

The Sabbath Recorder

WRONG NUMBER

By Eugene Lincoln

A surprised minister whose phone number was almost identical with that of a shoe repair shop heard a plaintive voice over the phone one day: "My boy has lost his sole. If I send him right over, can you take care of him? I told him he should be more careful. And he can't go to Sunday School tomorrow without it."

Numbers play an important part in our lives. Telephone numbers, auto license numbers, Social Security numbers, and myriads of others follow us all our lives, and a misplaced or wrong digit in any one of these can cause confusion. It is not uncommon for someone to find at retirement age that his deductions have been credited to someone else's account, all because someone somewhere along the line got a digit wrong. A letter with the wrong Zip Code number may be delayed in its delivery.

Our phone number is 745-9207. But suppose someone who did not like to dial the number "7" substituted the number "1" in its place. It is certain our phone would not ring! It seems that many Christians are afflicted with (if we may coin a word) *septophobia* — a fear of the number seven. While fear of the number thirteen is labeled pure superstition, this septophobia, especially when it concerns the divinely ordained seventh-day Sabbath, is looked upon with high regard by theologians in many church circles. "The old Jewish Sabbath has been nailed to the cross," they proclaim, "and we observe the first day of the week as the Lord's Day." They do not, however, quote any divine command to

substitute the first day for the seventh; nor do they explain why the Sabbath, which was "made for *man*," should be termed "Jewish."

Just as the Bzz, Bzz, Bzz "wrong number" tone is sometimes heard on our phones, we can discern "wrong number" tones in today's wanton lawlessness and lack of respect for authority. Can leaders who have no respect for God's laws expect their followers to have respect for either man's or God's laws?

The task of the Sabbathkeeping Christian is clear — to proclaim boldly before a world rushing down the wrong path the truths of God for our time, "that thy way may be known upon earth, thy saving health among all nations" (Psalm 67:2).

Words and Pictures

"A picture is worth a thousand words," is one of the most quoted sayings in journalism circles. Like many other quotations (some from the Bible) it is made to cover much more ground than was ever intended. This is called to mind by a sentence in a two-installment article in *Christianity Today* on "Literary Style in Religious Writing" by Calvin D. Linton, who earned his Ph.D. from Johns Hopkins. Dr. Linton puts things in proper perspective: "Pictures are useful, as are gestures, diagrams, and examples; but one clear sentence is better than a thousand pictures in transferring an idea from one mind to another."

The expert goes on to remind us: "The limit of our intellectual activity, the very horizon of our mental habitation, is our vocabulary. We may feel an emotion, point to an object, or smell a smell without words; but we cannot think a thought unless we have the words to think with."



"Pray for the Peace of Jerusalem"

Modern Jerusalem could not have been clearly in view to the psalmist when he wrote in Hebrew characters, "Pray for the peace of Jerusalem: they shall prosper that love thee" (Ps. 122:6), but it is only through modern Jerusalem that we can look back into the holy city of Bible times. To people on those rugged Judean hills nearly 2,000 years ago came the announcement by angels of the birth of the Prince of Peace. Not all Christians have the same view of the political situation in the Middle East but all must "pray for the peace of Jerusalem."

The Sabbath Recorder

First Issue June 13, 1844

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

REV. LEON M. MALTBY, Editor

ADVISORY COMMITTEE

John L. Harris, Chairman, Rev. Charles H. Bond,
Florence B. Bowden, Charles F. Harris, Charles H.
North, ex-officio, Owen H. Probasco, Rev. Albert N.
Rogers, Rev. Herbert E. Saunders, Rev. Alton L.
Wheeler, Douglas Wheeler

Contributing Editors:

MISSIONS Rev. Leon R. Lawton
WOMEN'S WORK Mrs. Elmer W. Andersen
CHRISTIAN EDUCATION Rev. David S. Clarke

Terms of Subscription

Per Year \$5.00 Single Copies 15 cents

Special rates for students, retired Seventh Day
Baptist ministers, and servicemen

Postage to Canada and foreign countries 50 cents
per year additional. Gift and newlywed subscriptions
will be discontinued at date of expiration unless re-
newed. All subscriptions will be discontinued six months
after date to which payment is made unless renewed.
The Sabbath Recorder cannot pay for contributed articles
but will send the writer, upon request, up to 10 free
copies of the issue in which an article appears.

Second class postage paid at Plainfield, New Jersey.

The Sabbath Recorder does not necessarily endorse
signed articles. All communications should be addressed
to the Sabbath Recorder, P. O. Box 868, Plainfield,
New Jersey 07061.

A Seventh Day Baptist weekly (two issues
omitted in August) published by the American
Sabbath Tract Society, 510 Watchung Ave.,
Plainfield, N. J. 07061.

PLAINFIELD, N. J. December 11, 1971
Volume 191, No. 22 Whole No. 6,477

Editorials:	
Bible Reading Schedule	2
Good Gifts	3
Social Use of Alcohol	4
Features:	
Where Is the Fruit?	5
Bible Society Yearbook	6
Evangelists in India	7
"A Healing Miracle" say the Doctors	8
A Children's Hospital in Vietnam	9
Dedication at Little Prairie	12
Remembering Rock River in Wisconsin	13
Missions:	
Change of Address	10
Your Autobiography	10
Love Is Expensive	11
Christian Education:	
Audiovisuals Viewed	11
Women's Page:	
Ten Ladies' Aid Members	14
News from the Churches	15
Obituary	15

Bible Reading Schedules

The Bible reading schedule, promoted by our denominational Planning Committee this year and printed each month in the *Sabbath Recorder*, is the expanded daily readings related to the Sabbath School lessons. Some would like to read more or follow some other plan. Sometimes we have reproduced the Thanksgiving to Christmas special readings of the American Bible Society. We are not doing so this year because we believe that most pastors have secured the Bible Society bookmark schedules in sufficient quantities for the local congregation and the larger mailing list. It is a very convenient printed schedule furnished free of charge.

Some churches have already received and distributed the American Bible Society folders with suggested Bible readings for each day of 1972. There are other schedules available from the American Tract Society of Oradell, N. J., for reading the whole Bible through in a year. If a person looks he may find just the type of schedule that suits his need best. It is evident that most of us are likely to omit the systematic Bible reading that would do us good unless we follow some kind of challenging schedule. Just a few verses a day in a devotional guide is better than nothing and it makes the day a little better, but it does not give us a growing knowledge of the Scriptures that will shape our lives.

