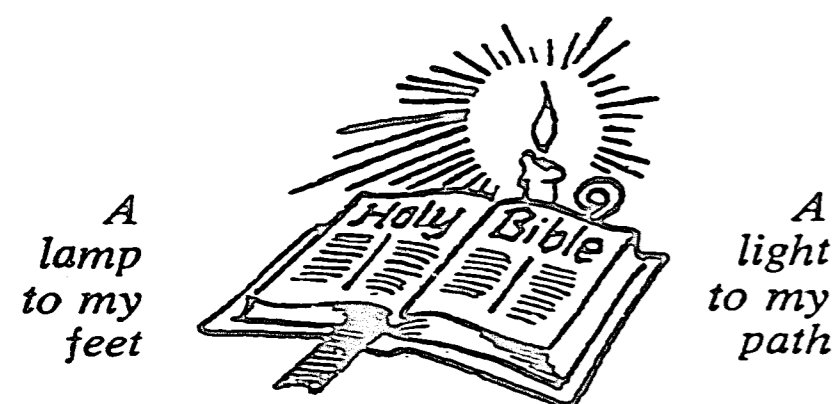


The Sabbath Recorder

DAILY BIBLE READINGS

for October 1972



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

Christianity and the Secular City

- 1—Sun. Pride Brings Downfall. Gen. 11:1-9
- 2—Mon. A Beautiful City. Zech. 8:1-8
- 3—Tues. How To Build a Beautiful City. Zech. 8:9-19
- 4—Wed. Relationship to the World. John 17:13-31
- 5—Thurs. The Heavenly Society. Rev. 21:10, 22-27
- 6—Fri. Peace in the City. Psalm 125
- 7—Sabbath. The Gospel Brings Social Change. Acts 19:23-41

The Sexual Revolution

- 8—Sun. Jesus' Standard of Purity. Matt. 5:27-32
- 9—Mon. Paul Gives Advice. 1 Cor. 7:1-7
- 10—Tues. God Calls Us to Holiness. 1 Thes. 4:1-8
- 11—Wed. Freedom or Slavery. 1 Cor. 6:12-20
- 12—Thurs. "Go and Sin No More." John 8:1-11
- 13—Fri. Love Defined. 1 Cor. 13
- 14—Sabbath. Doing the Word. Matt. 7:21-29

The Racial Revolution

- 15—Sun. Man in God's Image. Gen. 1:26-31
- 16—Mon. Help Any Man in Need. Luke 10:25-37
- 17—Tues. Member of God's Household. Eph. 2:11-18
- 18—Wed. No One Above Another. James 2:1-9
- 19—Thurs. Love to One's Neighbor. Rom. 13:5-14
- 20—Fri. God Made All Men One. Acts 17:22-31
- 21—Sabbath. Everyone Is Eligible. Acts 10:34-43

Freedom Under Authority

- 22—Sun. Result of Absurd Authority. 2 Chron. 10:1-16
- 23—Mon. Responsibility to Government. Rom. 13:1-7
- 24—Tues. Use of Freedom. 1 Pet. 2:11-17
- 25—Wed. Free, Yet Responsible. Philemon
- 26—Thurs. Free Under Slavery. Eph. 6:5-9
- 27—Fri. Free To Serve. Gal. 5:13-15
- 28—Sabbath. Not Free from God. Psalm 2

The Church in the Secular State

- 29—Sun. God or King? Dan. 4:13-18
- 30—Mon. A Test of Loyalty. Dan. 6:10-11, 16-23
- 31—Tues. To Whom It Is Due. Matt. 22:15-22

LET'S THINK IT OVER

Salt of the Earth

Jesus said to His disciples, "Ye are the salt of the earth." His appeal was for them not to lose by dilution their saving and keeping power for the world about them. In those days salt was prevalent but not easily obtained in its pure state.

Scientists tell us that the salt of the seven seas comes largely from the land, washed down in small amounts by rain and rivers over the millennia. Supposedly at creation all water was fresh. *The National Geographic* is quoted as figuring that if all the salt from the oceans and seas was removed and spread evenly over the face of the earth it would form a layer of more than 500 feet. The Lord has made provision for life on the earth by keeping most of the salt in the seas, but storing enough in other places to supply the needs of human life.

The provision of salvation is sufficient for all men but, like salt, it is made available for each person by the effort of some other person. We who have experienced the saving grace of Christ have a responsibility to season the world with that grace on a one-to-one basis. Ye are the salt of the earth. L. M. M.



Lesson from the Leaves

There is a beauty that comes out in maturity in life as well as in leaves. The poet has written, "That time of life thou mayest in me behold, when yellow leaves . . ." It behooves those of us who are in the autumn years to show our colors like the sturdy oaks and the spreading maples; and all of us to "let the beauty of Jesus be seen in me."

The Sabbath Recorder

First Issue June 13, 1844

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Member of the Associated Church Press

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College Enrollment Decline

For many years we have been thinking in terms of population explosion and constantly expanding enrollment in all schools from primary to college. It has been a serious problem to provide sufficient educational faculties, especially at inflated costs for buildings. Taxpayers who have generally responded well to the obligation of providing the best of education for all have begun to rebel in many communities and have refused to vote the appropriation needed. It looked like a denial of what has been considered almost a sacred obligation. Could it be that we didn't love our children enough to make the necessary sacrifices?

