

The Sabbath Recorder

IT'S THANKSGIVING. BUT WHAT IF YOU HAVE NO BLESSINGS TO COUNT?

Consider for a moment.

Suppose you were the poorest man in all America. Without shoes. Adequate clothing or housing. Without education. Ill fed. Sick. Maligned.

What would you have to be thankful for while most of the rest of America was sitting down to a fat turkey dinner?

You would still have the breath of God in your lungs.

You would still have that most beautiful gift of all gifts, the ability to hope.

You would still possess God's love.

But very probably, since you're reading this newspaper, you're not the poorest man in all America.

It's likely you have a television set.

A warm bed to sleep in.

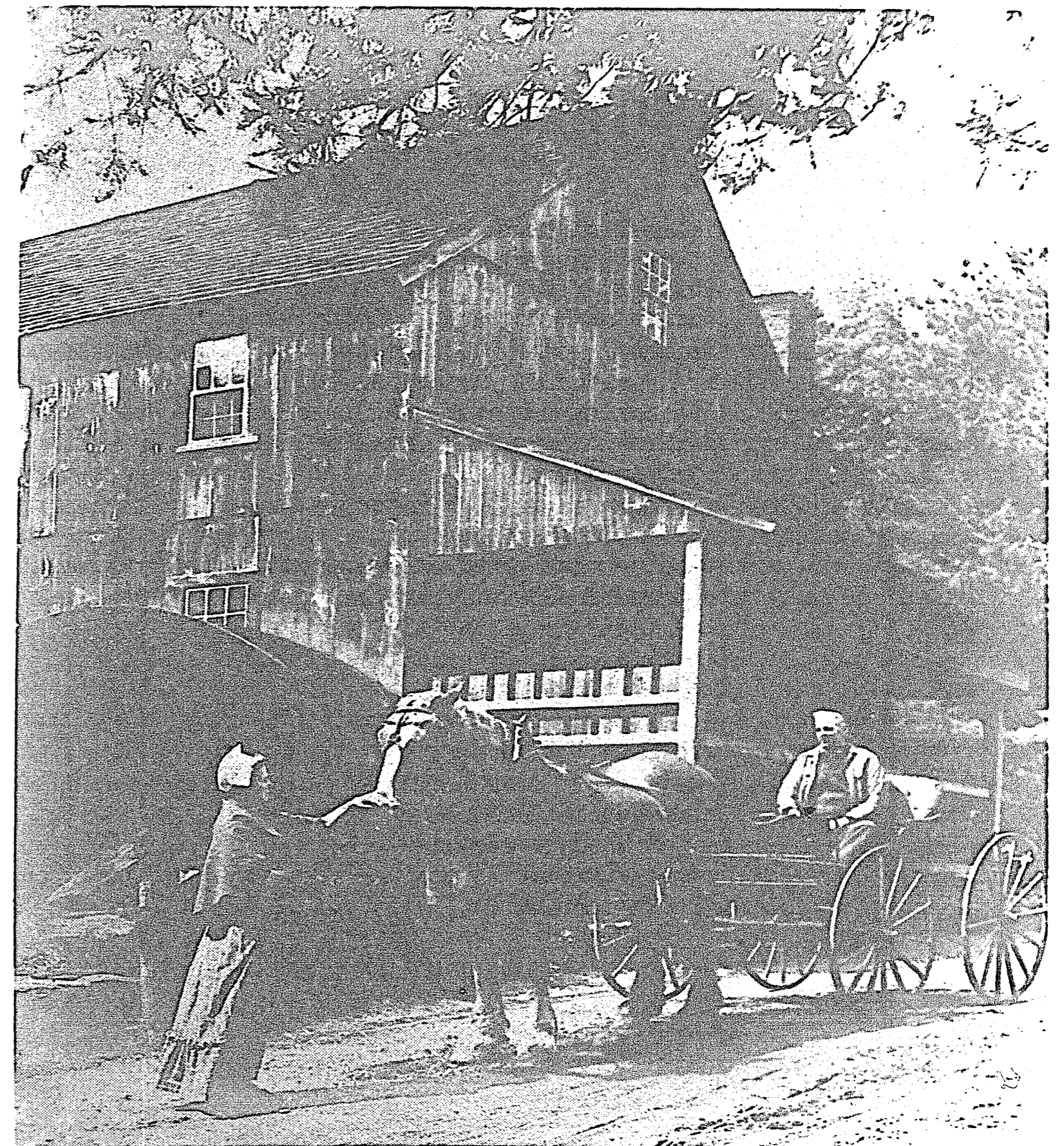
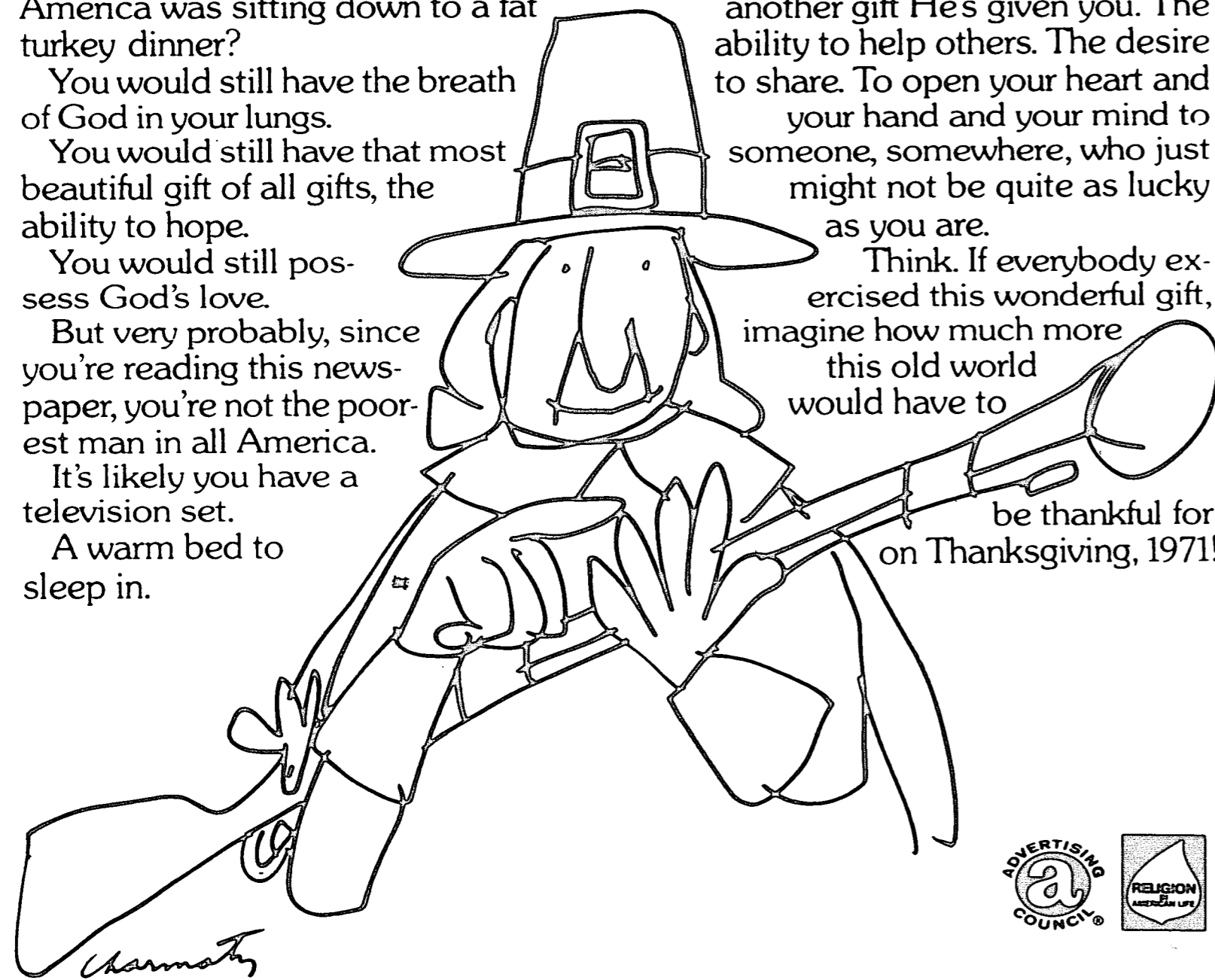
A happy feast to share with relatives and friends this Thanksgiving Day.