The Bible may seem like a big book but it can be read through in a relatively short period of time audibly and in a much shorter time silently. The Voice of Prophecy, the Seventh-day Adventist worldwide radio broadcast, has announced that its staff and invited friends will read the whole Bible over the air in a continuous program beginning at midnight on New Year's Eve. It will take about eighty-five hours. This will be the third year that this has been done. The fact that it can be done with the help of some 200 readers in that length of time may be more important than other benefits. Nobody could listen continuously for that long.

It might be a good idea as a sort of spiritual fast and feast to be able to say that we had our radio on for eighty-five hours and nothing came into our home over the air waves for those three and

a half days except the Word of God; it would be different from the usual fare. Impractical? Perhaps so, but let's admit that there ought to be more Bible in the home than there is. Such a marathon might help to remind us that there are some radio stations that operate twenty-four hours a day (such as Family Radio) which have nothing but Christian programs and news. We have more good choices open to us than we take advantage of.

GOOD GIFTS

The One who came to earth as God's best gift had something to say about giving which can well be applied to Christmas gifts. Jesus said, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him" (Matt. 7: 11).

Recently we had occasion to walk through a large store that had just stocked its children's gift shelves for Christmas. They were ready for the parents, but if what we saw on display is a fair sample of those good gifts that we are supposed to know how to give to our children, it doesn't speak well for the progress of social evolution in the past 2,000 years. There has been considerable loss of intelligence on the part of fathers and considerable increase in gullibility since the days of Jesus.

To be sure, there are plenty of good gifts that can be purchased for our children this year, but who can say that even twenty-five percent of things packaged for Christmas giving to children can really qualify as good gifts? Perhaps the foolish and useless toys are designed to be purchased more by doting grandparents, uncles, and aunts than by hard-working parents. I don't have access to the manufacturers' and merchants' statistics on who buys these gifts. But the words of Jesus need not be seriously questioned. In our better moments we know how to give good gifts to our children — or at least some of us do. The import of the quotation is that fathers provide for their own and would not

MEMORY TEXT

"He shall judge thy people with righteousness, and thy poor with judgment . . . He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor" (Psalm 72:2, 4).

think of denying their dependents good food, adequate clothing, and the other basic things that contribute to their health, growth, and happiness.

If we can give parents the benefit of the doubt on Christmas giving as regards their children there are a good many other people who apparently only know how to give bad gifts. Here is some proof. Fleischmann Distilling Corporation estimates that 32 percent of the liquor industry's annual sales are made in the six-week Christmas shopping period.

At the one time of the year when we attempt to imitate God by giving as He has given to us, we as a people are giving away hard liquor at the rate quoted. I am not doing it and you may not be doing it, but the majority of individuals and business concerns must be doing it. Where is our wisdom and good sense? Many a person who does not indulge in high-alcohol beverages falls for the liquor industry's clever advertisements that make him think it is one of the good Christmas gifts.

It is time for those people who think they know how to give good gifts, not only to their children but to their friends, to rise up against this trend. The liquor industry has no moral right to exist, much less to flood our magazines and papers with deceptive ads for a debasing product. Beverage alcohol is not a good gift by any stretch of the imagination. Let us assert our intelligence and exert our rightful social pressure to reduce or eliminate this kind of holiday giving. It is manifest that if no professing Christians gave bad gifts there would be fewer bad gifts given.

The verse quoted above is a prayer verse. Can we ask God for the good things He is willing to give if we waste our substance on things that are not good?

Social Use of Alcohol

Social standards are the concern of the church, and the church that does not struggle to raise the standards of society is failing in its social mission. Christianity, when it is embraced, lifts us to a new level of behavior and of accountability. Ernest Sheldon of an earlier generation wrote a book *In His Steps, or What Would Jesus Do?* The follower of Jesus cannot be a follower of the world's standards; he must rise above them and stand out against them. The problem in regard to the social use of alcohol is that too many church members have let down and are therefore unable to consistently oppose the use of alcohol.

There was a report on the alcohol problem not long ago that contained a thought-provoking sentence, "The social use of alcohol, in contrast to most other mind-altering drugs, is a widespread and enduring practice. The prevailing social attitude accepts alcohol use until problems occur." This high-level document clearly puts alcohol with the mind-altering drugs. Perhaps many who have lowered their standards or at least have lowered their voices have forgotten that alcohol taken as a beverage is just as much a mind-altering drug as some of the others that are causing so much damage to people and increasing the crimes against society.

"The nation's primary drug-abuse agent is ethyl alcohol, not marijuana, speed, or heroin," Dr. Robert B. Forney (biochemist, Indianapolis) told the American Medical Association's general session on drug abuse. He described alcohol as 'a dangerous drug'; if it were just coming on the market now, it would be available only by prescription."

How does it come that so much is said about other drugs and the prosecution of pushers and so little against alcohol and its pushers? Is it not because, as in the above quote, its use is a widespread and enduring practice, well accepted until problems occur — as they inevitably do? We see the same process taking place in regard to the less mind-altering drugs. There is talk of legalizing

them and generally accepting their use.

Society is not saved, reformed, or protected that way. If Christians do not take a firm stand for noble living, who will? It is in the area of mind and soul that man is above the animals around him. He is created in the image of God. That which alters his mind tends to bring him down temporarily or permanently to the level of the beasts. There are many ways that man can destroy himself. Alcohol is one of the oldest and one of the easiest.

The Christian is born again; he is renewed in heart and mind. He can no longer live by the common standards of unregenerate society. Furthermore, he must not stand idly by and watch his fellowmen alter their minds; lose their inhibitions and turn to evil through the use of this dangerous drug. We dare not say as Cain did, "Am I my brother's keeper?"

Someone has said that if our physical bodies were the same as our spiritual bodies, the church would be 90 percent nursery.

A mature Christian is a witnessing Christian.

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

- 1) Wisdom in the selection of the most suitable objects for special "white gifts" in our churches and Sabbath Schools.
- 2) Putting first things first in our Christmas celebrations, not forgetting why Christ came to earth.
- 3) The ministry of the Tract Society as it seeks to serve fields that are more worldwide than any other denominational board can reach.
- 4) The Georgetown, Guyana, church as it seeks soon to call a Guyanese pastor to shepherd the flock, thus freeing the missionary for other work.



Where Is the Fruit?

Dr. Edward J. Horsley
Denver, Colo.

Recently this question has been recurring constantly in my mind. It is based on the statement of Jesus recorded in John 15:16. "You have not chosen me, but I have chosen you, and ordained you, that you should go and bear fruit."