Now a change is taking place that will eventually remove some of the pressures or at least shift them to another spot. The population explosion in this country has pretty much ground to an unexpected halt. We could have foreseen that the great increase in childbearing that accompanied World War II would taper off, and the wave of extra children would roll on up to college age and adulthood. That, however, under normal conditions, would produce a new wave of kindergarten children in the years just ahead. Incidentally, the Vietnam War, which has been publicized more than previous wars, has in reality been a very small war and has not significantly increased childbearing, as all other wars have.

Many communities, even those that are more than half black, are approaching zero population growth. The number of births per thousand is almost as low as the number of deaths per thousand in our city, which has nearly as high a percentage of nonwhites as Washington, D. C. This is changing the complexion of the school problem considerably. Costs of instruction will probably continue to go up, even though the number of pupils in grade and high schools levels off or declines. Busing of students to achieve racial balance and equal educational opportunities is fast becoming an outworn ideal in metropolitan centers where open housing effectively mixes the residents of different racial or ethnic backgrounds.

Perhaps we shall soon see the time when "neighbor" has the meaning that Christ gave to it so long ago in the

parable of the Good Samaritan. To fulfill the spirit of the law all of us must learn as the lawyer did, that a neighbor is not a person (of whatever color) living near, but one who shows himself to be neighborly—which is not a matter of color.

We started out to speak of college enrollment decline, which is another side of the education problem. As Christians and as Seventh Day Baptists, we have long concerned ourselves with providing higher education for our own and our neighbors' children. We have established academies and colleges because they were needed. We did our best to endow them so that future generations could be prepared for the good life. It is well known by all, that private colleges such as Milton and Salem have had serious financial problems because of rising costs and the competition of better financed universities. By heroic efforts at fund raising, and because of the scarcity of space for the great influx of World War II students, the small colleges have made a great comeback and have expanded their facilities to meet the demand. Now there is a new problem that calls for more heroics if the colleges are to stay alive and perform their functions.

Many small colleges began last year to experience a drop in growth rate. Milton College, to take an example, was fortunate to have a high enrollment last year. This year the president reports that the enrollment is down 100. He remarks: "A new job market has encouraged vocational and technical training, while the liberal arts and teacher preparation have declined together. The suddenness of it all is rather hard to believe."

Tuition from the students is now large enough to be a major source of income and loss of students means financial difficulties. How the situation can be met and our small colleges continue to serve the need, is a matter of concern and prayer. A national survey of 1,250 colleges and universities shows that college students this year will pay 5 to 7 percent more than last year.

The Carnegie Commission on Higher Education has warned colleges and uni-

versities to move back to growth rates of pre-1960.

As means of keeping colleges within budgets the commission recommends among other things:

Year round operations should be encouraged.

The student-faculty ratio should be increased "cautiously." In connection with this, the faculty teaching load should be reexamined, and increased.

Management should be improved at all levels, particularly in budgeting.

While we as concerned adults do what we can to encourage Christian educators and college administrators, we do well to encourage the youth who attend, to be earnest in their studies and to be patient with those who may be making sacrifices to help them get their needed education. College education in a Christian environment is a cooperative venture, a two-way street.

Anonymous Letters and Gifts

Editors are sometimes a little impatient with writers of anonymous letters. They wonder why people bother to write if they are not willing to sign their names to what they have taken the trouble to write. Obviously, anonymous letters cannot be replied to and are usually placed in "the round file." Fortunately, Seventh Day Baptists do not seem to be much given to the practice of writing such letters to the editor of their denominational weekly.

There is another kind of anonymity which can claim at least one Bible proof text: it is anonymous giving. Jesus said on one occasion in regard to giving, "Let not thy left hand know what thy right hand doeth" (Matt. 6:3). The Monday morning mail brought an envelope addressed to the *Sabbath Recorder* with a Central New York postmark. Inside was a twenty dollar bill and this brief, unsigned note, "In the name of God and Jesus." With these names mentioned we did consign the letter to the "round file." The gift will help us to make some issue of the *Sabbath Recorder* a little better for all the subscribers.

—Editor

To Be Christian Is To Be Anti-Communist

In Western Europe and America it seems to have become impolite to speak strongly against Communism. It is perhaps the inevitable result of the President's visits to Russia and Red China and the opening up of trade relations with various Communist-dominated countries. Christians, however, are expected to see the ideological issues more clearly than the careless-thinking non-Christians.

Communist leaders themselves are fully aware that Christianity and Communism are incompatible and mutually exclusive. Evidence of this comes from Czechoslovakia where Religious News Service reported increased activity in the churches followed up by stepped-up propaganda against Christianity by press and radio. Prague radio has warned the people, "Your attitude will inevitably become anti-Communist if you cling to the church and support it." What could be clearer? We in our country need to be awakened by these words from the foes of our faith.

A daily newspaper in Bratislava, obedient to the party demands that the media take measures to enlighten the people about the dangers of religion, blasted the church in a series of articles on "The Destructive Consequences of Religion for Human Personality." Let us be sure and certain that our faith is deep enough so that it is evident to all that human personality reaches its highest level when the will is submitted to the will of Christ.

Jesus closed His Sermon on the Mount with the story of a wise man and a foolish man building their houses. Upon both houses "the rain descended, the floods came, and the winds blew." One fell, the other stood, for it was founded upon a rock. Those who hear and do what Christ has commanded are building on the rock of faith. A church that fails to see the difference between Communism and Christianity and fails to put Christ above all else will not have the power to withstand the onslaughts of Communism, but enlightened, obedient Christians will press the battle and will overcome the enemy.

