

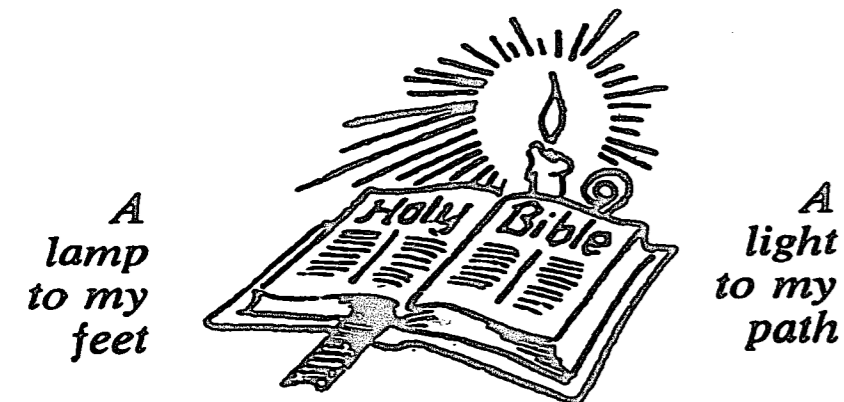
The Sabbath Recorder
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The Sabbath Recorder

DAILY BIBLE READINGS

For April 1971



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

Christ Acclaimed and Rejected

- 1—Thurs. Lack of Belief. John 12:27-43
- 2—Fri. Judged by Our Rejection. John 12:44-50; 3:17-21
- 3—Sab. Not on Sabbath. Matt. 24:15-28

The Nature of Our Resurrection

- 4—Sun. Resurrection Fact. 1 Cor. 15:1-11; Acts 9:1-6
- 5—Mon. In Christ All Are Alive. 1 Cor. 15:20-28
- 6—Tues. The Resurrection Body. 1 Cor. 15:35-45; John 20: 19-29
- 7—Wed. Paul's Hope in Resurrection. 2 Cor. 5:1-10; 16-21
- 8—Thurs. Christ's Resurrection. Luke 24:1-32
- 9—Fri. Raised Up. John 6:27-44
- 10—Sab. Significance of the Resurrection. 1 Cor. 15:12-19; 50-58

The Role of the Hebrew Prophet

- 11—Sun. A Vision of the Lord. Isa. 6:1-13
- 12—Mon. God Speaks Through His Prophet. Jer. 18:1-11

- 13—Tues. When People Are Unrepentant. Jer. 18:12-18; 22:13-17
- 14—Wed. A Prophet's Responsibility. Ezek. 33:1-16
- 15—Thurs. Denouncing a King. 2 Sam. 12:1-15.
- 16—Fri. God Speaks Through His Son. Heb. 1:1-14
- 17—Sab. The Prophets Proclaimed on the Sabbath. Acts 13:16-34

God's Judgment Upon Israel

- 18—Sun. Jeremiah's Call. Jer. 1:4-12
- 19—Mon. Doom Prophesied. Amos 1:6-12; 2:6-16
- 20—Tues. Amos—God's Prophet. Amos 3:1-8
- 21—Wed. Sin Brings Punishment. Amos 3:9-4:5
- 22—Thurs. Calamitous Times. Amos 8:9-14
- 23—Fri. God Deals Justly. Ezek. 18:19-29
- 24—Sab. Greed and Oppression. Amos 8:1-8

