

The Sabbath Recorder

BIBLE READING GUIDE FOR 1971

TOPICAL BIBLE READINGS

A
lamp
to my
feet



A
light
to my
path

(Including and supplementing the daily Bible readings of the Uniform Series of Bible Lessons published in "The Helping Hand.")

THE PARABLES OF JESUS Jesus' Use of the Parables

- Jan. 1 The Parable of the Weeds Interpreted. Matt. 13:36-43
Jan. 2 An Acted Parable for Deeper Understanding. John 13:1-20

The Nature of the Kingdom:

- Jan. 3 The Purpose of Parables. Psa. 78:1-8; Isa. 6:6-10
Jan. 4 God's Action in Israel's Behalf. Deut. 26:5-19
Jan. 5 The Covenant in the Heart. Jer. 31:31-34; 17:5-10
Jan. 6 What God Desires of Men. Matt. 9:10-13; Hosea 6:1-6; Micah 6:6-8
Jan. 7 The Joy of the Kingdom. Matt. 9:14-17; Luke 7:18-30
Jan. 8 Ready for the Kingdom. Luke 12:32-48
Jan. 9 The Kingdom Grows. Mark 4:26-29; Jer. 17:19-27

The Value of the Kingdom

- Jan. 10 The Blessings of the Kingdom. Matt. 5:1-12; Luke 6:20-31
Jan. 11 The Greatest Treasure. Matt. 13:44-58
Jan. 12 The Highest Wisdom. Prov. 2:1-22
Jan. 13 The Kingdom Puts Persons First. Luke 14:1-14
Jan. 14 The Danger of Excuses. Luke 14:15-24; Acts 4:34-5:11

- Jan. 15 Count the Cost of Loyalty. Luke 14:25-33; Mark 8:31-38
Jan. 16 Suffering for the Kingdom. Matt. 16:21-23; John 16:1-11

God's Seeking Love

- Jan. 17 Gain Through Loss. Matt. 16:24-28; Phil. 3:7-16
Jan. 18 The Parable of the Lost Sheep. Luke 15:1-7; Luke 5:27-32
Jan. 19 The Friend of the Lost. Luke 19:1-10
Jan. 20 The Good Shepherd. John 10:1-18
Jan. 21 The Parable of the Lost Coin. Luke 15:8-10; Gen. 18:22-33
Jan. 22 The Parable of the Lost Son. Luke 15:11-24
Jan. 23 The Unforgiving Elder Son. Luke 15:25-32; Matt. 27:3-10

The Basis of God's Rewards

- Jan. 24 "The Lord Is My Shepherd." Psa. 23; Psa. 73:21-28
Jan. 25 Riches and the Kingdom. Matt. 19:16-26
Jan. 26 Jesus' Promise, Matt. 19:27-30; Rev. 3:14-22
Jan. 27 God's Care for His Children. Luke 12:22-41
Jan. 28 The Workers and Individualized Rewards. Matt. 20:1-16; Deut. 15:7-11
Jan. 29 Faith, Not Works. Gal. 3:2-14, 19-29
Jan. 30 God's Sovereign Mercy and Government. Rom. 9:1-18
Jan. 31 Bless God for His Mercy. Psa. 103

Catholic Membership Decline

For the first time since records began to be kept in 1889, the Catholic Church in the United States reported a slight decline in membership for 1969. The official report gave the decrease as 1,149. The total membership was 47,872,089, some four times as much as any Protestant denomination. For a church that counts members by birth rather than rebirth, this would seem to indicate a considerable falling away or perhaps that the opening of windows to let some fresh air in lessens the authority and grip of the Church of Rome.



"... THEY THAT WAIT UPON THE LORD
SHALL RENEW THEIR STRENGTH..."
— ISA. 40:31

The Sabbath Recorder

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Editorials:

Of Debts and Taxes 2
The Prospect of 1971 3

Features:

NABF Stresses Evangelizing 5
Social Change for God's Glory 6
Ordination Statement (Continued) 8
Can Compulsory Chapel Be Upheld? 12

Christian Education:

The Inviting Doorway 7
Changing World . . . Eternal Christ 7
Significant Change in America's Goals 7

Missions:

Brazilian Conference Session 10
Malawi Missionary Story 11

News from the Churches 15

Accessions.— Births.— Obituaries 15

Of Debts and Taxes

We use an expression, "As sure or as unavoidable as death and taxes." Most of us from time to time also have some reflections on debts and taxes. One of the reasons why our taxes are so high is that we have allowed ourselves to get so far in debt. Our national debt is so large that the numbers are almost meaningless. We can come just a little nearer to understanding the significance of it when we painfully remember that we are taxed this year to pay interest of \$19,256,821,000 on this national debt, according to the Chamber of Commerce of the United States.

There seems to be no thought of paying off the national debt, as we would hope to pay off our private debts. Paying the interest only is sufficiently staggering. It has been figured that the average family pays \$294 interest on this debt in income tax. This greatly reduces the amount of income tax money left to provide the benefits of government. If this interest did not have to be paid, the money saved by the federal government could have more than doubled funds spent for the War on Poverty, Office of Education, Narcotics Bureau, air pollution control, public assistance and housing, urban renewal and environmental control.

Some of the senatorial candidates in the recent political campaigns tried to blast the idea that money from Washington was like manna from heaven coming back to the state. They pointed out that for every dollar received from the Federal Government, the taxpayers have had to send \$1.35 to Washington—which does not seem like getting ahead. We so easily fall into the strange reasoning that the things we want for our city or state will somehow be paid for by people "out there somewhere" who are better able to pay than we are. What actually happens is that we go deeper and deeper into debt and pay a higher and higher amount of interest. Regardless of the promises of the President to give us a balanced budget, the Congress spends beyond receipts to satisfy the desires of the constituency.

What, you may ask, does the national problem have to do with the *Sabbath*

Recorder and its mission? In the first place, we cannot dissociate ourselves from our national problems even though our primary concern is the cause of Christ. We also have a stake in the mounting interest on our national debt when that increases our taxes and thus leaves us with increasing difficulty in finding enough money to support the Christian causes that are our concern and not that of the government. The Chamber of Commerce (not speaking necessarily from the Christian standpoint) suggests that the public can demand that our lawmakers call a halt to the spiraling climb of debt, interest, and taxes by using common sense when they vote for future spending proposals.