Rebuilding in Bangladesh

Many are the organizations that try to rebuild and rehabilitate countries that suffer from civil wars and natural catastrophes. Cooperative inter-church work in behalf of the Bangladesh people, is particularly outstanding. The story is by no means yet told in full.

On a relatively small scale, but still very significant is the rebuilding of two Bangladesh villages, Ariora and Chandina, almost entirely through contributions of the Baptist World Alliance relief program.

The villages had been destroyed in the Indo-Pakistan war a year ago. The people lived in tents or were without family shelter until the replacement houses were erected. Construction was finished just ahead of the monsoon rains, when building must come to a standstill because the ground becomes a quagmire of mud.

The houses measure ten by 17.3 feet. Six to eight people occupy each dwelling. BWA relief money provided the materials, except for the bamboo walls. It was felt that each family should bear some responsibility, and the best way to accomplish this goal was to ask each family to get the bamboo and erect the walls. Bamboo is the least expensive material readily available.

TWA offices are at 1628 Sixteenth St., N. W., Washington, D. C., (the former meeting place of the Washington Seventh Day Baptist Church). Carl W. Tiller is the new BWA relief coordinator.

Church World Service reports that on September 15 it shipped from Mobile, Ala., enough sheet iron to cover 98 acres of land. This is to be used instead of the very temporary grass thatch for the roofs of these bamboo and mud houses. The report goes on to say that all told, 46,000 new houses are being built by U. S. and Christian churches internationally as part of a \$13,000,000 program directly by Bengali Ecumenical Relief and Rehabilitation Service (BERRS) and Christian Organization for Relief and Rehabilitation (CORRS).

British Annual Conference — 1972

By Rev. James McGeachy

The Seventh Day Baptists in England held their annual conference at the Methodist Church Hall, Mayall Road, Herne Hill, London S. E. 24, on Sabbath and Sunday, July 29 and 30, 1972.

The Sabbath School was held in the morning. Pastor McGeachy, who had come to London the previous day, was asked to teach the lesson. Divine service followed and Pastor McGeachy preached on the theme which had been chosen for the year 1971-72, "Put on the Whole Armour of God" (Eph. 6:11).

The Christian must live a disciplined life as a good soldier of Jesus Christ, being wholly at the disposal of his great Commander. He must don the whole armour listed by the apostle Paul, who had many opportunities as a prisoner guarded by Roman soldiers to observe their equipment and the uses they made of it.

We must learn to use the spiritual counterparts of these military weapons, both defensive and offensive; the breastplate of righteousness, the girdle of truth, the helmet of the hope of salvation, the shield of faith, the sandals of peace, and the sword of the Spirit, the Word of God, with the secret weapon of prayer. Only so can we stand against the forces of evil in this world and be victorious over temptation. Jesus in overcoming the temptations of the devil in the wilderness showed us how to use the sword of the Spirit.

After lunch the young people's meeting was held under the leadership of Brother Willard Smith, and young Brother Slack. A good program of songs, readings, and poems was given by the younger and older members of the congregation with hymns and choruses with Sister Gelleff at the piano.

This was followed by a Bible study conducted by Pastor McGeachy on things observed on a holiday by the seaside; the sand, the waves and the rocks, and the spiritual lessons these teach us. Members of the congregation read out the Bible texts to which reference was made.

The right hand of fellowship was given

by Pastors Peat and McGeachy to seven new members, three of whom had been baptized on June 10 at a local Baptist church by Pastor Peat. We exhorted them to steadfastness in the faith. These souls were largely the results of the labor of Mrs. Ella Anderson holding Bible studies in Lewisham where the use of the hall of the Congregational church has been secured for Sabbath services.

Following a break for tea, an evangelistic service was conducted by Albourne Peat, pastor of the Mill Yard Church. He emphasized the dangerous times in which we live as we approach the end of the age, and the Second Coming of the Lord, especially the working of the unseen powers in the spirit world around us. This is revealed by the conflict of Gabriel with the help of Michael against opposing spirits as shown in the book of Daniel, by the victories gained by Joseph in Egypt, and the three Hebrews in Babylon. We must put on the armour of light to combat the works of darkness (Rom. 13:12, 1 Thess. 5:8).

On Sunday morning the Committee of the British Conference met at 197 Mayall Road, the home of Brother Henry Wright. Reports were given by the president and secretary of activities and correspondence dealt with during the year. Sister I. Codrington gave a good financial report showing over £1,000 in the deposit account and £60 in the current account after paying various bills and expenses during the year. Sister Gelleff mentioned that the building fund had increased by £60. The auditor's report confirmed the figures given.

Reports were then read by the delegates from Birmingham, Herne Hill, and the Mill Yard Church at Holloway. Brother Lynch had spent much time in drawing up the Conference program, had prepared the Week of Prayer booklet for 1973, and had written letters and made many visits.

Brother H. Wright of Herne Hill, and Brother Barrett gave news of the work at Herne Hill where the Sabbath School and services are regularly held, and special meetings held from time to time.

Pastor Peat told of his visit to the General Conference last year, and of the

visit of Brother and Sister Kube of Australia. He noted that £ 50 had been sent to help the Brazilian Conference. Six university students had attended one service.

Sister E. Anderson reported her work in Lewisham and Forest Hill resulting in three being baptized. It was agreed that the Conference should bear the cost of the rent of the hall taken in Lewisham amounting to £ 9 per month, the services beginning there on Sabbath, August 5, 1972. We are greatly indebted to the earnest zeal of our aged Sister Anderson and to the blessing of God on her work and witness for this advance.

