

The Sabbath Recorder

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—US Forest Service

Speaking of the Snow

This has been a winter of snow and cold in many sections of our country. More people than ever before enjoy the snow and thrill in the conquest of it on skis. The Bible has far more to say about snow than one would expect. Elihu says of God, "For he saith to the snow, Be thou on the earth" (Job 37:6). God says to Job, "Hast thou entered into the treasures of the snow?" (Job 38:22). But David in the penitential Psalm strikes the dominant note of purity, "Wash me and I shall be whiter than snow."

The Sabbath Recorder

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New Recorder Dating

It has been the policy of this publica-
tion to print the magazine on Wednesday
or Thursday, mail it on Friday under a
dating of the following Monday. Because
of the current lateness of second class
mail, the board has decided to keep the
same publishing and mailing schedule but
to date the issue farther ahead — the
following Sabbath. The new dating begins
with this issue which is dated Sabbath,
February 13 instead of Monday, Febru-
ary 8.

Although we deeply regret the slow
mail service giving rise to this unrealistic
predating of a weekly, we believe that
many of our subscribers will like it better.
There may be an advantage in having
the *Sabbath Recorder* dated on the Sab-
bath and hopefully read by most people
on the day it is dated.

Contributors sending in material for
a given issue should remember to allow
extra time. Copy cannot be included un-
less received more than two weeks be-
fore the publication date. For example,
the type for the March 6 issue will be set
February 18 and 19 so that it can be
made up, printed, and mailed by Febru-
ary 26. News of things that have hap-
pened will seem more fresh, but an-
nouncements of things to come will need
to be sent in earlier.

—The editor, in behalf of the Advisory
Committee

Thought, Action, and Faith

It would be futile and presumptuous
to try to cover adequately the relation
between thought, action, and faith in the
space available on the editorial page, but
perhaps we can stimulate ourselves to
do better in this relationship than we
would if we followed natural inclinations.

The other day there came to my desk
a news release from a college operated
by people of another faith. It quoted an
old axiom which I had not previously
pondered: "More people act their way
into a new way of thinking than think
their way into a new way of acting."

We would like to believe that this
axiom applies only to non-Christian peo-
ple, but we fear that it expresses some-
thing that fits a good many church peo-
ple even ourselves. Even in the secular

realm educated people like to claim that
they think things out and adjust their
actions according to their thoughts. An
impartial judge would probably agree
with the axiom quoted that it doesn't
always work that way.

The Christian knows that the axiom
leaves out an important motivating force,
faith. There is something higher than
thinking. What we do as followers of
Christ is, ideally, to decide our course
of action according to our faith rather
than just plain reason, though faith and
thought are almost inseparable. Charles
M. Sheldon in his famous book *In His
Steps* expressed it very simply, "What
would Jesus do?"

We measure our Christianity, our de-
votion, by the degree to which we con-
form our action to the standards of faith
set in the Bible. Let us go about to
prove to our own satisfaction that we
are not among those, "more people who
act their way into a new way of think-
ing than think their way into a new way
of acting."

Sabbath Recorder Day

This year the United States is, in effect,
moving the birthdays of Abraham Lin-
coln and George Washington to a con-
venient weekend to provide a longer holi-
day. We need not comment on whether
or not this brings greater honor to these
noble Americans who served their coun-
try so well. But the new holiday may be
better for the people.

Sabbath Recorder Day, observed for
the first time last year on the third Sab-
bath of February, is now on the Seventh
Day Baptist calendar as one of our spe-
cial days. February 20 is the time set for
all of our churches to give special recog-
nition to and to promote the reading of
our denominational weekly that is such a
vital part of our church life and ministry.

It falls to each pastor and such com-
mittees as may be appointed to determine
just how much emphasis is appropriate
in the morning service, Sabbath School,
or other meetings of the day. To call to
mind the service of this very old but very
fresh publication of Seventh Day Baptists,

a four-page bulletin insert has been sent
to all pastors for use in the churches. It
is hoped that special effort will be made
to get copies of it to non-resident mem-
bers and friends, for the weekly *Sabbath
Recorder* is especially valuable to lone-
Sabbathkeepers, some of whom may not
be acquainted with it.

From time to time in recent years peo-
ple have come up with possible plans for
getting the *Sabbath Recorder* into every
home. All these plans have had to be
dropped for financial reasons. The Tract
Board, which employs the editor and
publishes our weekly with an ever-in-
creasing subsidy (partly provided from
OWM funds), feels that personal and
gift subscriptions are still the best ways
to get the *Sabbath Recorder* to the people
who want it. A relatively high percentage
of our people already have the *Recorder*
on this basis. But we cannot be satisfied
with the number. Our Seventh Day Bap-
tist work would grow much faster if
every member and every prospective
member were on the subscription list. That
is one of the reasons for setting aside a
special day to consider the importance
of the *Sabbath Recorder* and to promote
a wider readership.

Let it be clearly understood that the
Sabbath Recorder does not exist for itself
or for any imagined glory to those who
are responsible for its publication each
week. Neither is it just a sentimental
paper to make old friends feel good and
well-satisfied. It is a paper with a pur-
pose, the purpose of bringing people to
Christ and furthering the mission of
Seventh Day Baptists in the world. Be-
cause it has this important purpose it
must have not only the support needed
for its continuance, but a wider distribu-
tion.

Our publication has no sales organiza-
tion. There is only the editor, a part-time
secretary, and a part-time subscription
clerk to send out renewal notices. We
must depend on loyal Seventh Day Bap-
tists in every church to tell the new peo-
ple about our informative, stimulating,
and unifying denominational organ. You,
the subscribers, are our much appreciated

volunteer agents. We hope you can do a little more.

General Conference, sensing the need for help in meeting the increasing publication costs, voted to ask the Tract Board to increase the subscription rate from \$4 to \$5 per year — long overdue and in keeping with the wage-price inflation of our day. The board, though needing the money, was reluctant to add a burden to the few elderly people whose finances may be limited and therefore postponed the effective date of the increase until April 1. For love of the cause it was also decided to encourage new subscriptions and renewals at the old price until April 1, almost three-quarters of a year after Conference.

Sabbath Recorder Day is a time to consider these things.