Seventh Day Baptists are a minority group with a Sabbath message that is not popular. Because we connect the Sabbath with evangelism and missions (as we believe the New Testament church did) we cannot expect much money given to missions in general to flow into our mission program. Support for our work has to come almost exclusively from our people — which is the way it ought to be. On the other hand, we gladly contribute to radio and letter appeals for missions, relief, and other philanthropic causes. In a sense these appeals keep our hearts soft and make us remember the needs of our own denominational mission and relief projects. We would not ask to be free from general appeals — appeals that call us to stretch ourselves and perhaps deny ourselves.

Coming back again to the interest on our national debt — which, of course, we are obligated to pay — we can ask our representatives to hold it down. More than that, we can make some comparisons that should stimulate our Christian giving. If Seventh Day Baptist families come near to being average families, we are paying the first \$294 of our income tax to nonproductive interest. We are still living quite well, better in fact, than ever before. The chances are that we have hidden behind our tax burden when asked to give to our denominational and local church work. Many among us are not giving as much to the church as we are to interest in the national debt.

This is not as it should be; we ought to be ashamed of ourselves. Income taxes may go even higher, but remember that they are relatively proportionate. We can afford to give more to the Lord than we are asked to pay in income tax. That is just simple logic. If we do not we are admitting that our love is not as compelling as our law.

Of debts and taxes — we owe something to our Lord. We can pay that debt of love — along with our legitimate taxes.

The Prospect of 1971

Thoughtfully at the close of the year we indulge in retrospect and prospect. What have we done for the Lord during 1970 that can be a sound basis for a more effective work during 1971? As individuals and churches we are committed to serving the Lord. We feel a responsibility for extending the kingdom of God through the local church and through the denomination. We cannot sit on the sidelines and criticize the failures of our corporate witness. Any failures of the church are in large measure our failures. Thus we must look at it. Any successes in 1971 will depend on what each of us puts into the work of zeal, courage, and wisdom.

Let us take stock of ourselves in all seriousness. Have we criticized the church and its leaders for failures in teaching, failures in witnessing, failures in achieving a substantial net growth during the year? Perhaps such criticisms are deserved. I wonder how they start. Perhaps it is sometimes this way. Week by week we see the pastor and other leaders putting forth commendable effort. But months pass and we fail to see growth. There are not many baptisms of new converts. Then, for this lack of growth we have to assign blame and we begin to criticize. Perhaps we half-heartedly say we ourselves have not done all we should, but we place the major blame on someone else or the Church as a whole. In effect we excuse ourselves in criticizing others. Moreover, we come pretty close to a holier-than-thou attitude. Maybe we had an idea for service or growth that the majority did not go along with. Therefore, we slacked off in

our work and accused the others of lack of vision and zeal. If any of this is true, now is a good time to face up to it and not carry the same attitude over into the new year.

As editor, may I be allowed some privileges of criticism that I have just denied to others? Not without laying myself open to blame. Editors have no more right to plead the Fifth Amendment than others. But editors are supposed to point out weaknesses in the system and call for strengthening.

Seventh Day Baptist churches in general have not during 1970 earned the Lord's "Well done thou good and faithful servant." Most of them have been working, if keeping up worship services on Sabbath morning and maintaining the heating system can be called working. This is commendable; somebody has to be faithful in these little things which loom pretty large for weak churches. But this is not what Christ had in mind when He established His Church and gave the Great Commission. Maintaining the physical facilities of our churches and the announcing of morning services in the local paper is only the beginning. Most of our churches have not filled the pews with visitors or made a very strong effort in outreach. To be sure, we have talked about it, but we haven't been consistently working at it. Now at year's end we can see our weaknesses and faults in this regard. Only as we admit our past shortcomings and think about them constructively in some detail can we prepare ourselves for better efforts in the future. What we see in retrospect is not entirely good. What we see in prospect can be better.

On the other side, there have been some notable changes in many churches during the year. A new spirit of love has been engendered through personal, pastoral, and evangelistic leadership. Testimonies of large numbers of young people of experiencing a filling of the Spirit have led to evidences of empowerment by the Spirit. The spiritual growth of church members that has to precede effective outreach has come to many. True, this is a development that in many cases

MEMORY TEXT

"Behold, I will do a new thing; now it shall spring forth; shall ye not know it?" (Isa. 43:19a).

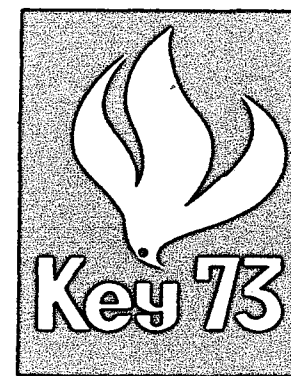
has come well along in the year. Results do not come immediately and some of the results are not accessions to the church. However, there are numerous bright spots. Adults and young people have been won to Christ through faithful witnessing, Bible study, and much love. What has happened in some churches can happen in others.

What is the prospect for 1971? A good foundation has been laid in the months past. Evangelistic techniques have been learned; for example, the Campus Crusade for Christ program. This and other methods can be better learned and better applied. What opens before us is almost unlimited opportunity. Looking around us we may not see a large number of people who are predisposed to seek out our church. That can't be expected. What we can see in our neighborhood or among other possible acquaintances are many individuals who need spiritual help that we may be able to give. Our trouble has been that we did not really see them. If the Holy Spirit fills us at the beginning of the new year our eyes will be open and we will see the people whom we can help.

This coming year can be one of substantial growth throughout our denomination both abroad and at home. The "responsibility of maturity," which is our 1971 Conference theme, can take on real significance if our looking back at 300 years of Seventh Day Baptist work in America inspires us to take on this maturity that we are talking about. We must more fully recognize that maturity means raising a family and perpetuating rather than just enjoying the faith. There is no question but that our ancestors laid a good foundation for us to build upon. The leaders in 1970 have done much to prepare us for growth in 1971. We are better prepared than in any recent year. Our young people are showing dedication. We can grow.

NABF Stresses Evangelizing

The Great Commission of Christ was a challenge enthusiastically welcomed by members of the North American Baptist Fellowship meeting November 22 and 23 in Washington, D. C. It was decided, therefore, to urge all member groups to participate in helping to implement the resolution passed by the Baptist World Alliance at Tokyo last July calling for devoting special concerted effort toward *Reconciliation of the World Through Jesus Christ*.



Attention was called also to an interdenominational "self-organized" effort known as "Key 73," so named because of its birth in the Key-bridge Consultations in Washington, D.C., and its culmination in 1973.

