

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.*

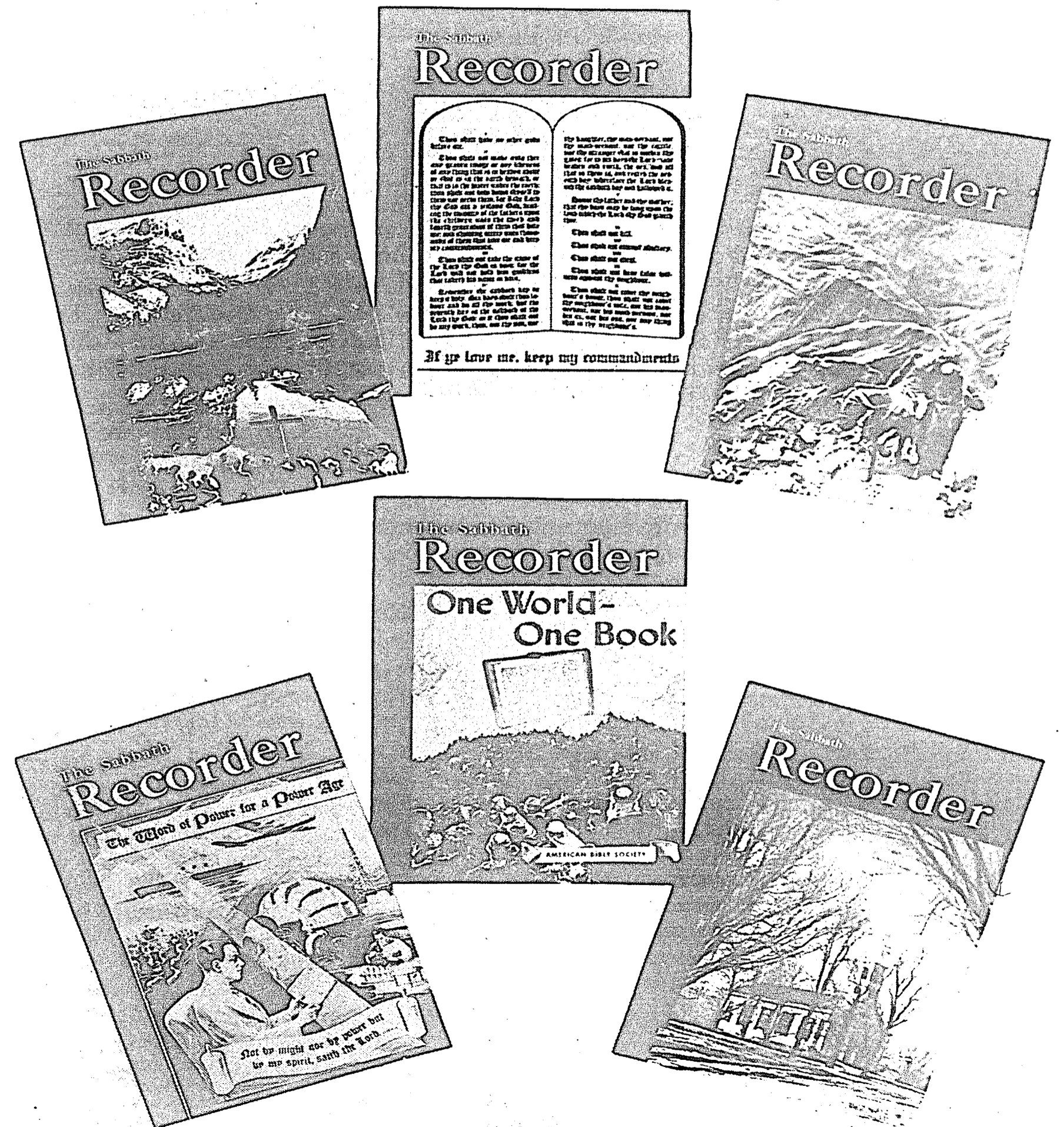
*If men like these could live in peace
Despite a lack in common ties,
If they could peacefully survive
And not against each other rise—*

*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.



The Sabbath Recorder

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Tract Emphasis Issue

Much of the material in this issue relates to the work of the American Sabbath Tract Society. It is part of the plan to give each of our major boards one issue a year to tell its story of service. The next will be the Missionary Society emphasis in the issue of January 4, 1971.

The Tract Society feels that it has a great mission to perform in producing and stimulating the use of denominational literature. There are a number of related services rendered to the cause such as maintaining a filmstrip library, producing denominational and other filmstrips, promoting the Sabbath, assisting in radio work, Sabbath advertising, and furnishing public address and recording equipment for General Conference.

It is hoped that telling some of the story of the Tract Society service in these pages will encourage zealous readers to order materials, to engage more earnestly in the work of spreading our distinctive message and in supporting the work through the denominational budget or by making designated gifts for some aspect of the work. Some readers have found real joy in helping to provide literature for people in other countries either within or outside the announced budget. For instance, publication in the Telugu language of India was twice as much this year as it would have been if dependent on budgeted funds alone—and there is need for a similar effort for literature to be distributed by the Tamil speaking Seventh Day Baptist churches.

Tell It on the Mountains

People who have a message of salvation must tell it on the mountains and everywhere. Mountains symbolize the elevation necessary for the voice to carry a long distance. We are reminded of the natural amphitheater where theatrical plays can be heard and seen by great numbers. How much more important is it that people with the gospel truth rather than an interest in playacting make sure that their voice is heard far and wide.

The Sabbath truth does not get the hearing that we believe God intends it to have. It is not as primary as salvation but it is part of the law spoken amid the

thunders of Mount Sinai for the guidance of God's people. Knowing the frailties and forgetfulness of man we cannot question the manifest wisdom of God in setting a definite time for rest and worship.