In short—lucky you—you do, indeed have a lot to thank God for.

And while you're thanking God, don't forget to thank Him for yet another gift He's given you. The ability to help others. The desire to share. To open your heart and your hand and your mind to someone, somewhere, who just might not be quite as lucky as you are.

Think. If everybody exercised this wonderful gift, imagine how much more this old world would have to

be thankful for on Thanksgiving, 1971!



The old grist mill with its undershot water wheel still grinds its corn, wheat, rye, and buckwheat at Sturbridge, Mass., to remind visitors of the earlier days when life was harder but not less happy. Happiness is a matter of faith more than circumstances.

The Sabbath Recorder

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REV. LEON M. MALTBY, Editor

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Contributing Editors:

MISSIONS Rev. Leon R. Lawton
WOMEN'S WORK Mrs. Elmer E. Andersen
CHRISTIAN EDUCATION Rev. David S. Clarke

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Enduring Tolerance

Definitions by negatives are some-
times helpful but never quite satisfying.
Tolerance would seem to be completely
a virtue if you think only of its opposite,
intolerance. Nothing much worse could
be said of me than to accuse me of being
intolerant, but there are circumstances
where tolerance shines with a very dull
luster. When it describes the attitude of
one who refuses to take a stand on a
moral issue, it is less than Christian.
Someone has said that tolerance is not
good which bears a close kinship to in-
difference.

One way to get at the sub-Christian
aspect of certain kinds of tolerance is to
note the intolerableness of tolerance
when we are the recipients of it. Granted
that in extreme cases we may have to
almost force people to be tolerant of our
convictions and appeal to the law to
claim fairness, but that is not the usual
problem. How many times have we stood
for a Biblical principle that is vital to
our Christian life and have experienced a
flabby, indifferent tolerance on the part of
Christian leaders who perhaps prided
themselves in their toleration.

Who wants to be tolerated as if his
faith and practice were obnoxious. We
had better be sure that we are free from
any personal offensiveness, and that may
not be entirely easy. On the other hand,
we are told in Scripture of the offense
of the cross. It is to the Jews a stumbling
block and to the Greeks foolishness.

It is equally true that the seventh-day
Sabbath is not understood and its sig-
nificance is downgraded. Some people
in their tolerance of those who keep the
Sabbath cover their opposition with a
thin layer of politeness which we may
appreciate, but which we find rather frus-
trating. Any person who is zealous for his
faith and anxious for others to have the
same joy is not content with a display of
righteous tolerance in regard to it. A
spark of honest opposition would be
more acceptable. What can you do with
a person who doesn't care and is in-
different to what you consider to be
clear Bible teaching on righteous living?

Yes, tolerance is a virtue if rightly
understood and less than a virtue when
we have to endure it. It may be more
than semantics. Our trouble is not so

much with the meaning of words as with
the meaning of people. If we love people
we will be more than polite to them and
will seek to lead them to higher ground—
once we are sure that we have been led
to higher ground. While we may want to
rebel against easygoing tolerance, we
must strive to achieve that other virtue,
patience. We all have a long way to go
in living out the Christian life, witness-
ing, standing firm, and being patient
while the Holy Spirit works.

Accentuate the Positive Eliminate the Negative

I do not know who originated the lines
of this title. The expression has become
common because it can be applied in so
many ways and speaks to a real need.
Whether we are thinking of Biblical doc-
trine or our conversations about Chris-
tian life in our churches we do well to
"accentuate the positive and eliminate
the negative."

The advertisements that will be appear-
ing in newspapers all over the land to
promote the 1971 March of Dimes (for
preventing birth defects, etc.) will pic-
torially illustrate eliminating the nega-
tive. The pictures, accompanied by ap-
peals for the worthy cause, will show a
perforated film and both negative and
positive prints of handicapped children.

The reader is led to observe that the
positive of the picture is much more
clear than the negative.

After looking over the proofs of this
forthcoming national advertising and
feeling that we did not need to take
space for something that would be in
every newspaper I picked up a new
folder describing what one popular re-
ligious publishing house was about to
offer in the way of teacher education —
brief lectures recorded on cassettes. I
was struck with the reference to nega-
tivism in the following sentence:

"This new approach to successful
leadership development will achieve
these specific results: overcome discour-
agement, kill negativism, create enthusi-
asm, build confidence, develop new at-
titudes and help individuals become in-

involved in a more meaningful relationship
with Christ."

It is sound Biblical theology when one
says that God hates sin and that being a
just God He must condemn sin. It is
equally correct to quote Scripture to
prove that God loves you—though you
have sinned and come short of the right-
eous life you should have lived. At the
present time there seems to be more
prospect of getting changed lives if in
our conversations with the unsaved we
accentuate the positive. People respond
better to the idea that God loves them.
Furthermore, stressing the love of God
has a tendency to bring that much
cheapened word "love" back to what it
ought to mean.

Our churches are plagued by nega-
tivism. We have seen so many attempts
at evangelism fail, so many programs for
reaching children and young people fall
flat after a brief effort. Efforts at litera-
ture distribution do not fail because the
idea is wrong or out of date but because
of the negativism engendered by previous
feeble efforts. There are all too many peo-
ple who have lost their enthusiasm and
are ready to bury every new attempt at
evangelism under a shroud of negativism.
How can I make such a statement? Per-
haps because I have not done too well
myself in eliminating the negative. We
need to discipline ourselves by remem-
bering that there is no more virtue in our
so-called attempts to be realistic than in
the desire of others to be optimistic.

