

# 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

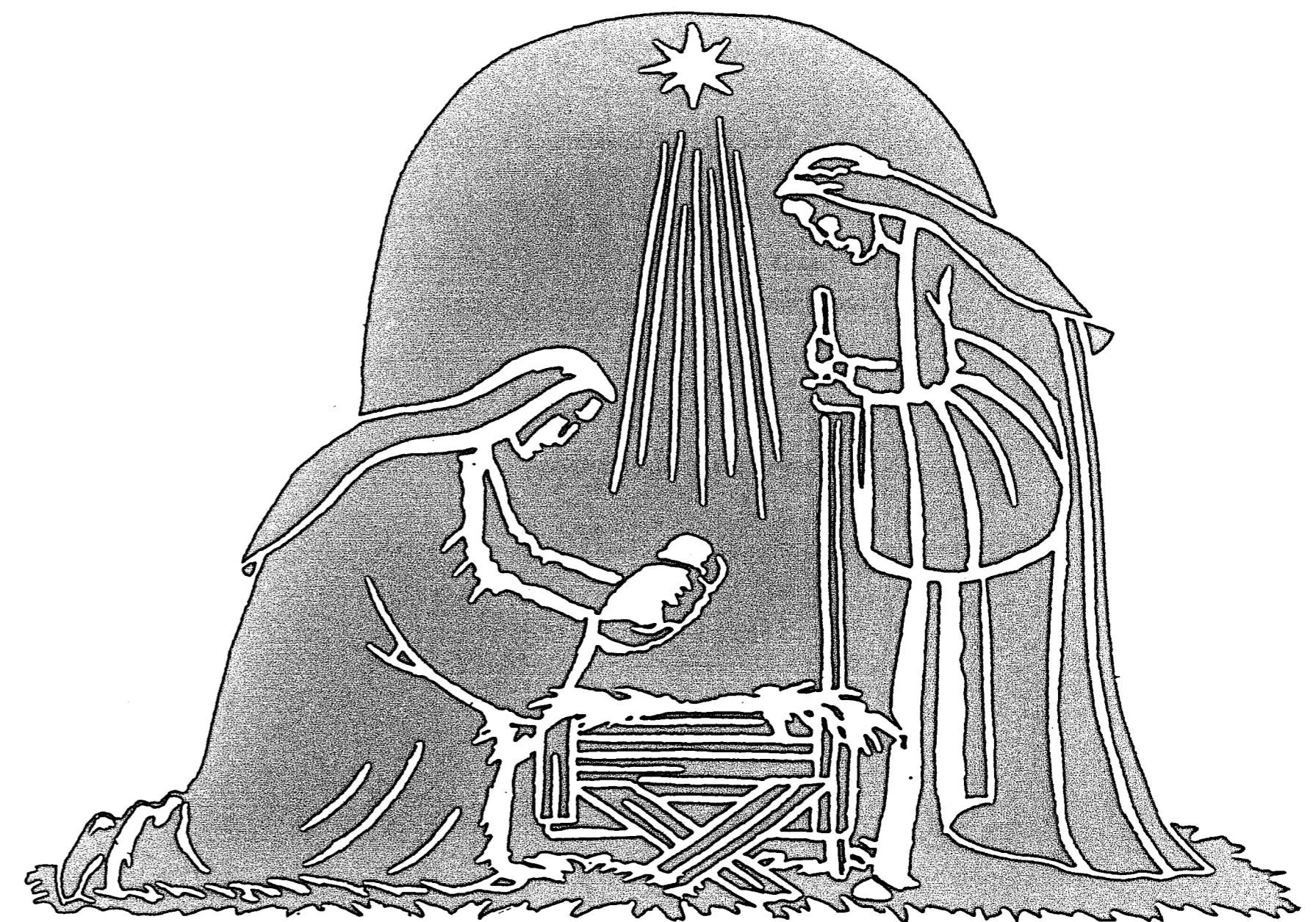
YOU

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.

# The Sabbath Recorder

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Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

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## Christmas Giving

The mails have been full of appeals for help. Every worthy cause takes the Advent season as an opportune time to ask for the extra help so badly needed. It seems that every year there is a big increase in the number of relief agencies, orphans' homes, etc., that call for the support of the public — primarily the Christian public. We must confess that it is impossible to evaluate all the appeals that come to those (like us) whose addresses are available.

The majority of the mail asking for support has to be consigned after careful reading and a tug at the heart to the waste basket. But I, for one, am glad to get these letters even though they hurt. It is good for me to think about the many Christian causes that are beyond my ability to contribute. In fact, it apparently helps some of the leaders to know that people are praying for them even if they cannot contribute substantially. Recently I wrote a few letters to mission or other Christian service groups to express my concern and explain why I could not make a financial response. In return I received gracious replies and was glad I had identified myself and the cause of Seventh Day Baptists.

We can't tell others what to do about the appeals they receive. Each must make up his own mind. But let us remember that being asked to give to the highest causes is good for us; it makes us grow spiritually. By the same token, we are rendering a Christian service to our brethren in the faith when we also appeal for funds to support the needs that we see and that they might not otherwise see. To beg for money for ourselves is not good, but to beg for missions or for friends in need may be as important as preaching the gospel. If we can help people to grow in the grace of liberality that is good and they will thank us.

Many writers and speakers are reminding us again this season that the One whose birthday we celebrate gets only a tiny portion of the gifts at the celebration. The appeal even to churches to present "white gifts" does not meet with a very hearty response. We spend so much money on family and friends that we almost resent being asked to give

something extra for the poor or the "poor heathen." Who ever heard of a Christmas Club to save money for Christ? It would be a good idea, wouldn't it? Why not count Jesus in on the saving up of money for Christmas spending? Even newspaper columnists urge people to be careful in their giving to keep it proportionate to their earnings. If this were done we could then make the added sacrifice for the Lord rather than for ourselves. This extra giving to Christ at Christmas can put joy into the season that it all too often lacks.

Then, too, December takes on added significance for every wage earner. Although income tax day is still several months away, the deductions for religious and charitable causes have to be based on December figures. Are we sure that we have made as many gifts as we think we have? This is a time of accounting. The percentage of income that is allowable for tax deduction is high. We believe that the Christian should itemize his gifts just to be sure that he goes beyond ten percent. To claim what you have not given is not quite honest and it certainly does not advance the cause of Christ. Let us make up in December for any lack in previous months. We can't turn time back or meet the church and denominational budgets that have gone by.

## Seeing the World's Need

God has various ways of opening blind eyes. The Bible is replete with healings of physical blindness. It also has stories of opening eyes to see things that can be only spiritually discerned. The case comes to mind of Elisha praying for his fearful servant, "Open his eyes that he may see." The account in 2 Kings 6:17 goes on to say, "and the Lord opened the eyes of the young man: and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." His fears vanished when he saw the protecting hosts.