Seventh Day Baptists find empathy with other denominations as they read religious news articles reporting that most Christian denominations are experiencing a decline in membership. This applies to Protestants and Catholics alike and makes very pointed the question—where is the fruit?

Jesus' experience of Matthew 21:19 seems particularly relevant. "When he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said to it 'Let no fruit grow on thee henceforth forever.' And presently the fig tree withered away." How many churches and denominations are withering? Is it because there is a lack of fruit?

I personally believe that God called Seventh Day Baptists to be a source of special light and truth in this world. I believe He called us for a special purpose. The hardships and the martyrdom which are such a vital part of our early history are eloquent testimony to the high purposes of that call. "And the church grew and had a harvest of fruit for the Lord who called up into being and who gave the truth that made our existence vital." What has happened in this twentieth century, the third century of our life as a denomination? The facts are too well known to bear repetition.

What is this fruit which Christ has always looked for and for which He has called us? The fruit must be the entire result of the Christian life, but surely it must include the following:

I. *Christian Character*: This is seen throughout our ranks but is an area of Christian maturity which never meets the standards we set for ourselves, not to mention the standard He set for us.

II. *Sound doctrine*: We who look for the guidance of the Spirit to arrive at doctrinal truth should be a people who are rooted and grounded in the Word. Are we? Is the faith of our people based on a sure foundation so that we, as individuals, know what we believe and why? The Bible is filled with urgent admonition to "teach," "study," "search"; however, experience shows a great lack of basic Scriptural knowledge among us. How active are your Sabbath School and your study groups?

III. *Stewardship*: This barometer of spiritual well-being — this source of local and denominational programming — what a percentage of the load is carried by such a relatively few! How many habitually "rob God" and by so doing rob themselves of so much!

IV. *Sabbath observance*: Is that special truth of God which He committed to us being properly represented to this world? Is so much Sabbath work really essential? (Granted, it is useful, but is it essential?) Can't a larger percentage of our people find opportunity for attendance at Sabbath services, or what priority do we give to the church and to the Sabbath?

V. *Evangelistic outreach*: It may be that this is the *real fruit* and most other things are just leaves. This appears to be the most neglected of all areas of the church program although He chose us for this purpose — "go and bear fruit."

Who is responsible for bearing (or not bearing) this fruit? Whose task is it? I must conclude that it is mine! I am a member of the church. I am a Sabbath School teacher. I am a department chairman in my church. I am a national officer in the denomination. I must be responsible.

The words of James 3:1 (Phillips) come home with special emphasis: "Don't aim at adding to the number of teachers, my brothers, I beg you. Remember that

we who are teachers will be judged by a much higher standard." What a responsibility must be born by each member, each teacher, each deacon, each department chairman.

If the responsibility grows with the level of our position in the church, what about our pastors, our national officers, those in charge of boards and other agencies! By what "higher standard" will they be judged?

God has called us for a purpose and that is "to bear fruit." That is His purpose for each of us and we will be held accountable by the Lord of the harvest according to our abilities and according to our opportunities. "To whom much is given, much will be required." This places awesome responsibility upon those who are in positions of leadership.

My fellow Seventh Day Baptists — when the fruit is produced, the withering will cease.

Bible Society Yearbook

The 1970 annual report of the American Bible Society, a book of 180 pages, has just come into the hands of your representative on the Advisory Council. It tells a far bigger story of translation and distribution work than can be described in a brief notice like this. We have compared it with a similar annual report for 1961. Although the number of pages is less the type is smaller and the work described is much larger. It should be thrilling to all of us to know that we have at least a proportionate part in such a program of giving the Bible to the world.

A financial comparison between 1960 and 1970 is revealing. In 1960 the budget was balanced. Receipts from all sources totaled \$4,258,346. Of this amount the total from the churches was \$1,001,769. In 1970 expenses were greater than receipts. Total receipts were \$8,817,198. What is surprising is that during the ten years the support from churches increased only to \$1,413,220. The total gifts from living donors and the income from legacies had to be much larger to meet the budget needs that had just about doubled in the ten-year period. The 1971 budget,

which leaves many needs unmet, calls for \$9,250,000. The Advisory Council has just met (Nov. 29, 30) to accept or reject the budget prepared for 1972.

The American Bible Society has greatly enlarged its denominational coverage. Ten years ago there were fifty-two denominations supporting the Bible Society, a number supposedly corresponding to the denominations represented on the Advisory Council. In 1970 there were seventy denominations contributing. The new names range all the way from Pentecostals and Christian Science to Roman Catholic and Greek Orthodox. Some denominations have decreased in membership and contributions and some that have grown rapidly have not increased their support very much.

It is interesting to note that the Seventh Day Baptist General Conference is the smallest in numbers of any supporting the Bible Society last year. It is equally interesting to note that we were credited with \$727 last year and that eighteen larger denominations gave less to this worthy cause. Our per capita giving, however, was less than 15 cents for the year, which was somewhat more than the Seventh-day Adventists but far less than a few others such as Assemblies of God who gave \$1 each or the Presbyterian Church of North America, Reformed, which has 6,000 members and contributed \$3,000.

It is apparent that giving is more a matter of motivation than of numbers. It may also be observed with joy that the officials of the Bible Society treat the smaller denominations with as much respect as the larger ones. They are ready to be of service in any way possible.

Church and State Problem

In Europe the churches may legally level a tax against all citizens for church expenses and the state collects it as a surtax deducted from their pay checks. To avoid paying this church tax, *Time* magazine reports that Germans are publicly renouncing Christianity at the rate of 4,800 a week. In three years over 480,000 West Germans have excommunicated themselves from the church!

—Christ's Mission

Evangelists in India

How is evangelistic work carried on in new areas by the full-time and part-time workers of the Seventh Day Baptist Conference of India with headquarters at Nellore? The answer is given by the Rev. B. John V. Rao in response to questions asked about the twenty-one evangelists who lost their lives far from home from a tidal wave in Orissa state on October 30.

The three seven-man teams were working under the direction of Mr. Rao, executive secretary of the Conference. He maintained contact with them, meeting their salary and maintenance expenses from Conference funds. We wondered if any or all of the men were fully employed or whether some were volunteer workers on a part-time basis. The answer is that twelve were regularly employed on a full-time basis and nine were on part-time employment with the Conference.

