

The Sabbath Recorder

The Sabbath Is for Man

There is no institution that has a right to exist for its own sake. All institutions are for man or, more accurately, for God. Law is not maintained for its own sake but for the people who need it. There seem to be some who put progress above everything else, but progress not related to the ultimate good of man is less than ideal and can be dangerous.

A world renowned theologian and author was giving a lecture at a college recently in the course of which he said, "When Jesus said the law is for the sake of man, not man for the law, He denied the absolute claims of sanctified traditions and sanctified institutions." Those are good words drawn from Mark 2:28 and are characteristic of the emphasis of Seventh Day Baptists. Read them again with the information that they were spoken by Hans Küng, a Catholic, at Rosary College, River Forest, Ill. This college attracts liberal speakers who at times depart from the traditional stance of the Church on many issues.

It would not be reasonable to assume that the position of Hans Küng, theologian, is or will soon become the position of the Catholic Church, but we can be thankful for the few windows that are opening to let a little fresh air into this tradition-laden religious body. This new position seems to go a long way toward breaking down the tradition that the Church is supreme and essentially fallible. Dr. Küng not only takes what we would like to call a Protestant position on the needs of man in relation to the law, but he also advocates a new concentration on Jesus, "whom we have forgotten for so long." He went on to say, "In Christianity, and

in the Catholic Church especially, concentrating on Jesus would help us to overcome unnecessary polarizations."

There is quite a possibility that we who are Sabbathkeeping Protestants need to be called back to a fuller understanding of Jesus and His emphasis on the transformation of man. It does not make the Sabbath less important to stress that it was made for the good of man. We can show that God's provision for a Sabbath for man helps him to be a better man.

Equal Opportunities

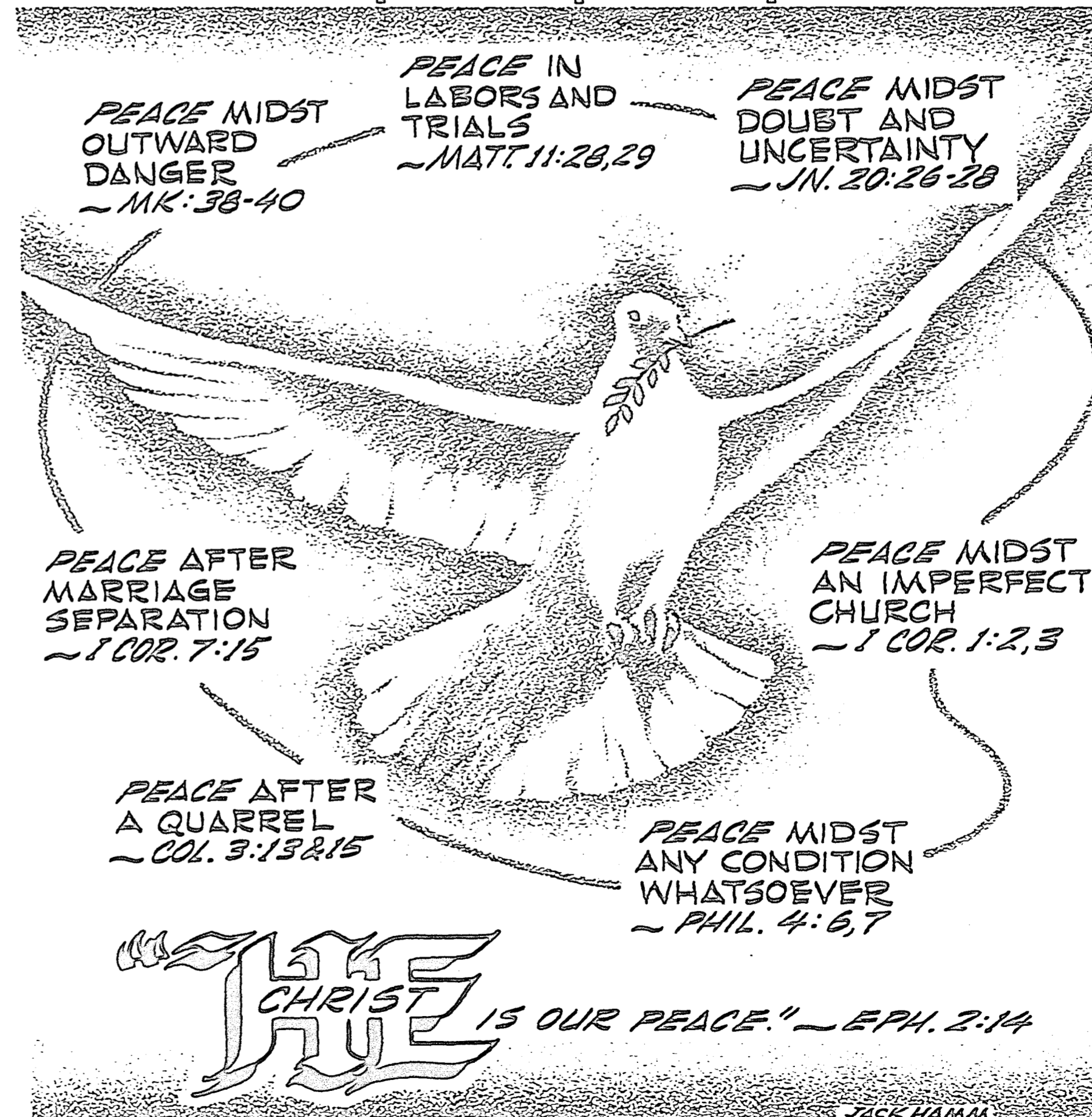
The Southern Baptist Convention, largest Protestant denomination in America, has not been foremost in advocating equal opportunities for blacks. Within the convention, however, the Christian Life Commission has been campaigning courageously for this and is having an influence. At its annual session in December in Nashville the commission adopted a resolution encouraging "our fellow Southern Baptists and all other Christians to work faithfully and educate persistently for open hearts, open churches, open housing, and equal opportunities for all people."

Not every person in other denominations (including ours) has fully applied all of these good words.

The resolution noted that equal justice under the law for racial minorities is often violated, and pledged the commission's efforts "to join love and justice in the continuing racial crisis."

The commission expressed gratitude for the progress which has been made on racial relationships in recent years among many Christian groups.

"Thou wilt keep him in perfect peace" - Isa. 26:3



The Sabbath Recorder

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Will a Man Rob God?

Churches are not immune to robbing even though many evil men have enough respect for things consecrated to God to make them hesitate to rob a church. It is not hard to find examples where such respect is lacking. Usually stealing from the house of God is on a small scale, but not always.

Recently in Nashville, Tenn., two men wearing multicolored ski masks entered one of the Baptist churches while the pastor was preaching. They bound and gagged six persons who were counting the morning offering in a side room and fled with about \$1,100. The offering amounted to about \$600. The other \$500 was in the wallets of the committee members. "If they move, shoot them," one of the holdup men who was carrying a knife told his accomplice, who was holding a small calibre pistol.