In New Testament times Paul expressed a desire to see Rome. It might have been difficult to collect funds enough for that long ocean voyage, but Paul got to see Rome at government expense. While a prisoner there his eyes were

opened to the needs of the capital city of the world as never before and he was able to do much to plant Christianity firmly in that city and even in Caesar's household.

To go to a foreign country at government expense as part of a military program is not the ideal way, but it does often allow God to open the eyes of thousands who would never get to the Orient, for instance. As a chaplain your editor had his eyes opened to the needs of the people of New Guinea, of the primitive natives of the Dutch East Indies, of the Filipinos who had a smattering of religion only, and of the highly advanced Japanese who were without Christ. Countless other men in the military came back from those and other parts of the Far East with a burning desire to help in missionary work. Of course, there were many men in military service whose eyes were not opened. Not everyone sees what can be seen with spiritual vision.

Men are still going to the Far East at government expense and having their eyes opened.

Back in 1965, Gene Ainsworth, a Christian Air Force officer, walked the streets of Saigon. Struck with the suffering and despair he saw in the lives of those young men, he offered God his service. Later, when he was discharged from the Air Force, he came to the California offices of World Vision, and said, "I have just spent a couple of years serving my country in Vietnam. Now I want to go back and serve Christ in Vietnam."

The account goes on: "As we got to know this lanky Oklahoma bachelor, it was easy to see he was well qualified for the job God had asked him to do. His deep commitment to Christ, his extensive experience with delinquent boys, his knowledge of the Vietnamese culture, his willingness to leave his home and country in order to live and work completely within the will of God—these are rare assets.

"But we were forced to say, 'Gene, we have no place for you in our program. We have no funds to support you.'

"Then I'll get my own support,' he

said. 'I believe the Lord will show me a way.' Gene left for Vietnam late in 1968. He is still there."

This man is providing a home and Christian training for some of the needy boys of Saigon. Probably much of the need was caused by the war of which the Air Force officer was a part, but not all of it. Jesus said, "The poor ye have always with you." If that was true of Palestine then it is even more true of the Far East now, war or no war.

The point is that God can open eyes and inspire people to serve. He is doing it. What the military man learns in his place of service can also be easily transferred to similar situations in other countries. Seeing the world is not so much taking a cruise to far-off places; it is more a matter of spiritual sight. When you open your eyes, can you see the world? Perhaps we need an Elisha to pray for us so that we can see beyond the trouble of the day to the need of the world and the path we are to take.

#### ABS Advisory Council Meets

It would be a great eye-opener and blessing if all of us could take part in the Advisory Council meeting of the American Bible Society when the staff and trustees present this worldwide work in the most up-to-date ways. Since the Bible Society pays the expenses it has to limit the number invited to about 200. This usually means not more than one or two per denomination. If for just the fellowship of such a gathering it would be very enjoyable and educational. There is no other gathering that takes in so many denominations with so few people. The roster of those attending the three-day meeting in New York November 30—December 2 included representatives from some seventy-eight denominations or groups of churches. They came because of a unity of purpose—spreading the Word of God. This kind of unity begins to be felt quite deeply by the time the first dinner is eaten together.

The 200-member staff of the American Bible Society located in the new Bible House in New York gathers together

some of the most competent translators and administrators. The annual council meetings draw together many of the secretaries serving throughout the United States and the whole world. It is thrilling to be able to get the latest information about Bible publication and distribution in Latin America or Eastern Europe, for instance, from people who just made an exhaustive survey and have the answers to questions.

One comes away from such an Advisory Council meeting challenged again with the great work of the American and the United Bible Societies and anxious to tell others how they can help. Church support has not been keeping pace with the expanding need and such gifts to the Bible Society have not increased at the rate that other parts of denominational budgets have increased. Effective missionary work is dependent on the translation and publication of the Bible in the language of the people at a price they can afford. This has to be done by a charitable organization of considerable resources.

Some of the story of how the American Bible Society reaches all kinds of people will be told in subsequent articles.

#### Our Prayer Corner

##### Suggestions for Prayer This Week

Pray for:

1) The warming of our hearts at this season when we need to rededicate ourselves to the cause of Christ, remembering why God gave His Son.

2) More sentiment, but more than sentiment in our Christmas giving as we determine how much we shall do "unto the least of these, my brethren."

3) All our missionaries who willingly forego the comforts and pleasures of home to serve the Lord in distant lands.

4) The Seventh Day Baptist leaders in Nigeria who report so much success in evangelism and also the selling of typewriters and sewing machines to help their needy church people.

## History's Most Important Event

Talk given by James L. Skaggs at the Milton Church Layman's Sabbath, Oct. 17, 1970

When the astronauts returned from the first moon landing, President Nixon, in the excitement of the moment of their return to the rescue ship, hailed that which they had accomplished as the most important event in the history of the world. Later, in a less exuberant mood, he might have reconsidered that statement, perhaps recalling other historical moments which were of great importance. Nevertheless, it seems to me significant that the President could have made such an unqualified statement and that it could have been heard and apparently accepted by so many without a second thought.

I doubt that any such evaluation concerning the preeminence of any such historical event could have been made with so little protest in any other century of the Christian era. For, of course, that act of reaching the moon as well as any other of the great accomplishments of man pales beside the actual preeminent event of history—what Tolkien has called the 'eucatastrophe' of human history—the event which gives promise of joy, of happy ending (or at least the denial of inevitable, universal defeat in the universe for man); the event which we call the Incarnation—the moment when eternity invaded time, when God became a man and lived among men, a life, a death, and a rising after death—occurrences so great in their import that no conceivable event in history either before or since is even comparable, much less greater.

I'd like to read a letter that I received about two weeks ago from a friend of mine which impressed me a great deal. This friend is in the Army right now and for the last several weeks his reading has been largely restricted to the Bible as other books are not readily available. This is the letter:

*I've been reading the gospels—and perhaps more forcibly than ever before, I've been struck with the pure drama, the unique tragedy with the happy ending, the sheer literary achievement in this play directed by the hand of God.*

*It is drama and tragedy in a higher form than any play ever written, life outdoing art, or perhaps the art of God outdoing that of man.*

*In ways, in its high drama and boisterous brutality, the story resembles Shakespeare, and nowhere more so than in the crucifixion.*

*The complexity of Shakespeare's characters is dwarfed by the sheer awe Christ's words and deeds create. And the others do symbolic actions with an exact rightness even Shakespeare might envy.*

*The Last Supper, with the presence of the traitor, his existence announced, but identity strangely not revealed, as if he were an Iago or Edmund; the strange scene of Christ praying in the garden, God asking God to let this pass from Him, while not far from Him His disciples cannot even "wake with him one hour" for His sufferings, then the line and transition, the most dramatic I know. "the hour is at hand for the betrayal of the Son of Man." The symbol of the Judas kiss, the washing of Pilate's hands, and the fleeing of all away from Him, brought to its height in Peter's threefold denial. All of this the complete rejection of Christ by man. Then there is the cruel treatment of Christ, the brutal and boisterous humor of the common man, from casting lots for the cloak to the crown of thorns and the vinegar.*

*Then, after the formal "Tragedy" ends, the only perfect happy ending to a real tragedy that I know—the hero triumphs in death and is resurrected. And it's a tragedy with an ending that means life not only for one, but for all.*

*And for me, one of the proofs of it all is that it is this perfect a tragedy. I do not believe in some unknown Jewish writer or writers that much greater than Shakespeare; I do not even believe in a mortal man able to write some of the lines of Christ. And most of all, I do not believe in anyone either convinced of Christ or trying to create a new religion, who could write those lines I still don't*

wholly understand, that render His isolation complete, "My God, my God, why hast thou forsaken me?"