When the workers go out into new territory to distribute tracts and to select places for future organizational centers this is the way it is arranged, according to the secretary's letter:

"Our Conference will pay only railway charges to evangelists. And we pay the salaries to the permanent employee families during the absence time of permanent employees. Salaries go to their families while they are on gospel duty in other states. Regarding part-time workers, the Conference will pay Rs 21/ per week to every part-time worker. But this part-time (weekly wages) salary goes to their families while they are on gospel duty in other states. The Conference will pay \$3.00 to one evangelical team for their week's meals. The three teams will be in one center for night time and they cook for their night meal if they want. The three teams will go to different places to preach and distribute the tracts in day time from one center. And they take their food from local Christian houses or from Hindu houses or from local Christian churches The three teams conduct the good church meetings in different churches and generally they take their meals (night) from those different churches."

He says that they get some gifts from the local Christians and local churches and the teams going from place to place do not often use the Conference money allowed for meals.

After the death of these twenty-one heads of families we asked for their names and the relative need for help in supporting the families. Full details were given. Eight of the twelve full-time men had no property. One had no dependents other than his wife. He owned a house. One with three children, a wife, and mother to support owned an acre of land. Two others with four to seven dependents owned small houses. Those with no property averaged much larger families. Y. Abraham had six children with wife and parents. R. P. George had seven children, a wife and old mother. Those were the smaller families. One had eleven members, another "fourteen including children." No two men were from the same village and none of them from the city of Nellore where the headquarters is.

Of the nine part-time evangelists one owned a house, another a house and one acre of land; the rest were without property. Each had from three to six children. M. C. Moses had five children plus parents and mother and father-in-law in the home. The part-time men "were trained in the SDB Evangelical Association, but they had no proper job in our organization, as we have no vacancies."

Upon response to our question as to which of the twenty-one families were in greatest need the Conference secretary listed five in the first list and four in the second list (part-time). The Executive Committee has collected "some subscriptions from several persons to pay the twenty-one persons. But from December 1st, 1971 we will be going to appoint some persons to collect some money for the twenty-one families. If you people like to help them, please kindly do so as soon as possible." A previous letter had stated that they had voted to give each family \$100. Some gifts for this purpose have already been forwarded through our General Conference office and the treasurer of the Seventh Day Baptist World Federation.

"A Healing Miracle," Say the Doctors

The following story began in Malawi, a little country that has become better known to Seventh Day Baptists than to most other denominations. It concerns a young man who went to Malawi some nine months ago to help in the new Southern Baptist work there under what is called the journeymen program, a two-year enlistment. After being on the field only a few weeks he suffered a broken neck when diving into a shallow river. The first part of the story of how he was kept alive while being flown back was told in Baptist Press some months ago. Now the rest of the story is reviewed as a story of faith and miracle which should be stimulating to our readers. It follows, as told by Orville Scott.

Larry Hughes, twenty-four, has continually amazed doctors who initially said he couldn't live due to the severity of a spinal injury. Now he has returned to the home of his parents, Mr. and Mrs. Paul D. Hughes of Tulsa, Okla., where he will continue to undergo physical therapy for six hours a day.

Hughes' voyage of faith began in an African river where a much smaller man, a Malawian Christian, retrieved the paralyzed journeyman from the water. Hughes head struck a submerged rock when he dived into the shallow river.

There followed a series of strange events that the young journeyman cannot explain except in the will of God. "What happened has nothing to do with me as a person," he said. "I've just stayed at this point in faith."

One of the first on the scene was a student nurse who recognized the severity of his injury and secured the aid of a Presbyterian doctor who packed the journeyman's head in a box of sand for a long trip by Land Rover.

The only doctor in the little country of Malawi who had the skills to save Hughes' life "just happened" to be at the hospital where they took the almost lifeless missionary. The doctor said he could have lived only another half hour. He performed surgery and set the bones in Hughes' neck.

Then began a series of phenomenal events in the air including fog that lifted at a London airport at the last second to permit the plane carrying Hughes to land so he could be transferred to a waiting flight.

The crew of the jet which brought him to Dallas intended to go to Houston, but received word that a fog was covering the Texas Gulf Coast; so they landed at Dallas instead and Hughes was carried to Baylor Hospital.

Hughes credits his recovery to "answered prayer." The occupational therapist assigned to his case at Baylor, Mrs. Jan Bodholdt, said "the prayer that has gone up for him has made all the difference."

The effects of young Hughes' "miracle" on an entire church was reported by George Mosier, Larry's pastor while in college at Oklahoma State University, Stillwater.

"I've really noticed a difference in the prayer life of the members. The fact that Larry was able to live and recover has helped people at University Baptist to realize that prayers are answered today," Mosier said.

The journeyman said his family had their faith renewed and was brought closer together as a result of his experience.

While his condition was still so critical that doctors said he couldn't live, Hughes' mother prayed that someone might be led to Christ as a result of the tragedy.

Then as Hughes overcame seemingly impossible odds and actually began to regain some feeling in his paralyzed body, a Baptist doctor said in awe, "It's out of our hands."

Hughes said many people were watching his fiancée, Diane Cole, to see how she'd react to the crisis.

"She turned it over to the Lord," he said. "They were often amazed at how she did react."

Staff members at Baylor Hospital, a Baptist institution, report that the miracles which have happened in the journeyman's life have also influenced and changed the lives of many other people.

The Dutch doctor who set his broken neck in Malawi and who made the long journey to Dallas with his patient had been known as an agnostic. But when Hughes' mother said, "I thank you and God for bringing my boy back," the doctor was moved to give God credit for the miracle he had been part of.

An ambulance driver was impressed by Hughes' attitude while bringing him from the plane to Baylor. "Man, if he has this kind of faith, I'm going to believe in what he believes," the driver said.

Shortly afterward, Jim Howard, a young inhalation therapist felt an unexplainable compulsion to return to the hospital after getting off work. He found he was needed to operate the hospital's volume respirator used to keep Hughes alive.

Howard was deeply moved by the attitudes of the journeyman struggling for life and the missionary nurse, Mrs. Vicki Hickey, who had been brought into the case from Sanyanti Baptist Hospital, Rhodesia.

"All through the things they were doing to save his life, despite the pain, he always seemed to smile," recalled Howard.

Still overwhelmed by his experience—wondering how he came to be there after being off duty—Howard sought out the hospital chaplain and accepted Christ. He has returned to school to prepare for service as a medical missionary.

A woman with terminal cancer found peace as a result of hearing about the Hughes' miracle.

Hughes said that Dr. Truett James, the Baptist physician who witnessed his progress in recovery, asked him if he realized how fortunate he was to be alive.

"You can't explain it medically," admitted Hughes. "I've just left it up to the Lord."