When we read the Old Testament we are constantly reminded of the failures of those people for whom God did so much. How could they so easily forget His goodness and disregard His laws, especially the Sabbath? But we must admit that we are pretty much like them. We have the fullness of revelation and redemption in Christ. We see the promises fulfilled; we have the risen Christ, conquering death. We have the completed theology of the apostles in the New Testament. How could we ever go wrong? How could we fail to follow the command of God, the example of Christ, and the leading of the Holy Spirit? Yet we know that we need to be constantly reminded of what the will of God is. We do not automatically give God the day of rest and worship that He has ordained! The time given to God dwindles to far less than a day unless we remind ourselves that the seventh day is God's Sabbath.

Seventh Day Baptists rejoice in the responsibility of keeping alive the sacredness of the Sabbath as a means to practical godliness. We need the Sabbath, and the Christian world needs it. No substitute day, no general principles of saying that all time belongs to God can bring the joy that comes from obedience. The Fourth Commandment was not a mistake but something needed as much in the new dispensation as the old.

Although our people as a whole are committed to reminding each other and their fellow Christians of the sacredness of the Sabbath, there is a special responsibility that falls on the American Sabbath Tract Society. Word of mouth and Christian example are not sufficient. We must also have a body of literature and distribute it widely. Spoken words erase from memory too easily. Written words continue to carry their message and speak beyond the lifetime of the writer.

To be so involved in talking or preaching to small audiences that we fail to

produce or distribute Bible literature is gross inefficiency; it is failing to let the light shine. The Tract Society, through its personnel and its printing arrangements, is called upon to "tell it on the mountains." But literature produced calls for the help of every Christian to see that it reaches the people who need it. We have not done very well. This is an appeal to do better.

Evangelism Not an Option

Ever since the U. S. Congress on Evangelism in Minneapolis in September, 1969, the Mennonites have been planning an all-Mennonite consultation on evangelism now scheduled for April 1972. It is part of their "Evangelical Thrust for the 70's" and will hopefully lay the groundwork for fraternal cooperation in evangelism on a new scale.

J. B. Toews, president of Mennonite Brethren Seminary, Fresno, Calif., had this to say about evangelism and the scheduled convocation, "Evangelism is not an option of the Christian; only the methods are optional."

"There is a distinct Biblical principle," he continued. "As Anabaptists, we reject the escapist theology which saves a man from involvement in his neighbor's need.

"But we also reject the theology which permits us to work only on the outer man and his social situation, and fails to confront him with his need for Christ."

The executive secretary, Eugene Witmer, comments that for Mennonites "evangelism has meant winning people to an all-out commitment to Jesus Christ, in a combination of spiritually responsive faith and responsible social action. It isn't an easy commitment.

"It has been easier for liberal churches to emphasize social action without pressing for evangelical commitment to Jesus Christ. On the other hand, it has been easier for fundamentalist - evangelical churches to preach a salvation message without calling for commitment to special service."

The Home Missions director for the General Conference of Mennonites admitted that their previous evangelism efforts have not been overly successful. They are counting on a new study of

methods to bring success in the 70's.

Mennonites call themselves Anabaptists. As such there is a distant cousin relation to Seventh Day Baptists as to origin. We can wish them well in their study and can apply to ourselves the truth stated above, "Evangelism is not an option of the Christian."

True Patriotism

I came across a strange but pleasing definition of patriotism the other day. It was prefaced with a number of things that true patriotism is not, for instance, "my country, right or wrong." The definition came from Tacitus and is simply, "the praiseworthy competition with one's ancestors." It is something to savor like a delightful morsel of food.

Seventh Day Baptists are approaching the 300th anniversary of the organization of their first church in America. We are turning our thoughts back to our ancestors, those spiritual pioneers of Pilgrim days who set a noble example in Sabbathkeeping in days when it was less complicated but involved more hardships and persecution.

Denominational loyalty, when it goes back that far, is bound to be more or less interwoven with the origin and growth of our nation. There are some close similarities between national and denominational loyalty. One of the best thoughts we can have in the forthcoming tercentenary year is that we ought to be in "praiseworthy competition with our ancestors."

Our Conference president, Dr. Stephen Thorngate, is calling us to the responsibility of maturity by his theme. We sometimes wonder if we have individually attained unto anything like the stature of maturity of our New England forebears. Years accumulate and centuries gradually tick off on the clock of time. Knowledge proliferates and scientific know-how constantly adds to our scale of living. But character does not accumulate by heredity. Maturity is a one-generation commodity. We either make it or we don't in our three score years and ten.

However, as a church organization and as the present members of a 300-year old church, we have to be conscious of

Our Prayer Corner

Pray for:

1) The many aspects of the work of our Tract Society.

2) The ministry of the *Sabbath Recorder*, that it may increase and reach new people through regular and gift subscriptions.

3) The proposed tract ministry in the area of Madras, India, in the Tamil language.

4) The restoration to full health of the Rev. C. Khawvel Thanga and support for his work, as requested by Lian Ngura.

5) A new Tract Society contact in Cebu City, Philippines, who says he has thirty persons fully converted to the Sabbath truth and wants to organize a church when he has read more of our literature.

the distance traveled and the age of the edifice we have been building through the years. We can reflect on the truths for which our predecessors stood and the heritage of missionary and other achievements. We must be mindful also of the monetary endowments that make possible a denominational program that is several times larger than it could be if it depended only on the ability and willingness of present donors.

There is indeed a challenge in our maturity that is greater than if we had just sprung into existence as a church. A child is unable to sense the value of money or to understand its proper use. With maturity comes family responsibility and preparation for the future rather than day-to-day pleasure. So let it be with us who have come of age.

In appreciating the past we face also the responsibility of wisely using all the spiritual and temporal resources earned or inherited. We can well ask ourselves if our ancestors would not have accomplished a hundred fold more than we are accomplishing had they possessed the financial resources that are ours. May 1971 be a year of growing up personally and of making our combined resources count.

This is a time for praiseworthy competition with our ancestors.

Tract Society in All the World

How can it be said that the American Sabbath Tract Society is in all the world? It can't. But the publications do reach a much greater area of the world than one would think for a publishing house that is pretty much limited to printing in the English language.