Brother Owen Lynch of Birmingham as executive secretary reported on correspondence with the Rev. Alton Wheeler regarding his expected visit to England in mid-September and the plans being made for the occasion.

Pastor McGeachy was appointed as official news reporter to pass on information of the work in Britain to our American brethren for publication in the *Sabbath Recorder*, and the Newsletter of the World Federation.

Nominating, Finance, and Resolutions Committees were appointed. After lunch these three committees reported their conclusions.

The Nominating Committee suggested that Pastor McGeachy continue as president with Brother Henry Wright as vice-president, that Sister Lynch continue as secretary, that Sister Codrington continue as treasurer, and Pastor McGeachy as auditor, and that Sister Anderson be reelected as one of the trustees.

The Finance Committee recommended that funds be raised by means of a sale of work and tea party, that £ 10 should be sent to the World Federation, and that Sister Anderson should be given her expenses for the work in Lewisham, and that the British Conference be responsible for the rent of the Congregational church hall there.

The Resolutions Committee suggested that a Day of Prayer be held for Ireland and its troubles, that a fortnight's evangelistic campaign be conducted, that greetings be sent to the General Conference in response to their greetings to the British

Conference, that letters of thanks be sent to the local Methodist and Baptist ministers for the use of their buildings, that £ 5 be given to Pastor Cann of Ghana to help with the expenses of a campaign which he proposes to conduct.

On Sunday evening another evangelistic service was held. Revelation 19 was read as the lesson. There were three speakers. Brother Thompson spoke of the possible results of Britain's entering the common market. The power of the Roman beast might be revived resulting in the return of the Dark Ages, and persecution for the people of God, so we must be prepared for this, and the soon return of Christ.

Pastor Parr referred to Rev. 19:8, emphasizing the type of character which we should show in our lives, bearing fruit as branches of the true vine.

Pastor Peat preached a powerful sermon comparing the days of Noah with conditions in these last days, showing that the night is far spent, and soon we must face the Judge of all the earth. He closed with an earnest appeal to grasp the offer of salvation. As a result two men and one young lady came forward for prayer.

The service closed with the singing of "It May Be at Dawn" when the Lord will come to receive His own, and a benediction by the president.

It had been an inspiring conference, showing some advance in the work in England, and encouraging us to go forward with our work in witnessing for Christ and His truth.

Pacific Coast Association

The fall meeting of the Pacific Coast Association will be held at Los Angeles, Calif., as usual the third weekend of October. The Executive Committee met on September 10, under the chairmanship of Charles Morris of Riverside, to complete plans for the association meeting. The address of the Los Angeles church is 4976 N. Figueroa Street. Other churches in the association are Bay Area and Riverside, Calif., and Seattle Area, Wash.

The Church and the Future

By Frank A. Sharp

(Slightly abridged from ABNS)

What is the future of the church and religion?

There are many reports giving the impression that the church is on its way out—smaller attendance, lower financial contributions, the hostility of young people to the organized church, and fewer people choosing the clerical profession as a life work.

Despite these facts, there are some positive factors that argue well for the future. The institution of the church may have its problems adapting to the needs of people and the reformation of its services to meet these needs, but the church has been around for 2,000 years and has weathered many a storm, so it is likely to be with us for a long time to come.

The truth is that there has never been a time in recent memory when people seem to be so eager and receptive to receive some understandable interpretation of life. They want to put the apparent crazy incidents of a fast moving world into some kind of pattern and purpose. This is essentially the function of a religious philosophy.

We are told that this is a secular age today—an age of mechanics, electronics, computers, and science in which spiritual and moral values are unnecessary in order to run our complicated society.

Yet the frustrations of a complicated society; the impersonal effects of automation; the disillusionment of the young with our materialistic acquisitiveness have only served to produce a counterreaction to the point where today many people are seeking a different kind of answer, an answer with meaning and purpose and significance and warmth.

Coupled with the intricacies of our modern day society, there has been a gradual increase in the level of formal education. Contrary to current popular opinion, records kept by the Gallup Poll indicate that growing education has not meant a decline in religious practices. Actually, the church attendance is higher among college-trained persons in the population than among those with less

formal education.

There are evidences of man's search for a religious answer on every hand.

The popularity of old hymns and popular songs with a religious theme on radio, records, and tapes, are symptoms of this yearning. The fact that "Amazing Grace" could climb into the top ten and forty and be listened to by a whole generation of young people may be a sign of interest on the part of the young.

That Explo '72 could bring together 75,000 American young people for a week of religious meetings in Texas, and the renewed interest of college students in religious courses, are certainly indications of a serious searching for meaning.

The Gallup Poll studies reveal further important changes that help make a more favorable climate for religion. In 1958 only 38 percent of adults said they would vote for a Negro for president; today the figure is 70 percent. In 1937 only 46 percent said they would vote for a Jew for president; the latest figure is 86 percent. In 1937, 64 percent said they would vote for a Catholic for president; the latest percentage is 88 percent.

Over the years there has been a decline in prejudice as found in attitudes toward minority groups, in politics, and intermarriage between persons of different races and religions.

These are all encouraging signs for the future of religion and the church.

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

- 1) More shining power so that men may see our good works and glorify our Father who is in heaven.
- 2) The ability to so live and so speak that all of our acquaintance will know what makes us different and will want that personal relationship with Christ.
- 3) The revivals that are starting in several of our churches.
- 4) The desperate need of encouragement, financial and otherwise, for national Seventh Day Baptist leaders in many countries.