To be sure, not every plan or program
for the supposed betterment of society or
for the holding of our youth is neces-
sarily inspired by the Lord for the ulti-
mate good of the church. We must re-
member that the mission of the church is
reconciliation — bringing the alienated
back to God through Christ. Other or-
ganizations are founded for lesser good
—and need our encouragement. But in
the main mission of the church let us re-
solve to "get with it" — to eliminate the
negative and accentuate the positive. This
is not a matter of words but of action.
When we truly recognize that God loves
us, we will be forced to show loving
concern for the others who do not yet
know that He loves them.

Interfaith Marriages

The *American Jewish Year Book*, published in November, is more than a book of statistics. It contains articles about present situations and what to expect in the future. One such article by Arnold Schwartz, a research analyst at the City University of New York, predicts that marriages between Jews and non-Jews, now estimated at between ten and fifteen percent of all marriages involving a Jewish partner, are likely to increase.

A number of reasons for the increase of interfaith marriages are given. One is the diminishing cultural differences between Jews and non-Jews as they mix at college and at work. The fact that 85 percent of Jewish youth attend college is another reason. At college the "confining parochialisms" that have previously set up religious and ethnic boundaries give way to a broader view.

The rate of intermarriage is not considered high enough yet to create a fear among Jewish leaders of an imminent dissolution of the American Jewish community by intermarriage, Mr. Schwartz concludes. The Jewish prescription against intermarriage remains in force, but it is tempered by the American ethos—Judaism is secondary to the American way of individual choice.

College is a great leveler as well as a training ground for propagation of a faith firmly held. Any people having a very high percentage of its youth attending college or university may expect some loss of the parochialism with which the youth may have entered college. Even foundational faith takes a buffeting in the give and take of academic life. It comes through stronger if the individual takes time in the midst of study assignments and social activities to evaluate faith and nurture that which is found to be true and satisfying.

A great responsibility rests upon the college community and the student organizations to provide adequate food for the soul as well as the mind. College opens a whole new world of opportunity and may send graduates out into areas where there are few people of like faith. It is important that students find solid ground for personal faith.

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

- 1) The need in Burma for sufficient funds to put an available man on the field in the Chin Hills area.
- 2) The fulfillment of the aspirations of the Mill Yard Church in London for a building of their own.
- 3) The completion of the church building in Nellore, India, before it is further damaged by weather.
- 4) Tender hearts toward the economic needs of our people of like faith in Nigeria and the needy in other war-torn or natural disaster areas.

Willing To Lose Identity

In a day when individuals and minority groups are struggling to achieve or maintain identity it may come as a shock to hear a leader speak of being willing to lose identity. In this case it is commendable and needs to be picked up by representatives of other organizations.

Jane Bottoms has a paragraph in the current Women's Board Newsletter telling of her experience in being a member of the denominational Planning Committee at its 1970 fall session. She speaks of it as a great challenge and an unforgettable experience. The following statement is worth pondering not only by the women to whom it is addressed but also by all the rest of us who are on boards and agencies or are involved in the many facets of church and denominational work: "Our Women's Society has a tremendous challenge to unite our efforts with those of the boards and societies and to exert our energies toward witnessing for Christ throughout the world Let us pray that our society may be one of the strong threads in the rope of the denominational program, losing our identity in fields of service."

Our identity as a committee or a board is nice to preserve, but it is of lesser value that the whole cause of Christ.

MISSIONS—Leon R. Lawton

Kulemba Kumpoto

(Diary of the Northern Trip)

by John A. Conrod

Thursday, October 15:

Today we began our annual missionary trip to the Northern Province of Malawi, Africa. There are seven of us this year; Pastor David Pearson, his wife Bettie, their two girls, Debbie and Jo Ann, Pastor Msonkho of the Southern Region, Pastor Ganunga of the Central Region, and myself. Our trip began with a bang! Before we even started, we were delayed several hours right in Blantyre in order to get a flat tyre fixed.

We finally began traveling northward at a good clip since every year the road from Blantyre to Lilongwe is more completely paved. Lilongwe, in the central area, is the proposed new capital of Malawi, and next year the paved road will probably be completed. However, as we left Lilongwe we were to see the last of the pavement for quite a long time and the traveling will be much slower from now on. To make it slower than ever, we managed to get our second flat while stopping to eat lunch. The unplanned delays caused us to arrive at the government rest house quite late, so Bettie prepared our dinner by paraffin lamp. (We were to see the last of electricity for quite a while also.) Since there are virtually no repair garages in the North, we have taken along our own tools for repairing tyres. Getting the tyre off the rim wasn't as impossible as I had always thought, but it was a bit of a struggle. We were glad to crawl under our mosquito nets after a long day on the road.

Friday, October 16:

Uzumara Village

We are driving through some of the most beautiful parts of Malawi today. This northern part of Malawi is quite different from the South; it is a lot more rugged and the road is much steeper. Many times we have had to shift the Volkswagen station wagon down into first gear to climb up the grades. But I guess this makes for scenery. One of

the most interesting spots is Lakeview where you can look west and see into Zambia and Mozambique and to the east you can see Lake Malawi. From one side of the nation clear across to the other side!

Although all these roads are dirt, they are well packed and only where there are rock outcroppings or where the lorries have caused a washboard effect is the road very rough. However, we are making this trip at the close of the dry season and just before the big rains, so the roads are in the best condition that they will ever be. Besides, these have been the main roads here in the North, and now we will be turning off onto the village roads. We have just passed our turn-off but since we are low on petrol we will have to find a filling station before tackling the bush. We are going to Rumpi, about eight miles further north, to find petrol.

The man at the filling station here in Rumpi probably doesn't appreciate our asking him to fill our tank completely full, since he has to pump the petrol up all by hand. No electricity anywhere around here even though this is a nice little town. As we prepare to leave we discover that we have our third flat tyre in two days. We quickly change the tyre, but put off repairing the flat because we want to get to our destination this time before dark. Village roads are very difficult to drive in the dark.

We head back to our turn-off and begin the long, long, long climb up a village road toward Uzumara village nestled high in the Vipya Mountains. And I thought the main road was steep! First gear wasn't even enough to climb this mountain-goat trail. Five or six times everybody (except the driver of course) had to get out of the car and hoof it, and a couple of the times we had to help push the car up the hill! We finally arrive at the village, exhausted from the climb, and amazed that we were able to make it at all.