In the first place, the English language is understood in far more countries than we normally think. For instance, we have no difficulty in correspondence with educated people in Nigeria, Ghana, Malawi, and other countries of northern, central, and southern Africa, although each country has one or more native tongues. South America is not quite such a fertile field for English literature, but we are able to publish tracts in Spanish and have lent encouragement to our Portuguese-speaking churches in Brazil to print our tracts in that language.

India and its neighboring countries, such as Burma, long under British influence, have a large percentage of people conversant with English in spite of their many other languages and dialects. The Philippines and other islands of the Far East can use our English tracts if there is opportunity to distribute them. Recently a native Seventh Day Baptist leader in Korea asked for English tracts to supplement the literature in Korea that they have been able to reproduce in mimeographed form. Wherever there are American soldiers there is a desire to learn the English language. This was found to be true in Japan a generation ago. International trade with these oriental countries has also helped to open the door to English literature. There is relatively little of the world with which we cannot communicate in a measure in our own language.

The Tract Society, moreover, has been able to reach thousands of people in far-off places in their own languages by providing funds for translating and printing on the spot in the language of the area. A few years ago assistance was given to print several tracts in two of the languages of Northwest India under the direction of the Rev. K. K. Samson, who just last month visited the Plainfield office again seeking support. In Southeast

India in the past two or three years eight tracts have been printed in large quantities in the Telugu language under the personal supervision of the Rev. B. John V. Rao whose work has now expanded into the area around Madras where Tamil is spoken. He has urgently requested \$200 for two tracts in that much-used tongue—funds which are not presently available within the budget.

Although no new tracts have been printed recently in the Lushai language of Burma, a number of tracts and church membership materials have been translated and printed in Rangoon by L. Sawi Thanga, secretary of the Conference, with funds supplied by the American Sabbath Tract Society.

A new work under the general supervision of our Malawi Conference has sprung up in nearby Rhodesia. Negotiations are under way to help them in native language tracts if the way opens.

There is no limit to the calls that might come from all over the world. There is, of course, a limit to the funds available to finance the publication of literature for believers in the many countries as yet unreached. The cost compared with the cost of printing in America is so small that our money goes much farther in the foreign field. When the need is so great and the cost so low, it would appear to be a better use of the Lord's money to print a few tracts in many languages than many tracts in our language when there are so many already available in English.

The Mail We Don't Get

We have a small office and a part-time secretary to handle the inquiries that come to the American Sabbath Tract Society from all over the world. There is a limit to the volume of mail we can handle, but we could wish that the volume was so great that we could have to greatly expand our facilities. If we had the mail we could meet the challenge, for mail means growth and growth has a way of taking care of its physical needs.

Some twenty-five years ago a gospel broadcasting company began to try to meet the needs of the Orient from Manila. It was an interdenominational faith mis-

sion providing a medium for getting the gospel out to a vast area that missionaries could not reach. The work has prospered and now almost covers the world. The home office must constantly seek more funds for the expanding work. Bob Bowman, president, in a handwritten duplicated letter to friends mentions the mail that they receive, mostly from people who listen to the broadcasts. He quotes from just a few of "the 12,000 letters received each month from Japan, Thailand, India, the Philippines, Indonesia, Russia, Mexico, China, Cuba, etc." They get these letters because countless thousands have heard the message of salvation in their own language from the radio towers that Christians have built. Now we would not know what to do with thousands of letters per month, but we could take care of hundreds more inquiries if we had to.

The work of the office of the American Sabbath Tract Society in answering inquiries and leading people into new areas of Christian fellowship and service is very rewarding and challenging. Most of the inquiries that come in have been stimulated by some contact with the Bible, with advertising, with publicity or with literature about the Sabbath or perhaps a contact with an individual. The combination of "Seventh Day" and "Baptist" in our church name in books or lists of churches prompts some people to write, for it sounds better to them than other names.

What about the mail we don't get? Perhaps we shouldn't be concerned about it, but we are. When there are so many people happy to get in touch with us after searching for a long time, we are sure that "out there" are countless thousands who would be just as interested if they knew. We would get more mail if all our people were more active in distributing literature and letting their light shine. A single tract may reach a hungry heart even when it was not personally handed out. It calls for more, and thus the influence grows. People write that they got our address from a tract. How many more would write if they, too, had seen a tract that spoke to their need!

MISSIONS—Leon R. Lawton

Kulemba Kumpoto

(Diary of the Northern Trip continued)

By John A. Conrod

Sunday, October 18:

Marooned in the Mud

Here we are, high in the mountains, sleeping in a mud and pole house, miles up a village road. Wouldn't you know it! This year the dry season decided to close early. We are awakened to the cold feeling of rain seeping through the grass roof and dripping on our beds. Outside it is a real downpour, the first in this area for the season. Have you ever tried to drive up a steep hill on glare ice? Certainly not on a hill that was so steep that even without ice you had to be pushed! But here we are, deep in the bush, miles from any other cars and the road is fast becoming slippery mud. And our worries were confirmed. We were unable to climb one of the steep uphill grades and not a tow truck in sight (although it was a good thing that other vehicles didn't drive this road since here wasn't any place where two cars could slip by each other anywhere!)

Did you know that there is traction in prayer? There must be, because where we had just slipped and spun and almost skidded over the cliff (and what a cliff it was!) after praying our tyres began to grip and the car began to inch its way up the hill. This time we were afraid to push from the back in case the car slipped backward, so we attached a rope to the front and pulled instead. We finally made it back down to the bottom of the mountain and headed toward a Sunday afternoon meeting at another church.

Our next village road had no steep hills but that fact was fully compensated by the terribly deep holes all over the road and the many times we drove down what appeared to be a steep riverbank, across a dry riverbed and up the other bank. I am sure that with enough rain these places would become torrential rivers . . . and even now it continued to rain . . . We held only one meeting at this church instead of the usual worship service followed by a Christian Life

training class. (After all, it was raining harder now and our faith in the Christianity of the people was stronger than our faith in those dry river beds. Also our plans called for driving to Jandalala Village quite a few miles away and this rain would force us to drive slower than we had planned.)