A reader has sent a newspaper clipping describing the robbing of Salvation Army center in the Chicago area during a Christmas party for ninety-seven children. The burglars forced open a bolted second story window and made off with a thousand dollars' worth of recording and other equipment used by the Army personnel in ministering to the needy—which will shorten the service they are able to render.

It was not this kind of robbery that Malachi was talking about when he wrote, "Will a man rob God?" The temple at Jerusalem had been stripped of its treasures many times by godless enemies or by kings who needed tribute money in times of national emergency. The prophet was talking to people who claimed to be godly. He explained how they were robbing God. It was by withholding the tithes and offerings that they knew they ought to give in response to the blessings received. How modern those ancient people were in their attitudes. They assumed, as so many of us do, that God doesn't know when we defraud Him. Furthermore, God can't care if we return less than a tithe to the treasury of the church. People have seen us deposit our coins or dollar bills, and who is to say that we have robbed God? The answer is that God sees and cares. He sends overflowing blessings to those who faithfully acknowledge His ownership of

"the cattle on a thousand hills."

Masked bandits may rob some of the larger churches in these evil days, but it happens so seldom that it makes the headlines. Is there a robber in our church this Sabbath? Perhaps we, like Judas at the Last Supper, should ask, "Is it I?"

Another Middle Wall Broken

There is an interesting modern application of that reassuring gospel statement of Paul in Ephesians 2:14, "He . . . hath broken down the middle wall of partition between us." It will be recalled that the middle wall to which he was referring was a Jewish wall that excluded Gentiles from salvation. It was the blood of Christ shed equally for all sinful men that broke down this wall. The strong implication is that if all are saved in the same way Jews and Gentiles in the church should have no barrier of fellowship and service.

The Christian Church, especially the Catholic Church, has often erected walls of separation — sometimes literal stone walls as well as social partitions. For example, in Spain the cemeteries not only have the necessary outer walls to define property lines and prevent vandalism, but they also have had middle walls separating the Catholic and the civil sections. In the civil section were buried the Protestants and those persons who had been excommunicated from the Roman Catholic Church. On one side of the wall was holy ground, on the other common clay. Godly Protestants have long resented having to bury their loved ones in "unholy" ground.

Something happened last summer in Alicante, Spain, that changed the situation for that one town at least.

On the morning of July 26 a member of the Baptist church of Alicante went to the cemetery to visit the grave of a member of his family. The wall was gone and he rushed to call his pastor, Ruben Gil, who had been working since 1967 to get the act accomplished.

One of the local newspapers in Alicante called it "the most ecumenical event of the century."

As far as is known, Alicante is the first provincial capital to remove the wall

MEMORY TEXT

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1).

separating a cemetery. The newspaper article concluded: "Many provincial capitals in Spain are receiving written communication of the act. Those persons interested have rushed to notify their brothers in the faith of the act—the tearing down of a wall which at the level of conscience was much more gigantic than the Berlin Wall."

It is progress when the wall separating the bodies of dead Protestants and Catholics is removed. It may indicate that even in Spain there will come a fuller recognition among the living believers that ". . . in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us."

Do we have any walls separating Christians that need to be broken down?

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1) The urgent social issues, some of which are presented in this issue, that our involvement may be all that our Lord expects of us.

2) The ministry of the New York Bible Society which has enlarged its field to include Miami and Mexico and its projecting for 1972 a total distribution of more than eight million volumes of Scriptures.

3) The meetings of Commission and Planning Committee in February, that all may be done to the glory of God.

4) The loyal support of our budgeted and nonbudgeted denominational work at home and abroad, that our workers may have good courage as they labor for the salvation of souls.

CHRISTIAN SOCIAL ACTION

This issue of our paper was designated last September as a social action issue at the request of the denominational Christian Social Action Committee (chaired by Jared Van Horn) and by arrangement of the Planning Committee and the editor. Some of the material requested by Mr. Van Horn was not received in time for publication and will be printed from time to time as it is received. Among the many vital questions calling for discussion and Christian action is peace—which gets emphasis this week in an article by Paul S. Burdick.

Committee on Christian Social Action

One of the primary functions of the denominational Committee on Christian Social Action is to provide Seventh Day Baptists with timely information to stimulate their thinking and action on a multitude of contemporary social concerns. A newsletter to local church clerks, pastors, and local CSA chairmen was tried, but apparently was not reaching nearly enough people.

The Sabbath Recorder is now being looked to as an appropriate medium, and the CCSA will be offering regular contributions in support of the aforementioned objective.

The article below was prepared by the Rev. Paul S. Burdick, Waterford, Conn., at the request of CCSA. He has proposed to CCSA that an SDB Peace Fellowship be formed. The CCSA has, for the time being, designated his proposed group as a Faith and Action Dialogue group, one which has no official standing within the table of organization of General Conference. However, CCSA has, by labelling it a FAD group, invited the Peace Fellowship to make its tenets known to the denomination so that those who wish may contact participants directly for further information. Although the CCSA is on record as encouraging all Christian efforts toward creating world peace, it does not necessarily recommend that any proposals of the Peace Fellowship be construed as denominational policy on the subject.

—Jared Van Horn, CCSA chairman

Practice Your Preaching

An American university chaplain, widely known for his anti-war activism, has reportedly told theological students that parish ministers should be quite free to tackle strong social issues if they are good pastors first.

"It is my personal conviction that, with the exception of deep southern (USA) states, almost every white minister who has been fired from his pulpit had it coming to him," the Rev. William Sloane Coffin, Jr., told students at the Rochester Center for Theological Studies, Rochester, New York.

He "had it coming to him," Yale University Chaplain Coffin said, in the sense that he had neglected counseling, visiting the sick, comforting the grieving, and other such duties — all of which, the speaker believes, can be handled in the equivalent of a couple of days a week, leaving plenty of time free for the pastor's larger and more controversial identification with his community, nation, and world.

Too many pastors alienate their congregations, Coffin thinks, by taking social concerns to their congregations with a chip-on-the-shoulder, "hit 'em again harder, harder," attitude.

"Feeding on injustice more than hungering for justice" means trouble, Coffin told several hundred students in an ecumenical seminary complex which includes Baptists, Episcopalians, Roman Catholics, and many other communions.

The successful pastor will be sensitive enough to his people's needs to win their confidence and respect. The pastorate, he declared, is a great place to be now, "if only because people are so bored."

"If you can breathe some life and vitality into it, you will be greatly appreciated," Coffin claimed. "If you can show people you're taking their Christianity more seriously than they are, then you've got them."

NOTICE

The Council on the Ministry will hold its annual meeting at Milton, Wisconsin, on April 15-16, 1972.