—BP

A Children's Hospital in Vietnam

Many are the stories of humanitarian institutions that are doing a great work and are worthy of continuing support by American Christians. Not many have as interesting a story or as great a potential as Hoa Khanh Children's Hospital in Vietnam. It is the best equipped children's hospital in Vietnam. It has already treated 50,000 children, according to the supervisor, Mrs. Nguyen Thi Khang (commonly called Gwen). She says that 25,000 of these children would have died except for the generosity of marines and other supporters and the staff (which at first was largely volunteer military doctors).

The children's hospital which now has 120 beds started out as a first aid station, operated by the First Battalion Third Marines. When they left, the Marine Force Logistical Command with the help of \$300,000 contributed built the large hospital to meet the growing need. Its operation has since been turned over to the World Relief Commission of the NAE (National Association of Evangelicals) which must raise \$500,000 above and beyond its regular budget to maintain this hospital memorial. They point out that the care of sick children is not determined by the existence of war or peace. Children get burned, have TB, pneumonia, fractures, cleft lips, disease and need of surgery. The people of Vietnam are said to be extremely grateful for the service so newly offered to their children.

Gwen states that even with their large and modern facilities they are constantly forced to turn more and more children away. The hospital is now a Christian agency. Gwen herself learned English with the help of American Military teams and became a Christian through the witness of a Vietnamese pastor.

John H. Chafee, Secretary of the Navy, commends the hospital to its voluntary supporters in these words: "The Hoa Khanh Children's Hospital should stand as a lasting monument to the members of the Marine Corps and the Navy Seabees, Doctors and Corpsmen, for their effort to help the children of that war-torn land."

SABBATH SCHOOL LESSON

for December 18, 1971

GOOD NEWS OF GREAT JOY

Lesson Scripture: Luke 2:1-14.

Change of Address

These three words are used often in modern society where at least one in ten families move every year. Periodicals spend millions of dollars to keep their mailing list up to date. Moving is big business. And the necessity of change, adaption, and meeting new situations face the mover.

Have you ever thought of who made the biggest move? Not in distance; but in the infinite variation between one place of residence and the other?

Though we seldom if ever think of it this way, I believe the person we know as Jesus Christ did!

He was "at home" in heaven with His "Father." Scripture says He left the glory of heaven to come to earth, to dwell with men. From the very presence of the Creator, He chose to make His home with the creature. What love!

Why? We can never fully understand the complete reason. But it was involved in following the Father's plan and will—purpose—for His being. He was sent with a mission, a work to do, a life to live, a life to give. This He did with simplicity, humility. He came, not as a fully recognized ambassador from one realm to another but rather He was willing to identify completely with those to whom He was sent. He entered into human experience as all men do. He was born, a babe, in Bethlehem.

The wonder has been lost to many amid jingling tunes, the avalanche of cards, the giving and receiving of gifts. Many are not even aware of who this Christ of Christmas really is.

But to us who know? Should we not step aside from the throng to purposefully consider our lives before our God? Should we not sense that as we have been called into a new life and given new hope through God's promises and plan that a "change of address" might also be a possibility for us?

Are we living where we can best know and do His perfect will for our lives? Do we seek to know that will? Does this concern ever enter our thoughts? The oft

sung hymn line should have vital meaning to each of us:

*Jesus calls us, o'er the tumult
Of our life's wild, restless sea;
Day by day His sweet voice soundeth,
Saying, "Christian, follow me."*

*Jesus calls us; by Thy mercies,
Savior, may we hear Thy call,
Give our hearts to Thy obedience,
Serve and love Thee best of all.*

Change of address? Ultimately we have a new one through Eternity with Him!

Your Autobiography

Why wait until the first of January to check up on yourself? Really, then it is too late to change 1971. While we still have a few weeks in this present year, let us consider what Art Hide says, "If you would like to read your autobiography, look at your check book which records the details of your financial transactions for the past months and years. Since the money you spend really represents your energy and labor it tells the story of how you have invested your life."

So, we would suggest that you check up on your checks, or other record of giving and handling of money, and see just where you stand. It is good to do this before 1971 is gone.

Your Missionary Society has also been checking up on its financial transactions and records. We are thankful for the many who have continued to support us and for the evidence of increased giving in these past few weeks. However, our anticipated receipts from designated giving are still far below what they should be. This is why we are suggesting that in December each Seventh Day Baptist give a special designated gift for the work of the Missionary Society over and above their regular support of the local church and Our World Mission.

Our goal, which represents our vital needs, is \$5,000 in December. We know this seems to be a lot in addition to everything else but it is not an impossible goal.

It would be interesting to be able to tabulate the total amount given in gifts by all of our people at Christmas time. It would also be interesting to be able to

tabulate the total amount of extra gifts given in addition to the normal tithes and offerings for the support of the Lord's work during this closing month of the year. December has been a month when contributions have fallen sometimes, but this year it can be one which will bring us victory as needs are met and goals are reached if you will.

The autobiography of your church, of your Conference and of the mission work of your board is being written in these days. What will it read? Will it show that there was a lack of support which brought a limiting of service and a cut back in outreach? Goods are open and opportunities are before us and commitments have been made.

If you haven't given a special gift designated for your Missionary Society recently why not sit down and do so now. Put your gift in the offering at church this Sabbath or mail it directly to your Missionary Board office in Westerly, Rhode Island. May your autobiography for 1971 record, "He was a supporter of the Missionary Society and gave a special gift designated for missions in December in response to the need."

Love Is Expensive

David Fraser, minister in Coventry, England, writes in the *Baptist Times*: "People are now so expensive that it is cheaper to do without them." The cost of labor has outstripped almost every other commodity. Fraser says that eventually the telephone company will find it so cheap to make a telephone and so expensive to send a man to make repairs, that soon they will send you a new one through the mail when your old one breaks down.

One can only wonder whether it is becoming too expensive to send a pastor when people break down. But then what can you send through the mail to take a pastor's place? — a mimeographed letter maybe?!

—B. F. Archibald in "Let's Talk"

Our malady in this country today is partly too much religion and too little faith, and not enough wisdom to know the difference. —W. C. Fields

Audiovisuals Viewed

The regular quarterly meeting of the Seventh Day Baptist Board of Christian Education Oct. 17, 1971 first saw equipment about which its members had been negotiating since last January. At that time the Executive Committee had discussed the repair or replacement of defective projectors and the possibility of extending the teaching capacity of our board through other audiovisual tools.

At this meeting in October, the board received its executive's report from charts, maps, and outlines projected by the new overhead projector. Besides this, the other new items of equipment were displayed and briefly characterized.