*That line in dramatic effect is greater than any thing Shakespeare ever wrote. Its mystery is stupefying. And no spreader of any gospel would have invented it; only a man who was there and who heard it, and who felt compelled to tell all other truths would have put it in his account of the one he believed was his savior.<sup>1</sup>*

It is this real life drama, this perfect tragedy with a perfect happy ending, which really happened, which when accepted as fact, as Christians do, leads to a view of life and death altogether different than if those events had never occurred.

C. S. Lewis once wrote about an experience of his while patrolling as a member of the Home Guard in England during the Second World War. With him on patrol were two men, one of them like himself a man of educated background and the other a man of a rather more humble educational background. The third man was shocked upon learning that Lewis and his friend did not believe that the war was likely to end wars or even greatly contribute to the abolition of human misery. His reaction was that if this were true, if what they were doing was not going to effect great change in the world, then what was the use of the world's going on? And Lewis himself was astonished that any man could have assumed that there was good in the world going on. Lewis felt that the world is a place of futility. The world is falling apart all the time. Things are disintegrating, not unifying—the tendency is toward disorder, not order—and he was surprised anyone could have assumed that things were always getting better. Later he wrote a great deal about this fact. He said that the only way you can conclude that life is worthwhile is if you accept an importance in the actions of men which goes beyond the world, that they may not find their fulfillment in this life, but find their meaning on some greater stage than simply this world.<sup>2</sup>

In the modern age it seems to me that we are confronted with two major atti-

tudes on the part of a great many people. Either there is the assumption that things are always getting better, that the world is perfectible, that either through self-discipline, the discipline of societies, the elimination of reordering of social structures, we can accomplish an earthly paradise—and this is, I think, very unlikely given the sort of fallible people we all know we are. Or, secondly, there is the position that there is no direction in creation, that life is meaningless and therefore that we must act without rational goal, drop out, or find meaning simply in doing things, in acting without hope of achievement.

Christianity, I think, contains the answer to both of these positions. Christianity says, it seems to me, that, yes, it may very well be that meaning is not to be found in this life and in that which is accomplished on this earth, but that there is meaning, and that the actions which we take do have ultimate meaning, ultimate importance. It answers the utopians, the believers in progress, by pointing out the futility, the frustration which will necessarily come with the pursuit of their dreams and by directing them toward an achievable reality. All will be fulfilled. That is the message of the Incarnation and the Resurrection. There is a happy ending. All will be made right, but at the end of history, that is to say, not in history. Even so it is necessary that we act.

Christian action is necessary, because, although it may not save the world it will make the world a more tolerable place with less suffering. It will do this in two ways—by telling men that they can have a relationship with that God who died for them, a relationship which is real and which will give unity and fullness to their lives. That is one way and the way I think most important. But that way leads to another—to action which Christians may take in society to make life more tolerable. The early Church acted to eliminate such practices as infanticide, abortion, the practice of total war and to organize charity to improve the quality of life. The church today

(Continued on page 13)

MISSIONS—Leon R. Lawton

### Kulemba Kumpoto

(Diary of the Northern Trip continued)

By John A. Conrod

Wednesday, October 21:

#### Grass-Hut Living

Tonight will be the beginning of the association meetings at the Echiziweni Seventh Day Baptist Church but we don't know if we will get there today. The car has developed some trouble shifting and since there is a garage here in Mzuzu we want to have it looked at before going back out into the bush. While the car is in the garage we have decided to do some shopping. The first place I want to go is to the post office. This is the first opportunity I have had to post a letter to Joyce. I wonder how she and Sarah are doing there alone at Makapwa?

Another answered prayer! Although the VW is getting old the only thing that was wrong with it was a broken motor mount which caused the engine to shift out of position thus binding the transmission. We are now on our way to the Northern Association and this time we should be able to arrive before dark! Since we will be staying at Echiziweni for four nights the Pearsons have set up their tent for the first time. You are maybe wondering where I will be staying? So am I. The people have built me a special "air-conditioned" house. Four walls made of poles and grass with a roof made of leaves and branches! No windows since plenty of light comes in where the grass and leaves are sparse! I am wondering if light is the only thing that will come in. Many thoughts are going through my mind—thoughts of snakes, bugs, rain . . . I think I'll pray a little longer than usual tonight before going to sleep.

Thursday, October 22:

It is morning and the sun is shining through my roof instead of stars. So far I have seen fewer bugs and snakes here than when I was camping in America. Either last night's fervent prayers availed much, or Africa no longer lives up to its many missionary stories. The drum is calling now to begin today's meetings.

Yes, I said drum! Here in the North a drum is often used instead of a bell to announce the beginning of church services. Today is a day of many meetings so I will not be able to find too much time to write.

Friday, October 23:

#### Two-Day Hikers

I was introduced today to a group of people who came fifty miles to attend the association meetings. That didn't seem



Congregation at Association

too unusual until I was told that they had walked the whole distance since they didn't have enough money for bus fare. They spent two days on the road, sleeping right on the ground one of the nights. At first I felt very sorry for them, but then I realized that they were not looking for sympathy. My sorrow turned to pride for them as I realized that they thought so much of attending the association. How different from the many flimsy excuses I have heard from people who miss church so often in the States!

Today is the day of the business session. Although there were many things to discuss the overwhelming topic was the desire expressed by all to have a missionary stationed in the Northern Region. Although there were many times more people around the Blantyre area, they cannot understand why there should be two missionary families in the South and none at all in their area. A plea was again made this year for a missionary to come to the North.

Sabbath, October 24:

#### Josephus in the Jungle

Only one more night to spend in my

little grass house. It took some getting used to, but now it has become quite enjoyable and I am going to miss it. The Pearsons complained that the tent was quite hot, but not so with my "air-conditioning." The people have put a lot of work into building it for my use.

I was again given the privilege to preach at the Sabbath morning worship service, this time with Pastor Morrison Chisi interpreting for me into Tumbuka. I had some difficulty preaching after a Sabbath School program that lasted over two hours with a special program as well as regular classes. It seems that the people here can never hear enough about the Lord and His Word. A real example of this is a man here who neither speaks nor understands spoken English but spends all his extra money on every Christian book he can find. He seems to be able to read written English if he does it slowly. He has asked us to locate for him a copy of the works of Josephus since he has read some of it and wants to read the rest from his own copy!!!