For a Peace Fellowship

Those of us who are interested in forming a Peace Fellowship among Seventh Day Baptists were greatly heartened to be asked by the Christian Social Action Committee to act as a FAD group for the discussion of peace.

Perhaps it would be well to tell what the Peace Fellowship is. It is composed of those who are sincerely dedicated to the abolishing of war, and of reducing all violence to a minimum, while daily trying to pattern their lives according to Christ's Sermon on the Mount. The fellowship may have officers elected at Conference time, and ask for a small membership fee from those who can afford it, in order to meet expenses. It will at all times solicit remarks from anyone who will speak about his plans and hopes for peace, and who will do it in love.

For a beginning then, we bring you some thoughts gleaned from recent correspondence. They will show you some of the problems and hopes which arise when you seek to form a fellowship devoted to peace. Then we will try to answer some of the criticisms.

"I have previously expressed myself in regard to both the futility and the hypocrisy of trying to demand of society a higher standard of conduct than individual man is willing to live by himself."

"There is no indication that Jesus addressed himself to international situations when he was talking about loving your enemies. No governments are fully Christian. They have to look out for their interests."

"One word about pacifism. If being a pacifist means that one will support anything, accept any indignity to support peace, I could never be a pacifist. I think my position is pretty well illuminated by 1 Timothy 5:8." (Whosoever fails to provide for his own relatives . . . has disavowed the faith and is worse than an infidel.)

"The Conference Committee on Social Action was intended to take over the duties of the committee to counsel with conscientious objectors (to which I was instrumental in getting appointed at

Conference in Denver in 1952, and which was discontinued upon the appointment of the Social Action Committee)."

"I am most heartily in agreement with you that we as Seventh Day Baptists need such an organization, and am thrilled to see you working to this end."

"Violence has become such a normal part of our society that we must keep hammering on something sane and in keeping with our Christian ethics."

"I think that an informal 'fellowship' of persons among SDB's who are concerned actively in sponsoring ways of abolishing war might be formed with the specific purpose of round robin correspondence."

(From an eighteen-year-old.)

"I want to thank you for all the help you have given me. It's good to know someone's on my side, because from this end it look's like everyone's against me, including my parents. Maybe some day there won't be any more war and people will be free to live their own lives without having to choose between going to war or going to prison because they love peace and hate war."

"I am very much for spiritual fellowship with kindred hearts and souls and feel strongly that any person who really accepts Christ as the Way, Truth, and Life will reject war in every form when he reaches maturity. I expect the next conflict to be one which will separate the real Christians from the dishwasher ones."

A good friend avers: "I don't expect wars to cease until Jesus comes. There will be wars and rumors of wars until then. But He will make everything all right then."

I can see that we need a definition of terms. Who is a pacifist? Can we have the term defined? We shall give a free membership for one year to the one sending in the best answer.

Some of you are saying that if everyone became a Christian there would be no more wars. Unfortunately, the bitterest wars of history have been fought between bodies of people, each of which thought themselves to be the "true Christians."

In answer to the point that Jesus never addressed himself to nations, but

Church Dedication at Little Rock, Ark.



The Seventh Day Baptist Church at Little Rock, one of our newer churches, did not have a suitable building until the middle of this last year when they had the opportunity to purchase a new well-appointed building from a congregation that had broken up. This great venture of faith on the part of the Little Rock church came to culmination at a joyous dedication service. The church is located at 4801 West Eleventh Street. Picture furnished by Mrs. Lloyd D. Seager. See story under News from the Churches on page 14.

Left to right: Lloyd and Oma Seager, Jimmy and Janis Mitchell, Jeanne Hendrickson, Jack Ratliff, Betty and Al Lewis, Kathy and Jeff Lewis; Mrs. Musson, Lona, Melanie, Tom, Mr. Musson, and Chris; Ruth Ratliff, Dianne Seager, Cheryl Monroe; Calvin, Newell, Meleta, Donna and Kathy Babcock; Mrs. K. Bee, Clara and Clifford Beebe, Winnie and Berwin Monroe, Karen, Betty and Irving Seager, Doris and Kenneth Van Horn, Kerry Monroe, Mrs. Parson, Dola and Bill with Clyde Hugh, Karen Blagg with Baby Jason and Kim Blagg, K. Bee, Greg Lewis, Galen and Jeff Monroe, and Pauline Davis Smith.

only to individuals, we think that at least one of the wilderness temptations had to do with the false worship of nationalism. He calmed people's anger about the fact that Pilate had mixed the blood of the Galileans with their sacrifices. He must have known something about political oppression when he spoke of Herod as "that fox."

And now a word about the Peace Fellowship itself. It would seem that it would be most useful as a discussion group, as we have already stated. We do not want it to be a divisive force in the denomination, nor to give the impression that some are "insiders" and the rest "outsiders." Almost everyone has ideas about how to bring about peace; what the UN can or cannot do, how our missionary work can have an influence upon peace, and many other questions. The letters from which the above quota-

tions were taken, were not written with the idea that they would be published, so names are not attached. But in the future let us use your names unless there is a good reason for the writer to remain anonymous.

Why have a fellowship? To provide a continuing membership; to support the editing and publishing of an occasional newsletter; to encourage free discussion that might only clutter the pages of the *Sabbath Recorder*, although sharing with others when the matter seems important enough, or when asked to do so.

If you have further questions, or if you desire to contribute in any way, write either to me or to the Rev. Neal Mills, Brookfield, N. Y., 13314.

Rev. Paul S. Burdick,
4 Shore Road,
Waterford, Ct. 06385

Nonprofit Housing

The American Baptist Service Corporation (ABSCO), a subsidiary of the American Baptist Home Mission Societies (ABHMS), American Baptist Convention, has become the nation's biggest producer of nonprofit housing, according to the Rev. John Vanderbeck, president. Projects include housing for the poor, old, mentally ill and other needy people, sponsored by church groups of many denominations.

Financial reports show that the agency has grown from an operation handling 18 projects involving about \$12 million, in 1968; to its present scope wherein 239 projects across the country are being sponsored by ABSCO involving outlays totaling \$587 million. This last figure attains even greater significance when compared with the amount set aside by the U. S. government for housing in 1970: \$135 million.

ABSCO is dedicated to the belief that the need for good housing is primary, and that "good housing" does not mean merely satisfactory brick and mortar dwellings. It is understood that "the development of a living environment which will allow for the growth of a dynamic and creative life style" will also be included in ABSCO's goals, according to Dr. Vanderbeck. "We care what happens to people," he said.

He has announced the purchase of six acres of land in the Northwest section of the nation's capital for the purpose of building a 1000-unit housing complex and a nursing home, pending federal approval for financing.

Formerly the site of the Henderson Castle, a famous landmark for almost a century, located at 16th Street and Florida Avenue, the property is one of the largest remaining undeveloped properties in the District of Columbia.

The proposed project will include 400 units for families with low or moderate incomes, 400 to 600 units for the elderly, and a 480-bed nursing home.