To date, some fifty denominations and religious groups have registered their desire to be included in an effort "to offer every person in North America a fresh and contemporary presentation of the gospel and to bring relevance to the Christians for our time." The following interpretation is given to the Key 73 symbol:

Key 73 is a flame to ignite our land with a holy zeal and concern for all men everywhere.

Key 73 is a dove from heaven to bring God's peace to our anxious world.

Key 73 is a key to unlock God's storehouse of provisions for His spiritually hungry humanity.

The general committee of the NABF commends Key 73 to its member groups and encourages all Baptist bodies to participate in it with consideration given to their meeting an extra day when attending Key 73 sessions, bringing together their respective programs on evangelism, resource materials, techniques, etc., with the idea that they individually or cooperatively launch effective evangelistic thrusts. Chairman Duke McCall, in consultation with Secretary Frank Woyke,

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1) The Brazil Conference, their Week of Prayer, and their evangelistic meetings in connection with Conference.

2) The ministry of the next *Sabbath Recorder*, the Missionary Board emphasis issue, that its information will stimulate greater interest.

3) A unity of prayer as all Seventh Day Baptist Conferences of the SDBWF join in the Week of Prayer, January 3-9.

4) Continuing challenges to our youth through our dedicated service program and echoes from the Urbana Missionary Conference of Inter-Varsity.

was asked to appoint a committee to implement and promote such a plan.

We are pleased that Mynor Soper as our home front evangelist attended the most recent Key 73 session held at the Gateway Hotel in St. Louis, Missouri, December 7 and 8.

In each of the nationwide and worldwide cooperative evangelistic crusades it is stated that each church will finally decide upon the precise form of its participation. Each may determine whether it wishes to launch its own evangelistic witness or whether and to what extent it wishes to join forces with other denominations of its choosing.

The Great Commission of Jesus notes the need for immediate action on the part of His disciples and His desire for *everyone* to be introduced personally to Jesus Christ as Savior and Lord. It is sincerely hoped that Seventh Day Baptists will become very actively and meaningfully involved in this ministry of reconciliation.

—Alton Wheeler

Becoming Romanized

Dr. John A. Mackay, long-time president of Princeton Theological Seminary, in a new book *Christian Reality and Appearance* warns that "Protestantism faces the peril of becoming Romanized at a time when Catholicism is becoming de-Romanized."

Social Change for God's Glory

Churches have struggled to find the proper relation between presenting personal salvation and trying to effect social betterment. Southern Baptists, traditionally conservative, have been slow to pick up the task of social change, but they are working at it through their controversial Christian Life Commission, headed for ten years by Foy D. Valentine. There have been times in recent years when some leaders wanted to disband the duly elected commission because it allegedly went too far in its attempts to come to grips with our social problems. In each case, however, the convention has upheld the commission.

Recently Mr. Valentine, bringing the major address at the annual meeting of the commission, called on the members to play a prophetic role in the denomination. He said he viewed the commission's role as "providing prophetic leadership that seeks to help Southern Baptists effect social change for God's glory and man's good."

Mr. Valentine's discussion of the relation between personal salvation and the social emphasis may well be pondered by the thoughtful readers of this journal, to which the news release was sent.

Following are some portions of the report as prepared for publication by Baptist Press.

"Our ordainment, we fully understand, is not to polarize," said Mr. Valentine. "God, it seems to me, always attends to that. The Bible knows a lot about polarization: sheep and goats, wheat and chaff, wise and foolish, saved and damned, good and evil, heaven and hell, life and death. Polarization is at the heart of reality."

"Our task," he continued, "is to convince our alienated brethren who seek to turn the church away from the great issues of our time that if, indeed, we did turn away, the world would be impoverished and the church's whole life and work would be invalidated, for if God's people cannot confront the issues that affect the lives of mankind with the reconciling gospel of Christ in such a way as to convince unbelievers, then

evangelism is empty and missions are a mockery.

". . . Our task is to help Southern Baptists to understand that sin is both personal and social, and that we cannot be true to God and wink at the great social sins of ecological rape, militarism, white racism, poverty in the midst of plenty, crime, consumer exploitation by business, inflation, unemployment, and the like."

Valentine cited three theological presuppositions for effecting social change: things need changing, Christians are obligated to change them, and God's people can do it.

He listed some goals of social change as righteousness, justice, freedom, peace, and the good life, and suggested three methods to accomplish such goals: (1) regeneration-transformation (salvation), (2) penetration - permeation (involvement) and (3) organization (corporate action).

"Without repentance, a stuttering, stumbling, stalling church would remain forever powerless to cast out the devils of racism, war, poverty, exploitation, injustice, pollution, overpopulation and all the other evils that dog the feet of mankind," he said.

On organizing for corporate action, Valentine observed: "Just as it is the Christian thing to do to bind up the wounds and pay the hospital bills for a man who has fallen among thieves on the Jericho Road, so it is the Christian thing to do to organize and act to effect social change" so that such crimes can be prevented.

"In this emphasis on Christian social concern, I am not calling for a newly militant Baptist movement to place itself at the disposition of every new humanitarian venture, seeking social change for the sake of change," he continued. "I am rather calling for Baptists, newly infused with commitment to Christ's ministry of reconciliation, to bring his specifically Christian, specifically redemptive, specifically reconciling good news to all men, to all communities, and to all the world.

"I am calling," he concluded, "for changed men to change the world."

CHRISTIAN EDUCATION—Sec. David S. Clarke

The Inviting Doorway

(In our 300th anniversary year, will your Christian education program invite people to God's fellowship? Think upon this doorpost meditation used at the Alfred Seventh Day Baptist church at their 150th year in 1966.)

May God and we make the door of this church home wide enough to receive all who need human love and understanding, and all who seek the Father's presence.

May He and we make its doorsill smooth enough to be no hindrance to childhood, or to hesitating or straying feet, but rugged enough to strengthen those in the midst of choice.

May He and we make the whispers of sacred services to be only the whispers of prayer. May we make the door narrow enough to shut out envy, pride, and hate.

May the Father and we make the door of this church a gateway to His realm of goodness and light and truth.

There is ample area for both individuality and cooperative effort within the "life and work, faith and order" of our church.

May the Christ help us to:

- serve when asked,
- support elected officers,
- initiate service or worship, study or fellowship when inspired,
- constructively criticize when informed,
- yield when the majority's choice does not deny principle,
- grow into the full maturity of His life.

In keeping with typical Seventh Day Baptist ecumenicity, our service and worship reach out into the common life in several cooperative channels with other Christians.