It was dark before we came to the turnoff for the Jandalala Seventh Day Baptist Church. This village road had its problems too. The directions given to us didn't make the many forks in the road very clear, and the darkness made decisions even more difficult. This was a new route to the village this year, since the bridge on the old route was washed out by the floods. No one in the car was ever over this route before. We began to ask questions of the few people who were walking along the road. Although everyone seemed to think we should take different forks (some even convinced that we should go back to the main road and take a different turnoff), one lady seemed quite sure where we wanted to go and offered to ride along to direct us.

Even though we were loaded to the gills with luggage and seven passengers, we did need help and squeezed a place out for her. However, much to our surprise she directed us not to the Jandalala Village, but rather to her own home! While we were trying to decide to condemn her for using our dilemma for a free ride home, a relative of hers offered to rectify the situation by properly directing us. Although we wondered if he too had some place he wanted to go, he did direct us right to Pastor Morrison Chisi's house where we spent the night in an exhausted sleep.

Monday, October 19:

Desert and Oasis

Finally we got to spend the day in one place without having to drive anywhere. In the morning we had a worship service with Pastor Ganunga giving the sermon and in the afternoon we divided up into various age groups and held Christian Life training classes. It is a joyous experience seeing the people of Africa reacting to the challenge of Christ. It cer-

MEMORY TEXT

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem" (Psa. 51:17, 18).

tainly proves that Christianity is not a "western religion," but truly God's answer for the whole world. It is easy to forget that we are in Africa as we see these Christians expressing their own views, positive or negative, to the challenges that Christ requires. The joys (and the disappointments) we feel as missionaries working with these African people reflect many of the same feelings we have had in the States. Africa is not more or less a mission field than is America. (Some of the dedicated Christians here would make good missionaries to send to America!)

Tuesday, October 20:

Just as an oasis is to the desert, so is this day to our tight schedule. Although we drove to Luazi Seventh Day Baptist Church (another place where we had to abandon the car to reach the church) and held similar services there in the early afternoon, we were too close to Lake Malawi to resist driving down to the shore at Nkhata Bay where we went swimming for about an hour. The beach here is free from bilharzia, a disease that is found in most of the water of Malawi, so this was a rare opportunity for swimming. Wash-and-wear pants came in handy as we didn't have swim trunks along, and they didn't look unusual since the village children swimming here didn't have swim trunks either . . .

In the evening we went to Mzuzu, the capital of the Northern Province, to spend the night at their government rest house. This is the only place in the North where there is electricity and it was a pleasure to shave with my electric razor which I had almost forgotten I had brought along.

NEXT: GRASS-HUT LIVING

Meet the New Tract Board Members

By Albert N. Rogers

Five new members and two new consultants were elected to the Tract Board at the annual meeting of the American Sabbath Tract Society, held September 20, 1970, although the officers remain essentially unchanged from the previous year. (A society one hundred and fourteen years old appreciates new members!) The following paragraphs tell briefly the interests and background of these who are sharing in the board's varied interests.

Robert W. Babcock and his wife are living at Plainfield and he is employed as a laboratory clerk for an importing firm. Son of the Rev. and Mrs. L. Wayne Babcock, he attended Mankato State College in Minnesota, and Eastern Baptist Theological Seminary, Philadelphia. He is active in the Plainfield Seventh Day Baptist Church and is a trustee of General Conference. In his spare time he enjoys fishing and caring for his tropical fish aquariums. Bob is on the Audio and Visual Services Committee of the Tract Board.



Alan Crouch is a senior student at New Brunswick Theological Seminary, New Brunswick, N.J., where he resides with his wife and young son Nathan. He is student pastor in the Plainfield Seventh Day Baptist Church. A graduate of Milton College, he attended Crozer Theological Seminary for two years. His hobbies are athletics and music. Alan serves on the Sabbath Promotion Committee of the Tract Board.



Steven Crouch is giving a second year of dedicated service to General Conference working principally in the Conference office and in the Publishing House. A graduate in music from Milton College, Steve teaches a Sabbath School class in the Plainfield Seventh Day Baptist Church and is editing a monthly church periodical with Robert Babcock. Steve has been named a consultant to the Tract Board this year and assigned to the Audio and Visual Services Committee.



Dr. George Cruzan is a member of the Shiloh Seventh Day Baptist Church and resides with his wife and young son at Ossining, N. Y. A graduate of The King's College, Briarcliff, N. Y., he is now assistant professor of Chemistry there and visiting lecturer at Nyack Missionary College nearby. In 1969 he earned the Ph.D. degree in Biochemistry at Purdue University. He will serve on the Tract Board's Committee on Sabbath Promotion.



Russell Johnson grew up in Kansas City, Mo., and was graduated from Milton College in 1968. He is now attending Eastern Baptist Theological Seminary, Philadelphia, and serving as student pastor in the Shiloh Seventh Day Baptist Church. He acted as interim pastor for the Marlboro Seventh Day Baptist Church for some months last year. Russ is married



and lives at the seminary. His interests include auto-mechanics. He will work on the Tract Board's Publications Committee.

The Rev. Donald E. Richards, who recently assumed the pastorate of the Marlboro Seventh Day Baptist Church, is a valued new member because of his experience in earlier pastorates and his youth in western areas. A graduate of the Riverside (Calif.) College, Salem (W. Va.) College and the Alfred University School of Theology, he also has military service and considerable experience in printing to his credit. Don has been asked to help on the Tract Board's Publications Committee.



Phillip D. Van Horn is in his third year of service with the U. S. Navy, and following a year in Vietnam is based at Newport, R. I. He majored in Anthropology at the University of Nebraska. His wife, Peg Williams Van Horn, who is secretary in the General Conference office, is also a member of the board. Phil will be helpful as consultant on the Audio and Visual Committee because of experience he has in photography.



Other new consultants ex officio include the Rev. David S. Clarke, executive secretary of the Seventh Day Baptist Board of Christian Education, the Rev. Leon R. Lawton, executive vice-president of the Seventh Day Baptist Missionary Society, and Mrs. Madeline Randolph, president of the Women's Board of General Conference.