"Housing, merely as a place to live, does not constitute sufficient justification for the church's involvement," Dr. Vanderbeck said in a recent interview. "For

the church to be vitally involved, there must be other elements present which make for human dignity and which enable the individual to assume responsibility for his own growth and development as a person.

"Creative housing programs," he continued, "give the church an opportunity to minister to people as total persons." Among the values beyond a mere dwelling place, which all persons need, and which, Dr. Vanderbeck feels, the church can and should help provide, are: educational and job opportunity, social acceptance, participation in community life as a person of worth, and motivation for Christian and spiritual values.

"As Christians," said Dr. Vanderbeck, "we believe this last-mentioned basic need is best met through becoming related to God in Jesus Christ." —ABNS

Personalities in the News

The *Rochester Post-Bulletin* (Minn.), which serves the Dodge Center community carried a three-column picture of the Rev. John Camenga with a quarter page story about the young Seventh Day Baptist pastor. He had been elected to a public office and had declined the position.

It developed that the village people had to elect a new justice of the peace and right up to the day before election did not have a candidate. The pastor, in jest, told one of his friends that he would not mind having the job. The word spread and he was elected by write-in votes.

Pondering the duties of the office after his surprise election Mr. Camenga thought at first that it might bring him closer to problem situations where he might help others. Furthermore he had studied political science and was interested in community situations. After prayer and due consideration, however, he declined the post saying, "What kind of a helping person could I be in this type of authority figure role?" The newspaper interviewed the pastor and wrote up the story. Thousands of readers got a good picture of a conscientious young Seventh Day Baptist pastor and an insight into what makes him tick.



The Guiding Star

A message by Missionary Leroy C. Bass of Guyana intended for Christmas meditation but appropriate any time.

A Minuteman space missile travels nearly five miles per second, or over 15,000 miles per hour. The whole universe is in constant activity and we are all space travellers. We are all on an annual journey around the sun traveling at the speed of 666,000 m.p.h. In seconds this would be 18½ m.p.s. in comparison with man's Minuteman space missile of only 5 m.p.s.

But we are making a still greater journey through space. Our sun, with all the planets of this solar system, is rushing toward the rim of the Milky Way at about 12 m.p.s. The Milky Way is our own home galaxy of island universes. There are about 100 million suns or stars in our home galaxy, according to astronomers.

But did you realize that our own Milky Way galaxy is spinning around like a great pinwheel? And that the outer rim of this pinwheel is traveling about 720,000 m.p.h. or in seconds it is 200 m.p.s.? And the Minuteman missile travels at 5 m.p.s.?

In the part of the Milky Way where our solar system is, about one-fifth of the way out from the center, we are traveling at about 155 m.p.s.

What kind of system is powerful enough to keep these suns, planets, and galaxies on their perfect paths and orbits? Only the power of God is sufficient for all these things. "The heavens declare the glory of God."

There is no room for atheism in modern science. Listen to these inspired words:

Have you not known? Have you not heard? Has it not been told you from the beginning? Have you not understood from the foundations of the earth?

It is he who sits above the circle of the

earth, and its inhabitants are like grasshoppers; who stretches out the heavens like a curtain, and spreads them like a tent to dwell in; . . .

Lift up your eyes on high and see: who created these? He who brings out their host by number, calling them all by name; by the greatness of his might, and because he is strong in power not one is missing.

—Isaiah 40:21, 22, 26 RSV

Astronomers further tell us that our Milky Way galaxy is only one of more than 500 million other galaxies now known to be revolving in the infinite regions of God's space. This only corroborates ancient information that "the host of heaven cannot be numbered" (Jer. 33:22).

One of the things we learn from the Bible is that God has revealed Himself to other people besides the Hebrews in olden times. God often blessed honest people searching for the true light of heaven by revealing His truth to them. Of such were certain Oriental philosophers the Bible speaks of as "wise men." The Bible doesn't say there were three — there may have been more. The Bible doesn't say they were kings, but these certain "wise men" or philosophers were searching the Hebrew Scriptures and read about the coming of a divine teacher. They may have read the prophecy of Balaam in Numbers 24:17: "A star shall come forth out of Jacob, and a scepter shall rise out of Israel." When they saw a strange new star, and realized this was not a fixed star or planet, they wondered if this could be a signal that the divine teacher's coming was near at hand. They attached special importance to it, and decided to travel in the direction of this star every night.

It was a long, slow journey, at least 400 miles away, and probably even longer. The journey took several weeks at least and may possibly have taken several months. All the time they noted how the star led them. This was their road map. It led them to Jerusalem, then it led them to Bethlehem. By the time the philosophers arrived at the place where the baby Jesus lay, He must have been at least six months old, and possibly even nearer to one year of age. We can

be sure that Joseph and Mary soon found a house to stay in.

The story of their finding Jesus is in Matthew 2.

Note that we learn from this passage that Herod saw the wise men twice before he sent them on their way, and that he could not answer their first question until he had dismissed them and called in the religious leaders to provide him with the answer. Then he began his secret and evil plot to kill the young child. (Read Matthew 2:1-12).

This passage draws our attention to "house" instead of manger; and to "child" several times instead of baby. How I would like to have seen the wise men bow down to Him and worship Him. How certain they must have been they were making no mistake! These wise philosophers recognized in the child Jesus the Son of God, and a future king, so accordingly they knelt down before Him and worshipped Him and gave Him gifts befitting a king. They brought Him their best, not their cheapest. I picture these men visiting the object of their search for more than just an hour, after traveling for so far, over so many weeks. They must have stayed in Bethlehem for several days making several visits and talking to Joseph and Mary, discussing the Hebrew Scriptures, before beginning their return trip home.

You know how Herod had all the boy babies in Bethlehem killed after the wise men did not return to him. He was determined to allow no possible rivals to threaten his kingship.

I want to emphasize that it was *by faith* that the wise men followed the star. It was *by faith* they believed the writings were true. It was *by faith* they set out upon their journey to go to see this fulfillment of the coming of a divine teacher. It was *by faith* they fell down and worshipped the future king of the Jews, and King of the world.

Even so we, also, *by faith* need to follow the bright and morning star — Christ, wherever He leads, no matter where. In Revelation 22:16 Jesus tells us that He Himself is this star. The majority of people will not follow the

star, Jesus Christ, as faithfully as did the wise men of old. *Those who are truly wise today will! These will follow Jesus wherever he leads and obey his every word.* These will follow Him *by faith*, no matter what the obstacles along life's way may be. These will believe the writings are true concerning His great, climactic second appearing from heaven to earth.

Suppose, let us suppose, the heavens were black as ink every night for fifty years, and not one star shone through, and we never saw one star in the night sky for all those years and years. And then astronomers told us that for one night a tremendous astronomical phenomenon would occur — all the stars of the heavens would blaze forth. What a special night that would be. We would spend all night outdoors, all of us would, with no thought of sleep, just watching the sky all night, caught up with the thrilling glory of millions and millions of stars, shining through the blackness of the night.