Sabbath, October 17:

Hot-Foot Trail

Today we thought that after all our driving for the past two days, we would

be able to spend most of the time at the Uzumara Seventh Day Baptist Church rather than in the car, especially since it was the Sabbath. But although I did get to preach the sermon at the morning service with Pastor Shadrack Mzumara interpreting for me into the Tumbuka language, it was not to be a day without traveling. I would have loved to have taken a picture of the expression on our faces when we were told that an afternoon service was planned at a church at the *bottom* of the mountain and then an evening service was planned back up here on the top. Not only did we have to drive back over that mountain goat road twice today but we also had a long hike in to the church after leaving the car when the valley road dwindled down to a narrow footpath. After arriving at this church, Pastor Msonkho preached a sermon in Chichewa with the local pastor, William Mazmara, translating into Tumbuka. Now that's an interesting experience, listening to a sermon being preached in one African language and then being translated into another African language without ever hearing one word of English.

Our hike back to the car was like taking a completely different path. What was a path through tall African grass going to the church was now a path through the charred remains of a bush fire coming back out. We discovered that the fire was still burning between us and the car and so we *hot-footed* it over the fire to get back to the car. These bush fires are very weird; sometimes they come to a very thick clump of grass and bush where they flare up like a tremendous forest fire, and then at other times they rush along just a few inches off the ground where the grass is low.

NEXT: MAROONED IN THE MUD

Bible Club Evangelism

In the fall of 1969, Miss Connie Coon served as an assistant in evangelism with our Salem, W. Va., church. During her brief stay she organized and led a very successful Bible Club ministry, reaching many children and youth not before given opportunity to enter into such a "Good

MEMORY TEXT

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Romans 14: 17).

News" experience.

The Salem church Evangelism Committee, chaired by John Bevis, planned and has now carried through a second six-week Bible Club program — September 14 - October 22. Four clubs were held each week, Monday through Thursday, at Sawyer's Run, Long Run, Dr. Fred Spencer's home, and the parsonage. Average attendance ranged from seventeen to twenty-five at each, with 118 different children registered.

Several individuals in the church laid the groundwork by calling in the homes of children in the area near where each Bible Club was to be held. Others ordered materials and planned the crafts. The actual teaching staff included many from the community. In all, at least twenty-five individuals were involved.

It takes time, workers, cooperation, and finance to carry through a program of this type. But when one sees the faces of children as they respond to the Word of God and the love of their Lord shown through the teachers and staff, it is more than worthwhile.

What is your church doing to reach children and youth in your area? Salem is planning to make this annual outreach project.

News of Ministers

In addition to the news under this heading in the last issue we have a little more available.

It is reported that Alan Crouch, now in his senior year of seminary at New Brunswick, N. J., has accepted a call to the DeRuyter, N. Y., church following his graduation next spring. He is now doing field work as an assistant to the pastor at Plainfield.

Rev. Francis Saunders has resigned from the Lost Creek, W. Va., church to accept a call to the Pawcatuck Church at Westerly, R. I. The change of pastorates will take place in February.

CHRISTIAN EDUCATION—Sec. David S. Clarke

1971 International Lesson Annual

"A Comprehensive Commentary on the Uniform Lessons" is the subtitle for the *International Lesson Annual* edited by Horace R. Weaver for 1971. Every year about twenty of these have been purchased by Seventh Day Baptists through the Board of Christian Education at reduced rate. The 1971 supply has just been received at the board office and your orders are welcomed. Several standing orders are being processed. The price this year is \$3.00, including postage and handling. Send orders to: S. D. B. Board of Christian Education, Box 115, Alfred Station, NY, 14803.

The *Lesson Annual* includes for each lesson: List of background Scripture; Charles Laymon's, "The Main Question," comment on lesson goal; various authors' "As You Read the Scripture," suggestions; Scriptures in King James and R.S.V. versions; Laymon's "The Scripture and the Main Question"; different authors' "Helping Adults Become Involved" subdivided as "Preparation of Self and Class," "Presenting the Main Question," "Developing the Lesson," "Helping Class Members Act" and "Planning for Next Sabbath." A Scripture index and subject index will assist in relating different commentaries.

Although the *Lesson Annual* will be primarily useful in *Helping Hand* studies, it is a stimulating study guide for any Bible student. It will have special usefulness for all of us, as Seventh Day Baptists are invited to use the Daily Bible Readings associated with these lessons as basic Scripture study this year. Very soon the first series of supplemented Daily Bible Readings will be published in the *Sabbath Recorder* for January 1971.

1971 Ministers Conference

Guided by the Higher Education Committee of the Board of Christian Education, the biennial Ministers Conference plans are moving ahead to make the sessions in Battle Creek very bene-

SABBATH SCHOOL LESSON

for December 5, 1970

CONCERN FOR OTHERS

Scripture Lesson: 1 John 3:11-18, 23-24

ficial to all attendants. The 1971 dates are April 28 - May 4. Ever since June 25, when questionnaires were sent out, pastors and ministers in other positions have been returning preferences on topics and methods of study. "Bible study" is a strong winner, with "Evangelism" and "Social Change and Its Methods and Communication" tied for second most wanted topic.

New Forms of Youth Ministry

Editors of American Baptist Youth publications are seeking to produce a new book which will explore "the process through which churches go in discovering and implementing new forms of ministry" especially through youth.

Having seen the imagination and energy of Seventh Day Baptist youth vitally developing on many useful Christian projects, I am convinced that several of our youth groups can suggest answers to an inquiry coming to the Board of Christian Education. Please send any information as soon as possible, and certainly by December 13, to me at Box 115, Alfred Station, NY 14803. The questions asked of us are:

How has your youth group developed a ministry to youth outside the church properties? How has your youth group, or individuals in it, discovered genuine ways of measuring the needs of those to whom you minister?

How has your church involved youth in the planning of its overall mission? How has your church youth group overcome obstacles in carrying out new forms of ministry?

We must not seek to alter our theology to conform to the passing philosophical fancies and fashions of the day. It is folly to bend theology to fit man when the Bible teaches men must be altered to conform to the theology of God.

—W. A. Criswell



Called Apart - To Be a Part "Through Consecration of Personal Gifts"

Sermon delivered at General Conference

by Herbert E. Saunders

"Each one as a good manager of God's varied gifts must use for the good of others the special gifts he has received from God. And if you suffer because you are a Christian, don't be ashamed of it, but thank God that you bear Christ's name" (1 Peter 4:10).

Most everyone here is familiar with Jesus' parable of the talents. It is a marvelous story tucked away in the Gospels of Matthew and Luke, and is one of Jesus' classic stories taken out of the very life of the people and given spiritual impetus by the Son of God, Himself. There is no need to go over the story of the parable again, of the three men who came to the Master. But the point of the story is in the words of the Master as He looks at the servant who was not faithful and says to him, "You wicked and slothful servant . . . To him to whom it is given it shall be taken away."