This afternoon I also met two young men while hiking down to the main road who came right up to me and asked if I could help them learn about the Bible. I don't know why they came right out and asked such a thing of a perfect stranger, except that they may have realized that the only white person who would be in this area would be a missionary. I invited them to come back with me to the special services which were being held at the Echiziweni Seventh Day Baptist Church, which they heartily agreed to do. While walking back to the church with them I inquired further about their interest and after arriving at the church I sat down with them and had the privilege of sharing with them the steps of salvation from the Bible.

Sunday, October 25:

#### The Last Leg

The association ended this morning and we drove all day, arriving at our midway point at another government rest house enroute home. However, before completely settling in, we discovered that the rules at this rest house were changed

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#### MEMORY TEXT

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"There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe" (John 1:6, 7).

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and unlike the other places we stayed, we were told that we could not supply our own bedding. Rather than pay the double price charged for using rest house bedding, which adds up when traveling with seven people, we decided to drive all the way back to Blantyre. We hadn't planned to do this since before leaving we didn't know that the roads were almost completely paved. We still took quite a long time getting back to Blantyre but at least when we arrived, we were finished for another year. Having completed the trip, I now sympathize very much with the people in the North. First, the missionaries only come to help them once a year because of the distance. Second, it is difficult for them to come to Blantyre for training for the same reason. Third, because they have vainly desired a Ministry of their own for many years. They are wonderful Christian people who are struggling against many difficulties and are doing a very good job on their own. May God grant them fruit for their labours as they seek to know and follow His special plans for them in the Northern Region.

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#### Burma: Special Filmstrips

Plans are for the production of the regular filmstrip on Burma to be sent to our churches as were the previous ones on Brazil and Britain, but other filmstrips on Burma are available as well. Produced by American Baptist Films, copies have been purchased for our AV Library at Plainfield and can be ordered from them.

#### "Boys and Girls of Burma"

An unusual view of Burma through the eyes of children. Each frame is an original crayon drawing by a Burmese child, weaving a story of life in this colorful land. Who but children could give such an honest, joyous, direct look at themselves? Family worship, Buddhism, daily

marketing, clothing, school, church, and games are among the subjects pictured. Along with the use of this filmstrip could be a project for your group of youngsters to illustrate life in their community. This is for children, but all ages will enjoy it. Color filmstrip (about sixty frames—25-30 minutes), script, and record recording (two copies available).

#### "Baptists in Burma"

In this land of golden pagodas, there is a strong Christian community of one-half million people. The work of evangelism among the Burmese began in 1813 with the arrival of Adoniram Judson. Today the Burma Baptist Convention works with seven major language groups within the country. The strength of the work is illustrated through its fine churches, tremendous convention sessions, its vital home mission program, and its work in schools, Bible translation, personal counseling and evangelism. All this, and more, is included in this documentary story of Baptists in Burma and offers background information on the land where in recent years some Baptists have accepted the Sabbath and formed a Seventh Day Baptist Conference of Churches. Color filmstrip (over sixty frames—30 minutes) and printed script (one copy available).

#### "Bright Are the Promises"

To tell the story of the missionary miracle begun by Adoniram Judson in Burma over 150 years ago, the Baptists of Burma staged a spectacular pageant in Rangoon. In five nights, about 10,000 people saw the story of what God has done through Baptist Missions in Burma. This filmstrip portrays the episodes of the pageant in all its beauty and impressiveness. Color filmstrip (over sixty frames—30 minutes) printed script (one copy available). Note that part of this filmstrip is incorporated in the S.D.B. Worldwide Witness filmstrip on Burma.

The above three filmstrips must be ordered specifically and directly from: AV Library, American Sabbath Tract Society, 510 Watchung Ave., Box 868, Plainfield, NJ 07061, at least two weeks prior to planned use, and returned immediately thereafter to them. These will supplement the regular Worldwide Witness filmstrip on Burma.

#### Summer Christian Service Corps

By the time you read these lines the dateline for submitting applications to work with S.C.S.C. in 1971 will have passed. We hope that you have already completed the form—you whom God is leading to be a part of this thrilling ministry. If not, then send form or request for it today. Churches and groups seeking teams are to have their information forms in to our general secretary's hands by January 15, 1971. We hear and read of plans and actions being taken, but nothing can be planned until your project forms are received.

Most of you reading these lines will not be individuals involved as workers, or churches where these dedicated workers will be giving their service. But you have as vital a role to play in the ministry of S.C.S.C. First, through prayer support! Remember the youth, by name if possible. They have been willing to forego a summer job or other vital activity. Pray that each project will be well planned in advance, well supervised and vital in witness for our Lord. Second, through giving! S.C.S.C. is supported by special gifts channeled through the Women's Board committee. We can testify that the Lord, through you, has met every need in the past seven years. We trust Him to continue. But He works in the lives of His own. Don't miss the blessing He has for you through giving for this work.

The training director for S.C.S.C. will be writing personally to each volunteer early in January and by mid-month the correspondence training course should be under way. Let us praise the Lord for His leading and blessing!

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#### Unite in Prayer

The following prayer thought was contributed by a new correspondent, Elwin K. Rogers of Blackwell, Oklahoma, who is seeking closer fellowship.

If you have a prayer that moves you by its humble pleading tone, join it. Do not let the seeker bow before his God alone! Why should not your brother share the strength of "two or three" in prayer?

### The Most Able Seventh Day Baptist I Have Known

The Vocations Committee of the Board of Christian Education, acting for Conference, is seeking to share the biographies of persons who have vitally expressed their Seventh Day Baptist faith in their profession. The committee has received some inspiring life-stories, but wishes to develop a broader collection of accounts which show how one can live out his Christian faith as a Seventh Day Baptist.

Meeting in mid-November, the Vocations Committee proposed to invite you to write up the life-story of some creative character among your friends. Somewhat like the popular series, "The Most Unforgettable Character I Have Known," these stories are invited under the title of "The Most Able Seventh Day Baptist I Have Known."

That simple four-letter word, "able," suggests many characteristics of persons' vocations which would guide the life-sketch you might send to the committee. As you know, "able" means: "having sufficient power, skill or resources to accomplish an object." As a suffix it means: "worthy of being so acted upon" or "tending to."

So there's the "love-able" S. D. B. you might write of—capable of loving intensely and wisely, and tending to be loved! Many of you could write about someone whom you've known in your church fellowship whose vocation is full of love-able events!

And there's the "respons-ible" Seventh Day Baptist. What a great series of events you could gather from the life of an S. D. B. you know who repeatedly responded to the specific call for Christian wisdom, love, compassion and candor.

