

The Sabbath Recorder

THE SABBATH AND SUNDAY

The history of the seventh day of the week as the Sabbath begins with the history of man. Sacred history upon this point, as exemplified in the first part of the book of Genesis, is corroborated, not only by every other known source of sacred history, but by profane history as well. The Sabbath was not peculiar to the Hebrews. It antedates not only Moses and Sinai, but the patriarchs, Jacob, Isaac, and Abraham, as well. The purity of the seventh day of the week as the Sabbath was preserved by the Hebrews in the same way and for the same fundamental reasons that they preserved the worship of Jehovah, who made them His chosen people.

Jesus and His apostles observed the seventh day of the week, and no other, as the Sabbath. Neither the Old Testament nor the New Testament recognizes any other day of the week as the Sabbath. The early Christian Church faithfully observed the Sabbath of the Master. Indeed, a careful examination of ecclesiastical history yields substantial evidence in favor of the claim that at no time since the institution of the Christian Church, nineteen hundred years ago, has it failed to offer living witnesses to the observance of the Sabbath of Jehovah, and of Jesus of Nazareth.

Sunday as the Sabbath was wholly destitute of any valid claim, whatsoever, upon the Christian Church. The only attested claim it could offer to the world for precedence over any other day in the week lay in the fact that a pagan world had dedicated it to the heathen worship of the sun, in the same way that the same pagan world had dedicated Monday to the heathen worship of the moon, Thurs-

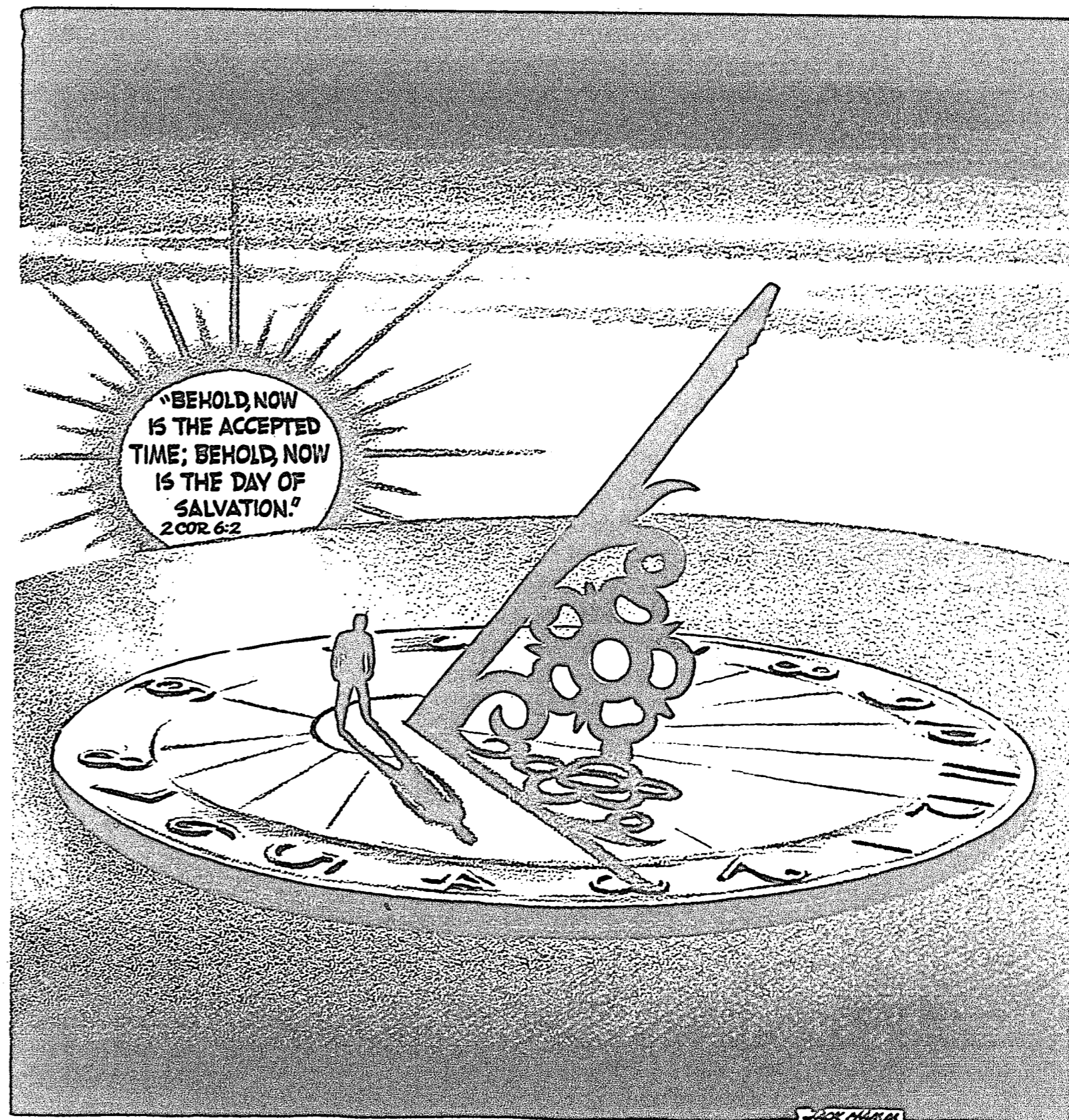
day to the worship of Thor, and the other days of the week to the worship of other heathen deities, respectively.

It is not improbable that at least some of the Gentile Christian churches of the west, inclined to yield to some of the pagan influences with which they were surrounded as early as in the time of St. Paul's missionary activities, had already accepted a certain recognition of the day of the sun-god, thus rendering the legal imposition by Constantine and the pope of its observance less obnoxious than it otherwise might have been. Indeed, though it was still an ordinary work day, about the middle of the second century, there appears to have grown up a custom of worship service, including the Lord's Supper, on Sunday; but held early in the morning, so that worshipers might attend before going about their usual work-a-day duties. But the observance of the Sabbath persisted; and it was not until some centuries later that the church authorities ventured to declare that Sunday was substituted for the Sabbath.

It should never be forgotten, therefore,

1) That the proclamation of Constantine, by which Sunday was formally and legally inducted into the Church, marked the consummation of a compromise between Christianity and paganism—a compromise which resulted in the great Protestant revolt led by Martin Luther twelve hundred years afterwards.

2) That the principal claim urged in behalf of Sunday today by all but a few, if any, accurate modern scholars of Protestant Christendom, is that of mere convenience—a desire not to disturb the existing order of things.



Redeeming the Time in Evil Days (Eph. 5:16)

King Hezekiah, praying in repentance, was given a confirming sign. The shadow on the sundial of Ahaz would go back ten degrees, Isaiah was to tell him. God does not promise to lengthen our days miraculously but gives us grace sufficient for the service expected of us while it is today.