Jewish and Christian Students

It is often interesting to get the results of surveys that are made of college students, particularly in relation to their religious convictions and their life goals. The American Jewish Committee has released a study on how Jewish college freshmen differ from or resemble their Christian peers.

It was found that the goals differed very little between the two groups. We can only pick out samples from the four-page questionnaire. It is interesting to note that four-fifths of both Jewish and Christian groups credited their parents with an interest in intellectual and cultural pursuits and in politics. The results differed considerably, however, when the two groups were asked about their parents' religious convictions. Two-thirds of the Christian students but only two-fifths of the Jewish students considered their parents "deeply religious."

Among other results of the survey, it was unexpectedly revealed that Jews constituted only four and two-tenths percent of the total. Since Jews currently constitute about three percent of the U. S. population, and since they traditionally place strong emphasis on higher education, it had been generally assumed that they accounted for a larger proportion of the nation's college students. Another

Rev. Carl R. Maxson

Word has been received of the unexpected death on January 28 of Carl R. Maxson who for a number of years has been the Protestant chaplain of Kings Park State Hospital on Long Island. He was recovering from fractures sustained in an automobile accident last October. An obituary will appear in a later issue.

surprising result was that very few of either group expected to become businessmen . . . about one tenth, the same proportion for Jews and non-Jews. In this the Jews are not following in their parents' footsteps since half of their parents are businessmen, and only one-fourth of the Christian students have parents who are businessmen.

When it came to political preferences, overwhelming majorities of both groups proved to be moderate. However, the Jews showed up a little more liberal than the non-Jews in their political beliefs and in some other respects. This survey would seem to show that the often heard charge of Jews being linked with Communism is unsubstantiated.

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1) Our brethren in Brazil as they seek to implement the forward-looking actions of their Conference just held in the summer month of January.

2) Romeo Storck, new president of the Brazil Conference and for the Rev. Antonio Barrera, who is being asked to transfer from his Sao Paulo church to the headquarters church at Curitiba.

3) The Verona, N. Y., and the Pawcatuck, R. I., churches installing new pastors and the Dodge Center, Minn., and Lost Creek, W. Va., churches now pastorless—and for all other churches continuing to seek pastoral leadership.

4) The ministry of our home-front evangelist, Mynor Soper, in California and the Pacific Northwest.

MISSIONS—Leon R. Lawton

Secretary Wheeler Visits Malawi

The executive secretary of the Seventh Day Baptist World Federation and general secretary of the Seventh Day Baptist General Conference, U.S.A., Pastor Alton L. Wheeler, accompanied by his wife, Mrs. Ethel Wheeler, came to Malawi on December 30, 1970.

Pastor Wheeler on his ambassadorial tour came to this country for several reasons. First, he came to acquaint the Central Africa Conference of Seventh Day Baptists with what other Seventh Day Baptists are doing around the world. Second, he came to encourage the C.A.C. to participate in the next Seventh Day Baptist World Federation meeting, to be held in the U.S.A. this coming summer, by sending two representatives. Third, he came to conduct a week of a leadership training institute for pastors and preachers at Makapwa Mission Station. And last, he came to confer with the American missionaries in Malawi.

Immediately after his arrival at Chileka Airport in Blantyre, Pastor Wheeler was interviewed by the M.B.C. radio reporter. In his interview with him, Pastor Wheeler told the reporter the purpose of his coming to Malawi as ambassador of S.D.B.-W.F. Asked how long he was going to stay in the country, Pastor Wheeler said, "We are going to stay in the country for eleven days, and on January 10, 1971, we shall fly to Addis Ababa, Ethiopia, for World Council of Churches meetings." Pastor Wheeler disclosed that he was a member of the Central Committee for the World Council of Churches which meets once a year in different countries. "Last year the committee met in Canterbury, England," he said.

In Addis Ababa, Pastor Wheeler said, "we are going to discuss the problem of racism, the problem of world famine, the problems of poverty, the plan of helping the developing nations, and other problems."

At Makapwa Station, Pastor Wheeler conducted classes with pastors from South Eastern Association and South Western Association, including Pastor

MEMORY TEXT

"Watch therefore: for ye know not what hour your Lord doth come Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:42-44).

Shadreck Mzumara who came from the Northern Association because he is a member of the Board of Trustees. There were seventeen pastors and preachers who attended the classes. The courses which Pastor Wheeler conducted were: Bible Study based on Colossians, The Church, Administration, and Students' Participation. The most important thing to note is that all these courses were dealt with as seen from "God's point of view." Throughout that week the words "from God's point of view" were not left out by Pastor Wheeler.

During student participation period, many questions were asked regarding the Bible and beliefs. But this spiritual man, Pastor Wheeler, always said that he could not answer those questions alone; therefore he asked his students to study the Bible together to find answers. And through the leading of the Holy Spirit, many, many questions were answered. Everyone on the course enjoyed the lessons presented, and appreciated the humble spirit of Pastor Wheeler. We only feel that the time allowed for the courses was very, very short. It would have been better if the courses were for two weeks or even a month: for the courses were very helpful and encouraging, because church leaders learned to see things "from God's point of view."

While in the country, Pastor and Mrs. Wheeler visited Nolo S.D.B. Church in Mlanje, and Luchenza S.D.B. Church in Cholo. Yes, Pastor Wheeler's visit to Malawi has been reviving to the work of Seventh Day Baptists in our country, even for that very short time. We therefore leave the doors of our country open for those who want to visit us, to step in freely and visit us any time, especially when the doors are still open like this!

—F. F. Makatanje

A New Work in the Philippines

It is now possible to introduce a new work in the populous Philippine Islands. There have been a few others on the main island of Luzon who have distributed literature and attempted to gather groups together in recent years without permanent results. Now at Cebu City on the 125-mile long island of Cebu (just west of Leyte) we have contact with a zealous worker, Eleazar Ferraren,



who is pictured here with his wife, Bienvinda, but without their five attractive children.

Correspondence began only a few months ago when he told of his previous Sabbathkeeping church connections and indicated that he was strongly interested in the Seventh Day Baptist position. Literature was sent which resulted in his identifying himself with us and beginning to work toward establishing Seventh Day Baptist churches on Cebu.