Church Members from Tract Contacts

The Tract Society office is potentially an agency for building up church membership. It works this way. People who have only a mild or curious interest in the Seventh Day Baptist cause write to headquarters for information. Their interest in many cases is stimulated by a round of correspondence and the reading of our tract and periodical literature. In some cases the correspondence file grows thick before significant decisions are made. Sometimes referral to the nearest church on the first or second letter opens the door to a meaningful relation with a pastor or a lone-Sabbath-keeper connected with one of our churches. The central office is glad to bow out as soon as someone else can take over the interested contact but remains willing to answer questions and to furnish more literature.

Does this service actually work, or is it just an ideal? Naturally, not every friendly letter to previously unknown inquirers evokes an enthusiastic response; but many do. We try to keep a warm, sympathetic tone in our letters, meeting the people where they seem to be in their spiritual development and encouraging them to express themselves. Some seem to need this correspondence for their spiritual growth.

Growth often takes time. Months and even years may go by with occasional letters before the correspondent out there decides he wants to do something about affiliation with a Seventh Day Baptist church. When this time comes things begin to happen and the last letters are full of joy for having made the decision. Pastors write their thanks for the new members and strong workers who come into their churches by this route.

The pastor of a Texas church wrote recently of two new members or families applying for membership in his church after referral from the secretary of the Tract Society. These people lived at a distance and could attend church only on occasion. At first they saw little value in non-resident membership, but as their

interest grew and as they found a church that would really encourage them to use their talents they decided to join.

A recent letter from Hammond, La., tells of the joy of working with a Tract Board contact who now wants to join that church. In this case there had been very little correspondence.

Take the case of the young man in Tennessee with whom there has been much correspondence. He needed the help that could be given as he groped his way through some doctrinal and practical difficulties until he arrived at the point where he wanted to unite with one of our churches and possibly prepare himself for full-time service. He was able to take his family to visit an Alabama church and was much impressed. He subscribes to the *Sabbath Recorder* and has distributed tracts with good results on two college campuses.

The Los Angeles church, with an expanded parish that covers much of southern and central California, writes of a number of new members attributable to correspondence with Plainfield.

The great Northwest yields a number of contacts for whom there is no local church. One contact in Idaho last year resulted in a continuing relationship and the sharing of tithes for a time. This family showed an interest in the distant Seattle church and is now contributing somewhat to the support of that church, having dropped the sending of tithes to this office.

A woman in Miami has been in correspondence with the Tract Society office for several years. She, too, keeps up with the work of our people through our weekly publication. Confined to her home by physical disability, she cannot attend services but welcomes an opportunity to write letters and send out tracts. Recently, without being urged to do so, she wrote that she wanted to become a non-resident member of the Daytona Beach church.

At the nation's capital we have a church that not only seeks to serve its immediate community but reaches out into surrounding cities and states following up numerous contacts supplied

by the Plainfield office. One of the loyal supporters of the Washington church and one of the most consistent users of tracts from our office is as far south as North Carolina. In suggesting a church connection, Washington seemed best for this man who has been visited by church and Tract Society personnel.

We cannot cite cases of new members in every church for the inquiries do not come by even distribution, and some churches have not developed a strong program of follow-up of contacts.

It can be noted that, on the average, new members coming by this route are more substantial than many who just grow up in the church. They have struggled with problems. They know from whence they came and are appreciative of our kind of church and the opportunities it offers for service.

Thus the Tract Board helps to increase the number of Seventh Day Baptists in the United States by correspondence and referral. Local churches can get more benefit by being more active in publicity and tract distribution and by lovingly following up the people who are referred even when they live at a distance.

The Bible's Day

Most of our churches, it is believed, made plans to observe "The Bible's Day" the first or second Sabbath of December. Did that observance include encouraging special contributions to the American Bible Society? We hope so. In terms of debt we owe a great debt to this greatest of all Bible Societies which has done so much to translate, publish, and distribute Bibles where they are most needed throughout the world.

If there are any of our readers who have not had an opportunity to put a gift in the special envelope at church, they may contribute by mail, preferably through or in the name of a Seventh Day Baptist church. We ought to have a greater share in the work of the society by our designated giving.

—Leon M. Maltby, S.D.B. representative on the Advisory Council of A.B.S.

WOMEN'S WORK—Mrs. Earl Cruzan

A Letter to the Women

To all Seventh Day Baptist women:

Everything is under attack today, parents, the family, schools, religion, our government.

One thing we note about the attackers is that they are vocal. Endlessly they talk, talk, talk!

Now let us also talk together, as Seventh Day Baptist women. Since our societies are separated, let us talk through the pages of the *Sabbath Recorder*.

At your next meeting give each member opportunity to write letters about your problems, questions you might have, your anxieties, as well as your triumphs. Let these thoughts be your personal concerns about what is happening in our world today. Be certain that each one signs her letter and we will print representative letters in the *Recorder*. When you have collected the letters from each society, send them to Mrs. Theona Andersen, R. 3, Johnstown, Nebraska 69214.

As you write, you might have the answer to someone's question, a helpful comment, or a loving thought shared. Don't hesitate to share your problems, for a problem shared is only half a problem.

"... Come now therefore, and let us take counsel together" (Neh. 6:7).

"An Evening Vesper"

By Marion and Erma Van Horn

Under the above heading the Tract Society is bringing out this week a beautiful one-hundred-frame filmstrip with unusual photography and an accompanying tape recording. This is suitable for a Sabbath eve service or almost any other gathering of young people and adults. It is fast moving, the running time being less than eight minutes. The program is also available in slides. Those who have previewed this program have found it very uplifting. It can be ordered the same as other filmstrips from the library in Plainfield. It is hoped that another scenic program of similar nature can be announced in the near future.

Christmas Filmstrips Available

One of the services rendered by the American Sabbath Tract Society to churches and groups is providing the free filmstrip library. The committee in charge of this library would like to remind people that this is a season in which the greatest service can be rendered.

Knowing that most of the churches would like some help in their various Christmas programs, the library has stocked a larger variety of filmstrips dealing with the Nativity than on any other single subject. Of the regular size filmstrips suitable for showing to large and small groups, there are twenty titles related to Christmas. In addition to these, there are a few of the smaller filmstrips such as Stori-Strip and Show'N Tell for small classes.