Feel free to call upon the pastor, deacons, members of the church at any time of need for help or for communication, or of decision or challenge.

(Adapted from Victor W. Skaggs and other sources)—D. S. C.

Changing World . . . Eternal Christ

Christian Endeavor Week, Jan. 31-Feb. 7, 1971, marks the ninetieth birthday of Christian Endeavor's life and ser-

vice. Several of our churches are actively using the spirit and program of the C. E. movement, and almost all of our American churches owe a great deal to the effective program of C. E. which guided the youth program among us and our relations to other local churches' youth programs. The 1971 theme, above, deserves emphasis by us all.

Materials for observance of Christian Endeavor Youth Week are available at 75 cents a packet (60¢ each in quantities of 10 to 19, 45¢ each up to 49 packets) at: Publishing Dept., C. E., 1221 East Broad St., Columbus, Ohio 43216.

Significant Change in America's Goals

Last fall the New York Yearly Meeting of Friends sought to have Christians of all faiths "gather together to hold Richard Milhous Nixon, a member of our Religious Society of Friends, in that light (God's truth in every man)."

Their call stated: "We have the hope that so many Friends and others would join in this concern for a specific witness (to that of God in every man . . . which gives . . . insight and divine guidance) that so much faith, so much light would be generated that Richard Nixon would find the way opening for him to initiate a change in the trend of world affairs towards life, justice and brotherhood for all men everywhere . . ."

Should not our Christian education develop among us that attitude of drawing out the best in others, even that best which moves toward Jesus' perfection? Should not our church school call us to personal attitude and public action which, by God's grace, generate brotherhood, justice, and peace?

Help your Sabbath School to encourage responsive citizenship in "heaven and earth,"—responsive to the Father-God who made us "in His image."

SABBATH SCHOOL LESSON

for January 2, 1970

JESUS' USE OF PARABLES

Scripture Lesson: Matt. 13:1-17; Matt. 13:34-35

Ordination Statement

Presented November 21, 1970 at Salemville, Pennsylvania

by John H. Camenga

(Continued from last week)

Much has been written about the three kinds of men: The natural man who has his own ego on the throne—that is, in control—of his life and has made no acceptance of Christ; the carnal Christian who has accepted Christ as Savior, but has not allowed Him to become the director — Lord — of his life as well; and the Spirit-filled Christian who has allowed Christ to take full charge of his life. Many who never really turn over control of their lives to God through Christ strive very hard to live up to the ideals set forth by Christ. Our high calling is not to live for God, but to allow God to live through each of us. This seems foreign to our very nature. We abhor turning over control of our beings to any outside force. But it is by the turning over of control to God that we become whole persons. This does not mean that we will not fail, sin or fall short, but it does mean that when we do fail we can simply say "I'm sorry, I slipped, with Your help it will happen less and less frequently."

Sin, Salvation, Eternal Life —

"We believe that sin is any want of conformity to the character and will of God" So begins the Statement of Beliefs chapter on sin and salvation. In a few but very sweeping words, this phrase sums up the Biblical account of what sin is. All of us, at one point or another, fall outside the will and character of God with our deeds, our thoughts or both. Therefore when Paul wrote "For all have sinned and come short of the glory of God" it was a statement with absolute universal application. None of us can claim to have consistently and without deviation observed the Ten Commandments, much less the more sweeping and demanding explanation of the law as love which Christ proclaimed. Each of us has allowed his thoughts to center on self and away from the calling of Christ. Each of us is a sinner.

Sin is not only actions, but failure to act. It is attitudes, feelings, desires and the lack of total love and concern for the well-being and feelings of our fellow creatures. By and of ourselves we do turn toward our own interests. We do seek special advantage. This is the normal and natural way of thinking and acting for each of us. But God has revealed a better way, a way devoid of selfishness and the crushing effects of the frustration which we do feel when we do fall short. From the earliest days He has led men toward a life that centers outward toward others and God instead of inward on self. It was his desire that all might come to understand that through dedication to Him and His work, we might escape condemnation for living self-centered lives by allowing His power to live through us. Finally He sent His Son, Christ to show man how much God loves them, and by His life and death display to all men what a life lived in harmony with God could be like. It was this supreme sacrifice which cleared men's eyes to God's love and to salvation. Thus it is that through Christ we see the forgiveness of sin which God gives to those who commit themselves to Him. The process of salvation is outlined very effectively in the Statement of Beliefs. "Salvation from sin includes what is usually designated by the terms, 'repentance,' 'conversion,' and 'regeneration.' Repentance is a real sorrow for sin; conversion is that voluntary change in the mind of the sinner in which he turns from sin to Christ; regeneration is the change wrought in the life by the Holy Spirit."

Salvation or the lack of it has been linked consistently with the Christian belief in a life after physical death, and punishment or reward in this afterlife. The message of eternal life which the early church preached was one of its major points of emphasis. But the Chris-

tian doctrine of eternal life is more than an affirmation of life beyond physical death. "Eternal" denotes not only lasting through a very long period of time, but a quality that is not limited by time. Even as man's spirit is not — in the final analysis—limited by the physical body, neither is it boxed in by time. The Christian belief in eternal life affirms that what we are and do is of lasting significance. What we do within time has bearing outside time as well.

The Scriptures abound with references to eternal life. But within these references various theologians and Bible scholars have found basis for many varied pictures of the life to come. From the Scriptural evidence there can be no doubt concerning the truth which the early adherents of the Church of Christ saw in this doctrine. I too believe that there is life after physical death and that our attitudes and actions now have a bearing on our condition in the next portion of life. As in some other areas of belief, acceptance or rejection of this position is dependent on what is accepted as authoritative. I do not believe that a tenet which held such an important place in the thinking of the apostles and the early church can be lightly discarded.

The Church —

"The whole company of redeemed people gathered by the Holy Spirit into one body, of which Christ is the head" is the way the Statement of Beliefs defines the "Church of God." All those who have accepted Christ and strive to follow Him do indeed share in a special union, both with one another and with God. While forms of worship, organization and specifics as to beliefs vary widely from local group to local group, there is a basic oneness which calls us to accept as a part of ourselves all who "call upon His name." This is not to gloss over very real and at times very basic differences, but rather to emphasize that through all the differences there is a "tie that binds."