Mr. Ferraren has been gathering people together and witnessing to individuals with the small amount of literature sent. He writes that on Friday afternoon, January 1, he and others held a public meet-

ing in Cebu City Freedom Park. "Many are interested in our message," he says, especially since it is the first time they have heard the Seventh Day Baptist message. He appeals for many leaflets and requests that if possible we send religious music and a sound system for public meetings. A further request that cannot be met at present is what we get from numerous other countries, "If possible please come to the Philippines and help us organize our work."

The letter includes a list of new converts and couples who are now members—fifteen in all.

We quote the closing paragraph of the latest letter received by the secretary of the Tract Society, January 14.

"Our plan is to make Cebu City the center of our work. Then we will send our fellow members to different provinces so that we will have many churches within this year if the Lord permits. I am requesting all the Seventh Day Baptist members in America, especially all the members at the General Conference, to pray for us here in the Philippines. The work here in the Philippines is not only for the Filipinos alone but it is for all of us either Americans or Filipinos."

—Secretary L. M. Maltby

Description of a Minister

By Samuel Stennett

"Hence we may frame an idea of the character and duty of a Christian minister. He ought to be well-skilled in divine knowledge, to have a competent acquaintance with the world and the human heart, to perceive clearly wherein the true interest of mankind consists, to have just apprehensions of the way of salvation, and to be rightly instructed in the various duties he has to inculcate. He should have an aptitude and ability to teach, and his bosom should burn with a flaming zeal for the glory of God, the honour of Christ, and the welfare of immortal souls. He should, in fine, be endued with a humble, meek, patient, and persevering spirit.

—*The Parable of the Sower*, pp.72-73
(Submitted by Victor W. Skaggs)

World Council of Churches

Christ at the Center!

"The fellowship of churches which we are centered in our common confession of faith in Jesus Christ." That was the affirmation of Dr. M. M. Thomas of Bangalore, chairman of the WCC Central Committee in his opening major policy speech delivered at Addis Ababa, Ethiopia, where that WCC decision-making committee was in session January 10-21.

Using the geometrical term of a circle, Dr. Thomas further asserted that Christ is the center of all of the World Council's activity and the radii reaching out to the circumference express and define that center.

In another address titled "Towards One New Man in Jesus Christ," Canon D. Jenkins of Great Britain as director of Humanum Studies stated the hope that "we shall discover and rediscover the true meaning of the truths of the Gospel and of our Christian tradition for and in the human problems we have to face."

Drawing attention to the problems posed for communication and understanding by national and cultural differences, he contended that "we cannot remain ourselves." In calling attention to the persons we should aspire to becoming, he attested that "Jesus Christ is the future of mankind" to which all human living is being moved, can be moved, or must be moved.

"In Jesus Christ the reality who is human is the reality who is God."

He further insisted that "Jesus Christ is not a God brought in from outside, nor a foreign intrusion dragged in to extinguish human problems. He is the embodiment of transcendence in the midst of human life; he is Emmanuel, God with us and for us and as us; He is God present in, and suffering with, human problems."

In conclusion, after calling attention to the multi-cultural and pluralistic society in which we live, he posed the question, "Can we allow one another to be authentically human as we are now, in all our variety, mutual strangeness, and particular forms of sinfulness, so that God

can move us to a human concensus and human reconciliation which is also divine? Shall we have the courage and the insights to move out towards the one new man in Jesus Christ?"

WCC Central Committee

Hosted at Addis Ababa

The Central Committee of the World Council of Churches was hosted at Addis Ababa, Ethiopia, January 10-21 with Seventh Day Baptists represented by General Secretary Alton Wheeler attending as a member and Ethel Wheeler as a visitor.

Sessions of this committee elected by the WCC at Uppsala in 1968 were held in the Africa Hall, seat of the Organization of Africa Unity and the UN's Economic Commission for Africa. One hundred three participants attended, including thirteen youth advisors.

His Imperial Majesty Haile Selassie I was among those who welcomed the committee members. In addressing the body of Christian leaders he appealed to the Christian organizations to direct their aid exclusively to the welfare of mankind and to the development of the standard of living of human beings and urged that all aid provided by any Christian organization be "free from any political motivation and from all contamination by ideological microbes."

A few of many items included on the agenda for consideration by this 120-member decision-making Central Committee were: living in a pluralistic society, having dialogue with men of other faiths, focusing on areas of concentration in Humanum Studies, and reexamining the theological basis and future structure of the WCC.

At the time of the submitting of this article, reports and recommendations from the four reference committees and study groups were being brought in plenary sessions, but final actions had not been taken.

—Alton L. Wheeler

**Brazilian Conference Holds
1971 Biennial Session
By Leo Floyd**

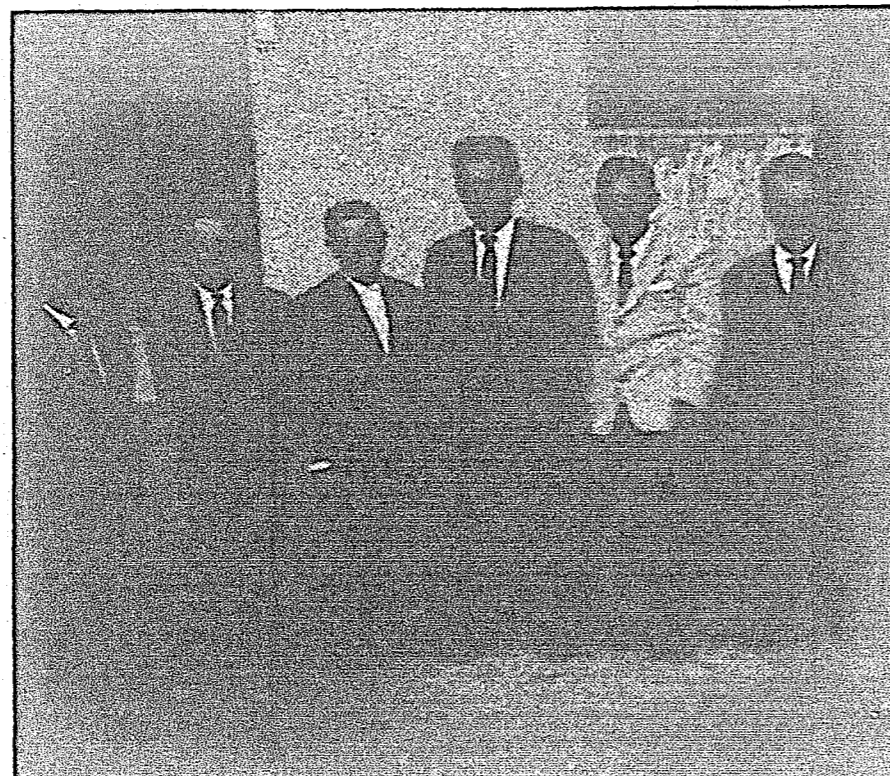
The Brazilian Conference of Seventh Day Baptists held its 1971 biennial conference session January 9-11 at Curitiba, Parana. The conference sessions were preceded by a week of prayer January 2-8. During the week of prayer the Seventh Day Baptist World Federation Week of Prayer readings were utilized upon being translated into Portuguese by the Brazilian Conference. Prayers were offered in accordance with the Week of Prayer program and, in addition, for the success of the upcoming conference sessions.