Every generation that saw it would talk about it for years, and the older ones would tell the younger ones that they would live to see the next special starry night, fifty years away. Yet this glorious spectacle is ablaze every night of our lives, barring clouds in the way.

As our eyes turn to the heavens we can't help but think of God who is responsible for all the immensity of space and stars, of orbits, of speed and light, and of beauty.

The things that science is finding out about the universe point more and more to a mighty God as the Author, and Originator, and Sustainer of this tremendous universe. Brethren and sisters, I believe the heavens not only "declare the glory of God," but they also declare the *love* of God. The love of God for you and me! Not only does the universe and our world belong to God, but so do you and I. All who are truly wise will make haste to bow before Him in complete surrender, devotion, and happy obedience.

(Continued on page 14)

**New Classroom Grows
at Crandall High, Jamaica**



As special contributions grew so did the second story addition to Crandall High School in Kingston. This is a glimpse of how it looked on December 7. It is expected to be completed by February. Watch for later pictures.

**Evangelism and the
Summer Camp Program**

The December issue of the *Church Chimes*, the paper of the Riverside, Calif., Seventh Day Baptist Church, contains an article written by Mrs. Orvis Chapman on their camp ministry in southern California. The emphasis of Pacific Pines Camp is on evangelism. How do they do this? Her article entitled, "Our Camp Witness" gives us some vital clues:

"Could it be that we are missing some opportunities to extend the influence of our camp program? This occurred to me as I worked on the mailing list of prospective campers recently.

"Certain localities stand out as having many names listed, and a high percentage of these people attending our camps.

"Obviously, people in these areas have been busy. They have looked about for possible campers and have sent in their names. Notable examples are Newhall with 21 names, of whom 20 have been to camp — 14 this year, which shows Hemminger influence, and Upland with 9 names of whom 7 have been campers—6 this year. We had no Upland names until the Rosas and Dolls lived there.

"Probably the most effective way to

attract new campers is to invite personal friends. People of camp ages can do this. But adults, too, can spot young folks and have camp literature sent to them.

"It would, however, be of little value just to get a lot of names on the list. The personal approach is all important.

"We need to suggest camp attendance, remind from time to time, occasionally ask about the progress of plans. We should, if necessary, persuade parents. Possibly, in some cases, help with finance would be in order. And when the camper comes home, frequent contacts with him and his family can reinforce learnings and decisions and create new opportunities for witnessing — which we all seek. Continuing interest through the year may insure attendance at the next year's camp. We have felt the need of better follow-up; this is one way.

"We have always counted our camp programs as true evangelism. Our camp will accommodate more of each age than now come, without much increase in personnel.

"Let's make the very most of our investment of time, money, and prayers. This is one activity that does not depend upon our having a pastor."

We would ask each of you reading this to answer the question asked at the beginning of this article. Some planning has already gone into the area camps around the country but does this include witness, outreach, evangelism? It is not too late to prayerfully consider not only the program but the promotion of the camp ministry for 1972. Our southern California churches have found many new contacts, have enabled many young people, and through them some families, to come to a knowledge of Jesus Christ. Through the years several have become active in the local church witness.

The year 1972 has already begun. Initial planning for summer camps has, we trust, already started. Do you count your camp program as "true evangelism"? Let us use our camps in ways in which the Lord Jesus can be made known and the true Christian life portrayed to individuals who we are not reaching through

the normal Sabbath ministry of our church.

The last sentence of Mrs. Chapman's article refers to the fact that the Riverside church at the time of writing was without pastoral leadership. Let us join in prayer for these brethren as they work together and plan the camp witness for 1972.

Vital Words on a Vital Theme

The Rev. Kenneth A. Dalton has served as an interim preacher with the Riverside, Calif., Seventh Day Baptist Church. He closed this ministry the end of December. In the *Church Chimes* for December his "Preacher's Paragraphs" give words that all of us need to hear and heed. They are particularly appropriate as we begin this new year.

"As you move on into the future my prayer for you as a church is that God will give you a vision of the need people have for knowing Christ. My prayer also is that God will give you the courage to be obedient and get some training so that you'll be prepared and available to be used by the Holy Spirit to bring people to Christ. This is the only way your church will ever be effective and flourish.

"Let us also express a concern which is in my heart because because of what I have seen in the past. When a church becomes 'turned off,' it loses all its purpose and motivation for service. The church can only be the church of the living Christ when it comes together for worship and then goes back into the world to share Christ.

"When the people of the church no longer share Christ with the people of the world, worship loses its meaning. When the church becomes self-centered, it is no longer Christ-centered. Who wants to belong to a stagnant institution? Many people want to belong to a fellowship where you can meet some real live children of God.

"God has made possible our living the abundant and victorious life in the following ways:

1. He loved us and proved it by sending Christ to pay the penalty for our sin.
2. Christ died, arose and sent the Holy Spirit.

3. He said, "When the Holy Spirit comes upon you, you will be witnesses."

We say, "Amen," to Brother Dalton's words. Though it hurts, he speaks the truth! "What am I going to do about it now?" is a vital question for each of us to answer. May 1972 be a year when as individuals we become "turned on" to the truth of God's Word by the power of His Holy Spirit and "turned out" to those about us, sharing the wonder of His love, that those who know Him not can find real life in Jesus Christ.

RECORDER LOYALTY

Does *The Sabbath Recorder* stand in a unique position in regard to the percentage of renewals? Perhaps so. The Associated Church Press calls attention to the fact that in the magazine world the cost of getting renewals runs from one-third to full price on the income received from the renewal. In other words when the subscription price is \$3 it costs from \$1 to \$3 to get the renewal. Secular and some religious magazines sell advertising space on the basis of their circulation and thus feel that almost any expense is justified to keep the circulation up.

The Sabbath Recorder spends very little from year to year on renewals, depending on the loyalty of satisfied subscribers to renew with or without a single reminder of the expiration date. With no income from advertising to offset the expense that other publishers go to we much prefer to apply the full subscription revenue to the cost of producing a good Sabbath journal. As a matter of fact, we subsidize the paper with gifts of living and deceased donors far beyond the subscription price. Otherwise we would have to reduce the size or fold up the denominational organ.

Lost Bible

In the days of Josiah the Book of the Law was discovered, which led to a revival of godliness. It was found where it had been lost — in the temple. Is much of the Bible lost in the church today?

When we rediscover the Bible in the church, there will again be a revival of godliness.