The Sabbath Recorder

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Poverty and Affluence

What can we do about the major problems of our country in 1970? More of the solution is in our hands than we may realize. In addition to other great issues America is faced with two seemingly contradictory situations, poverty and affluence. Many of us are part of the problem as well as the solution.

Our government is rightly concerned about the relief of poverty wherever its pockets are found. There are bold new programs designed to accomplish this and churches are urged to do their part particularly in those local areas best known to them. On the other hand, any thoughtful reading of the news about government programs reveals that our leaders are perhaps even more concerned about the general affluence than about the minority below the established poverty level.

Why are interest rates pushed up? Why are there so many efforts to discourage overspending? Why so much talk about curbing inflation? It is because most people have more money to spend than they ought to spend. Middle class people, high wage earners, are in the majority and by their spending habits are making it almost impossible to keep inflation from spiraling upward. Merchants report unprecedented Christmas buying even at higher prices. So far we have not seen evidence of a corresponding upsurge in giving to Christian causes. Perhaps it is because the increase in buying power has come primarily to those who are not committed to the Christian cause. Perhaps also because many who read about the rise in the cost-of-living index unconsciously take it out on the church.

We do well to ponder some figures and remarks in a recent issue of the *American Federationist*, official monthly magazine of the American Federation of Labor (AFL-CIO). It speaks of our national overall blanket of increasing well-being. We hear much about the rich and the super-rich, some of whom have found loopholes in the income tax laws. An article on incomes points out that the old adage of the rich becoming richer and the poor becoming poorer "isn't quite the case."

The purchasing power of the average American family according to the census has been constantly growing and latest figures show it still increasing. Survey results for 1968 show that median income reached \$8,600 a year. Only half of our families were below that figure. It is not explained by increased income for the already well-to-do so much as by 2.4 million persons who moved above the government defined poverty line of \$3,550 for a family of four. The figures also show that 35 percent of American families had incomes of more than \$10,000.

We are disgusted with stories in the news about how wantonly a few millionaires spend their money. Somehow we excuse ourselves for what we spend above the necessities of life. We buy extra cars, extra clothes, costly entertainment for our family and friends and justify it on the basis that we haven't been able to do it before. It is to stop some of this installment and cash buying for our souped-up living scale that the government introduces its inflation curbing programs. What the government does has to be universal rather than individual, and church work suffers more than others.

As thoughtful Christians we should view increases in family income as an opportunity to give more to the cause of Christ rather than to purchase the things we do not really need. If we do not set the example in this, who will? Let's not allow ourselves to be part of the problem of affluence — even if that affluence is only moderate by comparison with those higher in the scale.

Are Massacre Trials

a National War-Guilt Cover-Up?

Rev. Norman DePuy, editor of *Mission*, in his January issue sees the trial of a military officer for the killing of 100 Vietnamese civilians as an attempt of the nation to cleanse itself of the guilt of waging an unjustifiable war. He says, "The only thing more disgusting than the reports of the massacres in Vietnam is the obscenity of a nation trying to cover its sins through

the sacrifice of a few of its military agents." He notes that in Vietnam there "is no front line, no clear demarcation" and everyone is in constant danger. This leads to the "kind of warfare which is surfacing in reports of massacres."

Mr. DePuy went on to say that the civilian population cannot cleanse its conscience of war-guilt by blaming "a Green Beret or a few soldiers who become scapegoats to give us a sense of being cleansed."

The premise about war-guilt may well be challenged but the following remark is unchallengeable: "The only possible redemption lies in the direction of facing our sins and the recognition that it is high time that man found some instrument other than war to solve his problems."

To project the forthcoming court martial of a junior officer into a sense of war-guilt that is to be cleansed by his punishment is not necessarily called for. I have a good deal of sympathy for the few men who are called to account for what appear to be needless killings when there must be countless other military men who could have been called to account for somewhat similar actions. It isn't quite right.

To say that we are going to feel cleansed for the sin of being in Vietnam by this court martial (assuming that there is a conviction, which there may not be) is a matter of opinion. We are not going to be cleansed vicariously by any such conviction, and must avoid any tendency to think so. Let us remember that the case of our involvement in Vietnam has not yet come before a competent court. Let us not render a verdict before the trial.

The vast majority of soldiers serving in Vietnam apparently think that they ought to be there. The government of South Vietnam appreciates the fact that the United States endeavored to stop the rush of communism on their soil. Other nations that have had experience with that enemy were glad to cooperate. We, through our representatives in Congress for a number of years, have taxed ourselves to support this effort. There is, it

is true, strong sentiment against the war at this time. We have vocal minorities who defy our government and wave Viet Cong flags on the streets. However, the guilt and sin of our involvement so loudly shouted by some, are still open to adjudication. The verdict is not in yet.

We have our own sins to worry about. The soldiers on the battlefield have their actions to give an account of or to ask forgiveness for. Most of them have been a credit to their humanitarian training and to their nation's long-range ideals. Let us not be over quick to pass judgment on the men at the bottom or the men at the top.

Ministers' Salaries and Working Wives

Another study has been conducted on the salaries of ministers in comparison to other professionals. It was carried out for the NCC through its Ministries Study Board by the Rev. Edgar Mills and Miss Janet Morse of Washington, D. D.

It is no surprise to learn that ministers' salaries are well below the salaries of other people of comparable training and of many laborers. In computing salaries they included parsonages and other benefits and found that half of the ministers of this country have incomes of less than \$8,037 and only one in six of over \$10,000. Salaries vary with denominations, the Unitarian Universalists averaging highest. Such information is only an item of interest until we apply it to our own churches (not included in the survey). Then it makes us wonder if we are adequately providing for the needs of our active pastors.

Another item in the survey has to do with pastors' wives. It is found that 40 percent of the ministers' wives were working in 1968, whereas a similar survey in 1963 showed only 22 percent. The news release does not attempt to interpret this sharp rise. We would suggest that it is not in proportion to the financial difficulties of the ministers. The cost of living in comparison to salary adjustments

has not gone up that much. The need for more money is of course a factor, as is the desire for a higher standard of living. The much wider availability of work for women must be counted as a strong factor. This may be coupled with a feeling on the part of the pastor's wife that her full potential is not being used in the parish when she is just a housewife.

There is a growing feeling among Roman Catholic priests that they could much better serve their parishes if they were allowed to marry and could have the help of a good wife. At the same time 40 percent of the Protestant clergy, though not living in celibacy now have only a small portion of the wife's time in parish work. Where do these two concepts meet? How much would the percentage of working wives go down if pastors' salaries were substantially increased? As the discussion leader would say, "A good question."

Our Prayer Corner

Suggestions for Prayer This Week
Pray for:

1) The Commission meeting at denominational headquarters during this worldwide Week of Prayer. Pray for the new members learning to shoulder heavy responsibilities and for the whole body as it continues to seek guidance in the decisions it must make.