The conference was instituted Sabbath, January 9, with Sabbath School and church services Sabbath morning. The first session was convened Sabbath afternoon followed by the first of a week's evangelistic meetings that were held in conjunction with the conference. Conference sessions were continued throughout the next two days with both morning and afternoon sessions being held, ending the afternoon of January 11.

The public worship services were blessed with a choral and an instrumental group from the Porto Uniao, Santa Catarina, church which added many moments of spiritual uplift and delight to these services. Also assisting with special musical arrangements were Gedeao Martins and his wife Hildegard of the Curitiba church. Gedeao is the director of the Curitiba Symphony Orchestra.

A new Directory was selected and installed by the Brazilian Conference. This new Directory, which will lead Brazilian Seventh Day Baptists during the next two years, is composed of the following:

President: Romeo Storck, Curitiba, Parana
First Secretary: Antonio Barrera, Sao Paulo, Sao Paulo
Substitute Secretary: Jose Gugelmin, Curitiba, Parana
Treasurer: Dr. Silas Nisio, Curitiba, Parana
General Supervisor, Northern Region, Ourizo Pereira de Oliveira, Santa Rosa, Rio Grande do Sul



(L - R) Barrera, Gugelmin, S. Nisio, Storck, Brandt, Ourizo Pereira

General Supervisor, Southern Region: Rodolpho Brandt, Porto Uniao, Santa Catarina

In addition to the above constituted Directory, Pastor Nivaldo Schunemann was appointed Secretary of National Missions (National Evangelist). This latter office is not considered as being a part of the Directory.

Upon selecting the new Directory, the conference acted upon the following.

—Approved Pastor Antonio Barrera as pastor of the Curitiba church moving him to Curitiba from Sao Paulo.

—Approved a national evangelistic campaign to increase contributions to the cause of evangelism and to improve the church's evangelistic outreach. As a part of this program, each member of the church is to be encouraged to contribute at least 5 cruzeiros (1 dollar) per month to the increased effort, with the first Sabbath of May being set aside for a special offering which will also be utilized in this evangelistic campaign. All pastors and leaders of groups were instructed to emphasize to their members the importance of payment of the tithe in support of the church's work.

—Approved the appointment of a National Missions Secretary who will carry the gospel into new sectors of the country where Seventh Day Baptists do not presently have churches. This effort is an at-

tempt to increase the outreach of the church into areas not previously entered into by Seventh Day Baptists, establishing new churches and groups in these areas.

—Initiated a program whereby two ministers from the Curitiba church will visit periodically churches and groups throughout the conference for the purpose of holding weekly evangelistic meetings.

—Approved the establishment of a program of study for ministers. The basis for this program is to be a correspondence course offered to younger ministers in service, and a resident course of study at Curitiba for those ministers who hold positions as pastors.

—Appointed a Literature Committee to be composed of Pastor Antonio Barrera and Eng. Ruben Nisio. This committee will study new literature, selecting for church publication doctrinal and evangelistic literature that will aid the church in its increased evangelistic effort.

—Approved a comprehensive plan for church advancement which includes the establishment of a publishing house. The conference instructed the new Directory to appoint a planning committee to study ways of implementing the plan. This committee will also serve as the church's permanent planning committee which will study and implement new plans for future development of church work throughout the denomination.

—Selected the Itarare, Sao Paulo, church as the meeting site for the next Seventh Day Baptist General Conference session scheduled to be held during the month of January 1973.

The program approved at this session of the General Conference is very ambitious and progressive. Brazilian Seventh Day Baptists are confident that God will lead them in carrying out the program. They are praying that as a result of these efforts many souls will be led to a saving knowledge of our Lord and Savior Jesus Christ and to the Sabbath truth.

School Prayer

At Leyden, Mass., a superior court ruled that students may pray as long as teachers do not participate.

"Judge Not . . ."

By Eugene Lincoln*

It couldn't be, but it was.

The district attorney was supporting his mother, a respected church woman, as she walked unsteadily out of a beer tavern. Just a few moments before, she had been seated at a table near a window, head in hands.

Here (in an incident which actually happened several years ago in a small midwestern town) was the material which could be used for some choice bits of gossip.

The evidence was as plain as day . . . or was it?

What a passerby noticing this scene might not have known is that the lady had business to conduct in this tavern with the owner; she had tried to contact him at his home, but had not succeeded. Just as she was leaving, she turned her ankle and fell to the floor. A bartender rushed to her aid and helped her to her feet. Because of the pain, she was unable to walk, so he seated her at the nearest table while he called her son to come after her and take her home.

Think of the possible results if this story — without the explanatory background — had spread in the community!

A short story by Guy de Maupassant tells of a poor French peasant who was driven to insanity because he had picked up a piece of string from the village square. A witness testified that he had picked up a lost pocketbook. No one would believe the story of the accused, even after the lost pocketbook was returned by another man.

Judges are usually men of high character who have been trained for years in the laws of evidence. Yet there are many "amateur judges" who feel qualified to judge another one guilty of some misdeed from fragmentary evidence.

Perhaps the words of the Master almost two thousand years ago are still good advice: "Judge not, that ye be not judged."

* Readers of *The Upper Room* may have noticed that the meditation for January 20, 1971 was written by Eugene Lincoln, who is editor of *The Sabbath Sentinel*.

Legislative Communication Guide

As state and national legislative bodies get back into full swing across the country it is high time for Christians to sharpen their wits and their pencils for informing their respective legislators of opinions which seek to express Christian purposes.