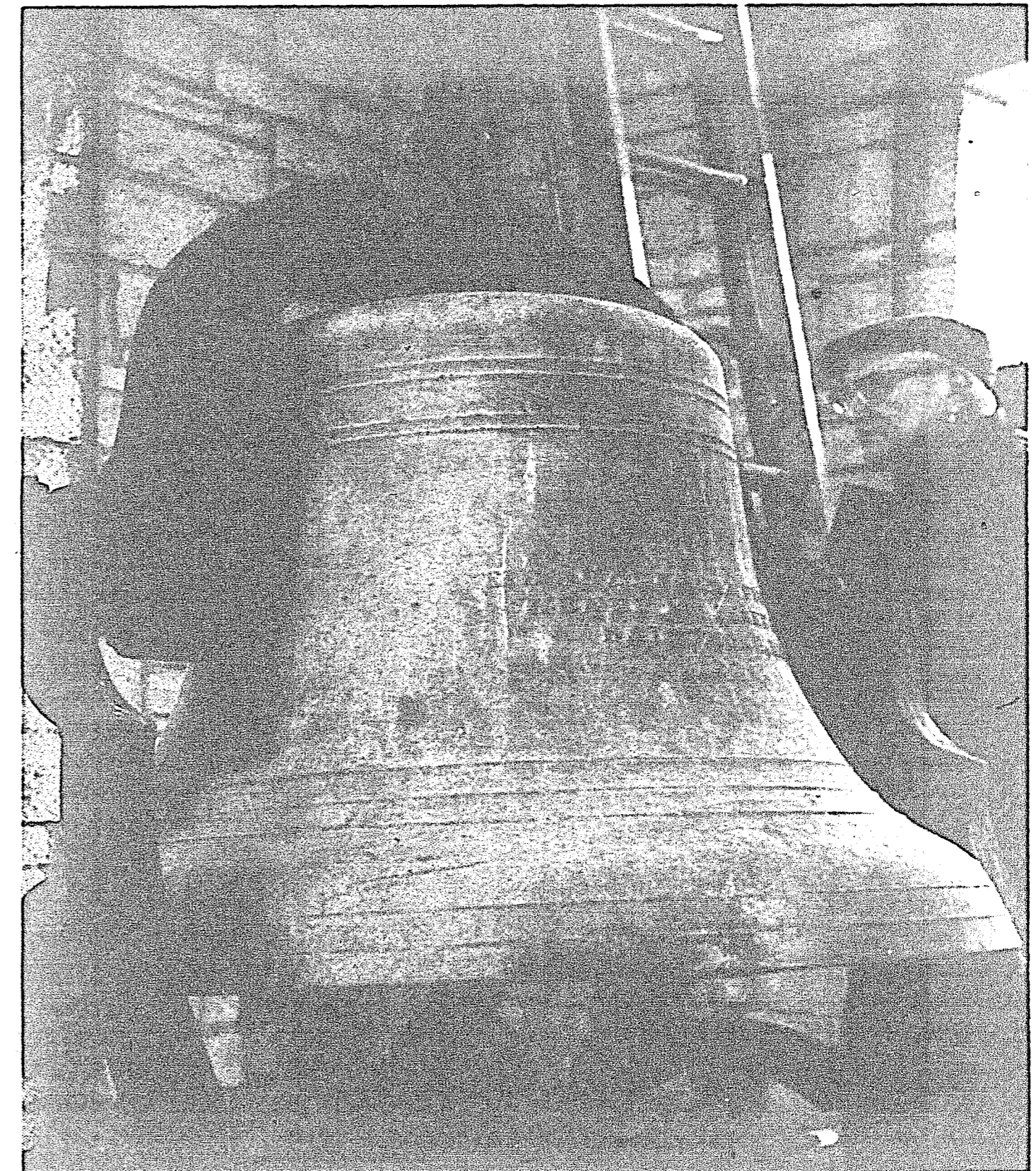
God's Call to Ethical Living

- 25—Sun. "Seek the Lord and Live." Amos 5:1-9
 - 26—Mon. "Hate Evil, Love Good." Amos 5:10-15
 - 27—Tues. "Let Justice Roll Down." Amos 5:16-27
 - 28—Wed. The Plumb Line. Amos 7:1-9
 - 29—Thurs. Amos Rejected. Amos 7:10-17
 - 30—Fri. The Lord Judges and Redeems. Amos 9:1-15
- If you wish to finish week's readings, include
May 1—Sab. Use of the Sabbath. Isa. 55:1-11

"Sinner" — That's Me

An African sat reading his Bible, when a white man taunted him by saying that the book was not for blacks. To this the African replied that the book was his, because it had his name written in it. Pointing to the word "sinner" in the text, the black man said, "There! Sinner! That's my name. I am a sinner; so that means me."

Until we recognize our true condition as sinners, neither the Cross nor the Christ of the Cross will mean a great deal to us.



The Voice of the Bell

In the 300th anniversary year of Seventh Day Baptist churches in America we cherish, among other things, the bells like this one which have called our people to worship. They have tolled for our ancestors and have challenged our youth to the higher things of life. Great bells help voice "The Responsibility of Maturity."

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

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February Giving Falls Far Short

We believe in the loyalty of Seventh Day Baptists to the total cause which they support. If we did not believe in this loyalty we would be shaken by the low February receipts reported in this issue by Gordon Sanford, Our World Mission treasurer.

We have come to expect a little lower giving in February than in most other months, though good reasons for it are elusive. We are hardly prepared for figures as low as \$4,653. This is unheard of. Last year we expressed concern when the total was only \$8,757. January 1971 was a relatively good month with budget giving of \$12,632. But compared with last year the first two months' receipts are \$6,195 lower.

What will our missionaries, missionary pastors, and our boards and agencies do if our giving does not show up far, far better in March and April? The work will suffer along with the workers.

A careful look at the figures on page 15 will show that giving in the churches may have been higher than reported, since several churches failed to get their February contributions sent to Mr. Sanford in time to be reported. Church treasurers perform their duties without any pay and cannot always find time, but these failures to be prompt hurt those who depend on the gifts of our people.

Women's Lib and the Ministry

When the 100-member policy-making General Council of the American Baptist Convention met February 10-11, part of the time was spent listening to a symposium on the status of women employees in the Convention. The women charged that there was a declining number of women employees in positions of power and influence in the denomination.

Particularly emphatic were two who claimed that ordained women were discriminated against by the churches.

The Rev. Miriam Eckard, director of Christian education, First Baptist Church, Waterbury, Conn., said, "I thought the American Baptist Convention was open to women because it ordained them, but after I was ordained, I found that idea was an illusion. There are openings for women as directors of Christian educa-

tion, but not the pastorate." Miss Eckard said only churches that couldn't afford men offered her a job and that many times men were called with less experience and training than she had.

In an interview with the American Baptist News Service after her presentation to the General Council, Miss Eckard said she had done considerable study on the psychological effects of prolonged unemployment or under-employment. "There is permanent damage to the ego when women who have been highly trained in a church vocation are not given positions equal to their training. After a while they begin to doubt whether they really are capable."

The second woman, Lorraine Potter, a senior at Colgate Rochester Divinity School, said that it took her a full year in seminary before she regained confidence in her academic ability. "I continually had to prove that I deserved to be there. I felt that this whole process was a questioning of the integrity of my commitment. I can't tell you how devastating this was to my self-image."

Miss Potter said that while the church knows it is now a no-no to say it won't hire a woman minister, it is still acting the same way. "The message that women are getting is, 'don't get near the pulpit,'" she said.

As a result of the presentations the General Council passed a motion, "that the ABC's newly formed Fair Employment Council devise an instrument of inquiry to be used to evaluate the performance of all administrative units of the ABC as to the status, salary levels and expectations for appointment and advancement of women at all levels of our denominational life."

The situation in our own Conference bears some similarity to what the women preachers in the American Baptist Convention were talking about. For many years we have had ordained women, but very few. Some have taken full courses of theological training and have not found suitable opening in churches. We continually cry about the shortage of pastors. Perhaps we need to make some major adjustments in our thinking so that quali-

fied women called to the ministry may be more readily accepted in our churches. Let us not discriminate against people by race or sex but accept them individually according to their ability and their call of God.

Insuring Church Growth

Some of the larger denominations are concerned about membership participation in the church activities that are designed to strengthen faith and the spiritual life. They are also concerned about normal growth through Bible School.

Southern Baptists make statistical reports and study themselves to see which parts of their program need to be strengthened. While they report for last year a continuing rise in membership (140,267 net increase for 1970 for a total of 11,629,880) the Research and Statistics Department also has to report a decline in Sunday School attendance of 127,620 to a total of 7,290,447. These figures have not yet been analyzed. One could well ask how long church membership can continue to grow when Bible School attendance continues to drop as it has for six years. Do the new members come largely from evangelistic efforts? How many come from the Sunday School in spite of a declining attendance?

If we had figures from other denominations we would probably note less increase in membership and a similar decrease in participation in the activities and auxiliaries of the church. On the other hand, although some church causes are retrenching because of diminishing support, many are adopting and raising larger budgets.

When we read the statistics of sister denominations, especially those about decreased participation, we wonder how much the trend of the times is affecting our own denomination and what we can do to counteract a possible decline in Sabbath School participation. There is some indication that many of our young people and adults are substituting various other things for a Bible study in the Sabbath School hour. This might be good if it could be assumed that all these people are well grounded in the Scriptures

or are increasing their private study of the Bible. There is little to substantiate such an assumption.

The future of a Bible-oriented church like ours depends on our laymen being well versed in the Scriptures so that they can lead Bible studies. The Sabbath School is one of the best opportunities to prepare ourselves for leading people into the truths of the Bible and applying them to life situations.