2) The Shiloh, N. J., church as it prepares itself for a ten-day series of evangelistic services next month and for the Rev. Herbert Saunders as he prepares the messages to win souls.

3) The White Cloud, Mich., church as it longs for a strengthened witness under its new pastor, Charles Swing.

4) The editor of the *Sabbath Recorder* who on January 19 joins a large group of religious editors in a ten-day Middle East Conference in Israel.

The Crisis for Christian Institutions

(Being a highly opinionated report—K. E. S.)

The demise of the National Council of Churches has been threatened by some and encouraged by others. For decades the council served as a scapegoat for those who opposed the ecumenical movement and the NCCC was generally attacked by conservative groups. Today the picture is confused to say the least. The Orthodox Church with its ancient Greek traditions can hardly be regarded as liberal, and its voice is powerful in all theological issues. Recent conversations with the Roman Catholic Church appear hopeful to some, and the Southern Baptists are showing signs of interest. While these conservative relationships are being encouraged the council has turned away from Faith and Order as a primary concern, toward the social ills that demand a Christian response. It is just here that we observe the irony of the new situation: the NCCC is now under attack as too conservative, slow moving, and outmoded.

Perhaps the unkindest cut of all was the remark of one critic: "The building at 475 Riverside Drive could fall into the Hudson River and nobody would know it was gone." The young activists regard the NCCC as a vast bureaucracy beyond responsiveness to human needs. Nobody loves a conglomerate.

One approach to the problem is to give up part of the earlier purpose of the council and to regard the council as a convention—a forum of Christian opinion—a wider fellowship. Certainly if theological unity is hopeless anyway, the alternative may be an open forum for every Christian perspective. That is an oversimplification of the new approach, but the Detroit Assembly was, in fact, just that—a convention of Christian parties all demanding action.

The plan set forth by General Secretary Edwin Espy is a wider fellowship of Christians with emphasis on cooperative projects of Christian concern. Some members would choose to support certain

efforts in unity with other Christians, but would not be involved in all efforts. This selective approach to cooperative Christian service has often been rejected in past decades, but it may be the only possible approach in these times.

This raises questions about the future of bureaucratic Christianity. Perhaps the same issues will arise for state councils of churches and for denominations. Boards and agencies may not be the means best suited to dealing with new and urgent priorities. Some of the most critical needs in this day have no "pigeonhole" in the structure of our institutions. Thus, a council of churches may find itself appointing an *ad hoc* committee to deal with the highest priority of the day while the departmental structure grinds along following assignments from the Nineteenth Century.

We should not be too hard on the National Council of Churches in its present impasse. The same problem is inherent in all our structures—in our colleges, our corporations, our local and national governments and in our churches.

The crisis of our times will not wait for the snail-like pace of our diagnosis and prescription. In new forms and in new ways Christians are acting now. They may make mistakes, and sometimes they may be irritatingly indiscreet, but by the time our institutions get reorganized it may be too late.

—Kenneth E. Smith

FORMER SALEM DEAN DIES

Dr. Wm. C. Sandburn, who will be remembered by students and friends of Salem College, died at Kettering, Ohio, Sunday, December 21, according to the *Salem Herald*. He was academic dean of Salem College from 1961 to June 1967. A loyal Seventh-day Adventist, he made his Christian outlook felt by faculty and students during his years with the college. After leaving Salem he took a position with Kettering Institute where he was employed at the time of his death.

In the Beginning God . . .

(Third in a series of four)

By Charles J. Bachman

In recent years much has been said and written about the possibility of an undetermined period of time existing between Genesis 1:1 and 1:2.

Much of this kind of reasoning may be attributed to the willingness of Bible students to compromise the Bible with so-called scientific discovery. Also contributing to this is the application of this compromise in the notes of the Scofield Bible. For example the Scofield note on this particular text says, "But three creative acts of God are recorded in this chapter: (1) the heavens and the earth, (2) animal life, and (3) human life. The first creative act refers to the dateless past, and gives scope for all geologic ages."

In contrast to those who would compromise the power of our God, there are many who have believed that God is able to accomplish that which is beyond our ability to reason.

For example, Martin Luther in his commentary on Genesis, Vol. 1, p. 9, says, "The plain and simple meaning of what Moses here says is that all things that exist were created by God and that at the *beginning of the first day* there was created a shapeless lump, or mass, of earth with fog, or water."

Dr. J. H. Hertz, in *The Pentateuch and Hoftorahs*, p. 2, says, "Created: The Hebrew word is singular, thus precluding any idea that its subject, Elohim, is to be understood in a plural sense. The term *bara* is used exclusively of divine activity. Man is spoken of as making or forming, but never as creating, i.e., producing something out of nothing."

Considering the above properly we must apply knowledge of what we understand matter to be. If we consider the question of pre-existing matter, the question is—What is matter? Who gives it substance? Matter is defined as threefold — energy, motion, and phenomena. Neither energy, nor motion, nor undefinable phenomena of themselves constitute matter, but it was the act of God

MEMORY TEXT

Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

—James 5:16.

to form matter by blending all three. The motion here is in part that of setting this mass in motion—every 23 hours, 56 minutes, 4.09 seconds constituting one day, or as it says, "and the evening and the morning were the first day."

Commenting further, H. E. Jacobs, in his book *Elements of Religion* (Evangelical Lutheran), p. 47, says, "The world had a beginning, and the act by which God gave it a beginning was creation. It was not a mere reforming and reshaping of pre-existing material, but that properly, by which what had previously no existence was brought into existence. This is known as immediate creation. The doctrine of a mediate creation, or reshaping of what had pre-existed, is not consistent with that of immediate creation and must not be regarded as creation in the proper sense."

Dr. Adam Clarke, has this to say, "The rabbis . . . are unanimous in asserting that the word *bara* (created) expresses the commencement of the existence of a thing, or egression from non-entity to entity. The supposition that God formed all things out of pre-existing, eternal nature, is certainly absurd, for if there had been an eternal nature besides an eternal God, there must have been two self-existing, independent, and eternal beings, which is a most palpable contradiction."

"By faith we perceive that the universe was fashioned by the word of God, so that visible came forth from the invisible" (Heb. 11:3, New English Bible). It is a living, vibrant faith that believes that our supreme God is able to create all that we see in a literal period of six days, bounded on one side by eternity and on the other side by the Sabbath, the seventh day.

Facing a New Decade

By Rev. Leon M. Maltby

If we had the prophetic gift we might predict what the 1970's have in store for Seventh Day Baptist work around the world. No one has come forward with a claim for any such foresight. People in some other church groups claim special gifts in interpreting Bible prophecy and pinpointing its fulfillment in our day. Much as we would like to know what God is going to do next as we approach the end time we do not know. We believe that we should specialize in doing what we believe to be His revealed will for us personally and leave it to Him to do what He thinks best about the consummation of world history.