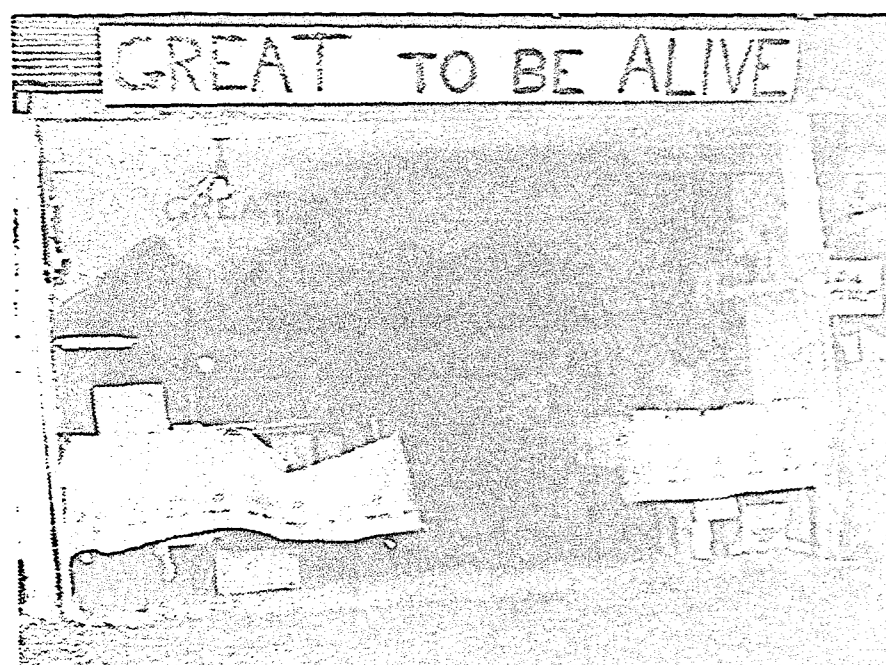
Great To Be Alive

Rocky Hill Fair Booth 1972

By Dale Rood

How exhilarating, how satisfying, to be one of the fair booth team at Rocky Hill, R. I.!

All five New England churches helped, with something new added each day so that by Sabbath our booth was a jewel to behold. Who could miss seeing our theme, "GREAT TO BE ALIVE," in bold red on our peace yellow roof sign?



Again this year our young people painted the booth, one side yellow, the other with pale blue and yellow sections, and at the back a scene which carried the eye up massive brown mountains to a small solitary cross silhouetted against a large orange sun.

Several religious-slogan bumper stickers tacked to the side walls attracted attention, as did also the sign painted in psychedelic colors which shouted: "GREAT TO BE ALIVE AND BE A SEVENTH DAY BAPTIST." On the opposite wall a picture of Christ invited thoughtful contemplation.

On a table at the front of the 10 by 10 booth we displayed an excellent variety of literature. In addition to Seventh Day Baptist tracts and special issues of the *Sabbath Recorder* we gave away many tracts with such eye-catching titles as "What Are You For?" "A Penny for Your Thoughts," "Sh, Some Are SLEEPING." The "Great News" newspaper edition of the Gospel of John was a helpful

conversation-opener with young people, and the young in heart! (Thank you Women's Board, for sending a sample copy.) A brochure picturing our five churches and respective programs plus a map sketching the location of the churches in relation to highway I-95 welcomed prospective visitors. (Later, we hope to place the brochures in campgrounds and other public places.) Ten cents was charged for each of seven larger tracts which we displayed on a separate table. "WITCHCRAFT" seemed the most popular but we were pleased that our own "SABBATH AND SABBATH-KEEPING BAPTISTS" was also bought.

Many fair-goers who otherwise might have passed by stopped to register for the bright covered *Living New Testament*. Two copies were given daily. On each of the six days, at four and eight p.m., we asked a visitor to draw the winning name. Mrs. DeSimone, wife of the Republican candidate for Rhode Island governor, did one of the drawings. We also offered the *Living New Testaments* for sale at fifty cents. One girl kept returning to see if her name were posted on the winner's board. The young people tending our booth offered to buy her one. No, she wanted to win it!

The fields are white for harvest. People! Hundreds! Thousands!

People who hurry past, making believe they neither see nor hear us asking if they'd like to register for a free Bible; curious people, who like to read and take several tracts; rosy-cheeked girls who confess to having been baptized last spring and who promise to share with their parents and Sunday School teachers the many tracts they are stuffing into their bags; enthusiastic Christians who carefully select literature even promise to visit our churches; friendly people who ask, "What have you got good to read?" People! God's children. We love them ALL!

Dedicated service exacts a price. Fair booth outreach is no exception: Hours of time squeezed from already overcrowded schedules (our second year at Rocky Hill involved many more of our people in planning, preparing and manning the booth than was the case last year). For most first-time booth attendants there is

a real struggle in overcoming natural timidity. There is bone-tired fatigue, emotional drain — not so much from being shunned by the indifferent, but from drawing upon deepest and most important convictions. Distance between fair booth and homes averaged between fifty and seventy-five miles, involving travel expense. And where there were not enough passes to go around, parking and fair tickets were an added price of service.

But the rewards! The camaraderie, the opportunity to better know our fellow Seventh Day Baptists in sister churches, the "esprit de corps" from working together to prepare an attractive booth and together to share with fair-goers: our certainty of God's existence, the power of His Son in giving us changed lives, filled with purpose, and our added joy of Sabbathkeeping. There was also the pleasure of feeling kinship with the many fair-goers who visited with us at our booth, and also those manning neighboring booths who seemed glad to converse and who readily accepted the material we handed them. We have sown good seeds. God promises a harvest. Do we hear the words, "Well done my good and faithful ambassadors"?