The immediacy of purchase was made possible by the thoughtful stewardship of the trustees of the Seventh Day Baptist Memorial Fund who responded in full to the proposal from our board. Through the Executive Committee and the board, a detailed plan for audiovisuals had been written up for the trustees to consider.

Mr. Thomas L. Burdick of Little Genee had secured good help from a Buffalo dealer who had both supplied and serviced Mr. Burdick's public school audiovisual department during many years. The equipment is highly effective for use in varied group learning situations. It is hoped that Mr. Burdick's skill and experience can be shared through workshops in teaching methods. He is one of the newer members of the board.

Besides the overhead projector mentioned, a slide-filmstrip projector, a 16 mm. movie projector, a stenographic tape recorder, and a 35 mm. camera were purchased with funds provided by the Memorial Fund. A field-type tape recorder is still being considered for anticipated use in recording camp or church events.

The board expressed deep appreciation to the Memorial Fund and to Mr. Burdick for the achieving of this step forward. Churches in their many educational missions can expect to receive many benefits from the board's new audiovisual equipment.

Dedication at Little Prairie

By Clifford A. Beebe

Joshua 4:19-24; 24:27

And the people came down out of Arkansas on the twenty-third day of the tenth month, and camped at Nady, which is in the south border of Little Prairie. And they pitched a stone in Nady. And they spake to the children of the Seventh Day Baptists saying: "When your children shall ask their fathers in time to come, saying, 'What means this stone?' then ye shall let your children know, saying, 'The children of the Seventh Day Baptists came into this land of Arkansas. For the Lord your God led them from New Jersey, and from Wisconsin, and from Nebraska until they came and settled at Little Prairie; and from thence they spread unto the borders of Arkansas, unto Fouke, and unto Texarkana, and unto Little Rock, and even unto other states; that all the people of the land might know that the hand of the Lord is mighty: that ye might love and serve the Lord your God for ever.'

"And this stone shall be a witness unto us; for it hath heard all the words which we have spoken before our God this day, lest we deny the Lord our God."

The founding of the pioneer Seventh Day Baptist church of the Southwest appears to have been an outgrowth of two movements: a campaign for western settlement sparked by Elder James Bailey in a series of *Sabbath Recorder* articles entitled "Eyes West"; and a nationwide speaking tour by Col. Robert H. Crockett (grandson of David Crockett) encouraging migration to Arkansas from other states.

The movement for settlement resulted in the coming to Arkansas of the families of A. S. Davis from New Jersey, T. H. Monroe from Wisconsin, and J. L. Hull from Nebraska, who organized in June 1883 the church which, with some changes

of location, has been known for many years as the Little Prairie church. Elder J. L. Hull served as its pastor for some twenty years, and the church building, dedicated Oct. 23, 1901, served as the house of worship until destroyed by fire in March 1967. By this time, as in many other rural communities, the membership had largely scattered, their descendants making a large proportion of the present membership of the Fouke, Texarkana, and Little Rock churches, with only two remaining resident members.

Through the efforts of the Seventh Day Baptist Historical Society, and the local cooperation of Paul E. Mitchell, who took time in a busy harvest season to get the marker set, a bronze tablet surmounted by a standard church sign has been placed on the former site, now in an open field, of this pioneer church.

A service of dedication, with former pastor Clifford A. Beebe, representing the Historical Society, in charge, was held Sabbath afternoon, Oct. 23, 1971.

Pastor Marion Van Horn of Daytona Beach, whose boyhood was spent at Little Prairie, brought personal greetings, and letters of greeting were read from Chaplain David Beebe of Berry College, Ga. (a Little Prairie native), and retired pastor Hurley Warren of Almond, N. Y. (a descendant of Little Prairie pioneers).

Unveiling ceremonies were conducted by representatives of the pioneer families. Miss Kathy Babcock of Little Rock for the Monroes and Mrs. Juanita Buckley of Fouke for the Davises, unveiled the monument, assisted by Jimmy Mitchell of Little Rock, a descendant of the Mitchell and McKay families of more recent times. Mrs. Clara Beebe, a niece of Elder J. L. Hull, spoke the words of dedication.

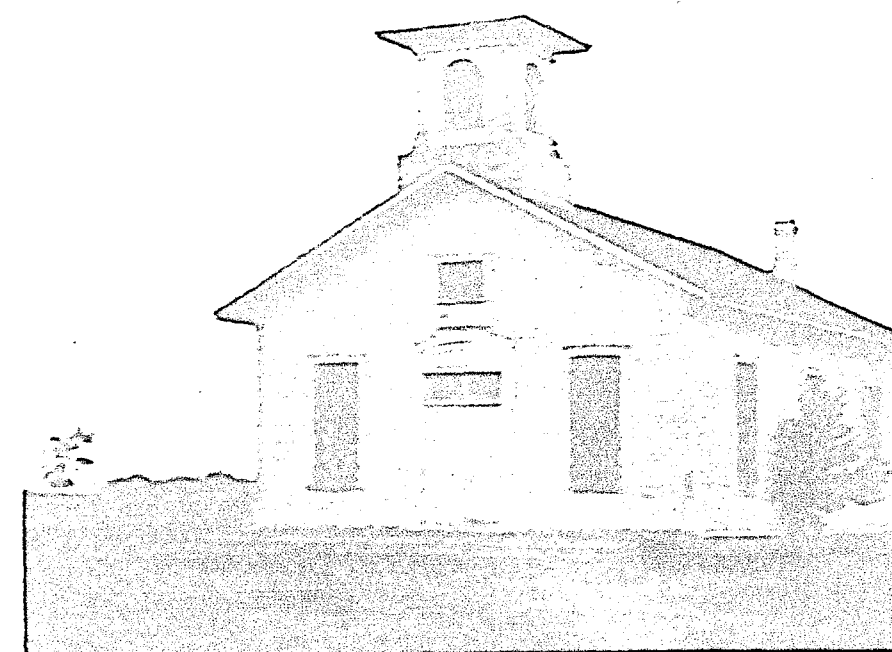
The wording on the marker is as follows:

LITTLE PRAIRIE CHURCH

The pioneer church of the Seventh Day Baptist faith in the Southwest, organized in June 1883. House of worship, dedicated Oct. 23, 1901, stood on this site until destroyed by fire in March 1967. Memorial by Seventh Day Baptist Historical Society, Plainfield, N. J.