It may be profitable to do a little thinking about how things have gone with us as individuals, churches and as a denomination during the decade of the sixties. Can we see trends or growth that give some indication of what to expect in the next ten years (if the Lord tarries, as they say)? Probably the most profitable part of such an assignment is the personal part. Nobody can help us very much with that. Our evaluation of our own growth (or lack of growth) may color to some extent our view of the prospects of our local church, but we have to consider also the growth of other members, the strength of leadership and the general situation in which the church is set.

If our personal growth and the community achievements of the church do not give us as much hope for the decade ahead as we would like to have it may be helpful to take a broader look and see what God has done in some of our churches and on the mission fields. The overall statistics of denominational growth may not be entirely encouraging. Some would say that what we have done as a denomination does not make the next ten years look like a sunrise. They may be right, but another way of looking at it is that if we have not attained the peak that we were pushing toward it is still ahead of us. If we can have personal hope

for the future (as we can) we can also have hope as we work together in local groups and as a denomination.

At the end of every ten years we look back and see that death has taken its toll of local and denominational leadership. By way of recognition let us note who are gone at the end of the sixties who were listed as ministers in 1959: A. T. Bottoms, Ralph Coon, Herbert Cottrell, Jay Crofoot, H. Eugene Davis, Marian Hargis, Loyal Hurley, Henry Jordan, Henry Lewis, Eli Loofboro, Lester Osborn, Herbert Polan, Madeline Robinson, George Shaw, James Skaggs, and Erlo Sutton, besides some licensed laymen. They had their places, which none can exactly fill. But the list of newly trained ministers serving churches well has kept pace with losses by death and is now on the increase. Church leadership for churches that are alive and seeking leadership is not likely to be lacking. Ministers are now, as in times past, coming to us from other groups already trained.

There are those who seem to think that the sixties closed with a great loss of idealism and moral standards in the youth. Whatever the picture may be in general, for Seventh Day Baptists the youth picture in 1970 is far better than in 1960. Remember back there when our youth were more of a problem than an asset at General Conference. There has been a great upswing of spirituality and dedication. The whole concept of sacrificial dedicated service for the summer or for the year has flowered in the late sixties and looks good for the seventies.

There are not as many new churches as there are calls for new churches, but quite a number succeeded in establishing themselves. Let us not forget that ten years ago the churches of Algiers, Bay Area, Buffalo, Little Rock, Kansas City, Metairie, and Seattle were not yet born. Will there be that many new churches in the next ten years? It is a challenge. A new effort to get comfortable church people to move out into a prospective area

(Continued on page 12)

Missionary Society
Membership Renewal

A letter has gone recently to all members of the Seventh Day Baptist Missionary Society from the society president, Loren Osborn, expressing appreciation for support during 1969 and requesting continuation of membership in 1970. The renewal anniversary for voting membership is January 1, 1970, with the annual meeting of the society scheduled for March 15, 1970.

Mr. Osborn has written, "I personally feel that your interest, prayers and informed attention to the affairs of the society have given renewed vigor to the programs already in effect. I have felt a revitalization this past year reflected in an increased awareness of society policies and operational necessities. For all this I thank you for myself and on behalf of the officers and Board of Managers of your society.

"Now we have come to the renewal anniversary for voting membership in the Missionary Society. For this I solicit your continued support in every aspect of your participation, but especially in the renewal of your voting membership. For your convenience a return envelope is enclosed along with an application form. I urge you to seize this opportunity to continue to work actively; to be among those most completely informed of Seventh Day Baptist missionary endeavors, and to work closely with the Board of Managers during the coming year.

"Any suggestions that you have for improving communications with the membership will be welcome. Send your thoughts with your renewal application now, or if you prefer, make them known at the annual meeting of the society to be held March 15, 1970. As a voting member you will be privileged to participate in the annual meeting either in person or by proxy ballot, as provided for in the constitution of the society."

Quarterly Report
of the Assistant in Evangelism

By Miss Constance Coon

Four Bible Clubs were conducted in the Paint Rock, Ala., area. October 13 through November 15 we held eighteen clubs with an outreach of about eighty. The largest club was at Cedar Point where 35 were enrolled. There were about 18 each at Paint Rock and Sand Mountain. Twelve different youngsters attended the club in Huntsville.

It was great to return to a place where I'd worked previously and see the same enthusiasm for His Word.

Five children's messages were given and one morning message. Many calls were made in connection with the Bible Clubs.

November 22 through December 31 was spent working in the Rockville-Hopkinton area. This was the third time I'd organized clubs in Hopkinton. They still showed the most enthusiasm attendance-wise (around 20).

It was wonderful to find the younger club already meeting in the Robinson home in Rockville with Mrs. Frank Robinson and Miss Darlene McCall capably carrying on the work. They plan to continue with this club.

The teen-age group in Rockville was reorganized with several going up from Hopkinton. Fifteen showed real interest and were a real challenge. Several made decisions for Christ and others expressed a desire to do visitation, which is most encouraging. Unfortunately, there seems to be nobody who is interested in continuing this club. Mrs. Royden Matteson and Mrs. John Wilcox did help with it while I was there. Pray much that there will be a leader to direct activities in these two communities.

While working in Rockville I had charge of three worship services bringing the Sabbath morning messages and children's messages plus teaching a primary Sabbath School class.

In Hopkinton besides the club work, I taught a teen-age Sabbath School class

and had charge of the opening exercises for Sabbath School. No plans have been made to continue this club. Mrs. Lawrence Kenyon assisted with it when we met in the church. Heating was quite a problem as well as finding mothers who are willing to help.

One sermon was given in Ashaway in the absence of their pastor.

Twenty-six Rockville Bible Club members went caroling to shut-ins and elderly people of the church. Fifteen Hopkinton Bible Club members were involved in a similar experience in the Hopkinton area.

Five teen-agers from Rockville attended the Hope Valley candlelight service on Christmas Eve.

Again I just praise Him for His leading and the opportunity to work in this area once again.

Harley D. Bond

Educator, Churchman

An outstanding educator and churchman, Harley D. Bond, died December 18, 1969, after a life of service to youth, to his church, and to the community of Salem, W. Va., where he had resided for forty years. Funeral services were held at the Salem Seventh Day Baptist Church of which he was a deacon.

Born at Lost Creek, W. Va., Harley Bond was graduated from Salem College in 1923 and taught in the public schools of Sardis and Lost Creek, W. Va., before earning a master's degree in biology from West Virginia University. After further graduate work at Columbia University he joined the faculty of Salem College in 1929. In addition to his teaching he was dean of Salem College from 1935 to 1940 and treasurer from 1940 to 1962. From 1965 until his retirement in 1968 he was coordinator of Federal programs for the college and advisor to the student newspaper.