There Will Be Light

It is not just children who are hesitant to venture into the dark. These are days of violence. Dangers lurk on our streets and in our alleys even in the daytime, but much more in the dark of night. Women are fearful of entering their homes at night unless they have left a light on for fear of encountering an intruder who might do them bodily harm. Mugging and purse snatching have become much more prevalent because desperate youth are trying to support an expensive drug habit by stealing. It is no wonder that girls and women are apprehensive of dark places on the street or in public buildings. It is possible, however, to dispell fear by knowing that in many cases there will be light when needed.

The other day I had an experience that reminded me of the truth of the statement just made. A young lady visiting our Publishing House needed to select some samples of *Sabbath Recorders* stored in the basement of the building. We started down the open stairway which was lighted only from the skylights in the Publishing House. The landing at the bottom was in darkness that seemed to push out from the unlighted, cavernous basement. We who are accustomed to it think nothing of that wall of darkness. We know that there is no outside entrance to the basement and that all windows and doors are well secured. There could not be any dangers in that darkness. But the young lady was a little apprehensive; it was a dark unknown. Others have felt the same.

Those of us who are familiar with the building know that on the door casing just inside the dark basement there is a light switch that is easy to find. One takes

only a step or two into the dark and then there is light — light enough to take one to the next door or to the next light. It is a pleasant experience even for us who are familiar with the building to proceed down the long corridor connecting the two buildings turning on lights as we go. We walk toward the dark in confidence that there will be a light just in the edge of it.

When Joshua led the children of Israel across Jordan, the priests went ahead of the people. They had to step into the flood-stage river in faith. Only then did the water dry up. We, too, may be called upon to venture a little into the dark with faith that there will be light.

Prayer Requests Increase

Pastors' reports tell much about the life of the church. There is no better indication of new life than a growth in prayer participation. The pastor at our Los Angeles church commented on the use of the SDBWF Week of Prayer material at a number of cottage prayer meetings and observed: "As a result of this effort the prayer life of our church has been greatly strengthened and we see continued evidence of the Spirit's working as the two's and three's as well as the larger body of Christ wait on the Lord. People are making requests for prayer during the Sabbath morning service as well as on Sabbath Eve.

Our Prayer Corner

Suggestions for Prayer This Week
Pray for:

- 1) Strong messages from our pastors on the significance in our lives of the death and resurrection of the Lord Jesus.
- 2) Wisdom and zeal for our laymen as they attempt to bring friends and neighbors to a saving knowledge of Christ.
- 3) Charity and understanding between leaders in other lands who have not had the benefit of continuing guidance of missionaries.
- 4) The ministry of young people to young people during the Easter vacation.

Conference Publicity

New England Yearly Meeting

A group of Seventh Day Baptist churches banded together in an organization known traditionally and officially as the New England Yearly Meeting is the sponsor or host for General Conference sessions this year. With the occasion of the 300th anniversary of the founding of a Seventh Day Baptist church in the United States providing the spark, and the location of this church in Newport, Rhode Island, making a New England setting appropriate, this host group is going all out to provide the best of this significant event.

Preceding the General Conference sessions, the World Federation will convene in Westerly, R. I., as guests of the Pawcatuck church. This organization will meet beginning Wednesday morning, August 4, and will adjourn to join with the General Conference as individuals Sunday morning.

The host committee is hard at work to provide the very best facilities available within the area desired so that all phases of the Conference program, the 300th anniversary observances, and other considerations can be accommodated. To this end, the conference center of the University of Massachusetts in Amherst has been secured. Details of the arrangement and meeting rooms will be published later, but it is worth noting at this time that the University of Massachusetts is a modern campus, and the Campus Center is so new as to still be in its final stages of construction.

For delegates who recall attending the 1961 sessions on the same campus, a word of caution is in order. It's different. You will recognize certain landmarks but you'll have to hunt for them. Meetings will be held in the Campus Center auditorium; undercover parking will be available in the attached garage; dormitory accommodations will be in an ultra-modern "suite" type building just ten minutes walk from the meeting site; and meals will be "individual choice" in a range of snack bars, cafeterias, and coffee shops in the same area.

Because the auditorium is not a "church-like" structure and cannot handle the anticipated congregation for Sabbath services, those meaningful sessions will be held in Stockbridge Hall located adjacent to the Campus Center. This is the scene of the 1961 sessions and will be an appropriate worship center for the climax of Conference week.

All arrangements for the Conference sessions are being made by the host committee of the New England Yearly Meeting in close consultation with the Conference president, Dr. Stephen Thorngate and the general secretary, Rev. Alton Wheeler. As these advance articles are released, more details and information will be developed. However, if delegates or potential delegates around the nation think of items they'd like to have covered or have questions requiring specific answers, it is requested that they forward them to Conference Publicity, c/o *The Sabbath Recorder*.

News from India

Next month the Worldwide Witness materials sent to our churches will feature information on India, the newest (and largest) Conference in the Seventh Day Baptist World Federation. Recent letters tell of officers just elected and the newest progress made. A letter dated February 22 states that 468 Seventh Day Baptist families in primitive areas were granted one and one-half acres of land for cultivation on the fifteenth of the month.

Appreciation is expressed for the help given by the Tract Society in publishing eight of our tracts in the Telugu language over the past two or three years and funds momentarily expected from the same source for the first two tracts in the Tamil language. When there are so many churches and so many zealous tract distributors the initial printing of 10,000 copies of each title does not last long. To effectively carry on the work reprints are needed — for which funds apparently are not available in the India Conference or from our American board, which has other commitments to meet.

—L. M. M.

The Real Thing

By Eugene Lincoln

An active volcano in California?

Traffic was tied up as hundreds of drivers traveling along the busy highway stopped to stare at the black smoke and flames belching from the cone-shaped hill a half mile or so away. Every few moments a loud explosion accompanied a streak of sparks arching upward into the twilight sky. State patrolmen were finally dispatched to keep cars moving and to investigate the phenomenon.

The next day newspapers reported that the incident was a super practical joke. The pranksters were never discovered. Several years later, however, one of them told his friends the story of what had really happened.

The two — young men at the time — passed the hill every day; they had often mentioned to each other how much it resembled a small volcano — even to the extent of having a crater-like depression at the top.

"What would people around here do if that thing erupted?" one of them asked the other one day as they passed it.

"Why not find out?" was the reply.

A few evenings later, the two climbed the hill carrying some old inner tubes, used crankcase oil, and a few fireworks. Shortly afterwards hundreds were watching the "performance."

On the opposite end of the human gullibility spectrum was a recent news item. An eccentric millionaire had decided to share his blessings. He stood on a busy street corner one day passing out twenty dollar bills to all who would take them. A few accepted the bills; many refused. But here is the strange part: some who had accepted the twenties threw the bills away after glancing at them.

Why? Evidently many folks "knew" that no one would hand out good twenty-dollar bills, so they must be phoney. To get caught with a counterfeit bill might mean trouble, so the thing to do, they felt, was not to have it in their possession.