Learning from Others

Baptists in Europe are distinctly a minority group both in the British Isles and on the continent. For that reason a careful evaluation of their situation and their problems may cast some light not only on Seventh Day Baptists attitudes and work in Europe but also in America where we are a minority proud of our history but not proud of our general growth pattern. Baptists have been in Europe a long time, but in spite of strenuous efforts and some recent constructive plans have not achieved much growth.

Andrew D. MacRae, who has been general secretary of the Baptist Union of Scotland and president for two years of the European Baptist Federation, closed his term with some pertinent remarks at the council meeting in Yugoslavia. He called for a realistic facing of problems which he named: Perhaps some of them are closely related to problems that we

discuss. We quote:

"There is parochialism. This is perhaps the result of our much-vaunted independence. The autonomy of our churches encourages us to care for ourselves first and to be ignorant often of our brothers down the road. It also means that we are sometimes, as Baptist unions, far too taken up with ourselves to care enough either about the world at our door or our fellow Christians in Europe.

"There is ecumenism. Our unions vary here. Some are keenly ecumenical; some are highly suspicious of ecumenism. Some want to work with other Christians; some do not. Some are happy in the national councils of churches; others see them as the great apostasy.

"Perhaps as Baptists we need to grow up more into an awareness that you can hold to the gospel and to your fellow Christians at the same time, that contact does not mean compromise, that we have more in common with the most heretical Christian than with the most friendly atheist, and, in some cases, to realize that the rule of God exists in the hearts of men, and not just in the unified structure of the church.

"Another problem is education. Hardly any churches have serious adult educational programs. They seem to think the minister will drop from the pulpit all the information necessary for an educated people — in complete disregard of educational principles, group dynamics, and the rest — and that having talked, we have acted! But, says Paul, 'the Kingdom is not in talk, but in power.'

"Another problem is Europeanism. The danger exists of thinking we know it all as Europeans. We have a history! We are old! We have traditions! We laid the foundations of the world's great movements — in Christian theology, science, education, technology, medicine, and the rest. And the danger is that of an unwillingness to learn from others!"

SABBATH SCHOOL LESSON

for October 7, 1972

CHRISTIANITY AND THE SECULAR CITY
Scripture Lesson: Genesis 11:1-8;
Zechariah 8:3-5; John 17:15-18

'Mission' and 'Missions'

By Winston Crawley*

From Missions to Mission is the title of a brief book that appeared several years ago, by R. Pierce Beaver, of the University of Chicago Divinity School. It is also the title of an article in *The Commission* in July 1969 by Francis M. DuBose, associate professor of missions at Golden Gate Baptist Theological Seminary, Mill Valley, California. The theme is a fairly common one in recent years. Albert McClellan, program planning secretary for the Southern Baptist Convention's Executive Committee, writing some months ago for *The Baptist Program* suggested as one likely development in future Southern Baptist life that "the shift will be from missions to mission."

These are examples of a general trend for use of the word "mission" to displace the word "missions."

In some circles "missions" has even fallen into disrepute. I heard reports of a Baptist student conference that did not use its printed programs because they arrived with "missions" printed where "mission" had been intended. Perhaps this trend has not been evident in the circles in which all Southern Baptists move, but it is very strong in interdenominational and in academic circles, both university and seminary.

The main point intended by the phrase "from missions to mission" is both true and vital. It implies that in the past the spread of the gospel was understood in terms of the responsibility of a few people to go out from a few lands, known as Christendom, to other lands, which were considered heathen.

The new understanding is that all of the people of God are involved in the mission of the church, that Christendom is now diffused throughout the world, and that the entire world is rightly a mission field. As Beaver's little book points out, we have now "a vision of one

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world mission of the one Church of Christ to the whole inhabited earth, with lines of witness running through every nation to all frontiers where Jesus Christ is not recognized as Lord." On the basis of that vision Beaver says, "the term *mission* has come very widely to replace *missions*."

DuBose in his article stated, "The use of the term *mission* is now practically uniform among mission writers." He indicated that the term was used first to express "the missionary idea," but that now it has come to be preferred for reference to the enterprise as well as the idea.

Though the point intended by the phrase "from missions to mission" is both valid and valuable, and though I have no argument with the central thrust of Beaver's book and DuBose's article, I am convinced that the phrase needs careful understanding or it can become quite misleading. I am convinced further that we should retain some use of the word "missions" and understand clearly the way in which mission and missions are related.

There is a strange tendency in human nature to set things over against each other as if they were enemies or rivals, when in many cases they are helpers to each other. This polarizing tendency usually is compounded by a pendular swing from an overemphasis on one aspect of a subject to an overemphasis on a complementary aspect.

In the past there was too much emphasis on the sending of a few special people to a few special places, with the result that the church as a whole did not recognize its responsibility for mission. Now the emphasis is on the general responsibility of the church, to the extent that specific concern for "the discipling of the nations" may be threatened.

The danger grows out of a further peculiarity of human nature, that what is everybody's business can so easily become nobody's business. The word "mission" expresses an idea, a general truth. "Missions" stands for specific actions as practical expressions of that truth. If the idea is divorced from practical expression, it becomes a mere abstraction. (Reference to the mission "enterprise" points typical-

ly to the cause and effort as a whole, with little specific focus.)