Professor Bond was elected president of the Seventh Day Baptist General Conference for 1942 in recognition of his

character and leadership ability. He was employed as executive secretary of the Conference with offices at Plainfield, N.J., from 1962 until 1965. During this period he worked in the Baptist Jubilee Advance, in conversations with American Baptist Convention representatives, in social action studies and in preparations for the organization of the Seventh Day Baptist World Federation in 1964. He also did much to strengthen harmony in the denomination and continued to serve as a member of the conference Council on Ecumenical Affairs until his death.

On June 16, 1924, Harley Bond was married to Miss Marcella Randolph of Lost Creek, W. Va. She died in 1966. They were parents of Dr. Richard R. Bond, vice-president of Illinois State University, Normal, Ill., and Mrs. Richard D. (Nellie Jo) Brissey, Hinsdale, Ill., who survive with six grandchildren.

The Bonds befriended generations of Salem College students in their home. Widely respected and beloved, Harley Bond was a member of the Masonic order, the American Legion (U. S. Army, World War I), the Watershed Conservation Association, and was active in other civic affairs. He was clerk and historian of the Salem Seventh Day Baptist Church at the time of his death.

—A. N. R.

Protestant Credit Unions

Credit unions have continued to be popular with Protestants this past year according to figures just released in the 1969 Credit Union Yearbook. There are 492 such Unions in the U.S. Baptists lead with 181. The appeal of the credit union is to enable members to borrow money at lower interest rates.

There are a great many credit unions not connected with religious organizations. It is claimed that the growth is faster than population growth and that there are now 20 million members. The new record 1968 totals for U. S. credit unions are: assets, over \$14 billion; sayings, more than \$12 billion; and loans outstanding, in excess of \$11 billion.

**Ministers' Salaries Below
Average of Other Professionals**

Protestant ministers in the U. S. still receive incomes far below the averages of most other professionals, many craftsmen and even laborers, a study released by the National Council of Churches reveals.

One-half have incomes of less than \$8,037 and one of every six earns less than \$6,000 a year. Only one in six, says the report, earns more than \$10,000 and the highest salaries are paid by the Unitarian Universalists. The average Protestant minister in this country is 42 years old, married and living with his first wife, the parent of three children. He has college and seminary education, has held two or three ministerial posts and has about 14 years experience. Over 40 per cent reported that their wives worked in 1968 compared to only 22 per cent in 1963.

The study was prepared for the NCCC's Department of the Ministry through its Ministry Studies Board by the Rev. Edgar W. Mills and Miss Janet F. Morse, Both of Washington, D. C.

**Delta Ministry Directors
Issue Progress Report**

Returning from a trip to churches and church agencies in Western Europe, two directors of the Delta Ministry of the National Council of Churches reported widespread interest in and support of the ministry in the Mississippi delta. People in the countries they visited were taken aback, they said, when told that welfare in this country is administered differently in each of the 50 states, with no national minimum, and that the average payments in Mississippi are \$38 a month.

Mr. Owen Brooks, DM director, and the Rev. Henry Parker, information officer, reported that 60 per cent of the Delta Ministry's budget now comes from overseas funds because, "like Americans, churchmen tend to be more generous to people overseas."

The DM leaders came home to find construction continuing in Freedom City, which is being built by displaced black families themselves, while at Mound Bayou, the Brikrete Factory, a DM project, is now receiving orders from builders for construction blocks.

They reported, however, that a bleak period lies ahead for Freedom City when the winter rains come as gravel is needed to extend streets to new building sites. Mr. Brooks said that with \$3,000 for gravel and labor, ten more houses could be built this winter. However, the McComb Community Center in the new community, he said, has a good start following groundbreaking ceremonies held last month.

SABBATH SCHOOL LESSON

for January 24, 1970

JESUS INTERPRETS THE LAW

Lesson Scripture: Matthew 5:17-20,
38-48.

Filming "The Cross and the Switchblade"

David Wilkerson's best selling book, "The Cross and the Switchblade," is being made into a film of the same name which will soon be shown in theaters throughout the country and overseas. Singing actor Pat Boone plays the leading role of David Wilkerson whose story is the theme of the book. Producer of the picture is Dick Ross who also made the highly successful Billy Graham films. Shooting is now underway on location in New York City. It is remarkable that the story of the Christian cure of narcotic addicts has claimed so much attention.

"The Cross and the Switchblade" has sold five million copies and is published in twenty-three languages.

BIBLE NAME

A Baptist minister in Hamilton, Ohio, has something to live up to in his preaching. His name is not Church nor Tradition but Scripture — George Scripture.

Inauguration Bibles

When George Washington was inaugurated on April 30, 1789, no Bible had been provided for the ceremony. Jacob Morton, marshal of the parade and master of St. John's Lodge, No. 1, New York Masons, saved the day by rushing the Lodge's altar Bible crosstown for the swearing in of the first U. S. chief executive.

The 202-year-old Washington Bible is one of 20 Bibles of U. S. Presidents on display through Feb. 21, 1970, in the gallery of the American Bible Society headquarters at Broadway and 61st Street, New York.

The use of a Bible during U. S. Presidential inauguration ceremonies, never stipulated in the Constitution of the United States, was initiated by Washington. "It is impossible," he said, "to rightly govern the world without God and the Bible."

The first President also added the words "So help me God" at the end of the oath, and kissed the Bible, a tradition later followed by almost all his successors.

The Washington Bible was used in 1921 for the inauguration of President Harding, himself a Mason; and again in 1953, for President Eisenhower's first inauguration.

Oldest Bible in the exhibit is the Franklin D. Roosevelt Bible, dating from 1686, and the only inaugural Bible in a modern foreign language, Dutch. This Bible was used at all four inaugurations of the 32nd President. Containing Roosevelt family records from the early 18th century, the Bible, after generations of use, is worn, with many pages frayed and the title page missing.

Use of a family Bible for the inauguration was started by Grover Cleveland, who was sworn in as 22nd and 24th President of the United States on a Bible given him by his mother.

Ordinarily, until the late 1800's, the clerk of the Supreme Court supplied the inaugural Bibles.

On the passing of Roosevelt, the oath was hastily administered to Vice-President Harry S. Truman. Truman noted on the flyleaf of the Bible used on that occasion, "There was much scurrying around to find this book on which to take the oath."

A few days before William McKinley's inauguration, a delegation from the African Methodist Episcopal Church presented him with a large Bible made entirely of Ohio materials by Ohioans, and asked the President to use it at his inauguration. The clerk of the Supreme Court, reputedly, solemnly asked the chairman for "a wheelbarrow and, perhaps, a derrick if the President uses a Bible of that size when he takes his oath!"