New York State's Council of Churches of Christ has a Legislative Commission of rather well-known expertness and influence. One of their most helpful services is the "Legislative Communication Guide," a multi-fold leaflet suggesting "What can one Christian citizen do?" by way of affecting the law-making process in state and nation. This leaflet accompanies their 24-page "Statement of Legislative Principles, 1971," which expresses broad guides for Christian action in relating the government to the individual, the family, the public order, and social responsibilities. Five to eight subdivisions under each major topic make these principles quite useful in family or group discussion of social issues where the search for Christian purpose is real and committed.

The Seventh Day Baptist State Council (N. Y. S.) is proud of the service rendered on the Legislative Commission of the State Council of Churches by Rev. Paul Maxson of Berlin. His church has supported him in this work, and he has spent countless hours and dollars to participate in the weekly commission meetings. These weekly sessions produce current information on proposed legislation for churches throughout the state, and the weekly bulletins are also used by many legislators in forming their stand.

As our Conference enters the "Era of Action" under the guidance of our Christian Social Action Committee, we of the Christian education department join in urging a thoughtful commitment to getting the mind of Christ into the affairs of state and nation, as well as parish and immediate community. Although the Statement of Legislative Principles and Legislative Communication Guide are

SABBATH SCHOOL LESSON

for February 20, 1971

KNOWING AND DOING GOD'S WILL

Matt. 7:21-27; Matt. 21:28-32

aimed at New York State residents, there are many helpful suggestions for non-New Yorkers. Copies will be sent from our office on request. On the other hand, perhaps your state's Christian forces have published resources in the area of Christian citizenship directed at law-making processes. We believe you ought to share these with the Conference Committee on Christian Social Action headed by Jared Van Horn of Milton, Wis.

Meanwhile, back at home, you and I need to keep Christian opinion (as best we can discover it) flowing to our lawmakers. And Christian purpose flowing through all community life!

Christian Concern for Prisoners

To all Seventh Day Baptist families:

The Family Life Committee of the Board of Christian Education urges every family to "spend twenty minutes and twenty cents" (for a stamp) to write a letter showing your concern about prisoners of war in North Vietnam. To ask for clarification of who is held prisoner so that anxious families may not suffer that gnawing distress of uncertain knowledge — "missing in action" — your letter needs only a few direct words to reflect Christ's concern for honesty and humanity.

Address your letter: North Vietnam Embassy, Paris, France.

It is as simple as that to let the North Vietnam government know we are concerned Christians.

In His name, for mature responsibility,
The Family Life Committee

Lonely

Repentance is a lonely piece of business. Sin isolates from God and from one's fellows also. Repentance is an entering into the sense of this isolation and feeling its gravity.

—Max I. Rich in *The Messianic Witness*

Jesus Christ—the Revolutionary

By Peter Morris*

Urbana was no doubt one of the most thrilling and meaningful experiences that I have ever had — it was certainly one of the key steps in my Christian growth pattern thus far. Imagine 12,000 young people, Christians, praying together, listening together, studying the Bible together, loving each other, and worshiping God. If you add to this already hospitable environment a series of speakers from all over the world who really had something to say you've got the ingredients for a meaningful and lasting experience for everyone involved.

Many things came to my mind during this week of pure unadulterated joy, from the speakers as well as from my 11,999 fellow Christians. But what I'm going to tell you about is the nature of Jesus Christ as conveyed to me by these people and by the Holy Spirit. Most of us know Jesus was the Son of God, he died for our sins, he was perfect. OK, fine. But what does this really mean? Tom Skinner, an eloquent evangelist from New York City, seemed to crystallize what everybody was saying when he spoke of Jesus Christ a *revolutionary* figure, a radical of His time, and a man with revolutionary relevance for our time.

Jesus was a revolutionary, because He wanted to change the existing system of His day. (The definition of revolution is change.) While another revolutionary figure of that day, Barabbas, was burning towns, killing people so as to free the Jewish people from the Romans, Jesus was healing the sick, proclaiming the kingdom of heaven, and, as Skinner puts it, "carrying on mass welfare programs." Jesus' system worked, because it got to the hearts of the trouble, not just manifestations of that basic problem — *man's sinful nature which separates him from God*. Jesus wanted to overthrow the Romans, too, and because He was

* Peter Morris, a member of the Los Angeles Seventh Day Baptist Church, was one of the young people serving in the Summer Christian Service Corps (SCSC) last summer.

really revolutionary, He did just that. If you'll just think ahead a few years in history you'll remember that the great empire was shaken off its foundations by twelve of Jesus' revolutionary cohorts. He not only went against the political establishment of the day, the scribes and Pharisees being key representatives of the hypocritical religious order of the day. As a matter of fact, He was such a threat to the people's way of life that they had to get rid of Him one way or the other. You know the rest!

Today the same basic problem exists. Some of the symptoms of the problem are different, although there seem to be striking similarities in the things that people, especially young people, are revolting against. Today, as then, people are trying to run their own lives, and because man is inadequate, sinful, and basically bad he has botched it. And Jesus Christ still gets to the heart of the trouble. Because He was perfect, and because God loves us so much that we can't even comprehend it, the basic problem, man, can be totally changed so that God can actually live His life through us! Praise the Lord!

Protestant Work in Greece Very Small

When a retired Southern Baptist minister is invited to preach regularly in Athens, it is news, for there is only one Baptist group in all of Greece. A word of explanation is needed, however. The Rev. Clyde R. Campbell has not been invited to preach to Greeks but to an unorganized fellowship of some twenty-five to thirty United States military personnel and their families. Most of those who attend are Southern Baptists.

The official church of Greece is Greek Orthodox and it has imposed severe limitations and restrictions on Protestant work in that country. There have been unsuccessful attempts to start a Baptist work among the Greeks. The number of evangelical Christians in Greece is estimated at 10,000 in a total population of 9,000,000. They are mostly in two denominations, Greek Evangelical and Free Greek Evangelical, which has a Brethren background.

Women's Forum

Mrs. Paul C. Saunders, of Alfred, N. Y., writes, "Hope you are getting many more (letters) from our societies. It's a fine idea!" Thank you, Leah, for those encouraging words, and for the letter you forwarded:

From Mildred Knight, Alfred, N. Y..