The true item often finds less accept-

ance by the public than the false. This is a hard-to-understand trait of mankind; as Bret Harte philosophizes in his parody of the poem "Maud Muller": "It is, but hadn't ought to be."

To know the true from the false can affect our eternal destiny when spiritual things are concerned. Much of the knowledge of the world is transitory. Less than thirty years ago, Americans "knew" that the Chinese and Russians were our friends, and the Japanese were our enemies. At one time, everyone "knew" that tomatoes — called "love apples" — were poison, and that breathing "bad air" from windows open at night caused malaria.

But some truths are eternal. Times may change, but they remain immutable. The great spiritual truths of God's Word fall in this category.

Were we to forget all the bits of information that are relatively unimportant to our eternal destiny and retain only the essence of vital knowledge, what would be left? The apostle Paul stated it well: "All I want is to know Christ and experience the power of his resurrection; to share in his sufferings and become like him in his death, in the hope that I myself will be raised from death to life" (Phil. 3:10, 11, Today's English Version).

In terms of eternity, all our knowledge is useless unless we have a personal, saving knowledge of Jesus. Too often we know about Him without knowing Him.

A widow was standing in a vast crowd in the White House — then called the Executive Mansion — waiting to see President Lincoln. A boy scampering through the hall told her, "I can take you to the President. Just follow me."

She followed in wonderment as he opened the door of the President's office without even knocking.

"Do you know the President?" she asked.

"Know 'im? Sure I do!" was the reply. "I'm Tad an' he's my pa!"

There are many persons around us who are secretly longing to be introduced to the Lord. Can we say to them, "Surely I know Him. He's my Father"?

CHRISTIAN EDUCATION—Soc. David S. Clarko

"POPULATION"

As a family we were watching a TV program on environmental conditions. We were concerned that a too-easy analysis had been made early in the two-part program when it was said that "over-population is the cause of environmental pollution." We felt very definitely that abuse of God's provisions and man's revisions (including that complex of "living-room"—lebensraum—such as misuse of containers, smoking personally and industrially, overuse of incinerators and of autos, or use of the alcohol-gasoline mixture, just for instance) was the problem and not just "over-population" of this abundant earth. That simple answer does not give one any honest view of man's overstepping his personal rights thereby infringing upon his neighbor's rights. That over-simplification evades the whole issue of community, to say nothing of the matter of loving one's neighbor in the same careful way we love our own selves!

As we discussed the subject further, our son mispoke "population" with a word perhaps meaningfully substituted—"populution." If one can remember that it is our overstepping of honest rights to resources that causes cost of our pollution, then "populution" might well describe the monster pollution by our wasteful population.

It is an easily established fact, for instance, that the average American uses thirty-five times the resources that East Indians normally use. That contrast can be diluted somewhat by the demands of our colder climate, but the fact remains that many of us pollute our earth, air, and waters with "dumped by-products" of fast living. These facts challenge the Christian to recognize that many by-products of convenient living could well serve the needs of neighbor, family, or institution. Just consider: think how many boxes are immediately burned or crushed without a thought to neighborly needs. A neighborhood community center, or the youth or women's group of a church, may need boxes for sorting clothing, toys, crafts, or food supplies for one of their projects. A neighbor family needs them

for moving or sending Mary off to college. Or maybe, at times, they are a fire hazard if stored.

Too many of us expect abundant living at the expense of the other fellow's abundance. Let not "populution" convict us of misuse of God's great abundance to the neglect of our neighbor. Loving obedience to the two great commandments could make all of us great in brotherhood and godliness. Their fuller meaning should be a primary goal in the teaching of our Sabbath Schools and camps. Camps do offer an especially significant laboratory in which to learn the full cycle of God's abundant creation. Make sure that your 1971 camping programs do not settle for too-easy answers on this matter of "populution," and certainly assure your campers of the bright hopes of fuller life with God in His central place.

God of the Status Quo

Meets Jesus Christ

When we confront violence, mass action, impersonal social forces, we often may resort to various "establishments" to protect us from change. As the American Baptist folder on small group growth in Christian service well points out, "Each of us Christians must develop a day-to-day sensitivity to God's will in change and choose to live and serve to fulfill that will . . . Our Lord is dynamic—the God of change. Baal was a god of the status quo . . . The Bible teaches us to expect change — and to *effect* change in light of God's purposes. Jesus faced the world as He found it . . . lowly peasants, dusty feet; loaves and fish; occupation army; taxes to Caesar; sin; suffering; hypocrisy; betrayal. He served that world — gave His life for it. He expects us to face the world we live in— to become changed ourselves; to advance those changes that are in harmony with His plan and to help correct those that are not . . . for not all change is good. When at a crossing point (decision in light of the Gospel's challenge to the world), having faced life issues in the light of the Gospel, we roll up our sleeves and start to do the right thing — that's Christian faith at work!"

The Responsibility of Maturity

By Rev. Edgar F. Wheeler

"We then that are strong ought to bear the infirmities of the weak"
(Romans 15:1).

It was quite an awesome experience for me when we moved into the pastorate of a church celebrating its 250th anniversary. I felt inexperienced and uncertain as to how to minister to a church with this much history behind it.

A surprise was in store, however. The venerable age of the fellowship and the institution had not quenched a warmth, a spiritual vitality and a spiritual hunger. If these things were not at their peak, they only waited to be stirred. It was soon clear that there was at the same time a "maturity" that included tradition and the esteem of long standing in the community, and a reaching for spiritual maturity through which the individuals of each generation must pass. I must minister to this church in the name of Jesus Christ who died to give life to the present generation, too.

Also, we were reminded that long history gave our church no right to rest on its laurels. Whatever advantages it had gained with age were to be used to best advantage in our witness and ministry for Christ in our area. Whatever degree of maturity we have attained carries with it a responsibility toward God and toward others.

What Is Maturity?

It is time that we took a further look at the word "maturity." My small desk edition of Webster's Dictionary defines it simply as "full grown, fully developed, ripe."

From this definition, we may easily draw the widely accepted idea that maturity is a static state of being; that is, that a thing or a person has reached its fullest possibilities and that from this point on it is either a matter of leveling off or of declining. Actually, maturity is a condition or degree of development in which certain abilities and powers are evident. They have not reached their full development necessarily, but they are obviously present and promise the possibility of fuller development.

Last year a church member gave us several peach seedling trees to set out. They are growing, but we must wait for maturity before we can expect baskets of peaches from them. But when will they be mature? Not when they can sporadically bear a peach or two. We can say they are mature when they have grown enough to consistently bear fruit year after year. Yet this will be only a degree of maturity, for with further growth they will bear larger crops until they finally reach their peak.