Teacher Training by Miss Bowden

Accompanying a report of the Ashaway church's teacher training this fall, Mrs. Edgar Wheeler, *Recorder* correspondent, says, "Every church could benefit by Miss Bowden's services!" We agree with this recommendation, and suggest correspondence with her at Shiloh, N. J., if interested. Mrs. Wheeler's report follows:

The Ashaway Sabbath School teachers and workers were richly blessed with the dedicated services of Miss Florence Bowden of Shiloh, N. J., October 1 - 9. Miss Bowden led eight training sessions during this week.

Many phases of Religious Education in church life were considered. Our theme was "Let this mind be in you which was also in Christ Jesus" (Phil. 2:5).

The mission of the Church as the body of Christ was seen in Christ's teachings, "All power is given unto me in heaven and in earth . . . Go you therefore . . . Go you into all the earth . . . If any man will serve me, let him follow me; and where I am, there shall also my servant be . . . Lo, I am with you always . . . Love one another, as I have loved you . . . By this shall all men know that you are my disciples, if you have love one to another."

This mission, "Salvation of Souls," Miss Bowden stressed, must be central in all our preaching, teaching, prayer groups, evangelism, Sabbath School, youth groups, camps, Bible Clubs, . . . if we have taken on "the mind of Christ." Only then can we expect to grow in Christ's Way.

Teaching was seen to be a calling from God, and many times during the week we were impressed with how we, as teachers, must have "the mind of Christ" if seed sown is to bear fruit for Him.

Time was devoted to prayerfully considering: 1) The purpose of the Sabbath School in our total church program; 2) Special problems where we need help; 3) What is teaching?; 4) Ways Christ taught; 5) Tools for teaching; 6) How to make a lesson plan; 7) Improvements we have made in recent years; 8) Further improvements needed in our church

school; 9) How to witness effectively to apparently disinterested parents; 10) Possible activities and community service projects; 11) Description of a teacher.

The special needs of each Sabbath School age group were studied and lists made of ways to meet these needs. Filmstrips, records, and discussion of experiences were helpful. In everything we were challenged to remember we represent Christ not only in the classroom but in our homes, on the street, at our work and recreation. Miss Bowden said "*Kindness and thoughtfulness* are ways of *showing love*. Let this mind be in you which was also in Christ Jesus."

With Christ's love, renewed zeal and determination, depending upon the Holy Spirit for every need—strength, wisdom, guidance — we press on toward a Christ-centered teaching mission in our church school, expecting God's blessing as we service Him faithfully each day of the week.

Aid to Sectarian Colleges

In a significant decision, the Supreme Court of New Jersey has ruled unanimously that the lending of state funds to church-controlled colleges is subject to the same constitutional restrictions as outright grants to such sectarian institutions.

The ruling, handed down December 21 by a vote of 6 to 0, held that the state may not lend money to a college or university that is "used for sectarian instruction or as a place for religious worship," that "restricts entry on racial or religious grounds" or that "requires all students gaining admission to receive instruction in the tenets of a particular faith."

Leo Pfeffer of New York, special counsel of the American Jewish Congress, said the ruling "casts considerable doubt" on the constitutionality of a proposal by Governor Cahill for legislation that would give \$11 million in state funds to private colleges in the state.

This New Jersey ruling is the first since the U. S. Supreme Court ruling on aid to sectarian colleges last spring. The Supreme Court had ordered the New Jersey court to rehear the case.

Happiness Is — Peace

And He told them, "Happy are those who strive for peace — they shall be called the sons of God!" The dictionary defines "peace" as: 1. freedom from strife or war of any kind. 2. public quiet, order and security. 3. an agreement between two parties to end war. 4. quiet; calm. In this day of portable radios, tape players and even television sets, how hard it is to find peace. How many of you can do household tasks without having something of this type on to "keep your mind busy"? The clothes dryer has taken something away that I used to enjoy — except in bitter cold weather. I did my best thinking and got some of my best ideas while hanging up clothes. There were the sounds of the outdoors that soothed the mind and soul and sort of had a way of helping iron out thoughts and put them wrinkle free and in order. This is not unlike praying.

When praying you feel the presence of God, and where else is there a better place than the out-of-doors? You also obtain inspiration, which is the breath of the soul; acquire spiritual development, and attain some degree of peace of mind. This true, interior soul-peace was known to the mystics as serenity and they are never tired of telling us that serenity is the grand passport to the presence of God — and this you must have before you can make any spiritual progress; and it is serenity, that fundamental tranquility of soul, that Jesus referred to by the word "peace," the peace that passes all human understanding.

The *peacemakers* are those who make or bring about this true peace, or serenity, in their own souls, for it is they who surmount limitation and become actually, and not merely potentially, the children of God. Jesus said, "Let not your heart be troubled. You are trusting God, now trust in me . . . I am leaving you with a gift — peace of mind and heart! And the peace I give isn't fragile like the peace the world gives. So don't be troubled or afraid."

—From the program packet

Deaconess Ethel Greene

Ethel Duncan Greene was born Feb. 28, 1886, near the little community of Wasioja, Minn. (The original name of the Dodge Center Seventh Day Baptist Church was "The Wasioja and Ashland S. D. B. Church and Society.") She was the first child born to Adelbert and Hattie Norton Duncan.

In 1905 she was graduated from the normal class at Dodge Center High School and taught briefly. On June 16, 1906, she was united in marriage with Mack Clarence Greene. Although most of her life was spent in the Dodge Center area, she and her family lived in Minneapolis, northern Wisconsin, and Gentry, Ark., before returning permanently to Dodge Center in 1931.

Ethel, despite a crippled back, remained an active cheerful person throughout her life, and always maintained an interest in the activities of her community and church. As recently as October she attended sessions of the North Central Association held in Albion, Wis. On April 1, 1944, Ethel was elected as an acting deaconess and on Oct. 25, 1947, she was ordained to that office. She served faithfully for many years. She also held many other responsibilities in the church and community.

The Greens celebrated their sixty-fifth wedding anniversary June 16, 1971, only one week prior to the death of Mr. Greene. Surviving are two sons, Wallace and Clare, both of Dodge Center; four sisters, Mrs. Maud Round of West Concord, Minn., Mrs. Jessie Swenson of Owatonna, Minn., Mrs. Nina Babcock of Milton, Wis., and Mrs. Rachel Dickinson of St. Paul, Minn.; three brothers, Earl and Lyman of Frederic, Wis., and Howard of Rochester, Minn.; eleven grandchildren; and many friends.

Family, friends, and church all feel loss at the death of such a person as Ethel Greene, but we rejoice in the multitude of blessings which were brought to our lives by this faithful servant of God.

Just a short prayer will reach the throne if you don't live too far away.

GUIDING STAR

(Continued from page 9)

The stars of the heavens cry out their message—

Day to day pours forth speech, and night to night declares knowledge . . . their voice goes out through all the earth, and their words to the end of the world.