The story serves to illustrate, I believe, the responsibility each one of us has as we anticipate the Christian life, as we anticipate being "called apart to be a part by the consecration of our personal gifts." Each one of us sits here endowed with certain God-given gifts, abilities, and opportunities, and the evidence of our Christian commitment and faith is in what we do with them and how we use them and utilize them to the service of our God. In a very real sense we evidence our faith in God by what we do with what we have. The call comes forth from Jesus' own lips to be good and faithful servants, equipped to fulfill our portion of God's kingdom and the purpose of God for all men. "Each one," writes Peter, "as a good manager of God's different gifts must use for the good of others the special gifts he has received from God."

I have in my library a book written by a Baptist minister, Hillyer Straton, entitled *A Guide to the Parables of Jesus*. He writes of an experience in his life that illustrates how important it is for us to be aware in this life of what a privilege it is to be a part of God's plan. It was his privilege to be a guest in the home of William Gear Spencer, then president of Franklin College in Franklin, Indiana. Two years before, Lewis Spencer, the fourteen-year-old son of his host, had lost an arm and a leg when the bicycle he was riding slipped under a switching engine. After the accident, when his father knew that the boy would live, he stood by the bed in the hospital, and young Lewis looked up wanely as he grasped his father's hand and said, "Dad, you can do a lot in this world with only one arm and one leg." With an artificial limb Lewis took the Indiana Table Tennis Championship; he went on to college and then to graduate study at Northwestern University where he earned a Ph.D. degree in physics. He is now employed by the United States government in the department of research in Washington.

One summer about twelve years after the accident, writes Straton, "While at the American Baptist Assembly at Green Lake, Wisconsin, I heard Lewis play the 'Etude for the Left Hand' by Leschiteszky, as no concert pianist could play it, for he had only one hand—his left!" The life of young Lewis does much to point up to us the fact that each of us has something to give to God, even if it is only one arm or one leg. Commitment to Jesus Christ is based purely and simply on whether or not we are willing to dedicate and consecrate what we do have to Him.

The crying need of the world today

is for those of us who claim to be Christian, to change our own attitudes from one of indifference to what needs to be done into a genuine commitment to the task of being Christian in a broken world — to the task of using whatever resources we have to see that Jesus Christ is proclaimed the Lord of life. For too long now we have been a part of the world's preoccupation with itself, and we have forgotten that to be Christ's is to use the special gifts that are ours from God for the benefit of others. Jack Paar, former host of the "Tonight" show on television once said, "Looking back, my life seems to be one huge obstacle race with me as the chief obstacle." All of us in one way or another have to say "Amen" to that admission of guilt. With our world closing in on us and time running out, we cannot afford to find ourselves the chief obstacles keeping the world from receiving Jesus Christ and enjoying the benefits that such life in Him brings. The time has come for us to use what is available to us or relinquish all rights we have to life as God has given it to us. Yes, we are "called apart" because Christ has made us one, but we are "called to be a part" because we are one with the world.

Samuel Wilberforce, 19th century English churchman and bishop (nicknamed Soapy Sam because he explained he was always in hot water but always came up with clean hands), once wrote these words, "Christianity can be condensed into four words — admit, submit, commit, and transmit." And Dr. S. Arnold Wescott, addressing the graduating members of the Baptist Leadership Training School in Calgary, Alberta, Canada, suggested three "D" words which explain the Christian condition — discipline, dedication, and demonstration are the three goals you should set before you.

Putting these two suggestions together, for a few minutes, let us try to paint a picture of the man or woman who would be "called apart to be a part by the consecration of personal gifts." First of all, each of us must *determine* what there is about us that God can use. We must *admit* that there is something in us that is capable of being molded and used

by God. Perhaps the greatest reason for our lack of commitment to the tasks God gives us is that we don't believe we are qualified. We can find all kinds of excuses for not becoming involved in God's plan. One of the chief symptoms of our age is the "Let George do it" syndrome. The other fellow is always better qualified for a difficult task than we are. Our churches are filled with people who insist that they are "not the man for the job," and the burdens of church life fall on the shoulders of the few who somehow feel the demands of the time.

When Peter addressed his letter he made certain that the people understood that all people — all Christians — bear the burden of full responsibility. Some of them would suffer, some of them would die, but the burden was theirs to bear in a very real way. And there is something that each one of us can do for God. The time has come for us to find what it is. The time has come for us to determine our gifts and to do something about their development into Christian attributes.

All great achievements have humble beginnings. Beethoven's "Fifth Symphony" was begun by practicing his scale. Henry Ford began to invent the mass manufacture of automobiles by repairing watches and clocks on a Michigan farm. Einstein began to build in his mind the theory of relativity by studying and learning his multiplication table. And every opportunity we have to give ourselves comes from humble beginning—from that moment when we give our attributes to God to make them useful for His work. Determine what your talent is. Admit to God that you are willing to let it be used for His kingdom work. Take some time out and examine your own life and see if there is any way, any way at all, that you can be used more effectively. The consecration of personal gifts begins with the realization that we do have something to offer.

Secondly, we must *discipline* ourselves to develop the ability we find. We must *submit* what we have to God so that He can refine and remold us into workable tools. Among some skaters was a boy

so small and so evidently a beginner that his frequent mishaps awakened the pity of a tenderhearted, if not too wise, spectator. "Why son, you are getting all banged up," she said. "I wouldn't stay on that ice and keep falling down if I were you. I would just come off and sit and watch the others." The tears of the last downfall were still rolling over his rosy cheeks, but the child looked from his advisor to the shining steel on his feet, and answered indignantly, "I didn't get some new skates to give up with. I got them to learn how with." Somehow the whole philosophy of discipline in life is caught up in his reply. Life's hard tasks are never sent to us to give up with. They are always intended to awaken strength, skill, and courage in learning how to master them. Perhaps the reason we have never been as effective as we would like with what we have to give to God is because we have usually given up when the going really got rough. But it is always difficult to discipline ourselves to become something greater than we are. It is always difficult to put ourselves on the line. It is always difficult for us to submit to discipline and struggle. John F. Kennedy once said, "When the going gets tough, the tough get going." And how true that ought to be of the Christian life.

Shortly after he accepted Christianity, William Lloyd Garrison was complimented on the distinctiveness and beauty of his handwriting, which once had been so poor as to be almost indecipherable. "I set to work to improve it when I became a Christian," explained Garrison, "for I resolved I would make my Christianity reach into every detail of my life."

How many of us can say that our Christian attitudes have produced that kind of discipline in all areas of our lives, let alone the development of our personal gifts? There is not a one of us here who has the right to claim that all of life is disciplined by such actions, but how we need it. How we need the abiding presence of God molding and making us into responsive and responsible people. How we need to feel His refining fire catching hold on us and making our lives,

through discipline and submission, into things of beauty and worth. "The immediate object of God's discipline," writes James Orr, "is to form character, to create and develop love, trust, and obedience, to uproot evil disposition, to break down self-will and self-indulgence. The ultimate end of it is the service and blessedness of heaven."

Yes, if we would be "called apart to be a part by the consecration of our personal gifts," then we must discipline ourselves to develop these gifts for God's use. Jesus Christ affirmed His teaching by His own life lived in self-disciplined love, and how we need to follow His example.