Instead of the common polarizing of the two terms, with possible emphasis on one to the neglect of the other, the two need to be kept in dynamic relationship with each other. "From missions to mission" expresses well the fact that an earlier day overemphasized missions and neglected mission, but it is dangerous if it now leads any to overemphasize mission and neglect missions.

Elton Trueblood in a recent book commented that the steam has gone out of the foreign missions movement. He is speaking primarily of the major Protestant denominations. I believe his observation is accurate, and I cannot help feeling that the prevalent tendency to think and write about mission as an abstract concept, to the neglect of its specific expressions, has contributed greatly to this development.

As pointed out in a position paper on missions coordination being prepared for the Southern Baptist Inter-Agency Council, "mission pertains (in terms of the root meaning of the word) to the general 'sentness' of the whole church to the whole world. Missions refers to particular 'sendings' or 'goings.'"

Instead of discarding the word "missions," we should think in terms of *mission expressed through missions*. The mission of the church as a whole cannot be achieved unless the world's major areas of human need are reached through a special stewardship of the resources of the churches in specific "sendings" to such areas.

The relationship of mission to missions is similar to the relationship of the idea or general principle of ministry to actual ministries, or that of the general principle of giving to actual gifts. We do not abandon ministries because of a belief in ministry, nor abandon gifts in order to emphasize the spirit of giving. Instead, the ideal of ministry is expressed through ministries, and the spirit of giving is actualized through gifts.

If everybody feels sent to the world in general but no one is sent anywhere in particular, the very mission of the church is rendered sterile. The general mission

of all God's people to all the world must be made concrete and effective through many specific sendings of specific people to specific places — that is, through missions.

Mission and missions should never be set off against each other as if they are enemies or rivals; instead they must remain in the complementary and dynamic relationship that is appropriate for a general truth and its actual expressions.

**God Is Right There
When You Need Him**
By Gordon D. Fawdrey
Adams Center, N. Y.

I was told by a person very close to me, "God is always near you." From my very own experience, I know that God is there when you need Him. People today seem to know little of the troubles around them, for everyone is involved in his own troubles and no one wants to take time to help others around him.

Whatever our troubles may be, God is right there in the middle of it, suffering right along with us. God knows what is weighing on your mind, whether it be hate for another or that you have debts you cannot pay. He knows your heart is heavy. The Philippian jailer recognized his need and asked Paul and Silas, "What must I do to be saved?" They said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). You must believe in Him as the one who bore your sin, died in your place on the cross, spilled His blood, was buried and raised for your justification.

Don't be afraid to call upon Him. "For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13). The words are "shall be," not might be, or can, but shall be saved. For God loves each and every one of us and wants us to know the love that He can give us. Pray even if it is for the first time, as the publican in Luke 18:13, "God be merciful to me a sinner." You must admit you are a sinner, and that you are sorry because of it.

If you have not yet experienced salva-

tion, lift your heart to God in prayer. Pray, for God is anxious to save you. Just say, "God, I am a sinner, I am sorry, I repent, have mercy upon me, save me for Jesus' sake." Just take Him at His word. Now ask yourself, where is God? And know, as I do, that He is at your side, guiding your life, helping you to have the strength to overcome the evils in this world. You will find yourself wanting to help others. One who lives in God's way finds a life where there is no hate. There is only the desire to try to help others. You will find a new joy in life.

Mexican-American Court Case

Nine major religious, civic and education organizations on September 11 asked the United States Supreme Court to strike down public school financing by means of property taxes, a method that made Mexican-American children "orphans of the Texas school system," they charged.

"The racial discrimination issue . . . lies at the very core of this case," it was asserted in a friend-of-the-court brief submitted by the nine groups. They charged that wealth determined the quality of education in Texas, thereby discriminating against school districts containing large percentages of Mexican-American children, in violation of the Equal Protection clause of the Fourteenth Amendment.

The case involved is *San Antonio Independent School District v. Rodriguez*, which the Supreme Court will hear in October or November.

The brief was submitted by the—
American Civil Liberties Union
American Jewish Congress
Anti-Defamation League of B'nai B'rith
National Coalition of American Nuns
National Catholic Conference for Interracial Justice
National Council of Churches of Christ in the U.S.A.
Scholarship, Education and Defense Fund for Racial Equality
Southwest Council of La Raza
United Ministries in Public Education.
The nine groups explained:
"The school district supplements state

aid with its own funds, and richer districts can more easily supplement state funds than poorer districts. Moreover, better qualified teachers will generally go to those school districts offering them the highest salaries and the state gives school districts more money if they have better qualified teachers.

"In this and other ways, the state gives more money per pupil to wealthier districts, which are overwhelmingly white, than it does to poorer districts which tend to contain large concentrations of minority group children.

"This occurs even though poorer districts tend to tax themselves, in general, at a higher rate than wealthier districts."

The brief contended that this unequal financing of school districts "provides more education for some children than it does for others," a situation, they said, that "has not been justified on any reasonable grounds."

This situation is "mirrored throughout Texas," the brief asserted. Moreover, it declared, "these grotesque spending differences cannot be attributed to a lack of devotion to education among minority parents, for the most objective evidence of a community's attachment to its schools — the rate at which its citizens tax themselves for learning — reveals precisely the opposite."

The brief cited a taxation rate of seventy cents per hundred dollars in the poorest, predominantly minority districts, twice that of the thirty-one cent per hundred dollars tax rate paid in the richest, heavily white districts.