Remembering Rock River Church in Wisconsin

Memories of a once thriving but now extinct Seventh Day Baptist church in southern Wisconsin were revived and perpetuated recently by a ceremony at the quarterly meeting of the area churches and the erection and dedication of a more suitable marker.

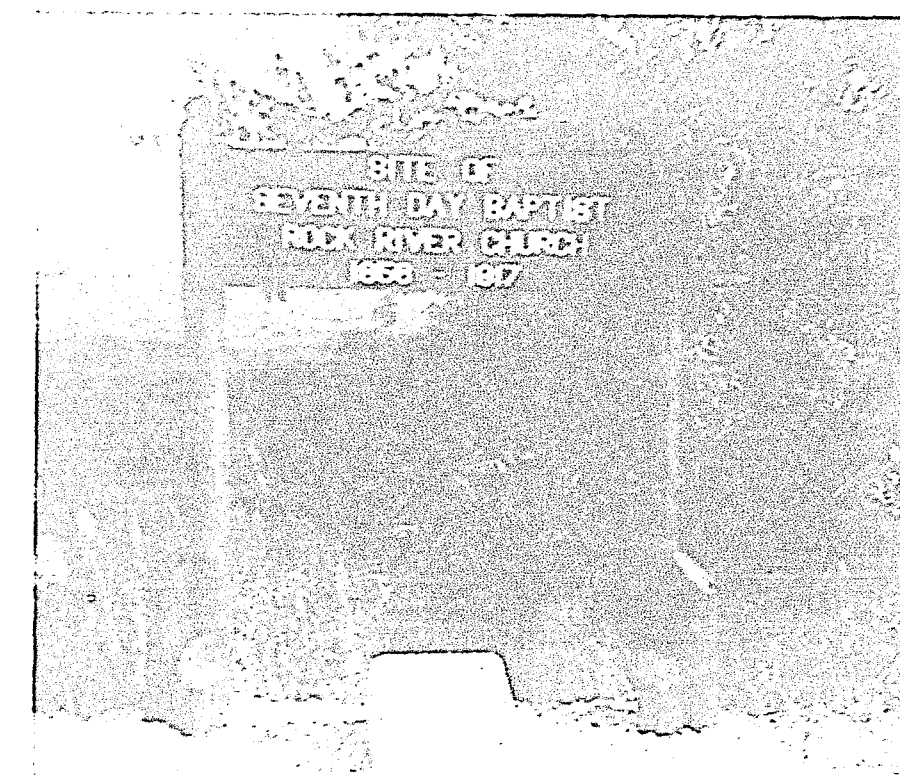


This is the way some of the older residents remember the building which served as the place of worship for a congregation that grew to 148 members a century ago. The church is gone now. It was disbanded in 1917 when most of its members transferred to the Milton and Milton Junction churches which had been brought closer by modern roads and transportation.

A permanent roadside marker has been designed and installed by Mr. and Mrs. Harry Tucker, 1204 E. Delavan Dr., Janesville, and was dedicated in a service in the Milton Seventh Day Baptist Church on November 13.

The new marker replaces a concrete marker which was placed at the site in October 1934, but has been somewhat obscured in recent years. Erection of the replacement was authorized by the Southern Wisconsin Seventh Day Baptist quarterly meeting executive committee. Interested persons are contributing to the cost.

Mrs. Tucker's parents, Carl and Annabell Vincent Gray, and her maternal and paternal grandparents, were members of the Rock River Church.



The Rock River church was organized April 17, 1856, by some fifty persons. The first services were held in the log school house. The Rev. Varnum Hull was the first minister, and the first deacons were W. L. V. Crandall, Asa Burdick and Lester T. Rogers.

A church, the location of which is now memorialized by the new marker, was erected in December 1863, and it stood on the north side of the road near the present Willis Vincent home.

Revivals were held in the winter and baptisms, sometimes for as many as twenty persons, were in Clear Lake.

Over the years of its existence, pastors of the Rock River church included the late Dr. Edwin Ben Shaw, who was ordained there in 1905, James C. Rogers, E. B. Saunders, C. S. Sayre, E. F. Loofboro, and E. D. Van Horn.

Earth and Heaven

As one of America's wisest jurists of all time, the late Chief Justice Walter P. Stacy, of the Supreme Court of North Carolina, declared:

... men contend more furiously over the road to heaven, which they cannot see, than over their visible walks on earth.

And history records the tragic fact, that men have gone to war and cut each other's throats because they could not agree as to what was to become of them after their throats were cut.

—Hon. Sam J. Erwin, Jr.

Ten Ladies' Aid Members

TEN little members standing in a line,
 One disliked the president and then there were nine.
 NINE Ladies' Aid members planned to work quite late,
 One forgot her promise and then there were eight.
 EIGHT little members with good deeds of leaven,
 One lost her enthusiasm and then there were seven.
 SEVEN Ladies' Aiders got into a fix,
 They quarreled over the menu and then there were six.
 SIX little members very much alive,
 One moved away and then there were five.
 FIVE Ladies' Aid members wishing there were more.
 One became indifferent and then there were four.
 FOUR eager members cheerful as could be,
 One complained of dull meetings and then there were three.
 THREE little members knew not what to do,
 One joined the Klasy Klub and then there were two.
 TWO faithful members — our rhyme is nearly done,
 One just got too busy and then there was one.
 ONE lone member won her neighbor true,
 Brought her to the church and then there were two.
 TWO earnest members, each invited one more,
 That doubled their number and then there were four.
 FOUR sincere Christians worked and couldn't wait
 'Til each had won another and then there were eight.
 EIGHT sincere members — and nothing to rhyme with sixteen,
 So we simply note that in six more verses there would be 1,024.

And that would be a church full!

—Adapted from: The Program Packet

Theology of Ecology

Henlee H. Barnette, professor of Christian ethics at Southern Baptist Theological Seminary at Louisville, who has been studying the U. S. environmental crisis at the University of Florida returned to Louisville to give a series of seminary lectures on the subject. He maintains that there is some theology involved.

"What people do to, for, and with their environment depends largely upon what they think of God, nature, themselves, and their destiny," Barnette said.

The professor warned his student audience, "If the modern prodigal—the waste maker, polluter, naturopath, spoiler, and the pirate—continues to take nature and force it to glorify himself instead of the Father in heaven, he may find himself managing an environmental pigsty." He called for Christians to become involved

in seeking solutions to the ecological problems facing the world.

At the heart of the "ecological crisis" is the "need for reaffirmation of the Christian belief that the world is God's creation," Barnette said.