In the third instance, the meat of our consideration is found in what we are willing to *dedicate* to God, what we are willing to *commit* to His kingdom's work. Paul in his letter to the church in Rome, a letter to persons besieged by persecution and tragedy, wrote, "I beseech you, therefore, brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). The least we can do for God is to offer Him in consecration and dedication the abilities and talents that lie within us. The heart of the matter is in just how much we are willing to lay at the Master's feet for Him to use as He will. We may know what we have that we may use. We may have all the discipline in the world to develop and strengthen what is in us, but if we don't take the step of dedication and consecration, then we have yet to be good stewards. The man in Jesus' parable was not yet dedicated enough to his master to do anything with what had been given him.

Phillips Brooks, known for the delightful way he articulated Christian faith, once said that "It does not take great men to do great things, but it takes consecrated men." Frederick William Robinson expressed a resounding "Amen" when he wrote, "It is not the possession of extraordinary gifts that makes extraordinary usefulness, but the dedication of what we have to the service of God." Some-

(Continued on page 12)

Happy Birthday

By Clifford L. Bond

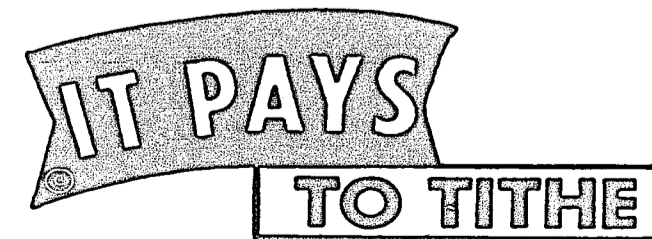
(Submitted as a Christmas Stewardship Thought by the chairman, Paul B. Osborn)

Can you imagine how terrible it would be to attend your own birthday party and find that the guests had brought no gifts for you? Well, maybe that wouldn't be terrible, but disappointing, at least. But imagine for a moment that the guests not only neglected to bring you anything, but began exchanging gifts with each other—at your party, given in your honor.

And yet every year the Christian community celebrates the birth of its Founder and Lord, and the central emphasis at that time is still upon the exchanging of gifts with other fellow-Christians instead of the giving of themselves to Him as He demands. It's something to think about, isn't it?

Those of us who choose to observe Christmas as a religious time of the year need to honestly examine our motives for doing so. Is the Christmas program part of what the holiday means to us, or is it merely the preliminary to the real "fun"? We dare not take the name of our Lord in vain, for that is indeed a great offense. This year remember that if the Christmas celebration is indeed a remembrance of the coming of God's beloved Son into the world, don't insult the Guest of Honor by snubbing Him and exchanging gifts with each other, leaving just the excess ribbons and pretty paper to Him.

How can we give the Guest of Honor a present? "Inasmuch as you have done it unto the least of these, my brethren, you have done it unto me." These are the words of Jesus, and they hold true today. Do something nice for a neighbor this Christmas. Be reconciled to an enemy, or strengthen the faith of a friend. May God bless your efforts!



Mental Health Training

By Rex E. Zwiebel

Dean of the Center for Ministerial Education

A summer program of clinical training on mental health will be offered next summer to qualified Protestant clergymen and seminarians. A government sponsored program in conjunction with the National Center for Mental Health Services, Training, and Research will commence June 22, 1971, and end August 27, 1971. This is a ten-week, accredited, combined work-study program. There is a minimum forty-eight-hour week with Sabbaths off.

"Emphasis is on understanding the nature of interpersonal relations as a means of helping prepare the pastor or future pastor for maximum usefulness in the mental and emotional health aspects of pastoral care and counseling, especially as these relate to spiritual health. The course content will include such areas as prevention and treatment of mental illness, rehabilitation, working with other professionals in the field of mental health, effective referrals to and from physicians, community education in mental and emotional health, and the functions of the minister in community mental health center programs."

The average Seventh Day Baptist pastor can easily pass the minimum qualification requirements should he choose to enroll.

"Participants in the program are given temporary Federal Civil Service appointments for the duration of their training, and receive a stipend at the rate of \$411 per month. Satisfactory completion of training will be recognized by an appropriate certificate."

"First-level residencies (for advanced training of longer periods) which are for a maximum of 15 months, prepare clergy as teachers, consultants, pastoral counselors, chaplain supervisors or staff members in community mental health centers."

"Second-level residencies are for one year of supervised research training and for special study projects in the field of religion and mental health."

Persons who are interested in either the

short or long term programs may write to: The Rev. Ernest E. Bruder
Vestermark Div. of Intramural Training
Saint Elizabeth's Hospital
Washington, DC 20032

Continuing education is a must for all Seventh Day Baptist ministers. Studies in the area of mental health can help us extend our areas of service. An effectively witnessing Christian must give evidence of good mental health. The spiritually healthy worker is mentally healthy. Ministers must learn how to help restore mental health to parishioners and prospective parishioners. This delicate area must not be treated lightly.

Called Apart—To Be a Part

(Continued from page 10)

thing must happen in our lives if we are to be faithful servants and stewards of what God has given us. The drama of the Christian life is written in what happens when life is turned over to God once and for all with no qualifications, with no ifs, ands, or buts. Consecration is a life-giving process, but it is also a life-producing process. It is a kind of life that cries out with George McDonald, "I came from God and I am going to God, and I won't have any gaps of death in the middle of my life." Jesus Christ has given us an example of how to give one's life to God, and we who claim His name must learn to give our lives to Him. But just how far are we willing to go in dedicating and committing our lives to Jesus Christ and His purpose for our lives? Just how much is our life worth? Just what are we willing to do for His sake? If we are called apart by His love and to the fellowship of those whose lives have been changed and reversed, it stands to reason that we must be called to be a part of His great mission, but are we willing to go that far? Are we ready to give up that much?

How often it is we sing together, "Take my life and let it be consecrated, Lord, to thee; take my hands and let them move, at the impulse of Thy love." And how often it is that it really means very little. God needs us. He needs our lives consecrated and dedicated to doing His

will. He needs our personal gifts—gifts He created in us and strengthens if we ask for strength.

But there is one final responsibility that looks us squarely in the face and cannot be removed. If we have something to offer, if we have developed what we have by discipline and hard work, if we have consecrated ourselves to God once and for all, then we need to demonstrate that we are willing to be used. We need to transmit what we have through our actions day by day. Life lived is life to be shared. A talent received is a talent to be given away. Henry Ward Beecher once said, "Consecration is not wrapping one's self in a holy web in the sanctuary and then coming forth after prayer and twilight meditation and saying, 'There, I'm consecrated.' Consecration is going out into the world where God Almighty is and using every power for His glory. It is taking all advantages as trust funds, as confidential debts owed to God. It is simply dedicating one's life in its whole flow to God's service." If we have anything at all, it must be used. It cannot lie dormant collecting righteous dust. A church that exists to merely hold a roof off the ground is no church at all, and a Christian who exists merely to emit a righteous and holy air is no Christian at all. If we are Christians, if we have the love of Christ, if we are truly saved, we must demonstrate in our actions and our deeds that we are committed.