The two Bibles used by Richard M. Nixon during his inauguration, opened to Isaiah 2:4, are on display for the first time. Both Bibles, belonging to his great-grandparents Joshua and Elizabeth Milhous, are over 100 years old.

James A. Garfield, a clergyman of the Christian Church (Disciples of Christ), is the only clergyman to have become President of the United States. While taking the oath of office, he placed his hand on Proverbs 21:1, "The king's heart is in the hand of Jehovah as the water courses: He turneth it whithersoever he will."

Included in the display is the symbolic 500,000,001st volume of the Scriptures distributed by the American Bible Society, presented to President Eisenhower in 1957. The presentation is engraved in gold on the large red morocco Bible.

Also on exhibit is the symbolic one billionth copy of the Scriptures distributed by the society, presented to Mr. Nixon by the Bible Society last May. The specially bound volume is one of the first copies of the Bible Society's extra-large-type edition of "Good News for Modern Man," the New Testament in Today's English Version.

Two of the inaugural Bibles in the display, belonging to Grover Cleveland and Calvin Coolidge, are American Bible Society editions.

Stewards of Mystery

By George J. Spencer*

A great many times we face ourselves with the question, "Why does God love us so?" Actually, the Christian finds this to be a profound question which needs a penetrating answer. What's more, the same question is posed again and again.

Our alienation, sin, and the trend to be apart from God, force us to be awed by the "wonder of His grace." This opens a reflective attitude upon our condition as men. We see ourselves, others see us, and the adequacy of our Christianity is immediately under scrutiny and even under fire. Paul writes in 1 Corinthians 4:1, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God."

Now the full impact of His meaningful words brings us to accept both obligation and grace. The obligation rests in the fact that we have recognized God's claim upon us through Christ . . . that He loves us in spite of ourselves is finding the truth of grace. God is not willing to consign men to hell. He leaves that decision to them. The way is plain.

However, in terms of continued love, the discovery of God's reasoning is not so easy. An ageless quest by thinking men has been bent toward the fulfillment of this understanding. At best the glimpse into the eternal heart is only partial. "For God so loved" brings us to the threshold of the cosmic mind. "In the image of God he created him" (Gen. 1:27) establishes the pivotal aspect of this mysterious love. The rest of creation, the natural order of plant and animal life, apparently does not share the recognition which man has been granted. You see, there is no guilt of sin in the natural order, according to Biblical revelation.

Once man was granted this peculiar distinction of recognizing and being recognized, he was immediately held accountable. Man has not been very willing

* Mr. Spencer is pastor of the Mineral Ridge Baptist Church of rural Boone, Iowa, and a long-time subscriber to the *Sabbath Recorder*.

nor gracious in accepting the responsibility for this kind of stewardship, as "stewards of the mysteries of God." God must find this all very strange behavior. Man has willingly taken up with other gods (idols) and accommodated himself to equally strange gospels (false religion, error, and lax codes of conduct.)

If ever the heart of man needed to well up with gratitude, it is now. As always, "Now is the day of salvation." God's patience with us is beyond our scope of comprehension. Let us accept what is offered in His gift of life. Then let us proclaim it in a great surge of revived effort so others might know the whole truth of Jesus Christ as Lord and Savior.

Facing a New Decade

(Continued from page 7)

is one of the programs that will hopefully be fruitful in the next few years.

Missionary work is always beset with problems and they have not been lacking on our major mission fields during 1960-1969. However, there has been marked advance. We have manned the Guyana field and it is growing. Jamaica exports people to England and America and has changes of leadership but continues to have many converts, improved buildings and newly organized churches. Malawi has had a solid decade of growth and has made significant progress in the recruiting and training of pastors. In the 1970's it will doubtless be the center for work in other Central and South Africa countries.

Highly significant within the decade was the organization of Seventh Day Baptist Conferences into the SDBWF. As 1969 came to a close another conference of some 12,000 members in India came into the Federation. The Mexican Conference is one of the brightest new affiliates. The world population of Seventh Day Baptists is increasing rapidly. The strength of our witness in other lands creates a great incentive for the U. S. Conference to put first things first and enter a new decade with strong hope.

Investing in Future S. D. B. Memorials

By Albert N. Rogers

As old year accounts are reckoned and new year's resolutions are being made Seventh Day Baptists and their friends may well consider living memorials which may be established through the Seventh Day Baptist Memorial Fund.

A brochure outlining ten areas in which investments of yesterday are producing benefits today was mailed out recently from the office of the Fund in the Seventh Day Baptist Building in Plainfield, N. J. The officers of the Board of Trustees also included in the brochure pictures of L. Harrison North, secretary of the board for thirty-five years, and B. Colwell Davis, president ten years and a member of the board twenty-six years. Both members died in 1968. The Fund was established under a "board of trust" by General Conference in 1872.

The most active funds administered by the Board provide allowances for retired ministers and their widows and scholarships for young people of Seventh Day Baptist churches attending denominationally related colleges. Special General Conference projects, the church building funds, and funds designated for various boards and agencies are also active interests of the trustees. Mrs. Gladys W. Poulin, office manager, prepares periodic allotment checks and carries on investment procedures under policies approved by the board and its auditors. Rev. C. Harmon Dickinson, treasurer, keeps in touch with the board's investment counsel.

Suggestions for future "living memorials" are offered in the brochure which has been sent to church treasurers and legal representatives as well as to pastors and deaominational leaders. Additional copies may be requested from Rev. Albert N. Rogers, assistant treasurer. Anyone wishing further information or suggestions is invited to correspond with Atty. Clarence M. Rogers, president, or Atty. Frederik J. Bakker, secretary. The address of the Fund is P.O. Box 868, Plainfield, N. J. 07061.

NEW BOOK ON PRAYING

Those who are deeply interested tend to accumulate quite a few books on prayer. There comes a time when you wonder if the latest one coming to hand can be sufficiently different to justify its purchase price. If the author is as well known as Harold Lindsell, former professor of missions at Fuller Seminary and now editor of *Christianity Today* you approach *When You Pray*, Tyndale House 1969, with anticipation. Surely he would not have come out with a new book on this subject if he did not think he could add something helpful. At the close of his first chapter, "Introduction to Prayer," Dr. Lindsell sets the tone as follows:

"I wish to share something with those who do pray, or with those who do not pray but who would like to. I write for the converted, not for the unconverted.

"The subject is vast, and many writers have contributed to it. There is a perennial need to place old truths in new settings and to add to their luster. I hope to throw new light on old facets and to regrind and polish some facets of the gem of prayer so it will gleam more resplendently."

The author does more than add luster to old truths. He faces squarely the problems of prayer, the laws governing successful praying, and many other subjects in a most rewarding way. Most of his illustrations are drawn from the Scriptures but his final chapter, "Illustrations of Answered Prayer," picks out some of the best examples from history and present times of those who have accomplished great things through prayer.