The Sacraments —

Seventh Day Baptists, along with most other Protestants, refer only to two sacraments: The Lord's Supper and Bap-

tism. These two symbolic acts look back to two of the high points of Christ's ministry. His baptism by John marked the start of his public ministry, even as for us today baptism marks the start of a new phase of life—one dedicated to God through Christ. Immersion of individuals who have reached the age of understanding seems to best reflect the New Testament usage of this rite. Christ indeed was of mature years when he entered into the waters of the Jordan to be dipped under by John. Paul likens baptism to death to self and resurrection to a new life in Christ. Being covered by the water is the symbolic death of our old self. Being brought out represents the resurrection to a new life in Christ.

The Lord's Supper is rich with a heritage far older than we might first think, for it is linked with the ancient feast of Passover. It was while He and His disciples were at the Passover meal that Jesus gave new meaning to the unleavened bread and the cup. We are told to use this symbolic meal as a memorial of Him — an act which causes us to remember His love for us.

The Sabbath —

The one belief which distinguishes us and gives us reason to maintain ourselves as a separate denomination is the Sabbath. To begin with, let me say that I believe that the Sabbath—the seventh day of the week, the day usually called Saturday—is the Biblical Sabbath. There is no Scripture which abolishes it, sets it aside, advances it twenty-four hours or provides for man or the church to alter it for any reason. In ancient days it was considered of such importance that it was placed at the very center of the Moral Law. Nothing in later portions of the Bible sets this aside.

To watch Biblical literalists strive to explain away the Biblical evidence for the Sabbath is interesting but rather sad. We, I fear, are to blame for we have been so poor a grade of witness to the meaning and blessing of this particular day set apart that we have not conveyed its significance to others. This is to our

(Continued on page 14)

Brazilian Conference Session

The 1971 biennial Conference of Seventh Day Baptists in Brazil will be held January 9-11, 1971. The Conference will convene at the Curitiba, Parana, Seventh Day Baptist Church. In addition to the conference sessions, a week of prayer preceding the Conference and a week of evangelistic meetings are also planned.



Curitiba Seventh Day Baptist Temple

The planned schedule of events:

January 2-8: Week of Prayer

January 9-11: General Conference session (the 11th is a tentative date as the Conference could run additional days depending on the amount of business before it.)

January 9-17: Evangelistic services

The General Conference sessions will be presided over by Dr. Silas Nisio, president. Dr. Nisio will be assisted by the current slate of officers elected at the 1969 Conference session. These officers are: first secretary, Romeo Storck; substitute secretary, Eng. Ruben Nisio; treasurer, Jose Gugelmin; general supervisor, Rev. Antonio Barrera.

The present program calls for Conference meetings to be held in the mornings and afternoons with evangelistic services being held each evening. Plans are to commence advertising the evan-



Conference officers in front of Curitiba church
L to R: Ruben Nisio; Jose Gugelmin; Romeo Storck; Silas Nisio.

gelistic meetings sometime prior to the ninth with newspaper announcements and the distribution of leaflets. A choral group and other special musical arrangements are planned for the meetings. Preaching during the evangelistic services will be conducted by the various pastors attending the conference sessions.



Part of congregation one Sabbath at Curitiba

It will be noted that the week of prayer scheduled by Brazilian Seventh Day Baptists corresponds with the Week of Prayer sponsored by the Seventh Day Baptist World Federation (3-9 January). Brazilian Seventh Day Baptists solicit the prayers of their brethren throughout the world, that God may pour out His blessings on these scheduled events. Pray that He may send His Holy Spirit to

guide the leaders of this Conference as they meet to make plans for the next two years, that they may have wisdom to see and do His will. Pray also that the evangelistic meetings will be blessed with many souls answering the Savior's call to eternal life in Him, and that many will be led to the Sabbath truth as a result of these meetings. —Leo Floyd

Malawi Missionary Story

Saving the life of a young missionary in Malawi, Africa is quite a story of international cooperation and near miracles.

After only five weeks on the mission field 24-year-old Larry Hughes is winning the battle for life after a swimming accident in a river fifty miles from Blantyre. The near-sighted youth dived off a rock into water that proved to be only two feet deep, paralyzing his back. A Scot Presbyterian doctor twenty-five miles away was called. After a two and half hour trip to Blantyre by Land Rover Hughes reached the government hospital four hours after the accident.

Malawi, it is reported, has only two surgeons. Dr. Jan Borgstein, head surgeon, took charge and found that the young man had fractured three vertebrae and dislocated the spinal column. His chances were slim and the treatment was beyond the capability of the Blantyre hospital.

Arrangements were finally made for the surgeon, the patient, nurses, and a missionary to fly by BOAC to London—and on to the United States. The airline blocked off twenty-four seats for the party of six people. It was quite a problem to get permission for the medical personnel to leave a country that has only twenty doctors for 5,000,000 people. Ironically, the U.S. assistant secretary of state took the same flight to London and offered his assistance in any official problems regarding the case.

At the last moment a dense fog over London lifted enough so the plane could land after failing on its first approach. Roy G. Davidson, chairman of the Southern Baptist Mission in Malawi, also

on the flight, said "No one could believe it in the plane or the tower. The moment we touched down the fog dropped again and no more planes could land."

At London after an eight-hour layover in which the patient was cared for in the BOAC Medical Center, similar flight arrangements were made with Pan American to block off the back part of the jet.

Weather again changed the flight plans in the United States. About an hour from Texas, word came that a fog was covering the Texas Gulf Coast and that the plane would have to terminate its flight at Dallas rather than Houston. Fortunately, Davidson was a native of Dallas and was able to call over the plane's radio for a doctor friend, John S. Bagwell, to make arrangements to admit young Hughes to the University Medical Center.

The patient survived the trip, arriving at an adequate hospital a week after his accident. Though his condition was described officially as very critical, most of those close to him expressed optimism about his recovery. The pastor of the university church said, "He may be in bad physical shape, but he is a fighter."

Even though the missionary tour of Larry Hughes lasted only five weeks, missionary Davidson said of him, "I think the young man made a profound impression on anyone in Malawi who came in contact with him. The Lord has really used him." Hughes, just out of college, went to Malawi looking forward to two years of youth work and evangelism. He had done much of this in five weeks. Now others are ministering to him and praying that he will recover to fulfill his goals.

Pakistan Relief

Frank H. Woyke, associate secretary of the Baptist World Alliance, said that the Alliance was preparing an appeal to Baptists in all countries of the world to send relief funds to Pakistan, either through the Alliance, or through one of the missions in Pakistan.

There are about 22,000 Baptists in Pakistan, which includes both East and West Pakistan. India separates the two divisions of the country. Total population is about 105 million.