Our delegate to the New Delhi Assembly of the World Council of Churches came back with a story that shocks our righteous attitude about commitment to Christ. He asked a Hindu priest what he thought of the Christian faith, and the man quietly replied, "I'd rather be Christ-like than Christian." A person who would be "called apart to be a part by the consecration of personal gifts" must be Christ-like, must demonstrate that he has something.

A youth was leaving his aunt's home after a visit, and when finding it was beginning to rain he caught up an umbrella that was snugly placed in the corner and was proceeding to open it when the old lady, who for the first time observed his

movement, sprang toward him exclaiming, "No, no, you can't do that. I have had that umbrella for twenty-three years and it has never been wet yet, and it shan't be wet now." So many of us leave our personal gifts in the umbrella stand for life. We might take them out once in a while to admire them, but when a need really arises they remain closed, stuffed hard down into a useless receptacle. But the priceless gifts God gave us are worth much more than that. I would imagine if the lad had opened the umbrella he would have found it completely useless, full of holes and decayed. That can happen to us if we refuse to demonstrate what our personal gifts can do for God.

If we hide our personal gifts they will soon be lost. If we set them aside, they will soon rot away; if we ignore them they will soon be dead. No, we need to live our lives out in the world. We need to dedicate what God has given to us to His service, but in a very real way demonstrate that God was right in making us what we are. "Good works do not make a man," wrote Martin Luther, "but a good man does good works."

Just how much have we demonstrated of the personal gifts God has given us? In a very real way that is the only evidence that we have given ourselves to Him. "It is required of a steward that a man be found faithful," wrote Paul to the Corinthians.

Is there something about us that really proves to the world that we are unique, that we are different, that we are called apart? Or are we caught up in the maze of Christian righteousness and self-centered life that can only be characterized as "usual," "run-of-the-mill," "dead," or "dying"?

"I like to sew when there is no thread in the machine — it runs so easily," said a little girl. And a good many people are running the machines they call life without any thread. It's easier that way, but the life that would be "called apart to be a part" must be filled with something more than emptiness. It must be filled with personal gifts which are determined and admitted. It must be filled with personal gifts which are disciplined and submitted. It must be filled with personal

WOMEN'S WORK—Mrs. Earl Cruzan

World Community Day at Milton

World Community Day was observed in Milton on November 6 at St. Mary's Catholic Church with seven churches of the community participating. Since the United Nations has designated 1970 as International Education Year, and thus opened a door to our immediate involvement in a world issue, our theme, "Use a Key for Tomorrow: Education," seemed especially appropriate.

Mrs. Nan Kidder introduced our program by giving a definition for education (discipline of mind or character through study or instruction) and developed her remarks to include our spiritual and moral well-being.

The printed programs supplied by Church Women United were followed and included three talks by local women on some of the exciting things that are being done in our community by way of education.

Mrs. Pat O'Connor explained the religious education program which is given to the Catholic children each Saturday morning with the help of two nuns and sixteen women who have had instruction and serve as teachers.

Mrs. Vincent Albrecht told of the program at Charlie Bluff (a settlement close to Milton) which is a continuation of a program started last summer through the cooperation of the Methodist Conference,

gifts which are dedicated and committed. It must be filled with personal gifts that are demonstrated and transmitted. This is the call of the Jesus Christ we call Lord, and the burden of responsibility in life in what we call today's world. If Jesus Christ is in our hearts, then we must be "called apart to be a part by the consecration of our personal gifts." "For each one as a good manager of God's different gifts — must use for the good of others the special gifts that he has received from God; and if you suffer because you are a Christian, don't be ashamed of it, but thank God you bear Christ's name."

the local Methodist churches, and the Milton Ministers Council. A youth center has been set up where youth can go for recreation, study, and counsel. This center is staffed by Joe Amico, a ministerial student from Garrett Theological Seminary, and his wife on the weekend. During the week Milton College students, under the direction and supervision of Joe, staff the center each evening. Students may come to play games, study, or be tutored and talk with those in charge when they feel the need to talk to someone. The community is helping to support this successful venture.

Mrs. Marilyn Arneson told about the opportunities available to those who could and would give some time each week as a teacher's assistant in the local schools, spending time under the direction of the teacher with those pupils who need individual or smaller group help in subjects with which they are having trouble.

This year, offerings taken will help with the continuing education of women in Kenya by supporting a school for those who have had no opportunity for education earlier in life, and will help supply good children's books in many languages.

Following the meeting a social hour and tea were held with a chance to become better acquainted with our friends and neighbors of other churches.

Baptist Day of Prayer

Baptist Women's Day of Prayer was held November 10 in the Milton Junction Seventh Day Baptist Church with the women of the church as hostesses.

The printed program for the observance was used and the theme was "In His Will Is Our Peace." Since there are no other Baptist churches in Milton, those attending were from the Milton Junction, Albion, and Milton Seventh Day Baptist Churches.

Those taking part in the service were Mrs. Leora Hartman, leader; Mrs. Ferieda Burdick, Mrs. Jennie Greene, Mrs. Clara Loofboro, Mrs. Jean Fields; and from Albion, Mrs. Lenora Saunders. Mrs. Vera Shaw was organist.

The offering for the day was \$33. Following the service a fellowship hour was held.

—Mabel Cruzan

Church Credit Unions

The 1970 International Credit Union Yearbook and a news release from CUNA point out a growing number of churches of various denominations are sponsoring local credit unions.

More than 136,000 Protestants now control their finances by membership in more than 600 credit unions throughout the world. Again this year Baptist congregations have the highest number of credit unions for any denomination, 197. Other active denominations include Methodist with 142, Presbyterian with 25, Lutheran with 19, Episcopal with 14, Seventh-day Adventists with 13, and Church of Jesus Christ of the Latter Day Saints with 11. Miscellaneous Protestant groups accounted for 158 credit unions worldwide.

In a slowdown year for American economics, credit unions nonetheless showed their biggest year yet in dollar growth, attracting more than \$1 billion in new savings. More than one and a half million new members joined. Total membership now numbers well over 10 percent of the general population.

Seventh Day Baptists put a great deal of study a few years ago into the benefits that might come from a national credit union. It was found to be not very workable on a national scale or in our situation. Credit unions are not religious, but they are helpful for religious people who want to conserve their resources in order to more fully support the Lord's work.

NEWS FROM THE CHURCHES

NORTH LOUP, NEBR.— Popcorn Days in North Loup kept us busy. As usual we had a church food stand, and also entered a float in the parade. Cooperation and willing hands made it all possible.