Maturity for human beings is not to be equated with that stage of physical development when one can beget or bear children, or when one has reached his greatest stature physically, or even a certain age recognized by law as the age of mature privileges. The condition of maturity demands a combination of ability, knowledge of the facts of life, and attitudes that enable one to face life and its responsibilities effectively.

Spiritual Maturity

In a spiritual sense, the state of maturity means to be related to God through faith and commitment to Jesus Christ to a degree that the truth of His Word enables us to live in His way and witness effectively with our lives as a whole. It is the ability to be consistently fruitful for Him. It is a vital, growing condition. Experience and time in the faith are essentials to "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3:18). Continual use of our gifts and opportunities is essential.

For a church and a denomination, as well as for individual believers, maturity carries with it the responsibility of using the position of age and ability to the advantage of God's work — and this is the way that maturity continues to develop.

Paul the apostle describes the nature of Christian maturity as: "Until finally we

all believe alike about our salvation and about our Saviour, God's Son, and all become full-grown in the Lord. Yes, grow to the point of being filled full with Christ. Then we will no longer be like children, forever changing our minds about what we believe, because someone has told us something different, or has cleverly lied to us, and made the lie sound like the truth." And then he emphasizes continuing growth: "Instead we will lovingly follow the truth at all times—speaking truly, dealing truly, living truly — and so become more and more in every way like Christ, who is the Head of His body, the church" (Eph. 4:13, 14, 15, *Living Letters*).

Characteristics of Christian Maturity

Maturity is experiencing a vital and saving relationship with Jesus Christ, and then continuing to find new meaning in Him and to be able to serve Him better. Some characteristics of this maturity of faith are:

1. The ability to see things realistically. The immature believer has a tendency to become disillusioned when his idealistic dreams are not realized. The mature believer accepts the facts of human perversity, his own failures, disappointments in others, and goes right on in his faith in Christ.

2. The wisdom of experience. Maturity learns from past failures and successes, and from them learns how best to live and serve as a Christian.

3. Deeper insights into the person and work of Jesus Christ. The mature believer has come to sense the power of the Lord in his own life and for others, and he knows how to apply Christian truth in a practical way in life situations.

4. Ability to live without needlessly dissipating energies and resources. Experience has taught how to carry on consistently with what we have and with our opportunities. Good techniques are learned with experience.

5. Stability. Faith has been well-grounded in the gospel, so that the mature person is not shaken by changes in circumstances and thought.

6. The ability to accept change. Immaturity tends to feel threatened by new

methods and approaches. Maturity has come to realize that the truth of the gospel and its work in the world are so great that any and all methods of carrying it out are desirable, so long as they are consistent with the gospel itself.

7. The ability to take responsibility and carry through with it.

More Maturity Needed

Spiritual maturity with these qualifications (and others) is desperately needed in the Church and its ministry to the world. I believe that it does not do violence to paraphrase the words of Paul in Romans 15:1 to read: "We then who are mature ought to strengthen the immature" For there is an understanding, strength, and patience possessed by the spiritually mature that is essential to the growth of those of lesser experience or growth.

Present experience in our church at Ashaway indicates that 260-odd years of existence does not mean stagnation and decline, but rather a continuing growth and sense of responsibility to share the gospel with the community and the world, and to live for and serve Jesus Christ "where cross the crowded ways of life."

Three hundred years of existence as the Seventh Day Baptist denomination seem to be teaching our people that their long years of experience in the fellowship and service of Christ place on them the responsibility to combine the lessons of tradition and the growing understanding of the present in order to serve our present age better in the name of Christ.

And again our attention must be turned to the individual. Have you made an honest commitment of your life to Jesus Christ as Lord and Savior? Are you using the experience you have attained in Him in the very best way possible to live and witness for Him? There is a responsibility that goes with whatever degree of maturity we have attained. Indeed there can be no maturity without commitment to responsibility.

What is the most important thing in my life? Is it eating? sleeping? being with my family? or knowing Christ?

COUNCIL ON MINISTERIAL EDUCATION

There will be a meeting of the Seventh Day Baptist Council on Ministerial Education, May 8-9, 1971, in Milton, Wisconsin. Members of the council are the Rev. Earl Cruzan, chairman; Dr. Melvin G. Nida, Dr. Kenneth E. Smith, Dr. K. Duane Hurley, Mr. J. Leland Skaggs, and the Rev. Don A Sanford.

POST-CONFERENCE INSTITUTE

As plans are now, there will be an institute following General Conference which will include out-of-country delegates to the Seventh Day Baptist World Federation held at Jersey Oaks Camp, Shiloh, New Jersey. Seventh Day Baptist pastors from the U. S. are invited to attend. Watch for further announcements.

"SEVENTY-ONE SESSION"

The financing of the meeting of the Seventh Day Baptist World Federation meeting to be held in Westerly, R. I., August 4-8, 1971, is materializing somewhat slowly. We urge each individual, each church, and church organizations to consider ways they can make contributions to undergird this undertaking. Send your gift to OWM Treasurer Gordon Sanford, Little Genesee, NY 14754. Mark it "71 Session SDBWF."

Where Is the Church Going?

Robert A. Cook, president of King's College, is committed to educating young men and women to take their places in the true work of the church. His college by name and purpose is Christian; it acknowledges allegiance to the King. In the president's convocation message last September he made a somewhat critical appraisal of where the church seems to be going. His remarks are uncomfortably descriptive of much that we see in the church in general and perhaps, to some extent, in our church. The intent of his message was, we believe, to encourage the faculty and the students to reverse the trend and bring the church back to the New Testament mission given by the King. Let us ponder the following words in this light:

MEMORY TEXT

"I am the Lord your God; walk in my statutes, and keep my judgments, and do them; And hallow my sabbaths" (Ezek. 20:19, 20a).

The church, as an organization, is mistaking activism for dynamism.

When you lose your sense of evangelistic mission, your only recourse is activity, ritual, or both.

The church has suffered in the last thirty years from a famine of true prophetic preaching, and has moved, instead, in the direction of conversation and counseling — both good in themselves, but not the real strength of the New Testament church.

The church has lost the excitement of the presence of the Holy Spirit, and is forced instead to seek for "programs."

The church has decided that in order to reach the world, one must accommodate to it, not overcoming it. Scripture would seem to be on the opposite side!

Lacking spiritual power, the church has decided that politics will suffice, and is now moving into the political arena.

Coming Next Week

The publication *Mission Notes* which existed separately for fifteen years on a faith basis with the purpose of pictorially presenting the cause of Seventh Day Baptist missions was combined with the *Sabbath Recorder* in October, 1967. Its identity is kept by publishing two *Mission Notes* issues each year, the first week in October and the first week in April.