Can Compulsory Chapel Be Upheld?

By a retired chaplain

The three military academies have traditionally required chapel attendance as part of their officer training discipline, although no officer can require enlisted men or officers under him to attend chapel services either in time of peace or war. This compulsory attendance of officer cadets has been challenged this year in court. Recently a U. S. District Court judge, Howard F. Corcoran, has upheld the practice, affirming that it is constitutional.

The Pentagon and the judge contended that church attendance is a necessary part of military training for future officers and that "its primary effect is purely secular." It was argued at the hearing that this was not "forced worship" but was to "enhance the leadership and command ability" of the men. These budding officers must attend chapel in order "to understand why men react in different ways and why some find it necessary to resort to religion in time of crisis."

The judge apparently went along with this line of argument. In rendering his opinion he dealt with the question of propriety of government to use the church or religion to accomplish a secular purpose. The courts are on record to forbid the "use essentially (of) religious means to serve government ends, where secular means would suffice" (Abington V. Schempp).

Judge Corcoran held that the attendance requirements do not "use essentially religious means to serve governmental ends, where secular means would suffice." He agreed with the Pentagon's contention that only through chapel or church attendance, and not through any secular means, would the "complete training" of future military leaders be accomplished.

"Sensitivity to the spiritual needs of men" can best be developed through the compulsory chapel requirement," Judge Corcoran said. This "most effective method" provide(s) the only opportunity to observe the impact that spiritual values

have on the lives of men," he said, echoing the testimony of the Pentagon spokesmen.

Ordinarily one does not argue with the judge. In this case we may be tempted to do so—since we are not called before the judge for wrongdoing. This, like so many cases, is a battle of ideas and ideals in which private opinion ought to be heard. What would you say for or against the decision of the judge?

In the first place, we readily agree that officer cadets ought to go to church. One reason might be, as the Pentagon spokesman affirmed, to get to know what Christian faith means to men. This is not the highest motive and there is question whether the service attended almost entirely by cadets having that motive would give much insight into what religion means to men in an emergency. The congregation would not be observing the reactions of men but listening to the chaplain in a cold, calculating way—if attendance is primarily for a secular end. Officers ought to want to go to chapel to become more sympathetic, if for nothing else, but should they be required to do so? Is chapel just another class held on Sunday, from the point of view of the academy?

The implication of the argument is that those who attend should keep themselves quite detached and uninvolved. Chapel, in this view and in this place, is not for worship or for commitment. If young officers responded they would no longer be completely objective and the stated purpose of compulsory attendance would be thwarted. Is this any way to go to church?

Think about the poor chaplain? Is he free to be a man of God preaching repentance and salvation? When he is with a unit in barracks or in the field ministering to both officers and enlisted men, he has this freedom. If he cannot have it when preaching to cadets, is not the service an innocuous form, a sham? What chaplain can view his ministry in the pulpit as "primarily secular"? Where does one find religion if not in the morning church service? There is enough confusion of terms without declaring that

the worship service is to perform a purely secular purpose.

Mr. James A. Christison, executive secretary of the American Baptist Home Mission Societies, in a letter to the Rev. A. Ray Applequist, executive secretary of the General Commission on Chaplains, commented that the "utilization of divine services for strictly secular purposes is a degradation of religion and an affront to God and to human dignity."

Furthermore, this aspect of officer training fosters polarization in the Armed Forces. It draws a sharp line between officers and men which we have been trying to erase, for these many years. Is religion something that is meaningful for enlisted men but not for officers? Countless thousands of officers would loudly negate this. There is no difference before God between a high ranking officer and a private. Note the generals who express strong faith in Christ and sit side by side with their men in chapel.

Our conclusion: motives for required chapel attendance at West Point may be generally good, but the arguments for it are damaging. A new philosophy is needed. If the leadership of our military academies is as good as the officer leadership these instructors are trying to develop, it should be possible to persuade the cadets to attend church—for the good it might do to them. And, as it is said, "You can quote me on this."

Leon M. Maltby

American-Soviet Friendship

Calling for the withdrawal of all US armed forces from Southeast Asia and an end to oppression and racism at home, the National Council of American-Soviet Friendship, in a statement released recently, declared: "All of us must together compel the Administration to end the crimes of our nation against the brown-skinned people of Southeast Asia, and against the black Americans at home."

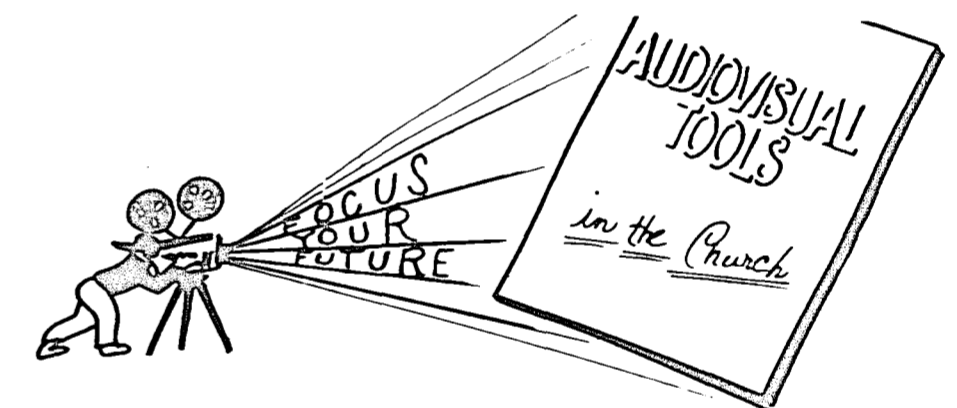
Note: If friendship with an oppressive nation requires judging our nation as criminal it looks more like blind love than friendship. The Soviet Union strongly opposes the slowing down of the North Vietnam aggression in Cambodia. The American-Soviet Friendship Council came into being during World War II.

Russians Extend Traditional Greeting

Russian Baptists have sent out their traditional Christmas and New Year's message to "all Christians of the world" in which they call for an end to war and for constantly preaching a message of peace.

"We see how far" modern Christianity "has strayed from the ideal Christ gave us," the message says. "Where are the tears of Christians for the disasters that befall mankind? Where are the tears of Christians for the blood flowing today wherever the flames of war are kindled?" it asks.