In September our young folks were college bound. Attending Kearney State College are Allen Williams and Jerry Van Horn. Bernard and Colleen Keown, Maris Cox and Ivan Soper are at the University of Nebraska in Lincoln. Leslie Soper is in Vocational Technical College at North Platte. LaVere and Carol Soper

are again enrolled in Bartlesville Wesleyan College in Oklahoma. Kerry Fuller is continuing her studies at Milton College and Allen Swanson is attending Technical College at Hastings.

Twelve adults and twelve youth attended the Midcontinent Association meetings in Boulder, Colo., the weekend of October 4. At our quarterly church meeting held October 11 we again licensed Robert Babcock and LaVere Soper to preach.

We were glad the Rev. and Mrs. Francis Saunders of Lost Creek, W. Va., spent part of their vacation here in October. It seemed natural to see him in the pulpit bringing the Sabbath morning message. We enjoyed their vocal duet.

With hammers, saws, paint brushes and lots of elbow grease the parsonage was readied for the Victor Skaggs family who arrived October 28. Mr. and Mrs. Merlyn Williams who had gone to Plainfield for the Skaggs' household goods also returned that day.

The youth of the church brought the Sabbath morning message "It Begins with Me" in song, Scripture and prayer on the last day of October. The young folks are promising and the message was inspirational.

We began November with our annual Lord's Acre Turkey Supper Nov. 1 with 420 present. Besides the meal, fellowship was enjoyed with others of the village and surrounding area.

Our new pastor delivered his first sermon "Our Ministry" here at the morning worship service November 7. The following evening a "welcome" social was held for Pastor and Mrs. Skaggs, Lynne and Patrick in the church basement. This included a program, refreshments and a food shower for the Skaggs family. We did appreciate the willingness of local ministers and others who helped in the interim, but after months of being without one we are glad to have our own pastor. With thankfulness we welcome Pastor Skaggs and his family into our church, homes and hearts, and under his leadership with God's guidance we will go forward.

—Correspondent

Accessions

BEREA, W. VA.

By Testimony:

Harold L. Tichnell

Marriages

Rood - Lederer.— Philip Duane Rood, son of Mrs. Doris and the late Edward Rood of Milton, Wis., and Irene Elizabeth Lederer, daughter of Mr. and Mrs. Joseph Lederer of Boulder, Colo., were united in marriage on Sabbath afternoon, August 1, 1970, in the sanctuary of the Seventh Day Baptist Church of Boulder, the Rev. Elmo Fitz Randolph, the bride's pastor and former pastor of the groom, officiating.

The Philip Roods are now residing in Elmhurst, Ill.

Obituaries

DAVIS.— Minnie Mae Potter Davis was born in North Loup, Nebr., Dec. 2, 1895, and died in her Boulder, Colo., home Sept. 20, 1970. She had been in declining health several years.

Minnie Mae came to Boulder as a child in 1901. She joined the Seventh Day Baptist Church of Boulder in October of 1909 and has been active in her membership to her closing years. She was married to L. C. LeRoy Davis on April 11, 1915. He preceded her in death in 1962.

Surviving are two sons: Lewis Clark LeRoy of Roswell, N.M., and Duane Douglas of Boulder, Colo.; six daughters: Juanita Mae Lucic, Garden Grove, Calif.; Dorothy June Lucic and Marilyn (Mrs. Lewis Davis), both of Boulder; Shirley Adele Cruzan and Ruth Eileen Cruzan, both of White Cloud, Mich.; and Barbara Jean White of Arvada, Colo.; one brother, Leland Manford Potter of Masonville, Colo.; 19 grandchildren and three great-grandchildren.

Funeral services were conducted by Pastor Elmo Fitz Randolph. Interment was in Green Mountain Memorial Park, Boulder.

—E. F. R.

Hendrickson.— Sgt. Robert F., USAF, son of Mr. and Mrs. Paul W. Hendrickson, was born at Siloam Springs, Ark., Feb. 24, 1948, and died from a motorcycle accident at North Little Rock, Ark., Oct. 19, 1970.

He was a member of the Little Rock Seventh Day Baptist Church. Funeral services were conducted by his pastor, the Rev. Kenneth Van Horn, at the Jacksonville Funeral Chapel. Burial with full military honors was in the National Cemetery at Little Rock.

Sgt. Hendrickson is survived by his wife Caroline (Craw), a daughter, Carol Elizabeth; his father and mother; one brother, Billy D., of the U. S. Navy, and his grandmother, Mrs. Grace Lewis.

—KBVH

The Sabbath Recorder

God Answers Prayer

Personal experiences as told by

Rev. Paul Beebe

The man was dying of a ruptured ulcer. The doctors gave him two hours to live. Two pastors prayed and anointed him. The doctors marveled and announced that he could soon go home. The man recovered and lived five fruitful years as a hard working husband and daddy. He dropped dead of a heart attack at work.

And you try to tell these pastors that God does not heal through prayer and anointing today!

The storm raged; the wind tore at the car as it plowed through the night; Daddy's head was splitting with weary tiredness. To top it all off, little sister screamed with a mounting fever. A little girl prayed, the wind ceased, the storm died down, and sister's fever abated.

And you try to tell her that miracles are a thing of the past!

It had rained all night. The baptismal service time drew near and still it rained. The worship service began. The dedication of children took place and still it rained. The charge to the candidates was given; the rain continued. The time for going down to the baptismal waters came. A young girl and boy knelt with the congregation in prayer. The rain stopped, the sun came out. The candidates were baptized. The consecration of the new members of the household of faith ended and the congregation made its way back to the meeting place. Then the rain began again.

Don't try to tell these new children of God that He is dead and that He does not hear and answer prayer! They'll not

hear you or believe you, for they've felt His presence; they've seen Him in action and know different.

For they "know that (their) my redeemer liveth and that He shall stand at the latter day upon the earth" (Job 19: 24).

Pilgrims and Indians

Lisa Cudahy*

*The Pilgrims and the Indians,
 Though differences between them stood,
 Could still take hands and share a meal
 And offer thanks for what was good.*

*Although their lives were rough and hard,
 They did their best to understand
 Each other's ways, to coexist
 In what seemed an unfriendly land.*

*If men like these could live in peace
 Despite a lack in common ties,
 If they could peacefully survive
 And not against each other rise—*

*Then it seems strange that people now
 With knowledge far exceeding theirs,
 When meeting with their fellowmen
 Must offer oaths instead of prayers.*

*And also strange that when the chance
 To work for peace at last arrives,
 Mankind will dare ignore that chance,
 Despite the cost in human lives.*

*The Pilgrims and the Indians,
 Though differences between them stood,
 Could still take hands and share a meal
 And offer thanks for what was good . . .*

* Lisa (17) is assistant editor of the mimeographed newsheet "The Belfrey" published by the young people of the Little Genesee, N. Y., church. This Thanksgiving poem appearing in the November issue has a message that is just as appropriate after the holiday.