New filmstrip catalogs were sent to all churches earlier this year, but the committee would like to remind churches of the special offerings that are available right now. A few of them are more suitable for children than adults, but the majority are suitable for any large group since the story is one that all love. Many of them are also complete programs which can be given very easily. Here is the list:

Blessings of the Christ Child
And There Were Shepherds
Child of Bethlehem
Christ Child Comes to Christian Homes
Stories About Christmas Carols
The Christmas Story
Escape to Egypt
Festival of Carols
Glory in the Highest
Good News to All People
Great Is the Lord
Holy Night
It Began in Bethlehem
Joy to the World
Making Christmas Christian
Nativity
Song the Shepherds Heard
Star of the King
When the Littlest Camel Knelt
Story of the Wise Men

In ordering these, it is well to remember that orders have already been coming in and some of these titles may not be

available when you order. Please give second or third choices.

Teachers who have the Stori-Strip equipment may wish to be reminded that there are three Nativity stories in this series — "Jesus Is Born," "The Wise Men," and "Simeon Finds Jesus."

In the Show'N Tell series for those who have that equipment, the titles are "Jesus Is Born," "The Wise Men Follow the Star," "Boy Jesus Visits the Temple."

The filmstrip catalog is never completely up to date, since the committee is always looking for new material that will be helpful to Sabbath schools and churches. We are in the process of acquiring a new series of church membership filmstrips which are advertised as being very helpful in providing basic information for church membership. This is something our pastors have long felt the need of. There are four filmstrips in this series which can readily be used to introduce or supplement material that the pastor has prepared for church membership classes. The committee is also securing a new filmstrip on the drug problem. This is for use among young people.

Church leaders are again urged to consult the filmstrip catalog, which lists over 200 filmstrips. The churches can be served better if leaders anticipate their needs and order well in advance. Leaders are also requested to return materials promptly so that others can use them and so that our office will not have to write letters to get the materials back when others need them.

Our Lack of Power

Man has achieved almost unlimited power over things but has not come any closer to lasting happiness as his technical power has increased. Dr. Charles West, a professor of Christian ethics at Princeton Theological Seminary, has expressed agreement with the view that man needs and does not have "power over his own power." It is time to reaffirm that man can have such power only when he has the desire to make his will subservient to the will of God through Christ.

Learning Skills

One of the stimulating programs of the past summer was the "skill-learning camp experience" sponsored by the Milton church June 8-12 at Camp Wakonda. Pastor and Mrs. Earl Cruzan were the supervisors for the event with several members of the Milton church assisting in the particular fields of skill.

Bible study and prayers began the morning's activities each day; then Group Dynamics was taught by Herbert Crouch, speech professor at the college. Ways of using music were taught by Doris Rood. Milton Van Horn of the college biology staff taught plant identification and laid out the beginnings of a nature program for future use. Mary Skaggs taught methods of using games in group work, while Don Sanford taught the use of audiovisuals each evening. Other skills taught were mimeographing and publicity.

Vespers and campfires prepared with Alice Rood and Linda Greene were regular activities of the campers.

Your Board of Christian Education would urge your use of such a skill-learning retreat as this one at Milton. We feel sure that Pastor Cruzan or any of the other leaders would be glad to give suggestions if you wish to write to them.

Puzzles and Games

The *Sabbath Visitor* frequently has puzzles and games which are suggested for youngsters of primary and junior age. It is assumed that many times the parents are involved in solving these puzzlers. May we urge that brothers and sisters of all ages be encouraged to join in the fun of solving these puzzles which are intended for review of our Christian heritage and frequently lead to a stimulating search for details which had slipped the memory. The forthcoming *Sabbath Visitor* for December will have a youngster-made puzzle to give you an immediate chance to exercise this suggestion again after the fun of the three puzzles in the last issue.

Our New Sabbath Book

For the first time in many years the American Sabbath Tract Society has undertaken the sponsorship of a new Sabbath book, *The Sabbath: Symbol of Creation and Re-Creation*, authored by Herbert E. Saunders, pastor of the Plainfield, N. J., Seventh Day Baptist Church and a member of the Board of Trustees of the society.

In order to encourage the use of this book, which sells for \$2.50, a committee has prepared a companion study guide booklet of twenty-two pages available from the Plainfield office at twenty cents.

In the general plan for study by an individual or group, it is suggested that you

1. Read the entire book rapidly.
2. Go back and reread slowly, marking passages as they impress you and raise questions in your mind.
3. Discuss the title and idea of each chapter with someone, preferably a person older or younger.
4. Review the chapter programmed for each meeting of your group before the meeting.

It is further suggested:

Plan also to have another member of the group make a summary of the discussion. A third person may be asked to chart the main ideas as the study goes along.

As a sample of how a group can study the book once it has been secured in sufficient quantity for those interested we reproduced here most of the suggestions for the study of Chapter IV, which is perhaps the key chapter since it is also the title of the whole book: *The Sabbath: Symbol of Creation and Re-Creation*.

Key Quotation—

"... if the Sabbath is to have any contemporary meaning — if it is to reach to the core of modern man's search for expression — it must be found to offer new insights into man's life and give opportunity to new expressions of confidence and Christian witness. Without the future, the past requires little in-

terpretation. Without the future the present life of man is but a mere shadow of what it could be. It is therefore necessary that we reinterpret Sabbathism in the light of contemporary man's needs, and build a Sabbath theology that can find expression in our own modern lives." (p. 57)