How about the "communic-able" Seventh Day Baptist who has both learned from others and taught others of the strength and joy of following Jesus the Christ? Can you tell how he made his vocation a means of communicating to community, family and church the pur-

poses of Christ? An infectious Christian, he or she has shown the capacity to receive God's communications.

The "believ-able" Seventh Day Baptist is one you might tell about as the person whose kindness and keenness give a glimpse of that world we would like to believe in but so often are scared from by noisy headlines. "Would you believe" there are many, many folk who need to be inspired by the simple facts of a life within their range of fellowship—facts so simply good as to be almost unbelievable, yet simply enabling belief for new effort?

The Vocational Committee invites your sending such stories of capable Seventh Day Baptists to the vocational secretary, C. Robert Stohr, Richburg, NY 14774, or to the board, Box 115, Alfred Station, NY 14803. Keep the accounts short and factual, but with enough detail to permit adaptation for use with other biographies. Five hundred to 1,000 words should give you enough space.

### Rigor and Dedication

Did you notice the challenge to the Christian Church—and all other religious institutions—in the new rules for Selective Service Boards? The *Sabbath Recorder* of Oct. 19, 1970, had a summary article on these new regulations as they pertain to the conscientious objector position.

All of us should be humbled by the high estimate the Selective Service National Board holds of the Christian education process. It is required that persons who are seeking exemption from military service on solely ethical conscientious grounds demonstrate that such "ethical convictions have been gained through training, study, contemplation, or other activity comparable in rigor and dedication to the process by which traditional religious convictions are formulated."

How much "rigor and dedication" do we expect of our Sabbath School and church membership class members? our Bible study group members? our dialog groups? ourselves in post-worship discussion of the ideas our pastor brought in his sermon?

Where does "homework" fit into the

scheme of rigorous and dedicated learning and practice of real convictions about God and man and their relations? And home discipline, discussion, and growth in putting religious convictions to work—do these fit into Christian education in your church evaluations and plans?

More "rigorous and dedicated" Christian education would seem to be one of our most effective answers to the loud calls for "peace" from so many strata of society. Is it not better than urgent opposition to either the "hawk" or the "dove" to consistently seek to know Christ and the fullness of His peace—and to rigorously discipline ourselves to His way in all relations?

In our 300th year in the U. S., President Stephen Thorngate calls us to "the responsibility of maturity." Can you not find ways of strengthening within your church organizations the spirit and content of Christian learning of all sorts?

### Common Sense Lives Here

A Drug Abuse Task Force has been formed within the National Council of Churches of Christ with the Rev. Thomas E. Price as director. This group has drawn together a set of materials intended to save time and energy for churches wishing to face the need for community action on drug misuse.

"Common Sense Lives Here" heads the list of handbooks, and deals with ways of approaching your neighbors on the subject of drug abuse.

"Drug Abuse: Summons to Community Action" is a laymen's account of several community efforts to meet the problems of abused drugs. A monthly newsletter, *IF*; a multi-media packet, "The Drug Puzzle"; and a professional's monthly are also a part of the resources offered.

Write to: Dr. John McDowell, director of Social Welfare, 475 Riverside Drive, New York, NY 10027.

Perhaps some of our "dialog" groups which have become a part of the Sabbath School program will want to fortify their resources for discussions of this subject.

Let it be urged that we keep track of

the specifics of Jesus' teachings in the process of social problem discussions. So often we may find our definition of problem areas has foreshortened the Christian perspective on life as basically moral, social, and spiritual. Both from science and social pressure we tend to classify life with problem-analysis so mercurial as to defeat broad Christianity with specialized definitions. For instance, have some of us lost sight of stewardship of life and its rewards in the current politicking over poverty and pollution? Lost sight of family and church influences in the rash of drug abuse discussions, seminars, and counselling?

### Seventh Day Baptist World Federation

The year of 1971 will be a memorable one for Seventh Day Baptists of our country. It's our 300th anniversary of service. As a part of our celebration we are hosting the first meeting of the Seventh Day Baptist World Federation. Such an undertaking calls for extra financial support from our people. The cost is estimated at \$6,000, and it is assumed that the members and churches of the U. S. A. Conference will share the major portion of this amount.

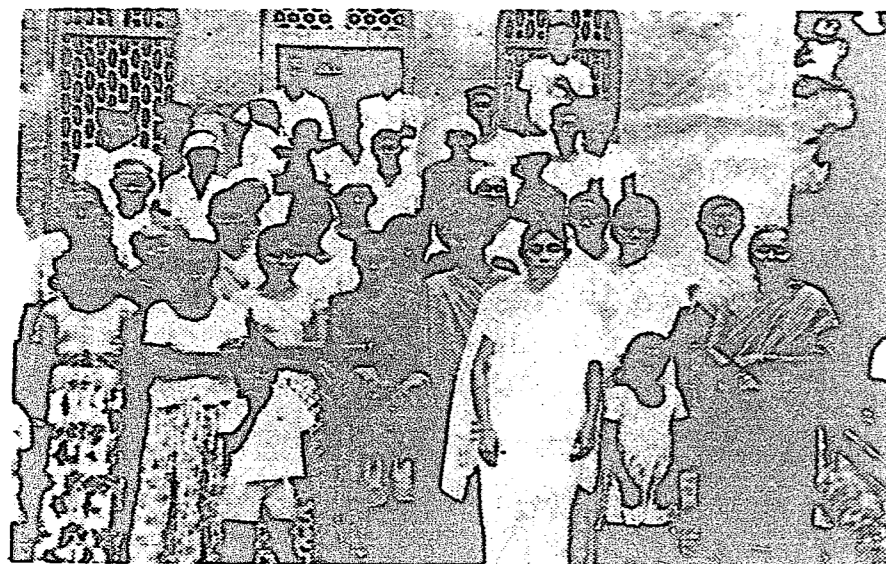
If each church will plan to be responsible for the giving of \$1.00 for each of its members, the budget will be cared for. Since this may be an impossibility for some, it is hoped that individuals and groups will undertake extra projects to raise the balance.

Those who give may get credit by marking the gift, "Special Budget, SDBWF," and sending it to OWM budget treasurer, Mr. Gordon Sanford, Little Genesee, NY 14754. This will be considered "over and above" regular giving.

We have been assured that delegates will be coming from seven countries. It is expected that the delegates will attend, not only the World Federation meetings, but our sessions of General Conference. The federation meetings will be held in Westerly, Rhode Island, and General Conference will be in Amherst, Massachusetts.

## News from Nellore

The Rev. B. John V. Rao of Nellore, India, writes of a large baptism held November 21 at the small town of Kovvur four miles north of Nellore, just across the Pennar River.



Thirty converts at Kovvur in front of Block Development School where the church meets.

Previously he had visited this center several times and had conducted prayer meetings for the interested people. He tells of distributing literature through the town last year and spreading the gospel there without opposition. He writes: "By God's grace some Kovvur people called us and talked regarding baptism on November 19. They decided to take baptism on the twenty-first (Sabbath). We accepted . . . . Meanwhile our one senior pastor taught them about baptism."