"Dear Christians!" it exclaims. "In these days when we celebrate the birth of Christ, . . . let us remember that He is the Prince of Peace, so that we may bring peace and love to all mankind and every individual man and woman, always and everywhere!" —EBPS



New Filmstrips Available

The audiovisual library of the Tract Society announces the acquisition of something new and strictly up-to-date for the use of those churches that want it. It is a set of two filmstrip programs under the title "Christians Face the Drug Problem." Produced by the highly reputable Family Films concern, these programs, which include pictures, script, and disc recordings, we believe will be helpful for discussion and appropriate action.

Program No. 1 is "The Drug Problem: Glue-Sniffing and Pills." Program No. 2 is on "Marijuana and LSD." They can be ordered separately. It is suggested that these titles be added to the filmstrip catalog for easy reference. Watch this column for other timely filmstrips available from the Tract Society office at Plainfield, N. J.

Ordination Statement

(Continued from page 9)

shame. Unfortunately the reason has often been that we have failed to grasp its meaning ourselves. We, in our own way, have been legalists concerning the Sabbath, placing emphasis on our own understanding of the letter of the law and missing its spirit. Because we have not gained insight into the meaning of Spirit-filled lives in general, a Spirit-filled Sabbath is beyond us as well.

We have not shown good enough reason to encourage people to accept this Biblical truth. Our task is to prove, with the quality of our lives and of our Sabbathkeeping that it indeed does make a difference. Here, as in all our Christian life we need the Spirit's guidance. And thus, if we indeed do believe that Christ has made a difference in our lives, that there is a God who loves us, that the Bible contains a message for us, we also must believe that it is worth sharing. In response to the love that we have been shown we must share our faith with others. We are commissioned to share this message with every one and lo, He is with us always, even unto the end of the world.

Baptist Communion Elements

When the American Baptists meet for their 1971 convention in Minneapolis, Minn., May 12-16, the theme, recently selected by the program committee, will be "Let Us Break Bread Together." The president, the Rev. Roger Fredrickson, felt that it would be well to open the convention with a celebration of the Lord's Supper and the breaking of some Baptist bread.

Mr. Neal M. Dorsch, a wheat farmer from Flagler, Colo., and Dr. Wayne Angell, chairman of the program committee, dean of Ottawa University, Ottawa, Kansas, and a part-time wheat farmer with his brother who lives in Plains, Kansas, volunteered 1,000 pounds of wheat. Last week Dr. Angell shipped his share of wheat to Flagler, Colo., where it is stored on the Dorsch farm. Next April the wheat will be milled and shipped to Minneapolis where it will be

distributed among the Baptist Women of Minnesota to be baked into bread for the communion service.

Editorial Comment:

This act of togetherness made possible by some large contributions and the cooperation of many housewives will no doubt be a rich experience. On the other hand, a communion with Baptist bread and wine might seem to emphasize denominationalism rather than the inclusiveness of the broken body and shed blood of Christ. We have been for many years getting away from the close communion once practiced by nearly all varieties of Baptists. The Lord's table is not just for Baptists but for all those "who discern the Lord's body" in the celebration. There is, however, a place for togetherness as a body, just as there is a place for ecumenism.

Salem College Students

Seventh Day Baptist Students at Salem College this semester have been:

Christine Ayars, Lansdale, Pa. (Marlboro Church)

Hope Bevis (Mrs. John) Salem, W. Va.
Linda Bond, Clarksburg, W. Va. (Lost Creek Church)

Sandra Ellis, Stephentown, N. Y. (Berlin Church)

Victor Gilson, Cedarville, N. J.
Don Graffius, New Enterprise, Pa. (Salemville Brick Church)

Robert Harris, Salem, N. J., (Shiloh Church)

Rick Kennedy, Lost Creek, W. Va.
Patricia Lawton, Westerly, R. I.
Sylvia Nida, Salem, W. Va.

Peggy Parrott, Williamstown, Mich. (Battle Creek Church)

Alfred Rogers, Salem, W. Va.
Terry Van Horn (Mrs. Carroll) Salem, W. Va.

Robert Wheeler, Clarksburg, W. Va. (Ashaway Church)

Others active in the church include:
Marion Aiken, Bradford, Pa.
David Buck, Webster Springs, W. Va.
Carroll Meritt, Salem, W. Va.
Al Millian, Phoenixville, Pa.
Lois Roberts, Petersburg, W. Va.

NEWS FROM THE CHURCHES

BATTLE CREEK, MICH.—The church has long published a monthly mimeographed parish paper called "The Friendly Guest" and has also sent out a limited number of weekly bulletins. Under the leadership of the new pastor a wider literature outreach is planned to get closer to many more people. "The Friendly Guest" is to be enlarged, carrying more news, and is to be mailed out on a permit at 1.6 cents per copy to three hundred (hopefully) people instead of sending a limited number at the normal rate of 6 cents. Friends of the church may be able to supply addresses of people who would appreciate receiving this attractive publication each month.

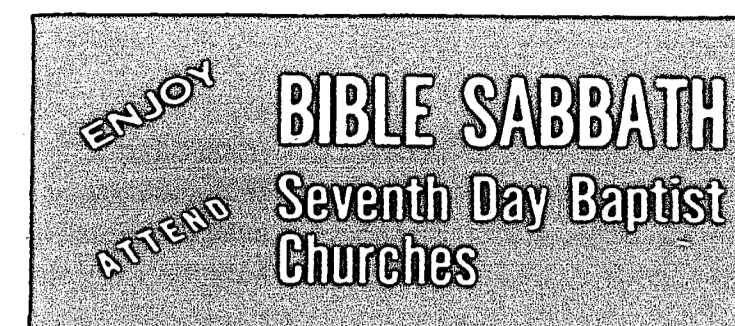
—Bulletin

SALEM, W.VA.—The church celebrated its 225th anniversary November 28. Ten of the people who have been members for more than half a century were able to be present and were honored during the Sabbath service. The member of longest standing is Mrs. Clellie Sutton, Winchester, Va., who joined the church in 1891.