Look for the *Mission Notes* issue in brown ink next week. It is edited by Leon R. Lawton with some assistance by the former editor, Edgar F. Wheeler. It goes to a somewhat larger mailing list than our regular issues. New names of interested people for the free list are solicited as well as contributions to meet the extra cost (estimated at \$100). The contributions may be sent to Mrs. Edgar Wheeler, treasurer, Box 238, Ashaway, R. I. 02804.

Protestant Growth in Mexico

By Julian C. Bridges*

The present study analyzes the number and distribution, the relative importance, and the growth of the Protestant population of Mexico. It also considers some of the factors that account for the distribution and increase of Protestants in that country.

Some of the basic conclusions which have been drawn from the analysis are as follows:

(1) Protestants have experienced extensive development in both an institutional and geographic sense since their official entry into Mexico in 1857. The work has expanded from a ministry to a small number of believers in only a few states to many churches, schools, hospitals, student hostels, and other institutions located in all of Mexico's thirty-two federal entities.

(2) The official government census data are the most valuable source materials for a study such as this, although they have been supplemented by materials from the compilation made by various religious denominations and organizations of church bodies. Census data frequently may be used in the determination of relationships between socio-economic factors and the religious preferences of a population.

(3) Of the more than one-half million Protestants in Mexico in 1960, almost fifty percent were concentrated in five of the country's thirty-two federal enti-

* The material printed here is from the conclusion of a master thesis entitled "A Study of the Number, Distribution, and Growth of the Protestant Population in Mexico." Inasmuch as Mr. Bridges solicited information about Seventh Day Baptist churches for his study, he furnished the *Sabbath Recorder* editor an abstract of the thesis and the conclusions. The study had to be completed before the 1970 census of Mexico was analyzed. Therefore, the growth of Seventh Day Baptist churches is not fully taken into consideration. It is interesting to note that most of the Seventh Day Baptist population is in the Southeast where the author finds Protestant work strongest. This extract from the thesis should not be reprinted without permission of the author.

ties. These are the Federal District (the nation's capital), and the four states (Veracruz, Chiapas, Puebla, and Tamaulipas) in the eastern part of the republic.

(4) The five federal entities which had the highest proportions of Protestants in their total populations in 1960 are also located in the east. They are: Tobasco, Quintana Roo, Chiapas, Campeche, and Tamaulipas. The first four of these are in the southeast.

(5) The entities where the absolute and relative importance of Protestants is least are those states located in the southwestern and central parts of Mexico, along with the Territory of Baja California.

(6) The northern border states, those of the north central and some of the central states, occupy an intermediate position with regard to the absolute and relative importance of their Protestants in 1960.

(7) Various cultural, historical, and geographical factors have had a great bearing upon the variations in the absolute and relative importance of Protestants in the Mexican population. Where such factors had caused the Roman Catholic Church's influence to be weak, as in the southeastern entities, Protestants are found in their greatest numbers and highest proportions. Conversely, where the Catholic Church has been strong, such as in the southwestern and central states, Protestants are few.

(8) With respect to the rural-urban distribution of Protestants, some distinct differences were observed. In the major political entities of the southeast, where Roman Catholicism never fully penetrated the rural areas, Protestants often make up higher proportions of the rural than of the urban populations. However, in the states of the southwest and central area where traditionally even the most remote rural areas have been catholicized, greater concentrations of Protestants in urban zones than in rural districts are noted.

(9) The growth of the Protestant population prior to 1940 was both steady and significant. The period of greatest growth was from 1921 to 1930 when the number of Protestants increased five times as fast as the total population of Mexico. The

smallest absolute and relative changes occurred during the years of the Mexican Revolution (1910-1917).

(10) The Protestant population of Mexico almost tripled between 1940 and 1960. Moreover its rate of growth was three times that of the total population of the country during the same time.

(11) Prior to 1940 the northern border states and the federal district were the places showing the largest numbers and highest proportions of Protestants. During the 1940's and 1950's the most rapid increase of Protestants was in the eastern and especially southeastern states.

(12) There is every reason to believe that since 1960 Mexico's Protestant population has continued to increase faster than the total population of the country. It will not be surprising if more than one million Evangelicals are counted in the official Mexican census of 1970.

(Personal note: The census, which took place on January 28, 1970, registered 48,313,438 inhabitants. There are now an estimated 50 million, 8.5 million of whom live contiguously in metropolitan Mexico City.)

Is the Door to China Closed?

Its front door to the outside world may be. Communists can build a "great wall" to keep people out. But they cannot build any roof to stop God's power from above! For those who have faith, like the men who dropped their sick friend through the roof for Jesus' healing, there is always a way to bring people and Christ together. The "great wall" is not sound proof! Both radio waves and prayer waves penetrate it. The Chinese people are not spiritually "untouchables"!

Chinese comprise one quarter of the world's population. Do you give one tenth of your prayer time and missionary concern for her millions? Throughout North America and now extending to Asia, the tenth day of every month is increasingly being set aside for prayer for China. Our challenge to give "The Tenth

SABBATH SCHOOL LESSON

for April 3, 1971

THE CHOICE IS MINE

Lesson Scripture: Matt. 21:9-11, 33-45

for the Quarter" is an encouragement to set aside that date every month for such intercession. It is based also on the numeral "ten" in Chinese + which resembles a cross. And the cross is the symbol of salvation. Our burden is to bring the good news of the gospel to the Chinese!

Satan has worked overtime to squelch prayer for China. It is two decades since the flimsy bamboo curtain became falsely regarded as a closed door. Satan's tactic is to convince Christians that China is "unreachable" now. Effective prayer must be *united, regular and specific*. It must be permeated with *faith*. To that end, we challenge *you*, in your private and family devotions, your prayer group, missionary fellowship and your church to *give your tenth for the quarter!*

What To Pray For

1. For a definite "second chance" to evangelize China's millions in God's own way, in His own time and by whomever He chooses.

2. For strategic preparation of Chinese Christians in the West through churches and Bible study groups for the reentry of China.

3. For Christian broadcasts penetrating to untouchable areas of China.

4. For increased personal involvement in world missions by Chinese Christians everywhere.

Current information and program materials related to China are available upon request.—Ambassadors For Christ, Inc. 5711 16th St. N.W. Washington, D. C. 20011

Picture of a Dying Church

An artist was asked to paint a picture of a dying church. Did he set upon canvas a small, feeble congregation in a ruined building? Quite the reverse. He depicted a stately edifice with a rich pulpit, organ and windows. But in the porch there was hung a small box, with the words above it, "Collections for Foreign Missions."

Just where the contributions should have gone, the slit was blocked by a cobweb! That was the artist's conception of a dying church.