In years past the American people elected a President to serve the country, a man whom they felt was capable. This was good and the right thing to do, so people had confidence and were at ease. They also believed in God.

Today we have a very capable man who is sincere and honest and wants to do the very best for us: but he is fought on nearly every issue by Congress, the Senate, and the people. Why? Perhaps because Communism is so prevalent and everything is being done to take away the voice of the President. His bills have been turned down and there is a great anti-cry to every move he makes.

There are seemingly Communist-inspired crises all over the U.S.A. but the greatest problem is complacency. *The thought that nothing can happen in the U.S. is a terrible disease.* I pray that we do not wait until it is too late.

We do not expect Mr. Nixon to hold the world in his hands — only God can do that; but he would hold the U.S. in his hands if given the chance.

I think that as Christians we should sincerely pray for our President if we want to see our country saved. Those who have a voice: stand up and be counted.

Many other women are interested in problems which are political in nature. For instance, Lorna Zinke of Dodge Center, Minn., writes:

"I think we need a more Christ-centered world, starting with the individual in each home. Our town needs a new school. If we get this accomplished, our city has a sewer and water problem." She then explains how politicians in that area make such a limited response to local needs that efforts toward community betterment are seriously hampered, and concludes: "If more politicians were

Christians they would have a broader view and we could have more faith in them."

Here again is the call: those who have a voice—especially Christians—stand up and be counted.

Theona Andersen
Johnstown, Nebr., 69214

PAUL VICTOR BEEBE

A tribute by his twin brother,
Chaplain David Lewis Beebe

Paul Victor Beebe was born in Nady, Ark., Sept. 7, 1931. He entered this world along with a twin brother and found waiting a father, mother, and sister. Paul grew up in Pennsylvania, West Virginia, and Arkansas. As a boy and throughout his life he was active in scouting and in the Seventh Day Baptist churches. For him God and nature were together.

Paul served his country as a peaceful man, driving an ambulance in Korea. He attended Salem College in Salem, W.Va., and among other expressions of God's calling for him, served as pastor of the Seventh Day Baptist Church in Fouke, Ark. He was ordained to the Seventh Day Baptist gospel ministry in June 1969, at Paint Rock, Ala. He died in a highway accident near his home in Forsyth, Ga., Jan. 13, 1971.

Paul leaves behind him his wife, Mary Kimbrough Beebe, and six children: Mary Gladys, Mark Victor, Lily Anna, Betty Lorin, and twins, Paul Timothy and Lydia Melinda. He also leaves his parents, Pastor Clifford and Clara Beebe, his sister, Mrs. Anne Trede, and his twin brother, Chaplain David Beebe, as well as several nieces, a nephew, and many friends.

He leaves behind him too the legacy of his life, which is embedded in countless other human lives and in the love of God's good earth.

Paul kept a journal of the days of his life, and in this journal left windows into his soul. Here are some of the entries in that journal for the year of our Lord 1968:

May 4—Oh Lord, teach us to number our days A thousand years in thy sight are but as yesterday.

5 cedar waxwings sitting on the peak of our appt. Were a thrill to watch this Sabbath morning. Then out swooped 3 chimney sweeps.

Sept. 20—Those glorious moments 'tween darkness and light. 'Sunup' when the shades of gray are giving way to rays of light. The birds awaken with their hearts bursting . . .

Sept. 21—'Tis glorious to take time out in the eve (this was Sabbath Day) to listen to the thrill of the birds and the talking of the wind in the trees . . .

'Tis glorious to know that God is on His throne and to feel Him as He guides and directs those who will but wait on Him.

Nov. 25—So wonderful to feel full of life and health. To be able to enjoy God's world. To watch the fleecy clouds gather to form storm clouds and see the streaks of golden red sun, rays gleam through . . . and know — that God is over all.

Nov. 27— . . . Until our spirits are quickened, until our lives become vital, active recipients and transmitters of God's love and spirit we are but as "sounding brass and tinkling cymbals." — 1 Cor. 13:1.

"Precious in the sight of the Lord is the death of his saints." — Psalm 116:15

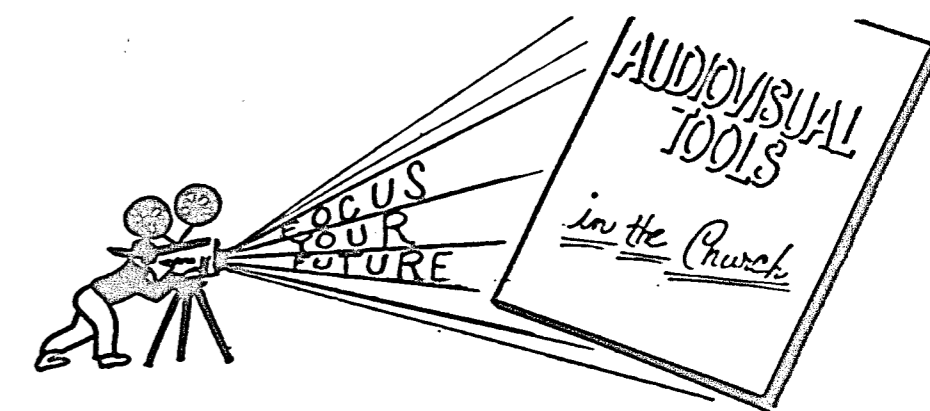
What Is a Free Church?

The designation of a denomination as a free church does not mean much to the average church member in the United States, but it has considerable meaning in Scandinavia and Western Europe.

In several countries the Lutheran Church is the state church. This means not only that most of the people are Lutheran but also that the church is supported and, in a sense, controlled by the state. The other churches are "free," which means, among other things, free from state control. Generally speaking, the Baptists, Pentecostals, and other minority Protestant denominations of less liturgical practice are considered the

"free churches." There are exceptions to this. In Denmark, for instance, which is 90 percent Lutheran, even the Roman Catholic Church is considered a "free church" — though this seems like a contradiction. It goes to show that we have trouble in making our accepted terminology fit all situations.

Ours is a "free church" in the full meaning of the term. Though we have certain hardships due to our Bible-based convictions, let us give thanks that we are not dependent on the government for support or regulated by it. We are free to live and proclaim the truth as we understand it. We are also free as congregations—free to run our own affairs and to join with others in missionary work as we feel led.