He goes on to say that after completing his Sabbath morning service in Nellore he went to Kovvur in the afternoon and started the baptismal service at 3:50 p.m. He reports baptizing thirty persons who had accepted Jesus Christ as their personal Savior "and also they accepted the true Sabbath."

Arrangements have been made, he writes, to conduct the services of the new church in the Kovvur school at 8:30 Sabbath mornings. School is held on Saturdays but does not begin until 10:30, so the development officer was able to give permission.

### SABBATH SCHOOL LESSON

for December 19, 1970  
OBSERVING CHRISTMAS  
IN CHRISTIAN WAYS

Scripture Lesson: John 1:9-18

## News from the Southwest

A church service was held at Hillsboro, Texas, on November 21, the first such Seventh Day Baptist gathering in that place, to our knowledge. The Rev. Ralph Hays, pastor of the Texarkana church, made a field trip to the Dallas-Fort Worth area of Texas to contact new members and interested friends. He conducted the service in the home of Charles Holliday, a minister who has accepted the Sabbath and is anxious to learn more about Seventh Day Baptist pastoral and church procedure. He had gathered together four adult men besides women and children for the Sabbath Service.

Mr. Holliday of 813 Park Drive, Hillsboro, Tex. 76645, had previously visited the Texarkana church, of which he is now a member. He had expressed hope in letters to the secretary of the Tract Society that he could reach many contacts in the Dallas area. It would appear that a beginning has been made. He has friends and relatives in Ohio, Michigan, and Pennsylvania whom he says are becoming interested in the Sabbath.

It is reported that there is a possibility of a Sabbath School in Fort Worth, Texas. Mrs. Morrison of 4359 McCart Avenue told Mr. Hays, her new pastor, that she wants to start meetings in her home. It is possible that readers of this news item may know of people in the Fort Worth area who might be interested in such a Sabbath School.

### ITEMS OF INTEREST

#### Vellore Scores Another Medical "First"

Another advance in heart surgery was registered at Vellore, South India, when a twenty-year-old girl was discharged from the Christian Medical College Hospital with the prospect of a normal, healthy life.

A new valve in her heart probably will not be rejected as are many "foreign" tissues or substances.

Her new mitral valve is fashioned from tissues from other places in her own body, Vellore spokesmen said. Chances of rejection thus are minimized.

The patient's postoperative recovery was smooth, the hospital said.

Since 1918, Vellore has pioneered in medicine. It was the first in India to initiate recognized residence training in chest, brain, and heart surgery and the first in the world to develop reconstructive surgery for leprosy patients. Its staff numbers 368 full-time doctors, 421 graduate nurses and 226 paramedical workers. Only 35 come from foreign countries. The hospital has 1,089 beds. The college has 369 medical students, 359 nursing students, 122 student technicians and 127 postgraduate students. It is ecumenically supported. —ABNS

### It's the Law in Finland

Finnish law requires that religious instruction be given in public schools and that the course of study be patterned after the "religion" of the Protestant Lutheran Church, the established church in the four Scandinavian countries. The teachers of the religion course must also be Lutherans.

In Jacobstad, Finland, two Baptists, Rafael Heimdahl (who has a theological degree) and his wife Stina have been teaching the religion course along with other third and sixth grade subjects for many years. The district inspector of the schools did not apply the law in their case. Now a new inspector is strictly enforcing the law. Newspapers and other opinion makers are campaigning for a change of the law. The largest paper commented, "It is an expression of the most severe kind of intolerance . . . . If a free church (non-Lutheran) teacher stands on Protestant ground, he should be good enough to teach Christianity."

Even Lutheran priests in the district have, of their own accord, discussed the issue and said they consider the Heimdahls qualified to provide religious instruction.

The whole issue, especially with as much publicity running against the restrictive regulation, may intensify pressure on national educational authorities and the parliament in Helsinki to modify the law or abolish it altogether.

—EBPS

## History's Most Important Event

(Continued from page 6)

must also act, must continue to increase respect for life, both for life as such and for its quality by introducing people to Christ.

"But God so loved the world . . .", so familiar that we may never stop to consider how peculiar this statement really is. How could God love us? We are not really lovable, even when we do the right thing it is usually for the wrong reason—not because it is right but because by so doing we gain approval, or because someone will like us, or even in order that we may congratulate ourselves on our righteousness. Yet we are assured that He loves us, and, I fear, many of us accept His assurance with the assumption that this love is somehow merited. It is not. But we are still loved and we must respond to that love by showing it to others.

<sup>1</sup> Letter from Pvt. Norman R. Burdick, 9/19/70  
<sup>2</sup> C. S. Lewis, "De Futilitate," *Christian Reflections*, Eerdmans, 1968, pp. 57-71

## NEWS FROM THE CHURCHES

DODGE CENTER, MINN.— On November 28 the following people were honored for their long membership in the church, from fifty-three to seventy-two years: Eva Payne, 72; Henry Bond, 71; Ivy Hardie, 64; Merle Churchward, 63; Laura Adams, 63; Hazel Fritz, 63; Reginald Langworthy, 63; Mack Greene, 57; Arthur Payne, 55; Charlotte Lindahl, 53; Leslie Langworthy, 53; Leta Stebbins, 53 years.

—Church Bulletin

MILTON JUNCTION, WIS.—Our Ladies' Aid continues to meet once a month with several moneymaking projects in use. On September 17 a birthday supper was served at the church with all church families invited. A silent auction followed the delicious supper.

On October 16-17 we were host to the Quarterly Meeting of the Southern Wisconsin and Chicago churches. The young people from the Milton church had

charge of the vesper service Sabbath eve, and the Rev. Don Sanford preached the sermon. The Rev. Charles Swing, pastor of the White Cloud church was our guest speaker, having charge of the Sabbath morning service, and leading an informal meeting in the afternoon.

Several of our women attended World Community Day held this year at the St. Mary Catholic Church, Milton, November 6, at 2 p.m.

The Baptist Women's Day of Prayer was held in our church November 10, at 2 p.m. with members from the Milton and Albion churches attending. A fellowship hour was held in the basement following the meeting.

—Correspondent

**RICHBURG, N. Y.**— A baptismal service was held on Sabbath Day, Sept. 12, at Camp Harley Sutton when four of our young people were baptized. They were received into church membership the following Sabbath at the morning service.

The annual church business meeting was held October 3 at the church at which a call was extended to the Rev. C. Harmon Dickinson to be our pastor for another year.

Junior Christian Endeavor is held every two weeks in the church at three o'clock on Sabbath afternoon.

At the close of the worship service on November 7, pictures of the Brazil Seventh Day Baptists and their churches were shown.

—Correspondent

**ASHAWAY, R. I.**—More than one hundred church members, family and guests, attended a homecoming service with a baptismal service included on Sabbath morning, November 28.