—Bulletin, Church of the Two Testaments

Middle East Caldron Still Boils



Although this picture is not strictly up-to-date, it is illustrative of the uncertainties and the anguish that still come to the Middle East refugees because the long-standing conflict between Israel and her neighbors is not settled and civil war sporadically erupts in the unstable political climate of the Middle East.

Refugee camps, especially in the backward countries, are crowded and poorly supplied with the necessities of life. Poor housing (largely in tents), malnutrition, and a bleak future make schooling ineffective. Glimpses of need such as this picture affords should stimulate Christians to provide funds and personnel for the agencies that can relieve suffering.

Churches in the U. S., working through the Near East Council of Churches, seek to relieve some of their suffering. One Great Hour of Sharing, CROP, the community appeal of Church World Service, and similar efforts of the churches make the help possible.

Every Little Bit Helps

One drop of water cannot quench the thirst of everyone in a desert, but it can prove that there is such a thing as water. We have insufficient resources to meet the spiritual and physical needs of the world, but our contribution can prove that there is such a thing as Christian love.

KOREA CHURCH NEWS

A Seventh Day Baptist witness is carried on more or less privately in a number of places by a young man, Jin sung Kim, and a few helpers. It is centered in Kwang Ju where the leader lives.

When weather permits services are held in a tent purchased for evangelistic use. They feel the need for a modest church building so that larger Sabbath services can be held regularly through the winter months. Jin sung Kim receives a little monthly support from interested friends in America — about one-third of what it costs to support a small family. Therefore, he has to largely support himself, using the contributed funds for the work.

A recent letter enclosed a picture of a new leader and his family at Kwang-yang, a community about 120 miles from Kwang-Ju. This leader, formerly associated with another Sabbathkeeping group, holds Sabbath services under the Seventh Day Baptist name in his home.

Jin sung Kim says that it is not yet possible for the Seventh Day Baptist work to be registered with the Ministry of Education as it should be. He hopes that "our God will make a way for us."

NEWS FROM THE CHURCHES

LEONARDSVILLE, N. Y.— After a postponement due to bad weather our Sabbath program commemorating the 300th anniversary of Seventh Day Baptists in this country was held February 27 beginning with the regular service Sabbath morning. Pastor Mills gave a fine sermon on "Horizons" from the text: "I lift up my eyes to the hills. From whence does my help come?" (Psa. 121: 1).

This service was followed by a noon meal in keeping somewhat (we hope) with those of 300 years ago, namely baked beans, johnny cake, cheese, and custard pie. This was wrapped in foil (which I am sure was not used in those days) and kept warm on the registers; the food was eaten in the pews. After this hearty repast the program followed. This was in the form of a panel, four young people at a table asking the questions and

adults giving the answers. The first was, of course, why this 300th anniversary? The reply pointed out that the Newport church was founded in 1671 with seven people in attendance. Slides were shown of this and other churches as the program progressed. Other notes concerning churches were given, such as the Mill Yard Church of London, Pawcatuck of Westerly, R. I., Piscataway, and Plainfield, N. J., finally arriving at our own Leonardsville (1st Brookfield) church that was organized in 1797, nearly 175 years ago.

In Mrs. Mills' paper on the Newport church she suggested we all attend Conference this year in New England when an opportunity to go on a tour to Newport will be given.

Mrs. Herman Palmer had her son William dressed to impersonate Samuel Hubbard. Four of her grandchildren represent the twelfth generation of Samuel and Tacy Hubbard, two of the founders of the Newport church.

The closing hymn, "Faith of Our Fathers," gave us all food for thought. Are we made of the stuff these people 300 years ago were made of? Is there so much distraction we forget the value of our heritage? Let's not forget these early members who overcame much.

—Correspondent

Obituaries

AUSTIN.— Harry D., son of Charles and Minnie (Moland) Austin, was born in Alfred, N. Y., Nov. 6, 1888, and died in Bethesda Hospital, Hornell, N. Y., Feb. 26, 1971.

Harry had been a member of the Alfred Station Seventh Day Baptist Church for sixty-five years.

Surviving are his wife Elizabeth (Bessie); daughters: Mrs. Ethelyn Aldrich and Mrs. Burr Woodruff; a son, Leighton Austin; a sister, Mrs. Bertha Drake; nine grandchildren and four great-grandchildren.

The funeral services were conducted at the Crandall and Crandall Funeral Home in Hornell, by Pastors Hurley S. Warren and Edward Sutton. Interment will be in the Alfred Rural Cemetery. —E. S.

RANDOLPH.— Fucia Fitz, daughter of Alva and Mary Hoff Fitz Randolph, was born June 18, 1889, in Berea, W. Va., and died Feb. 7, 1971, in Bethesda Hospital, Hornell, N. Y., after an extended illness.

"Miss Fucia" came with her family to Alfred and graduated from Alfred University. She

taught public school in Good Ground, N. Y., and in the Fouke, Ark., Academy sponsored by Seventh Day Baptists. She returned to Alfred in 1927 to care for her parents and aunt and uncle, and remained there. She belonged to the Fouke and then to the Alfred church and contributed in quiet and humble ways through many parts of its life. She was active in the Women's Society of the church.

Her vigorous concern for moral character made her an active W.C.T.U. member. She became a legend of loyalty to that organization in the Alfred area. She was also known for her neighborly ministries.

"Miss Fucia" is survived by two sisters: the Rev. Elizabeth Fitz Randolph of Alfred, and Vida (Mrs. James T. Barrs) of West Newton, Mass., and a brother Dr. Lowell F. Randolph of Ithaca, N. Y., and several nieces and nephews.

Memorial services were conducted in the Alfred Seventh Day Baptist Church by Pastors Hurley S. Warren, Edward Sutton, and David S. Clarke, with burial in the Alfred Cemetery.

—D. S. C.

More Red Ink
By Stewardship Chairman
Paul B. Osborn

In a world of dire need, Seventh Day Baptist Our World Mission has not been able to launch a really new work for some time. The current report of Our World Mission receipts show why! And these 1971 figures show about 50 percent of what was given in February of 1969 and 1970, and they were called "slump-months."

We believe the work of the Lord through Seventh Day Baptists locally and in cooperation with Our World Mission is worthy of support. Why have we failed?

The February 1971 report shows twenty-six churches with blank spaces, which indicates they did not send in any contributions for that month. And that does not count the three churches which did not send in anything during the 1970 budget year.

I challenge you to read the list, and see what your church has done. Not all the blank spaces are by our "smaller" churches which might be expected to have an occasional battle with inflation on the local level. Ask yourself, "Am I doing all I should to support my church and Our World Mission?"

Let's not be found wanting in stewardship.