This was a stimulating, humbling book to finish on New Year's Day. It will take its place with the best writings on this subject in anyone's library for years to come. It ends on this tone, "Prayer needs to be rescued from the fruitlessness which has resulted from its universal neglect. The critical problem of our day with regard to prayer is . . . that few people pray hard enough or take prayer seriously enough to reap the maximum benefits that come to those who use it rightly" (p. 180). —L. M. M.

ITEMS OF INTEREST

Church Fires Pastor

After Shotgun Blast Rips Home

On Saturday night, December 13, a shotgun blast sent buckshot ripping through the living room window of the home of Baptist pastor J. Wesley Shipp at Wake Forest, N. C., while his daughter was entertaining white and Negro youths at a party.

The next morning, the deacons at Ridgecrest Baptist Church fired Shipp as pastor.

"They told me that I was a disruptive influence in the community, that my views on racial matters would hurt the church," Shipp said.

Shipp's views on racial matters are, he said "simply that black is as good as white. I believe that," he stated. "I've always believed that, and no one's going to change my mind."

The youth, including several Negroes and liberal-minded students who have vocally opposed the Vietnam war, had been invited to the pastor's home by his 16-year-old daughter, Karen.

Shipp has decided to stay in Wake Forest, where he is currently studying at Southeastern Baptist Theological Seminary.

The faculty, in meeting just a few days after the shooting, adopted a resolution deploring the "act of cowardly terrorism."

Shipp said the deacons gave him an opportunity to resign, but "I refused because I want it on my record that this is the reason I've been asked to leave the church."

Shipp said that he had preached on the race question "once or twice" since coming to Ridgecrest church about eight months ago from a church near Richmond. "I never tried to cram my views down the congregation's throat, but my views have been fairly well known in the community," he added.

Shipp said he thought that "those shots were aimed pure and simple at the fact that this (party) was a social gathering

where whites and blacks were together."

The Wake County Sheriff's Department had turned up no clues four days after the shooting, and North Carolina Governor Rob Scott has offered a \$2,000 reward for information leading to the arrest and conviction of the person(s) who fired the shot.

History of Negroes in Church

Rev. E. A. Freeman, pastor of First Baptist Church (Negro) of Kansas City, addressing a meeting of the Baptist Historical Commission traced Negro and Baptist history in America from the 17th century to the present. He pointed out that it was not until the "Great Awakening" of the first half of the 18th century that Negroes became Christians in large numbers, and Methodists and Baptists were most active in evangelizing the Negro.

Baptists in 1789 took a strong position against slavery, Freeman said, and during the Second Awakening from 1790-1860, Baptists accepted Negroes and slaves into their churches as brothers, with no segregation in seating.

As the number of slaves grew in the churches, white people began to place restrictions on them, such as denial of voting privileges, seating in the back or in the galleries, and eventually to total segregation of worship when Negroes became too responsive in their "Amen's" and shouts "when the minister would toss a few crumbs of the gospel their way."

Trying to Face the Issue of Race

The Southern Baptist Home Missions Board called a consultation on inner city life at Atlanta, Ga., in May. The speakers and leaders struggled with the race issue in an effort to do something more meaningful.

A Knoxville pastor, Lewis Rhodes, had some pointed things to say to the brethren, for example: "The fact that Negroes are not flocking to our white churches is to their credit," Mr. Rhodes said. "We are going to have to hurt awhile being rejected."

Commenting on the fear of some pas-

tors to speak prophetically about the race issue, Mr. Rhodes said: "If a man would be fired for saying what he ought to say, it means he has been hired to say what people want to hear." Later in his message he added: "It is better for a church to be divided over the right issues than united over the wrong issue."

BLANKET COVERAGE

For victims of disaster or war, for victims young and old . . . blankets mean not only covers but clothes. Not only clothes but beds. Not only beds but tents. Not only tents but comfort and coverage. Give a blanket through the Church World Service Clothing Appeal!

NEWS FROM THE CHURCHES

LOS ANGELES, CALIF.— Our minister, the Rev. Leland Davis, heard God's call and came to us in Los Angeles where he has made a great impact on us. Every member is becoming involved in the activity of the church. The program is so geared that each one can take a part.

The Pacific Coast Association convened at our church, October 17 - 19. Representatives from various fellowships and churches attended, including Riverside, San Diego, Monterey, Bay Area and Seattle. A highlight of the meetings was a visit to "His Place" on Sunset Strip, operated by the Arthur Blessitt Evangelistic Association. We divided into small groups, were given instructions and gospel tracts which we distributed. Expecting to meet opposition from some people, we were surprised but pleased with the warm response we received. For the many adults and youth who shared in this ministry it was a thrilling experience and many expressed a desire to go again.

Without the traditional party, pumpkin pie and costumes, it would not seem like Halloween. Our church staged a Halloween costume social on October 26. Adults as well as youth enjoyed the wholesome entertainment. It was quite evident that Christians do have fun together.

Two baptismal services have been held since Pastor Davis came with two adults and two youth baptized. To add to that joy, thirteen persons have been received into the membership of the church. During November we had an attendance contest with an incentive drive to enroll new members in our Sabbath School. Quite a number brought friends and some of them are continuing to attend regularly. Four new babies were dedicated to the Lord on November 15.

We had a Homecoming and Thanksgiving service November 22. Former pastors and a few non-resident members responded with letters of greeting. Seventy members and friends went to Pacific Pines Camp for the Thanksgiving retreat. All felt like Peter who said on the Mount of Transfiguration: "Lord, it is good for us to be here." We were brought closer to Christ and to a better understanding of each other.

—Correspondent

Obituaries

BOND.— Harley D., son of Luther A. and Josie Romine Bond, died December 18, 1969, at his home in Salem, W. Va., at the age of 72. Interment was at Brick Church Cemetery, Lost Creek, W. Va. (See extended obituary elsewhere in this issue; his picture appeared in the issue of Dec. 29, 1969.)

—J. P. G.
CAMENGA.— Harold F., son of Claude W. and Florence Clarke Camenga, was born in Brookfield, N. Y., May 21, 1907, and died Dec. 17, 1969, at his home in West Edmeston, N. Y.

He was a graduate of Brookfield High School and Alfred University. He was a member of the Second Brookfield Seventh Day Baptist Church. He was married in 1930 to Jean Jennings. Surviving are: his wife; two daughters, Mrs. Marie Mussison of Lebanon, N. Y., and Mrs. Myrna O'Hearn of Easthampton, Conn.; two sons, Carl of West Edmeston, N. Y., and Verne at home; three brothers, Carlos of Fort Myers, Fla., Lawrence of Riverside, Calif., and Kenneth of Beaver Dam, Wis.; and a sister, Mrs. Elmina Warner of Rome, N. Y.; 12 grandchildren and one great-grandchild.