Christians in today's society must reassess, however, the Biblical imperative to "Be fruitful, and multiply, and replenish the earth, and subdue it" (Gen. 1: 28), since this command "is largely fulfilled," Barnette warned. This passage "cannot mean that contemporary man must reproduce to the point of threatening his very existence."

"To subdue and have dominion over all the earth cannot mean that man has the right to destroy it for his own selfish ends," he said. As stewards of God's creation, man must learn to take care of nature, he observed.

What To Give for Christmas?

There are some people on your Christmas list who would rather have something religious, something lasting rather than what the merchants are offering. Wouldn't you enjoy doing something nice for a relative or for a friend you would like to help as well as please? May we suggest one or more *Sabbath Recorder* subscriptions for those special people?

Perhaps you wish you could have a florist send flowers every week. It would be nice, but expensive, and there aren't that many kinds of flowers. But the *Sabbath Recorder* can be printed wrapped and mailed fifty times for only ten cents a week. What's more, it is entirely new in content each week. You can give a \$20 gift for \$5 with the help of the Tract Society. That is a bargain indeed.

It is more blessed to give than to receive," we are told. That is especially true when you give something as helpful and worthwhile as our denominational paper. The satisfaction you get from putting the *Sabbath Recorder* in another home or in the hands of servicemen and students will give you an inner glow. If you don't believe it, ask someone who has done it year after year. There is no better way to tell people what Seventh Day Baptists are like than to help them to read about our work week after week.

Give something good; give *Recorder* subscriptions.

Seventh Day Baptists in the News

U. S. Senator Jennings Randolph, a member of the Washington, D. C., Seventh Day Baptist Church, was presented the National Rehabilitation Association's President's Award for "outstanding achievement of a non-technical nature in behalf of handicapped people on a nationwide or international basis," during ceremonies in Chicago recently.

"Senator Jennings Randolph has had a long and distinguished career in public service, throughout which he has led in the development of public and private rehabilitation programs for the handicapped, particularly blinded persons" the association noted. "He was the founding sponsor and-or spokesman in behalf of

almost all public legislation for disabled persons, including crippled children's services, and programs and services for aged persons and the blind."

In presenting the award, Richard D. Burk, President of NRA, said of Randolph, "Few persons in the Halls of Congress can match his long career efforts in behalf of the disabled and disadvantaged person. He is recognized internationally for his humanitarian concerns and his legislative expertise and social and political leadership in the broad field of health, education and welfare."

NEWS FROM THE CHURCHES

SHILOH, N. J.— A dedication service for memorials was held in the Fellowship Hall, Friday evening, November 12. A presentation of fifteen gifts was made by members of the Memorial Committee, Miss Florence Bowden and Mrs. Melvin Dickinson. Rev. Charles Bond led the "Act of Dedication." The following special music was sung: "The Lord Is My Shepherd," by Mrs. Joseph Loper and Mrs. Elden Hitchner and "A Closer Walk with Thee" by John Harris and Owen Probasco. —Correspondent

Obituaries

RAINEAR.— Myrtie L., daughter of Benjamin and Ellen Davis Raisinger, was born in Stow Creek, Feb. 7, 1885, and died at the home of her daughter, in Shiloh, N. J., after two years of failing health, Nov. 12, 1971.

She was married to James E. Rainear, Jan. 9, 1902. He died in 1967. Mrs. Rainear was a member of the Shiloh Seventh Day Baptist Church for more than fifty years.

Surviving are four sons, LeRoy F., Sr., of Shiloh; Edward R., of Oreland, Pa., Lester of Penns. Grove, and Herbert of Millville; a daughter, Mrs. Jonathan (Lucy) Davis, of Shiloh, fifteen grandchildren, thirty-four great-grandchildren, and seven great-great-grandchildren.

The funeral was held in the Garrison Funeral Home in Bridgeton with the Rev. Charles H. Bond and the Rev. Donald Richards, pastors of the Shiloh and Marlboro Seventh Day Baptist churches, officiating. Interment was in the Fernwood Memorial Park Cemetery.

—C. H. B.

The Sabbath Recorder

Marijuana Studies

Frequent marijuana smoking can cause adverse psychological effects among young people. Two Philadelphia psychiatrists, Dr. Harold Kolansky and Dr. William Moore, studied a group of 38 persons, 13 to 24, who smoked marijuana at least twice a week. The result was "serious psychological effects, sometimes complicated by neurologic signs and symptoms." None of the patients had a history of psychological disorders prior to smoking marijuana. Their conclusion:

"... the possibility that moderate-to-heavy use of marijuana in adolescents and young people, without predisposition to psychotic illness, may lead to ego decompensation ranging from mild ego disturbances to psychosis."

The patients showed symptoms such as poor social judgment, poor attention span, poor concentration, confusion, anxiety, depression, apathy, passivity, and slowed and slurred speech.

Because an adolescent normally experiences intense psychological and physiological changes, the psychiatrists warned that habitual use of marijuana during adolescence "will likely deprive him of the ability to adequately resolve his internal conflicts."

They estimate that between 11 and 20 million adolescents and young adults are using, or have tried smoking marijuana.

Their studies, and others, indicate that it is not true to say that smoking marijuana a few times a week is no different from taking a sociable drink or smoking cigarettes moderately. Dr. Kolansky says smoking marijuana is "playing chemical Russian roulette."

—Youth Today

Mission of Reconciliation

The Baptist World Alliance in which Seventh Day Baptists are becoming increasingly active all the way along the line from local programs to executive planning is working toward a worldwide "Mission of Reconciliation" during the years 1973 through 1975. Each national body throughout the world will work it out in its own way.

European Baptists (and perhaps some European Seventh Day Baptists) will get into the program. Andrew D. MacRae, Glasgow, Scotland, said European participation would "unite many methods, not unite many bodies." Each Baptist national union may choose its own time, method, and procedure.

V. Carney Hargroves of Philadelphia, BWA president, earlier said the world mission would concentrate on "reconciliation of man with God and man with man through evangelism and the application of Biblical principles to personal conduct and social relationships."

It will be the first concerted worldwide evangelistic effort ever attempted by Baptists and possibly by any other religious group. The alliance is comprised of eighty-nine member conventions and unions with 27 million members.

Robert S. Denny, Washington, general secretary of the alliance, said that further planning for the mission will be approved at a meeting of the BWA Executive Committee at Wolfville, Nova Scotia, Canada, August 2-6. Regional or continental coordinators will be named at that time.

The "World Mission of Reconciliation" was authorized by the Baptist World Congress at Tokyo in July 1970.



Arrival of the Shepherds