Ten persons, including four adults and six young persons, took the baptismal vows during the service conducted by Pastor Wheeler. Two of the adults baptized were husband and wife.

Besides the ten baptized on November 28, five persons were baptized during a service in July.

Following the church service the entire congregation gathered at the parish

house for a fellowship dinner. Honored during the dinner were Mr. and Mrs. Eldred Arnold of Ashaway, members of our church, who celebrated their forty-fifth wedding anniversary on November 10.

During an informal service at the parish house that followed the dinner a singing group from the Senior Christian Endeavor Society, and Mark Lewis and James Gardner (both from the Alfred Station church) sang two selections. Mrs. Harold Collins recited a poem she composed, the text of which follows.

#### Homecoming at First Hopkinton

'Twas the year 1970, a day to remember

At First Hopkinton Church, the 28th of November,

On our Homecoming Sabbath, so welcome each year,

When loved ones are with us from far and near.

There were Arnolds and Braymans and Crandalls galore,

Johnsons and Murphys and a great many more;

So down through the alphabet, if there were time,

We could list all the members in this bit of rhyme.

At the end are the Wheelers, a dozen or more,  
With cute smiling Ernest whom we all adore.  
The choir and the organ brought music so sweet,  
In very few churches their equal you'd meet.

Most sacred of all was the baptismal rite  
For ten precious souls led by God's holy light.  
Then refreshment for body as well as for soul  
Was ready and waiting for us, we were told.

A stone to our ancestors, tho shrouded today,  
Unveiled on the morrow will make history some day.

To our worship and fellowship, dinner and fun,  
We welcomed each comer, "Hello, everyone!"  
God bless everybody, from far and from near,  
Bring you back to our Homecoming Sabbath next year.

(The stone referred to in the poem is a memorial where the house of Daniel Lewis, first in Ashaway, stood. The Parish House stands there today. The stone was unveiled Sunday, Nov. 29 at 3 p.m.)

There were twenty-five people honored who have been members more than fifty years, three between seventy and eighty-one years.

## Accessions

### NORTH LOUP, NEBR.

By Letter:

Rev. Victor W. Skaggs  
Ardale C. (Mrs. Victor) Skaggs  
Patrick Skaggs

### RICHBURG, N. Y.

By Testimony:

Gary V. Mooney

By Baptism:

Ellen McCrea  
Rachel Drake  
Sue Bucher  
Gregory Bucher

### RIVERSIDE, CALIF.

By Baptism:

Mrs. Elva Gardner  
Mr. Ed DeLyle

## Marriages

**Bjornstad - Mathison.**—Marlow Thomas Bjornstad and Gretta L. Slagg Mathison were united in marriage October 3, 1970, in the Albion Seventh Day Baptist Church by the bride's pastor, the Rev. A. A. Appel.

## Births

**Davis.**— A daughter, Sandra Ellen, to Arden and Janice (Scott) Davis of North Loup, Nebr., on Oct. 28, 1970.

**Geske.**— A son, Jeffrey Scott, to Neil (Bud) and Roselyn (Reierson) Geske of Janesville, Wis., on Nov. 2, 1970.

**Lippert.**— A son, Michael Roy, to David and Nancy (Cruzan) Lippert of Ludlowville, N. Y., on Nov. 29, 1970.

**Sharp.**— A daughter, Teresa Anne, to Jim and Karen (Scott) Sharp of Merriman, Nebr., on Oct. 21, 1970.

## Obituaries

**BURDICK.**— Victoria, daughter of Eugene and Madelia Rogers Perkins, was born Dec. 17, 1894, and died at the Jones Memorial Hospital, Wellsville, N. Y., Nov. 16, 1970.

On September 17, 1913 she was married to Jesse A. Burdick, who survives. To them were born a daughter, Mrs. Thelma Nunamaker of Pleasantville, N. J., and a son, Jesse Eugene of Wellsville, N. Y. Also surviving are two grandchildren and two great-grandchildren.

Mrs. Burdick was baptized at an early age and joined the Friendship Seventh Day Baptist Church at Nile and later transferred her membership to the Richburg Seventh Day Baptist Church where she was a faithful member throughout her life. She was a member of the WCTU and had served as past president of the county organization. She was ordained a dea-

coness on May 18, 1929, and she along with her husband and two others was honored for forty years of commendable service to the Richburg church on July 5, 1969. She and Mr. Burdick spent most of their married life in the Nile—Richburg vicinities.

The memorial service held in the church Nov. 19 was conducted by her pastor, the Rev. C. Harmon Dickinson. Burial was in the Wells Cemetery at Little Genesee, N. Y.

—C. H. D.

**CAMENGA.**— Lawrence Dix, son of Claude and Florence Clarke Camenga, was born in Brookfield, N. Y., Nov. 21, 1908, and died Sept. 14, 1970, at his home in Riverside, Calif.

On Sept. 1, 1932, he was married to Harriet French. To them were born two sons, Bruce, of Riverside, and Nathan of New York. The family had lived in Pennsylvania and New York before coming to Riverside four years ago. He had been an active member of the Riverside Seventh Day Baptist Church.

In addition to his wife and sons, he is survived by two brothers, Carlos, Syracuse, N. Y., and Kenneth, Beaver Dam, Wis.; a sister, Elmina Warner, Rome, N. Y.; three grandchildren; and several nieces and nephews.

Memorial services were conducted from the Simons Mortuary in Riverside by Pastor C. Rex Burdick.

—C. R. B.

**LIPPINCOTT.**— W. Ray, son of the Rev. and Mrs. Darwin Lippincott, was born at Jackson Center, Ohio, Aug. 30, 1891, and died at his home in Milton, Nov. 7, 1970.

He was married to Belle Van Horn, Jan. 7, 1913. He is survived by his wife, two sons, Walden and Lawrence of Milton, and one daughter, Ivabelle Loofboro, also of Milton, fourteen grandchildren and five great-grandchildren.

Funeral services were conducted from Albrecht Funeral Home, Milton, by his pastor, the Rev. Earl Cruzan. Burial was in Milton Cemetery.

—E. C.

**RICHARDS.**— Oscar, son of Reese and Mary Devore Richards, was born in Montrose, Colo., March 4, 1897, and died Sept. 23, 1970, in Riverside, Calif.

He was married to Edna Clement of North Loup, Nebr., May 23, 1923. Their home was blessed by three children, Rev. Donald Eugene, Bridgeton, N. J.; Gladys Bellman, Glendale, Calif.; and Robert Dale, Cedaredge, Colo. The family lived in Colorado until they moved to Riverside in 1940. He was a regular attendant of the Seventh Day Baptist Church as long as health permitted. In addition to his wife and children, he is survived by eight grandchildren and three aunts.

Memorial services were conducted from the Simons Mortuary in Riverside by Pastor C. Rex Burdick, and interment was in the Olivewood Cemetery.

—C. R. B.