The funeral was conducted by Rev. Loren C. Hawver of Oxford, N. Y., and Pastor Neal D. Mills in the Second Brookfield Seventh Day Baptist Church. Burial was in the Crown Hill Memorial Park, New Hartford.

—N. D. M.

The Sabbath Recorder

Sabbath Blessing

Our God has blessed us with a Sabbath beginning and ending (sunset) that comes when we can be conscious of it. This removes the ignorance and the uncertainty of the Sabbath experience. But to approach it in idleness or unconcern or too much hurry is to be unprepared for its blessings. To await its end with impatience is to spoil its hours and its blessing, for Jesus taught that its hours should be filled with joyful, helpful and satisfying relationships.

—North Loup Church Bulletin

25 Years of Youth for Christ

Youth for Christ International with offices in Wheaton, Ill., has just passed its 25th anniversary. Starting in 1944 with just a handful of men determined to help the youth of our country it is still going strong although its great youth rallies do not get as much publicity as before and its methods have changed somewhat with the times.

The president, Sam Wolgemuth, says:

"Now, 25 years later, thousands of teens who met Christ through YFC cover the globe as missionaries, pastors and teachers. They are the young leaders of our churches and communities. Many work in YFC positions all over the world.

"I look back over the year with joy and praise in my heart. Fifteen thousand teens went to local YFC camps this summer. Of these, more than 7,000 responded to the gospel. Our literature program grew. At least one million kids read the gospel of Jesus Christ (many for the first time) in YFC literature.

"The leadership training program, bigger this year than ever before, trained over 100 committed Christian youth

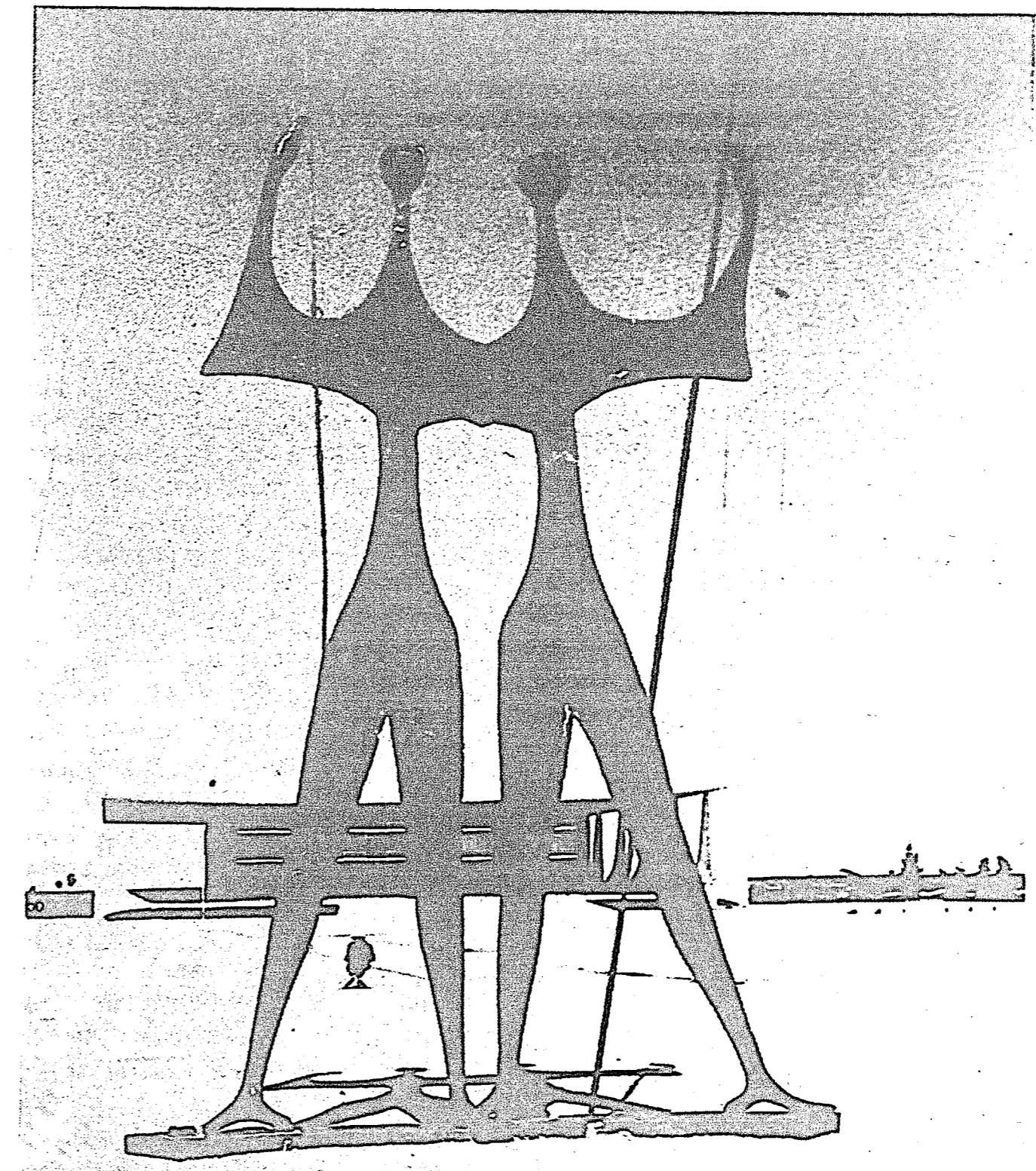
workers for a lifetime of effective and fruitful service. Through seminars all over the country, we helped 7,000 pastors and youth workers better understand today's youth. Our Lifeline Division continues to minister to teens in trouble. The overseas ministry touches teens on every continent. More than two million teens heard the gospel in large and small meetings all over the world. Thousands committed their lives to Christ."

Ministering to Millions

Those who handle inquiries about Seventh Day Baptists and try to answer calls from around the world for literature are thrilled with the opportunity. We are almost staggered, however, by the volume of mail reportedly received by organizations that have an extensive radio ministry. The Far East Broadcasting Company, an outgrowth of ministries started near the close of World War II, can only estimate the number of homes on the islands and continents of the Pacific that receive gospel programs regularly. More than 12,000 letters from listeners are received by FEBC stations each month. Most of these letters have to be translated before they can be answered. It is no wonder that new hope is springing up in the hearts of many who inhabit the lands of the Far East.

There Is Hope

While giving proper attention to the fact that the institutional church is under attack by many strident voices let us give equal note to the fact that young people are dedicating themselves to Christian service and that the enrollment in American theological seminaries continues to be on the increase.



—WCC photo

One can put his own interpretation on this distinctive Henry Moore sculpture in Brazil's capital, Brasilia. In that great country with its striking contrasts of modernity and backwardness these joined figures speak with some eloquence of the nation's dreams of the future and perhaps of the joint efforts of Christians for unity of international efforts.