Questions for Discussion—

1. Why is the Sabbath a "symbol of the continuing baptism of the Holy Spirit"? (p. 65)
2. Explain the following statement in terms of the Sabbath: "When man sins it is his existence in time that is taken away and it is his existence in time that is restored in Jesus Christ." (p. 74)
3. Why does the Sabbath stand at the heart of the message of reconciliation?
4. "The Sabbath, therefore, symbolizes God's immanence and our immortality." Why? (p. 77)
5. Why is the Sabbath a symbol of our own dedication as well as a symbol of the unification of the people of the world? (p. 79)
6. What is meant by developing "moral bravery" in understanding spiritual Sabbathism? On what basis? (p. 56, 57)
7. How does Heschel interpret the meaning of time and space? (p. 57, 58)
8. What does A. H. Lewis mean by "God must come to man in sacred time"? (p. 60)
9. What is the importance of the five-day work week to Sabbathism?
10. What is meant by the phrase men should not "think their own thoughts" on the Sabbath (Is. 58:13, 14)

SABBATH SCHOOL LESSON

for December 12, 1970

DEMANDS OF THE COMMITTED LIFE

Scripture Lesson: John 15:18-20;
1 Peter 3:13-17

Leroy Bass To Return to Guyana

When Pastor Leroy C. Bass and his family returned from their first term of service in Guyana, S.A., the end of last July, their future service was undecided. The call for a second term, extended in the fall of 1969, awaited consultation and agreement during their time on furlough. Through personal meeting and correspondence details of the second term have been discussed. At the October board meeting the call was renewed for a second term of three years' service under the new missionary support policy.

Early in November an affirmative reply to this call was received from Brother Bass. This will enable them to return to the Guyana field early in June 1971 to again work with the churches and brethren of the Guyana Seventh Day Baptist Conference. In his letter of acceptance, Pastor Bass wrote: "I am praying that we will be so used of God under the ministry of the Holy Spirit that Guyana Seventh Day Baptists will in the next few years become so far along the road to indigenization and soul winning that when we missionaries shall have to leave it will be no tragedy to the cause of Christ."

Let us continue to pray for Brother Bass and his family as they take time to rest, be refreshed and renewed during their brief furlough months. Some visits have been scheduled to churches in the East and it is hoped others can be arranged for the spring of 1971.

Opening Foreign Tract Mail

During the early part of the week in which material for this issue of the *Sabbath Recorder* was being set in type there was more than the usual amount of interesting mail from foreign countries from people working for the Seventh Day Baptist cause.

A letter with the latest news of Brazil came from Curitiba with further thoughts about a Tract Society for Brazil patterned somewhat after our way of working.

On one day there was correspondence

from two leaders in Burma asking for prayer and added support.

The same day another good letter came from Jerusalem telling of 2,000 copies of the Scriptures sent out in September and October and of the need for much more Arabic literature.

The day previous the most encouraging letter so far came from a father of five who is trying to represent our faith in Cebu City, Philippines.

From India came further news of baptisms and a new church organized some twenty miles from Nellore.

Mail from Malawi concerned the forthcoming SDBWF meeting that the writer hopes to attend in the U. S. A. next summer.

Another letter from New Zealand showed the continuing interest of a leader who was able to visit our headquarters and publishing house last summer.

A letter came also from the leader of Seventh Day Baptist work in Korea who writes at least once a month.

How We Handle Our Money

Most of us handle our personal finances fairly well. We know how hard we had to work for what we get and are therefore careful how we spend it. It is reassuring when we find the boards and agencies of our denomination showing care in the spending of their limited income as they realize the sacrifice back of much of their support. Some of us believe that the Board of Trustees of the American Sabbath Tract Society qualify as being good stewards of the Lord's money, attempting to use it carefully for the most productive areas of the work.

There has to be a certain amount of administrative expense or office expense when operating the publishing arm of the denomination and rendering a variety of services to churches, associations, and General Conference. The administrative expense of the Tract Society has been held to a minimum, as may be determined by studying the budgets in the *Yearbook*. Cost-of-living increases but few other increases have been voted in recent years. The administrative office is

strictly a working office, not for show. The desks, shelving, and files are not replaced. They are serviceable, and that is what counts. Nothing is spent for janitorial service; it can be taken care of in off-duty hours by the salaried employee.

When it comes to equipment, the need for efficiency calls for expenditures from time to time. Recently the first dictating machine was purchased and put into service. Although the secretary-editor has always had a half-time secretary with stenographic ability, it was decided that her time could be used to better advantage and the volume of office work increased with a modern cassette-type dictating machine. It has already proven its worth. One new use that can save much time is transcribing messages from tape for use in the *Sabbath Recorder*. Previously the cost of doing this (except when dedicated service was available) was prohibitive.

The office now has a second-hand electric typewriter with carbon ribbon, purchased at a very low price. Letters are done faster and clearer than before. Office time is at a premium, and little improvements make it possible to get more work done with not much increase in total administrative cost.

How we handle our money must include not only the small things mentioned above but the major items in a \$43,000 budget. Looming large in that budget is the editing and publishing of the *Sabbath Recorder* which takes over \$25,000. Of this amount some \$18,500 goes for actual printing costs, the rest for editorial and clerical expense. Is this a wise handling of our money? We believe that it is, for the service rendered is great. When the executive secretary of the Associated Church Press read in the *Sabbath Recorder* that Conference had recommended increasing the subscription price to \$5.00, he wrote a letter encouraging our denomination to be content with the idea of subsidizing our denominational organ—not thinking that it must pay its own way or die. Our board has considerable reluctance in increasing prices, for our purpose is to

serve—to serve the greatest possible number.

Where does our money come from for a budget of some \$43,000? We hope to get as our portion of undesignated Our World Mission giving from the churches something over \$15,000. About the same amount comes in as income from invested funds—mostly bequests. The rest comes from sales and designated giving. What is not spent on publishing tracts, books, and periodicals goes for the other services rendered to Conference and the churches by way of subsidized distribution of literature, audiovisual equipment and service, free advertising, radio time, fair booth rental, and the correspondence and office work of the secretary.

We try to handle the Lord's money as we would our own, avoiding any unnecessary expenses, but stretching ourselves to provide all the service possible to churches at home and abroad.

—Corresponding Secretary

Alcoholism

Untreated alcoholism shortens the life span by twelve years. Furthermore, alcohol is implicated in 50 percent of all fatal accidents. This includes deaths on our highways. Many drunks step off the curb and are killed by motorists.