—Psalm 19:2, 4. RSV

What is it they say? What is their speech? *Worship God and give glory to Him! Worship the king—Jesus Christ!*

It was fitting for the wise men and the shepherds to worship the infant and child Jesus, but Jesus is no longer a baby. He must today be worshiped as a grown King and Lord, and He is so soon to come again as "Kings of kings, and Lord of Lords." We are so close to His second coming, and Jesus Himself testifies: "Surely, I am coming soon" (Rev. 22:20).

In the year 1963, in the month of April, I was attending the American Seventh Day Baptist Ministers' Conference held at our Adams Center, N. Y., church. On the last night there, in my sleep I had a dream. This dream was about the great glory of Jesus' return, with all the holy angels. I saw the whole sky ablaze with the glory of our Savior as He came from heaven closer and closer to earth. It seemed so real and so present to me. It was so easy to see how "every eye will see him" according to the Revelation. The whole sky was so full of His glory and light, that the sun could not be seen.

No one living could possibly miss seeing this, and even the unsaved who do not want to see it, will cry to the mountains and rocks to fall upon them and hide them. (See Rev. 6:16.)

John closed the book of Revelation with: "Even so, come, Lord Jesus." We as Christians have the greatest cause for rejoicing "exceedingly with great joy" in anticipating seeing soon our returning Savior, even as the wise men of old did in happy anticipation of seeing Him at His first appearing. Jesus is coming! Jesus is coming again! Let us pray that we shall meet Him in peace, with cleansed lives, washed in the "blood of the Lamb" and living for Christ by the power of the Holy Spirit.

LET'S THINK IT OVER

Aid to the Aging

Repercussions from the 1971 White House Conference on Aging are still being felt. The labor unions were not happy with the small amount of increase in Social Security benefits (5 percent) proposed by President Nixon. In a Labor News Conference AFL-CIO Social Security Director Bert Seidman said that the first aim should be a guaranteed \$4,800 income for a couple, noting that one-third of the retired population now lives on less.

To make a real impact on the severe economic plight of retired workers and "permit them to live in decency and dignity" Seidman called for an immediate 15 percent boost in Social Security benefits, with a view to a full 50 percent increase, in steps, in the near future. That kind of improvement, he said, is readily achievable through introduction of general federal revenue financing of "one-third of the total funds which go into the system."

NEWS FROM THE CHURCHES

LITTLE ROCK, ARK.—The dedication of the church building at 4801 West Eleventh Street was held Oct. 23, 1971, with Pastor Kenneth Van Horn presiding.

The Rev. Clifford A. Beebe who came to the Southwest with his bride in 1923 spoke of the continuing influence of Seventh Day Baptists as evidenced by the presence of children and grandchildren of some of the people he had served as pastor.

The Rev. Marion Van Horn, formerly a shepherding pastor, and in attendance at our organization, expressed his joy in being able to attend the dedication. As he extended his hand to Pastor Kenneth Van Horn, he exclaimed fervently: "Praise the Lord!" Throughout the sanctuary the Spirit was felt.

K. Bee, who with his wife was also present at the organization, rejoiced with us in our new church home.

The Rev. Paul Osborn, a former pastor, with his wife, Muriel, sent greetings and

wished us Godspeed in our every endeavor.

Other visitors included Mrs. C. A. Beebe, Mrs. Parson, her daughter, Dola, and husband, Bill Young, and son, Clyde Hugh.

MARLBORO, N. J.—Harvest Home was an all day meeting at the church, Oct. 2. A covered dish meal was enjoyed in the basement. The afternoon service in charge of the young people was appreciated and showed that their lives were dedicated.

Several delegates from the church attended the Yearly Meeting in Plainfield, October 8-9.

A church Halloween party was sponsored by the Young Adult Class. All seemed to enjoy the games and refreshments.

Some of the Ladies' Aid members met twice and made clothes for needy children for Church World Service.

We are all so happy for a choir under the direction of Miss Donna Harris. On occasion a junior choir is much enjoyed under the leadership of Miss Mary Jane Campbell.

Christian Endeavor societies meet at 3 p.m. each Sabbath. The youth group made over forty candles for the Ladies Aid Section Committee who sponsored a bazaar on November 30 entitled "The Christian Family Previews Christmas." Items included cakes, pies, cookies, candles, table mats, satin Christmas balls, flowers made of bread, aprons, Christmas tree novelties, and religious books from the Vineland Bible Book Store.

Prayer meeting is held each Sabbath Eve in the church. Several members have volunteered to have charge of the decorations. Pastor Don Richards later leads in the study of the book on the Sabbath written by the Rev. Herbert Saunders entitled "The Sabbath—Symbol of Creation and Recreation."

—Correspondent

SABBATH SCHOOL LESSON

for January 22, 1972

WHAT PRICE DISCIPLESHIP?

Lesson Scripture: Luke 9:1-6, 23-25, 57-62.

Obituaries

BERGH.—Anne Post, daughter of Dr. George W. and Mary Goodrich Post, was born in Chicago, Nov. 29, 1894, and died at Mercy Hospital, Janesville, Wis., Dec. 19, 1971, after a long illness.

She was married to Edwin Bergh who died in 1943. She has made her home with her sister, Mrs. Jessie Post Davis, Milton, for the past thirteen years. She dedicated her body to science and specifically to arthritic research and requested that there be no formal memorial service. She was a member of the Chicago Seventh Day Baptist Church. —E. C.

DUNWELL.—Basil was born Aug. 31, 1906, in Milton, Wis., and died at his home in Milton Dec. 24, 1971. On May 5, 1949 he was married to Ethel Davis who survives him.

He is also survived by: a son, Ray of Valencia, Calif.; a daughter, Ramona, of Bloomington Minn.; two stepdaughters, Mrs. Jerry Steele of Monona, Wis., and Mrs. Nancy Schoonover of Janesville; thirteen grandchildren, and a sister, Mona Collins. Funeral services were conducted by his pastor, the Rev. Earl Cruzan, from the Milton Seventh Day Baptist Church with burial at Milton Lawns Memorial Park, Janesville. —E. C.

EHRET.—Clara H. daughter of Joseph and Ida Cady Hull, was born at Adams Center, N. Y., Feb. 11, 1885, and died at the House of the Good Samaritan, Watertown, N. Y., Dec. 5, 1971, after a hospitalization of several months.

Educated in local schools and the Adams Teachers' Training Class she taught school for a time in Greene Settlement and Dillon District. At death she was the oldest member of the Adams Center Seventh Day Baptist Church.

On Feb. 27, 1907, she was married to Roy D. Greene. They operated a farm and later a tourist home business. He died Feb. 28, 1942.

On July 1, 1951, Mrs. Greene was married to the Rev. A. Clyde Ehret, then pastor of the De Ruyter, N. Y., Seventh Day Baptist Church. He died Dec. 7, 1952. Mrs. Ehret then returned to Adams Center and operated an antique and gift shop in her home. She left no direct descendants.

Funeral services were conducted by the Rev. L. Grenfell Gifford, supply pastor. Burial will be in Union Cemetery in the spring.