Timely Filmstrips

"The Bible and the Presidents" is a series of four filmstrips with records particularly suitable for February use since there are programs on Washington and Lincoln as well as Jefferson and Roosevelt. This is but one of the many filmstrips on the origin and missionary use of the Bible produced by the American Bible Society and available free from the film-strip library of the American Sabbath Tract Society at Plainfield, N. J.

There are a number of filmstrips that could be used to supplement teaching materials on the March and April Sabbath School lessons, particularly the Passion and Resurrection lessons in April. Consult the Stori-Strip and Show 'N Tell sections of the catalogue for pictures on the parables for use with children.

NEWS FROM THE CHURCHES

DENVER, COLO.—In the fall a new tradition "for purposes of remembering, of being thankful and gaining perspective for days ahead" was prayed into existence inspired by Psalm 75, "We give Thee thanks, O God," a sort of a nostalgic church family reunion, a Harvest Homecoming, took place on November 26-28, as follows:

Thanksgiving day a special service at 9:30 a.m.; Friday evening a concert of special music by the Boulder church Bell Ringers led by Mrs. Madeline Randolph, a testimony and communion service with letters from former pastors and absent members; Sabbath a.m. worship, the 'Proclamation' by our Dr. Kenneth Smith, entitled "Surprised by His Presence." Here are a few thoughts from his masterpiece: "We are all wanderers walking the road to Emmaus . . . The story of Jacob is to tell us about ourselves . . . We are any Jacob . . . Life is that moment when we remember where and who we are . . . Life is a going away and a coming home . . . God, break through the coldness of our indifference and teach us Thy love." Sabbath noon a fellowship luncheon; Sabbath p.m., a hymn sing led by Gary Cox; historical sketches by the church historian, Mildred Jeffrey; and old pictures, both those thrown on the screen and the display so artistically arranged by the worship chairman, Mrs. Barbara White, bringing nostalgic remembrance to many of us; and Sabbath night's "Talent Show" with Elna Davis, m.c., the conclusion of this weekend of memories.

On December 20 the young adults, under the direction of our pastor, the Rev. Glen Warner, presented a Christmas play in the Fellowship Hall entitled "First Night" by Stuckly. A happy "Open House" followed at the parsonage, with Mrs. Virginia Steele and daughters hosting with the pastor.

We are to begin an intensive study of the book *The Acts of the Apostles* by William Barclay.

God gives us vision and dedication for this new year, 1971. —Correspondent

DODGE CENTER, MINN. — The Dodge Center church has had a very busy winter. We appreciated some interesting church history we gained from two of our nonresident members, sent to be read during our roll call Sabbath.

Mrs. Guy Hardie of Kalispell, Mont., told us that the "Battle Hymn of the Republic" was composed by Julia Ward Howe, who attended the Newport Seventh Day Baptist Church. We were reminded that the Newport, Rhode Island, church was founded in 1671 by her lineal ancestors, the Hubbards and the Burdicks. Even today the Rhode Island area is considered the "cradle of our denomination."

Mrs. G. H. Furman from Leadville, Colo., has sent us her findings on church history. Stephen Mumford, an English evangelist to America, had his first convert to the Sabbath on board ship. It was Robert Ayars.

"In 1703, Restore Lippincott sold Robert Ayars of Rhode Island, Gentleman, 600 acres more land in this same locality — 1705 Robert Ayars, Yeoman, bought 2,200 acres of land of James Waas, London merchant. This is the land on which Shiloh is built."

Mrs. Furman continues in her letter to tell us that Robert Ayars is a distant relative (she being the eighth generation).

We, of the Dodge Center church, have also experienced a great loss—the moving of our pastor and family to the Verona, N. Y., parish. The ladies of the church gave them an open house on Sunday, January 10. Pastor then gave his farewell sermon on January 16. We do, however, wish God's richest blessings on Pastor Wayne Babcock and family.

Our new slate of officers elected at our annual business meeting includes:

President, Mrs. Arden Crane; clerk, Mrs. Claston Bond; treasurer, Mrs. Bob Kloppstein; chorister, Faye Bond; new trustee, Bob Austin; senior trustee, Bill Babcock. Evangelism, stewardship, and vocational chairmen and committees were also chosen.

Obituaries

BEEBE.— Paul Victor, son of the Rev. Clifford A. and Clara Lewis Beebe, was born Sept. 7, 1931, in Nady, Ark., and died Jan. 13, 1971, in Forsyth, Ga.

Professing faith in Christ in his youth, he was an active member of several Seventh Day Baptist churches during his life and was serving as assistant pastor of the Paint Rock, Ala., church which called him to ordination in June 1969. He was accredited by General Conference at Milton, Wis. in August 1970.

Funeral services were conducted by Dr. William Hoyt (of Berry College) and the Rev. Leon R. Lawton assisted by the Rev. Kenneth Van Horn and the Rev. Leslie Welch in the Paint Rock, Ala., Seventh Day Baptist Church January 15. Burial was in the Paint Rock Cemetery. —L. R. L. (See extended obituary elsewhere in this issue.)

BRANCH.— Nathan E., son of Mortimer and Alice Branch, was born Feb. 22, 1875, and died Dec. 22, 1970, in a Traverse City, Mich., hospital.

Nate, as he was called, had been for some time White Cloud's oldest citizen. At the age of nine, he, with his parents and other members of the Branch family, moved from rural Hartford to the White Cloud area. He was the last surviving charter member of the church they organized, Seventh Day Church of God then, later to unite with the Seventh Day Baptist denomination.

Surviving are three sons with their families, Wayne Quincy of Lansing, Ted M. of White Cloud, and Wells L. of Las Vegas, New Mexico, and one brother, Clyde M., of White Cloud.

Always active in church and community matters as long as his health permitted, he exercised a strong Christian influence wherever he was.

Funeral services were conducted by his pastor, the Rev. Charles Swing in the White Cloud Seventh Day Baptist Church with burial in the White Cloud Cemetery. —C. D. S.

GAVITT.— Bessie May, daughter of William J. and S. Eleanor Holdredge Gavitt, was born May 29, 1893, at Westerly, R. I., and died Dec. 27, 1970, at her home on William St., Pawcatuck, Conn.