Studies show that 40 percent of pedestrian fatalities had high blood alcohol levels when injured.

The suicide rate of alcoholics is fifty-eight times that of the normal population. Many of these people also are addicted to sleeping pills.

Obituaries

CROSLY.—Stella, daughter of Barzilla and Emma Glaspie Crosley, was born Dec. 7, 1880, and died Aug. 11, 1970 in Vandalia, Ill.

Stella was a lifelong resident of the Farina, Ill. community. She graduated from Milton College and taught school around Farina for several years. She was a member of the Farina Seventh Day Baptist Church for over seventy years, and was an active member of the Ladies Aid Society, and a longtime Sabbath School teacher. Services were held in Farina August 13, with a grandnephew, the Rev. Wayne Maxson, officiating. Burial was in the Farina cemetery.

—W. C. M.

The Sabbath Recorder

Would You ... ?

If you are a lost

unsaved sinner,

this question is not

for you.

But if you are a sinner

"saved by grace"

here is a question for you

to consider,

and answer,

to yourself,

and to God.

IF

you should become convinced

in your mind

and heart

and soul

that the seventh day of the week is still "the Sabbath of the Lord thy God," and that it is God's will that every true child of God, including you, should still keep and observe it as such,

WOULD

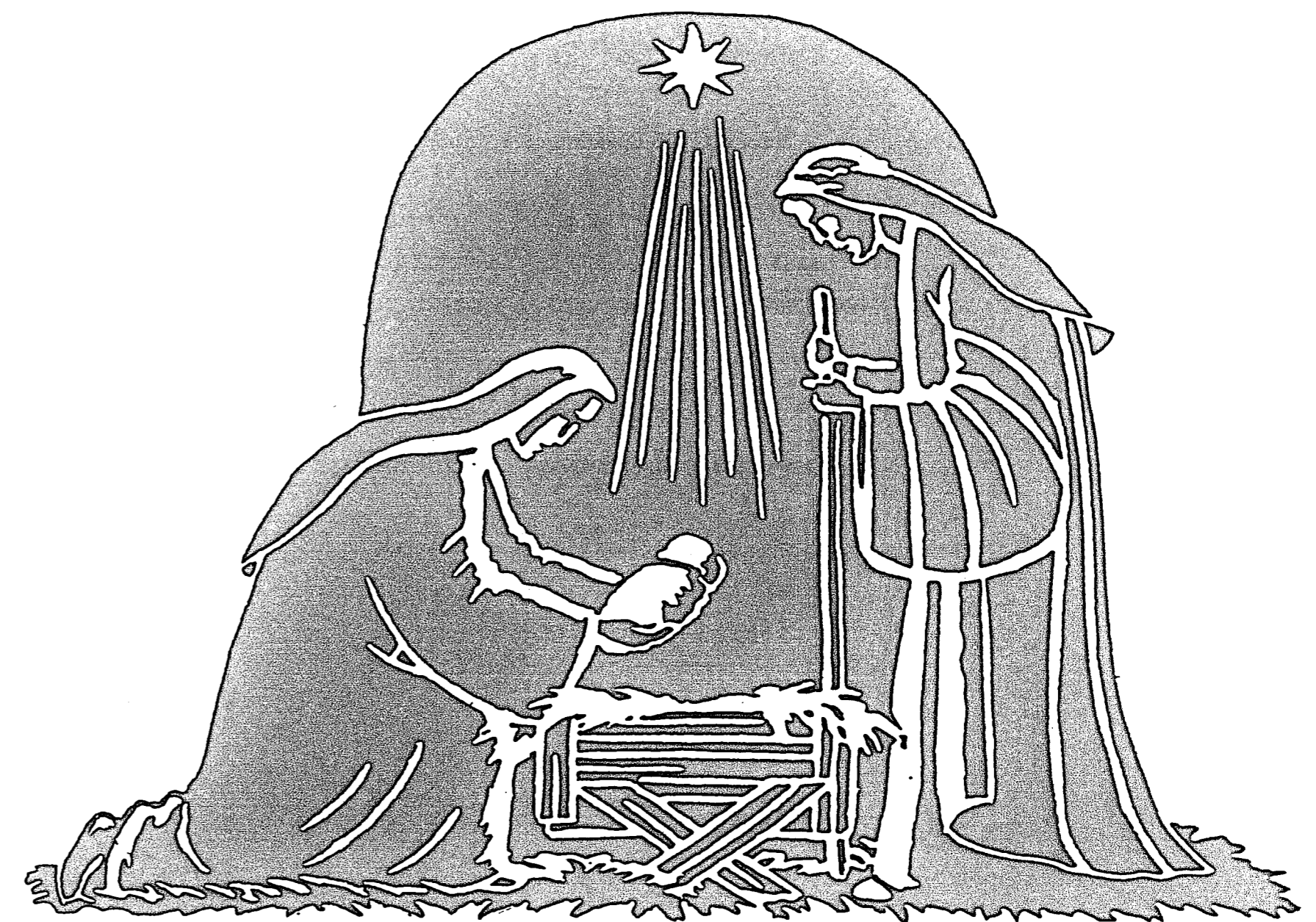
YOU

DO

IT

?

The above material is available in tract form from the office of the American Sabbath Tract Society, P. O. Box 868, 510 Watchung Ave., Plainfield, N. J. 07061. It is one of the briefest of our Sabbath tracts. For samples of a wide variety of Sabbath, informational, and gospel tracts write to the above address. For youth study we suggest a three-color booklet, "God's Holy Day," at 20 cents per copy. For serious-minded adults "Seventh Day Baptist Beliefs" at 30 cents is recommended—a much larger booklet.



Nativity Scene Stirs Our Hearts

Pictured a hundred different ways the Nativity scene must include Mary and Joseph "and the babe lying in a manger." These representations stir our hearts, for they remind us again of the great love of God manifested by entrusting His eternal Son to a lowly virgin of Israel and to a needy world that in general would reject His saving grace. Meditating on the incarnation at Bethlehem we wonder if the room we make for Jesus is limited to sentiment or is admitting Him to the throne of our lives.