Mildred Scriven, Correspondent

GREENE.—Deaconess Ethel Duncan (Mrs. Mack C.), daughter of Adelbert and Hattie Morton Duncan was born Feb. 28, 1886, near Wasioja, Minn., and died Nov. 25, 1971, at the Fairview Nursing Home, Dodge Center, Minn.

Services were conducted from the Dodge Center Seventh Day Baptist Church with her pastor, the Rev. John H. Camenga officiating. Interment was in the Wildwood Cemetery, Wasioja. (See complete obituary elsewhere in this issue.)

—J. H. C.

The Sabbath Recorder

How Love Begins

Because certain rattle-taggle elements in our modern society make a great fuss about what they call "love," many of us are reluctant to use that grand old word. Things may be in a mess, but filth and confusion are never cleaned up unless somebody wades in and does something about situations from which we naturally shrink. So let's face it, what IS love, how does love first manifest itself in our lives, and by what process do we strengthen those first flutterings within our hearts? How do we keep love strong and pure, how do we transmit love to others who are unloved and, apparently, unlovable?

Love begins with self-love, the urge to seek personal comfort and pleasure. A little baby, the product of love of man for woman, cries when he is hungry, cries when he needs a fresh diaper; and mother rushes to meet the need, for she recognizes that child as an extension of herself. She has matured to a point where love of self begins to take in other persons. All this fits in with the Bible verse which says a man ought to love his neighbor as himself. Unless you love yourself first, this rule has no power to generate love for anybody else.

But the more we learn about ourselves, the less we admire ourselves. When we begin to hate ourselves because we are such rotten, self-centered beasts, the very foundation of love for others crumbles. As it says in Psalm 11:3, "If the foundations be destroyed, what can the righteous do?" Clearly, we need to find a new foundation, a solid base which will

never be swept from beneath our feet.

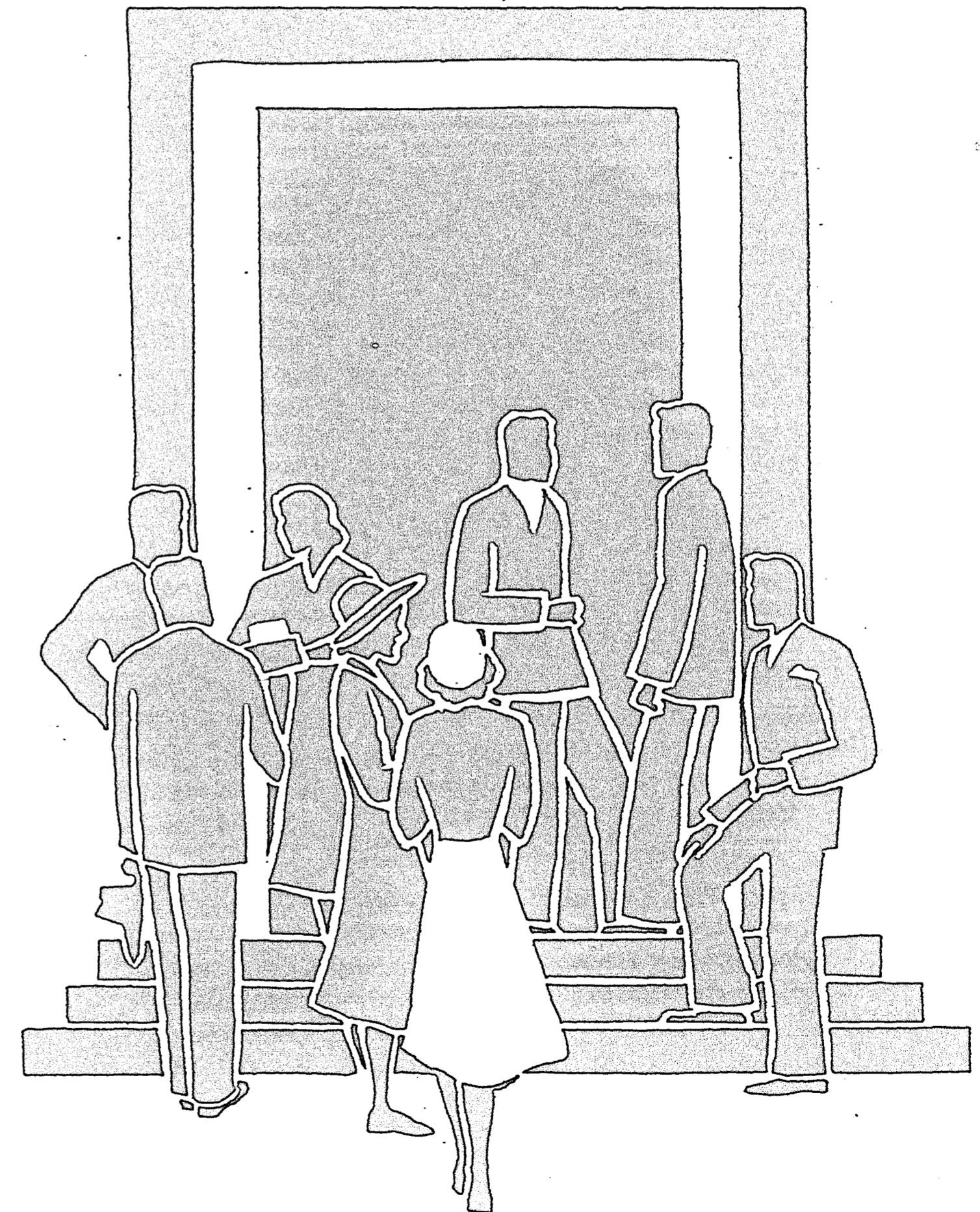
That is why the Lord Jesus Christ gave a new commandment to his disciples, as recorded in John 13:34 — that we must love one another to the same extent and for the same reason that Messiah manifested His love toward us by giving His life to redeem us from Satan's control. When we get our eyes off of Satan, as we cease gazing upon our own unworthiness, and focus on the matchless perfection of our crucified and risen Savior, the love of the heavenly Father is shed abroad in our hearts by the Holy Ghost which is given unto us.

—Beacon Publishers, used by permission.

No Fire in the Church

In the monthly publication of one of our city churches there is the story of the fire department being called. A passerby looking at a ground-level window thought he saw a fire in the church. When the firemen came they gained entrance by breaking a window, but found no fire. It was not exactly a false alarm. They concluded that what looked like a fire may have been the reflection of a trash can burning on the other side.

Perhaps this could be a sort of parable. Every church ought to be on fire for the Lord but not everyone is. It is good when the passersby take a good look at the church and think that it is on fire. At least they notice the church. Is it possible that some of the fire is not where it appeared to be? If our church is supposed to be on fire for souls, let it not be found to be a mere reflection or a trash can fire.



The Youth Fellowship Prepares for Church Leadership