She had retired in 1959 after forty-five years as head bookkeeper for the Utter Publishing Co. in Westerly. She was a faithful member of the Pawcatuck Seventh Day Baptist church. No immediate relatives survive her.

The funeral service was held at Schilke Funeral Home, with the Rev. Everett T. Harris officiating. Burial was at Riverbend Cemetery, Westerly. —E. T. H.

MATSON.— Elma, daughter of the Rev. O. S. and Josie (Coon) Mills was born July 10, 1899 at Dodge Center, Minn., and died May 13, 1970 in Gerber Memorial Hospital, Fremont, Mich.

Farewell services conducted by her pastor, the Rev. Charles D. Swing, were held in the White Cloud Seventh Day Baptist Church where she was a faithful member. Burial was in the White Cloud Cemetery. Surviving are: a brother, the Rev. Neal D. Mills, Brookfield, N. Y.; two daughters, Mrs. Donald (Norma) Rudert of White Cloud and Mrs. Donald (Joan) Richards of East Lansing, Mich.; and five grandchildren.

—C. D. S.

MAXSON.— Mary Starr, daughter of George Herbert and Elizabeth Brown Utter, was born Feb. 21, 1890, in Westerly, R. I., and died Dec. 23, 1970, at the Westerly Nursing Home, after an extended illness.

She was married in 1916 to Edgar P. Maxson who preceded her in death in 1930. She was an active member of the Pawcatuck Seventh Day Baptist Church as long as health permitted.

Surviving are: three sons, William E., of Needham, Mass.; Henry W., of Warwick, R. I.; and Edgar P., Jr., of Pittsburgh, Pa.; one daughter, Mrs. Robert Winquest, of Florham Park, N. J.; two brothers, Dr. Henry E. Utter of Providence, R. I., and Wilfred B. Utter of Westerly; fourteen grandchildren and several nieces and nephews.

Funeral services were conducted in the Pawcatuck church by the Rev. Everett T. Harris, with burial at Riverbend Cemetery, Westerly.

—E. T. H.

OBERMANN.— Anton, son of Anton and Annie Sullivan Obermann was born Nov. 14, 1893, at New Haven, Conn., and died Jan. 11, 1971, at Clearwater, Fla., as the result of a highway accident.

He was married to Marion Buck in 1927. After living in Westerly, R. I., for about thirty-six years, they established their home in the Donavon Trailer Park, Clearwater, Fla., following a two year tour of the United States. He joined the Pawcatuck Seventh Day Baptist Church by baptism in 1947, and was a member of the church choir and superintendent of the Sabbath School for many years.

He is survived by: his wife; a son, Anton, Jr., of Westerly; two daughters, Mrs. Florence Mabry of Hebron, Conn., and Mrs. Beryl Stephens of Lansdowne, Pa.; two sisters, Mrs. May Rockefeller and Mrs. Anne Benson, both of New Haven, Conn.; and ten grandchildren.

Funeral services were conducted in the Pawcatuck Church on Jan. 15, with the Rev. Everett T. Harris officiating. Burial was at Riverbend Cemetery, Westerly.

—E. T. H.

CORRECTION

The editor was in error in adding to the Tichnell-Welch marriage announcement in the January 11 issue that the marriage was performed by the bride's father in the Berea church. The couple was married in Cumberland, Md. Sorry!

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Keeping the Sabbath

The Late Dr. H. C. Morrison

The Sabbath Day, with all it is and all it means, is one of the greatest blessings God ever bestowed upon man. The breaking up of time, with its toil, nervous strain and accumulating responsibilities into weeks — periods of seven days — with the seventh day for rest, is an inexpressible benediction and blessing to mankind.

The coming of the Sabbath day is a constant reminder of God's existence, and His right to rule His intelligent creatures is one of His wisest provisions of His government. Those who keep the Sabbath cannot forget God, nor are they at all likely to drift far in disobedience of any of His laws. To keep the Sabbath in the true spirit of the Sabbath is to become a reverential and obedient Christian.

It would be difficult to enumerate the many benefits and blessings that come to us through the institution of this day of rest and worship. The rest to the tired body, the relaxation of mind and nerve, the bath, the better clothing, the cheerful Sabbath dinner, the family reunion, the sanctuary, with song and sermon, the social intercourse, the spirit of reverence and devotion that come to us through the holy Sabbath cannot possibly be estimated.

It has been proven over and over again that this law of the Sabbath is not only written in the Bible, but in our natures also. Men, animals, and machinery will do more and better work, will last longer and keep

in better repair, if they have rest every seventh day. It has been said to those who claim to have demonstrated the fact, that the seventh for rest is the proper proportion. If it were the fifth or sixth day, the time of labor would be too short. If it were the tenth or eleventh day the time of labor between rests would be too long. The mind of God is infinite. He knows exactly what we need, and has done all things well

Those persons who violate God's law with reference to the Sabbath will certainly trample upon His commandments with reference to other things. The violation of the Sabbath law hardens the heart, deadens the conscience, and prepares one for rebellion against God with reference to all other commandments. The Sabbath violator is, or will become, an all-round sinner. No man who infringes against this law will have a tender conscience on any other law. Those who do not remember the Sabbath day to keep it holy will inevitably trample upon any and all commandments that stand in the way of the gratification of their desires and whims

—The Sunday Guardian

"What a wonderful thing it has been for Christians to give of their money, frequently sacrificially, for a mission to be performed in their behalf in far places throughout the world. Christians are still doing that but there is a new dimension. They are giving of their money as they always have, but more and more they are giving of themselves to go personally to ghettos and other places of need in behalf of their church."

—M. Parker Burroughs, Cleveland

The Sabbath Recorder

We Worship Thee

By Eva Millar

We worship Thee, O God most high,
Whose glory fills the earth and sky;
'Tis chanted by the restless waves
And answered in the echoing caves.

The fruits of all the earth are Thine,
The treasures of the sea and mine;
May we Thy gifts, Lord, so employ,
That they shall bless and not destroy.

Each child of Thine Thou lendest skill,
A tool wherewith to do Thy will;
So may we, Lord, fill all our days
With deeds of love and songs of praise.

Ourselves and all that we possess
We pray Thee to accept and bless,
Till with the true and living bread
The multitudes of earth are fed.

Till want and fear and hate shall cease,
And love bring in Thy reign of peace;
Till all mankind receive Thy word,
And worship Christ, the living Word.