seventh Day Baptist Church. —J. P. G.

WILCOX.—Jay J., son of Samuel and Ellen Scott Wilcox, was born in Karr Valley near Almond, N. Y., July 18, 1881, and died at Mary's Nursing Home, Wellsville, N. Y., Nov. 28, 1969, where he had been a resident for almost two years.

He attended grammar school in Alfred, N. Y., and Alfred Academy. At an early age he was baptized and joined the Alfred Seventh Day Baptist Church, of which he was a member at the time of his death. His home was in Alfred.

On March 25, 1905, he was united in marriage with Miss H. Ethel Witter of Alfred, who survives. To this union were born two sons and three daughters: Keith P. Wilcox, Wading River, L. I., N. Y.; Richard M. Wilcox, Wellsville, N. Y.; Thelma (Mrs. Edward) Lathrop, who died November 25, 1959; Enid (Mrs. Cecil) Hurd, Wellsville, N. Y.; and Mazella (Mrs. Robert) Schoenborn, Kenmore, N. Y. There also survive thirteen grandchildren and fifteen great-grandchildren.

Memorial and committal services were conducted by a former pastor, Rev. Hurley S. Warren, in the absence of his pastor, Rev. David S. Clarke. Burial was in Alfred Rural Cemetery. —H. S. W.

BIBLE READING ON THE SABBATH

1. *Who made the Sabbath?*

All things were made by him [Jesus]; and without him was not anything made that was made. John 1:3.

2. *When was the Sabbath made?*

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made. Gen. 2:2, 3.

3. *Did God's people have the week and the Sabbath before the law was given from Sinai?*

And it came to pass after seven days, that the waters were upon the earth. Gen. 7:10.

And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more. Gen. 8:10, 12.

4. *Why did God bless and sanctify the seventh day?*

And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work. Gen. 2:3.

5. *Was the Sabbath made for the Jews only, or for all men?*

The sabbath was made for man. Mark 2:27.

6. *Whose day is the Sabbath?*

But the seventh day is the sabbath of the Lord thy God. Ex. 20:10. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day. Isa. 58:13. The Son of man is Lord also of the sabbath. Mark 2:28.

7. *When does the Sabbath begin?*

The evening and the morning were the

first day. Gen. 1:5. From even unto even shall ye celebrate your sabbath. Lev. 23:32.

8. *Was it Jesus' custom to observe the Sabbath?*

And as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. Luke 4:16; Mark 1:21.

9. *Did Christ instruct his disciples to regard the Sabbath when Jerusalem should be destroyed about forty years after his death?*

But pray ye that your flight be not in the winter, neither on the sabbath day. Matt. 24:20.

10. *Did the disciples continue to keep the Sabbath as usual after the crucifixion?*

And they returned [from the sepulchre] and prepared spices and ointments; and rested the sabbath day according to the commandment. Luke 23:56.

11. *Was it Paul's custom also to keep the Sabbath?*

Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures. Acts 17:2.

12. *How many times does the phrase, "first day of the week," occur in the Bible?*

Eight times, viz., Matt. 28:1; Mark 16:1, 2, 9; Luke 24:1; John 20:1, 19; Acts 20:7, and 1 Cor. 16:2. Five of these, in the gospels, refer to the same day.

13. *Where, then, is the only instance of a meeting on "First Day," after they believed that Christ had risen?*

And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. Acts 20:7-13.