Here is a complete list of those who have been members for at least half a century:

Mrs. W. R. Barks
Mrs. Alberta Batson
Mrs. S. C. Bond
Mrs. Goldie Brissey
Mrs. Addie Burkhardt
Rhea Chedister
Dr. Asher Childers
Ellsworth Childers
Eva Lee Cole
Mrs. Guy Davis
Mrs. Janes Davis
Mr. Kirby V. Davis
Mrs. Kirby V. Davis
Mrs. Sylvia Davis
Mrs. Isabel Flanagan
Mrs. Earl L. Ford
Mrs. Miriam Davis
George Ives
Dr. Audra Kelley
Clyde Kelley
Mrs. Michael Kenneally

Marie Kerr
Mrs. Claude Lewis
Mrs. Louis Lizotte
Mrs. Hallie May
Mrs. Bessie Nutter
Erma Perry
Brady Randolph
Floris F. Randolph
Garrett Randolph
Virgil Randolph
Warren Randolph
Mrs. Cleva Rumbaugh
Mrs. Madge Snider
Mrs. Madge Spencer
Ernest Sutton
John Sutton
Mrs. Edna Willis
Roy D. Swiger
Mrs. Pearl Trevey
Bond Tuning
Susie Welch



Accessions

HOPKINTON, R. I.

By Baptism:

David Bowyer
Ellen Bowyer
Barbara Brayman
Barbara Harrison
William Wheeler
Albert Camara
Linda Camara
Beverly Frenette
Wendy Harrison
Barry Johnson
Charles Johnson
Paul Stone
Catherine Wheeler
Noelle Wheeler

By Letter:

William C. Harrison III
Hilda Harrison (Mrs. Wm.)

Births

Furniss.— A son, Greg William, to David and Diane (Morgan) Furniss of Maple Glen, Pa. (formerly of Shiloh, N. J.) on Nov. 20, 1970.

Obituaries

SPOONER.— Jean F., son of Frank M. and Luetta Huntington Spooner, was born Sept. 29, 1893, in Brookfield, N. Y., and died Nov. 20, 1970, at the Community Memorial Hospital in Hamilton, N. Y.

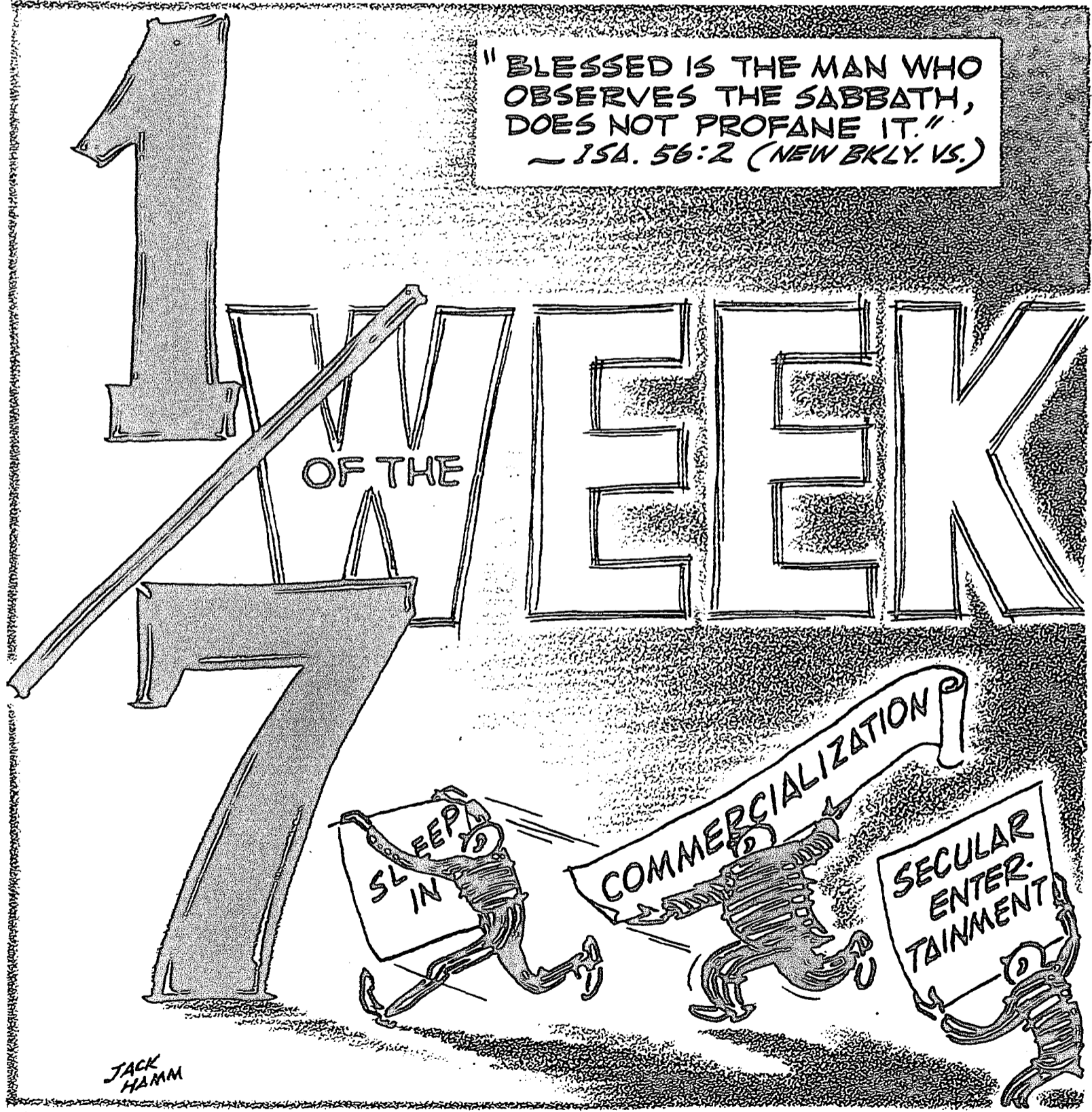
In 1922 he married Verah Honer who died in 1949. He married Elva Kemp Hammond in 1949. He was a graduate of Brookfield High School, was a charter member of the Brookfield Grange and an honorary member of the Fire Department, and was town justice of the peace for four years. He joined the Second Brookfield Seventh Day Baptist Church in 1905.

He is survived by his wife; three sons, Robert and William both of West Winfield and Malcolm of Brookfield; a daughter, Mrs. Donna Jean Tanney of Brookfield; two stepsons, Nelson and Howard Hammond of Brookfield; three stepdaughters, Mrs. Verna Darrow of Munnsville, Miss Sharon Hammond of Sherburne and Mrs. Muriel Chabot of Knoxboro; and a brother, Laurence of West Edmeston.

The service in the funeral home in Edmeston was conducted by his pastor, Neal D. Mills, and burial was in the Brookfield Rural Cemetery.

—N. D. M.

WHATEVER HAPPENED TO GOD'S DAY?



WHATEVER HAPPENED TO GOD'S DAY?