# The Sabbath Recorder

## THE TREASURE OF YOUR HEART

"A good man" — That is the way Jesus started a paragraph in the same chapter that contains the Golden Rule. There is nothing one would rather have said about him than those three words. But with Jesus goodness was not just reputation; it had to be something of the heart, and the proof of goodness so often depends on our attitude toward money. Thus Jesus goes on to say, "A good man out of the good treasure of his heart bringeth forth that which is good."

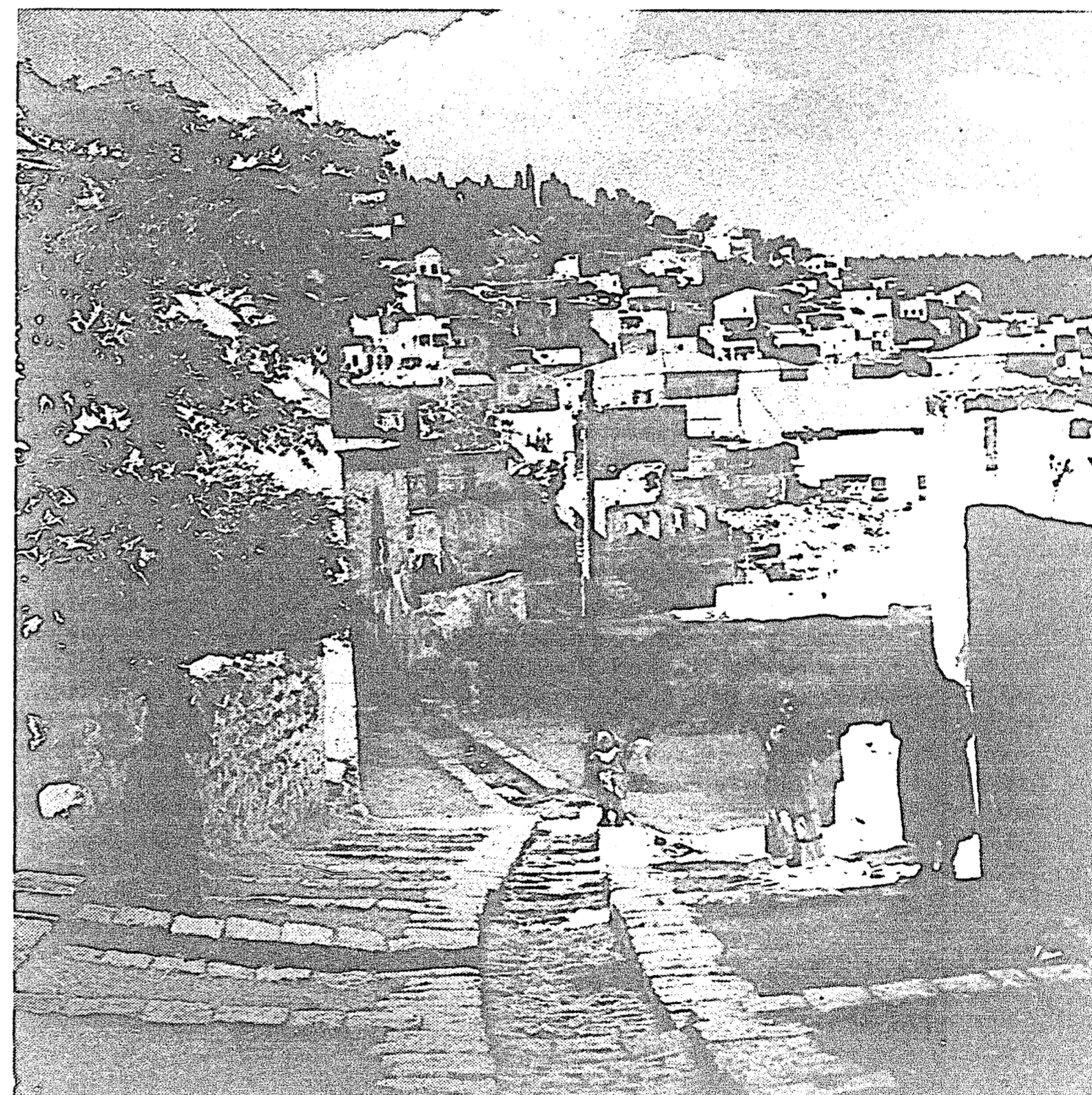
Religion is a matter of faith proved by works. It is a matter of the treasure of the heart expressed in large measure by the treasures of the hand. The inward mark of pure religion is "to love the Lord thy God with all thy heart." Jesus called it the supreme commandment. The beginning of salvation is opening the heart; the working out of that salvation is opening the hand. The Golden Rule is far more than advice about how to get along well with one's neighbors; it is a rule for expressing a change of heart. It is, if one will accept it, a guide for Christian giving. If we love we will give generously of our means to meet the deeper needs of our fellow men.

Jesus talked much about money, more than any minister or church official dares to talk about it. Jesus is our example. If we would follow Him we too must talk about bringing forth the good treasure of the heart. It is more than words — sweetly soothing words. The disciple of the Lord must be constantly challenged. Perhaps that is why we have in the Bible the widow's mite set over against such stories as of the man who pulled down his barns to build greater and said to his soul, "Eat, drink, and be merry."

Have we forgotten what our Master said about the relation of treasures on earth and treasures in heaven? Moth and rust cannot corrupt that which is laid up in heaven, He taught. He leaves no question as to how we can have the satisfaction of eternal joys in heavenly mansions. It involves, among other things, the giving of our money to the cause of Christ. There is no righteousness which does not express itself by giving — giving from the heart. We will all concede that those who give from the heart find joy in giving. Their lives are enriched, for they have learned that "A man's life consisteth not in the abundance of the things which he possesseth" (Luke 12: 15).

How much shall I give? I may be able to honestly say that my income is very small and that I have very little to give. (Many churches get along well on consecrated "widows' mites.") If, however, my income is nearly average, do I dare say that after my necessary expenses are paid I have little left over to give to the Lord? Jesus endorsed the tithing principle for just such average incomes as mine. Let that be my guide until my heart tells me that I can do more than that. I do not want to be ashamed at the close of my life or in the judgment day when everything is "naked and opened unto the eyes of him with whom we have to do" (Heb. 4: 13).

With the teaching and example of Jesus before me I am determined that I will not be offended if my pastor, the shepherd of our flock, talks to me about money in the terms that Jesus used or as frequently as my Lord mentioned this Christian obligation and blessing in his Sabbath day exhortations. I want to grow in giving as in other aspects of Christian living.



### Jesus of Nazareth

More than twenty-five times in the Gospels and Acts our Savior is spoken of as Jesus of Nazareth. At the time of the taxing, "Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem" (Luke 2:4). Nazareth hasn't changed much in 2,000 years except for the Church of the Annunciation and related shrines. Miracles in the name of Jesus of Nazareth are still possible.