OUR WORLD MISSION

OWM Budget Receipts for February 1971

	Treasurer's		Boards'		Treasurer's		Boards'	
	February	2 mos.	2 mos.	2 mos.	February	2 mos.	2 mos.	2 mos.
Adams Ctr NY ..\$	150.00	150.00			Milton WI	1,775.57	60.00	
Albion WI	29.18	65.36	5.00		Milton Jct WI ..	49.00	224.90	
Alfred NY	567.20	1,076.15			Monterey CA			
Alfred Sta NY					New Auburn WI ..		36.25	
Ashaway RI	158.00	905.00			New Milton WV ..	50.00	100.00	
Assns & Groups ..					New Orleans LA ..			
Battle Creek MI ..	392.02	811.06			North Loup NB ..		200.00	
Bay Area CA		125.00	31.20		Nortonville KS ..	216.50	552.00	25.00
Berea WV	44.29	104.29			Ohio Fellowship..	20.00	40.00	
Berlin NY	90.00	412.14	235.00		Paint Rock AL ..	80.00	160.00	
Boulder CO		131.36	25.00		Plainfield NJ		589.12	
Brookfield NY ..		157.77	25.00		Richburg NY	176.00	265.00	
Buffalo NY	5.00	205.00			Riverside CA		534.50	
Chicago IL		135.00			Rockville RI	38.00	57.25	
Daytona Beach FL	100.00	200.00			Salem WV	150.00	565.00	
Denver CO	198.45	438.94			Salemville PA	55.00	163.00	
De Ruyter NY ..	31.00	31.00			Schenectady NY ..			
Dodge Ctr MN ..	175.96	562.81			Seattle WA		54.00	86.25
Farina IL	32.50	60.00			Shiloh NJ		1,972.31	
Fouke AR					Stonefort IL			
Hammond LA					Syracuse NY			
Hebron PA	70.00	165.00	25.00		Texarkana AR			
Hopkinton RI			5.00		Verona NY	107.00	241.59	
Houston TX					Walworth WI	100.00	245.00	
Independence NY	23.25	49.75			Washington DC ..		136.00	100.00
Individuals		50.00	23.00		Washington			
Irvington NJ		800.00			People's DC			
Jackson Ctr OH ..					Waterford CT	117.03	341.26	10.00
Kansas City MO	30.00	80.00			Westerly RI			
Leonardsville NY	120.00	144.37			White Cloud MI	53.96	178.26	
Little Genesee NY	153.58	301.16	5.00		Totals	\$4,653.77	\$17,286.63	\$660.45
Little Rock AR ..	58.77	58.77			Non-Budget	499.06		
Los Angeles CA ..	700.00	700.00			Total			
Lost Creek WV ..		200.00			To Disburse	\$5,152.83		
Marlboro NJ	312.08	735.69						
Metairie LA								

FEBRUARY DISBURSEMENTS

Board of Christian Education	\$ 258.73
Historical Society	2.04
Ministerial Education	179.28
Ministerial Retirement	224.80
Missionary Society	1,283.89
Tract Society	370.14
Trustees of General Conference	20.37
Women's Society	59.63
World Fellowship & Service	252.29
General Conference	2,366.66
S.D.B. World Federation	125.00
Washington DC Church	10.00
	\$5,152.83

SUMMARY

1971 Budget	\$147,770.00
Receipts for 2 months:	
OWM Treasurer	\$17,286.63
Boards	660.45
	17,947.08
Amount due in 10 months	\$129,822.92
Needed per month	\$ 12,982.29
Percentage of year elapsed	16.66%
Percentage of budget raised	12.15%
	Gordon L. Sanford OWM Treasurer

Take Up a Collection

There is a story told of a group of men who were in some grave danger, cut off from any human help. Pondering the seriousness of their situation they wanted to get some help from above. Not one of them was qualified to preach a sermon or able to recall helpful passages of Scripture. None were accustomed to leading in prayer or singing Christian hymns. They decided that the only religious thing they could do was to take up a collection.

There are those who think that in New Testament times the apostle Paul taught the observance of Sunday when he urged the Christians at Corinth to "take up a collection on the first day of the week." A closer study of the incorrectly quoted passage reveals that this is not a text to be used to establish Sunday observance in place of Sabbathkeeping but an indication that the first day of the week was not sacred.

Paul was giving instructions for gathering money to relieve the poverty of the Jewish Christian believers at Jerusalem who were having a hard time. He was going to make the long trip back to the headquarters church at the end of his missionary journey and could carry their contribution with him. What Paul wrote to the Corinthians was, "Upon the first day of the week let every one of you lay by him in store, as the Lord hath prospered him, that there be no gatherings when I come." It was not to be a collection in a public church service, but something the head of the family, the bread earner, was to do in his own home.

Why is the first day of the week mentioned as the time for doing this? Those

who have studied Jewish practice (and the appeal was primarily to Jews to help their brethren) say that no good Jew would handle money on the Sabbath. Therefore, Sunday, a non-sacred day, was a more suitable time for dividing up the money and putting some in the cookie jar for the relief of the poor. Kitto's *Cyclopedia of Biblical Literature*, a standard work, in an article "Lord's Day" makes this point clear. What was not considered proper to do with money on the Sabbath could well be done on Sunday, which was at that time considered not as a feast, but as a working day.

The apostle Paul was very careful in his Sabbathkeeping, and none of the persecutions coming upon him by Jewish instigation were for disregard of the Sabbath. If he had practiced or advocated the substitution of Sunday for the Sabbath as a day of worship he would probably have died at the hands of the Jews and would have died in something other than a Roman prison.

Book Notice

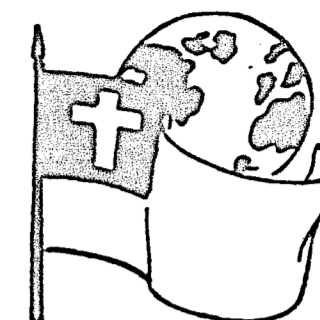
Heroin addicts are usually immature, irresponsible, often lonely, and resentful of authority, according to a new book, "How About Heroin?" by Lindsay R. Curtis, M.D., published by Texas Alcohol Narcotics Education (TANE).

Of the seven drugs classified as narcotics, heroin accounts for ninety percent of all narcotic abuse and addiction. There are an estimated 200,000 addicts in the United States, according to the book. Heroin addicts steal over one billion dollars a year to maintain their habits, according to Dr. Curtis.

"WHERE THERE IS NO VISION THE PEOPLE PERISH"



MISSION NOTES



IN THE INTEREST OF SEVENTH DAY BAPTIST MISSIONS

A Special Emphasis Issue of

The Sabbath Recorder