The nine organizations asserted:

"The Texas school system can best be characterized as one where the poorest and most oppressed pay more for less.

"The racial discrimination issue lies at the very core of this case," the *amicus* brief declared.

It contended that a failure of the high court to uphold the lower court ruling in the "face of the strong showing made in the record of racial discrimination against the Mexican-American citizens of Texas would push the Chicano community back to the position of despair held by Blacks in our society two decades ago."

WOMEN'S WORK—Mrs. Elmer W. Anderson

Invitation to Toronto

By Mrs. I. Judson Levy

Fact—

There are approximately 27,000,000 Baptists of nearly thirty varieties in North America.

Fact—

There is only one regular opportunity for a generous representation of these groups to gather under one roof on this continent for dialogue — and this opportunity only occurs once in five years.

The rare event I am speaking of is the continental assembly of the North American Baptist Women's Union.

This meeting, the fifth ever to be held, is scheduled for October 17-19 at the Yorkminster Park Baptist Church in Toronto.

A word of explanation about the NABWU: It is made up of the women's organizations of the fourteen conventions in U.S.A., Canada, and Jamaica affiliated with the Baptist World Alliance. Numerically it represents the feminine sector of 23,724,000 Baptists.

The NABWU is one of six continental arms of the Women's Department of the BWA. Its meetings are spaced between Baptist World Congresses, every five years. We expect at least 1,500 women to attend. The theme will be: "Called to Commitment."

In the uniqueness of the meeting itself lies a story of Baptist-style ecumenicity and a story of modern Christian women in action.

What Young People Want

Most young people are pursuing what seems to be an impossible dream. They want a world that is free from hunger and fear and war. They want a clean world, one that does not live under a nuclear umbrella. They want human rights for all. They want to see spiritual realities in human relations. And they want to be part of the church that deals earnestly and realistically with the problems of society.

—Theo Patnaik, an India-born associate secretary of the Baptist World Alliance

MEMORY TEXT

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13, 14).

ITEMS OF INTEREST

American Baptists Employ Conscientious Objectors

The American Baptist Convention has been approved as an employer of conscientious objectors by the national headquarters of the Selective Service System.

The approval, which conveys authority to the denomination for the blanket placement of conscientious objectors in alternate service assignments, came in the form of a letter from John W. Barber, alternate service program director of the Selective Service System, to the Rev. Matthew Giuffrida, director of volunteer services of the American Baptist Home Mission Societies (ABHMS).

Types of jobs in which conscientious objectors will be placed for alternate service include teaching, child care, agricultural, maintenance, and tutorial fields. Areas where alternate service people will be assigned include Central America, Puerto Rico, Haiti, and the continental United States, where workers will be assigned to reservations of Indian Americans, children's homes in Alaska, and even the American Baptist Convention headquarters. As a general rule, registrants will not be assigned to work in their home communities.

The American Baptist Convention has agreed to consider applicants of all religious creeds, and also applicants who profess no religion.

Conscientious objectors classified 1-0 are called to alternate service by the national selective service lottery. A registrant classified 1-0 may volunteer for alternate service before his random sequence number has been reached if he desires.

—ABNS

Spinning Our Wheels?

Adventists are talking to Adventists; Baptists are talking to Baptists; the Sacred Name people are talking to Sacred Name people; Mormons are talking to Mormons; British-Israelists are talking to British-Israelists, Catholics to Catholics, Pentecostals to Pentecostals. Sabbath-keepers, we are spinning our wheels!

—Hollis Howard

Allegheny Association

The fall meeting of the Allegheny Association will be held with the Alfred Seventh Day Baptist Church, October 13 and 14. The pastor, Russell Johnson has been called to ordination at that time. Churches in the association are Alfred and Alfred Station, N. Y.; Hebron, Pa.; Little Genesee, Independence, and Richburg, N. Y.

Central New York Association

The fall meeting of the Central New York Association will meet with the Adams Center church, October 14. The host church is planning a celebration of its 150th anniversary on that day and is inviting former pastors and residents to come home for the occasion. Other churches in the association are: Brookfield, Leonardsville, De Ruyter, Syracuse and Verona, N. Y.

NEWS FROM THE CHURCHES

ASHAWAY, R. I.— September was very exciting because we had a wedding at the church, the marriage of Annita Marie Wheeler and First Lt. Asahel F. Parmelee, Jr. The bride is the daughter of Pastor and Mrs. Edgar F. Wheeler.

On Sunday, September 10, the Sabbath School held its annual picnic. Entertainment and games started at 4 o'clock and supper was served at 6 p.m. Following the supper the filmstrip on the work of the Washington, D.C., church was shown and slides of local happenings. This was enjoyed by all.

It is announced in the church bulletin that revival services will be held under the sponsorship of the church from Thursday, October 26, through Tuesday, October

31, with the Rev. Charles Bond of Shiloh, N. J., as the guest speaker. The bulletin notice continues: "Now will each member and interested person pray consistently for him, for our church, and each of us as individuals, as we prepare for deeper and more vital relations with the Lord and one another." The Ashaway (First Hopkinton) church is now the oldest living church in the Seventh Day Baptist Conference and one of the most active in outreach.

—Correspondent

PAINT ROCK, ALA.— The Paint Rock church has had a busy and profitable summer. Regular services have been kept up with increasing attendance and interest, especially among young folks and children. We now have a growing and enthusiastic youth class.

We were really blessed with having Chris Ayars and Gay Vaught, two consecrated SCSC workers, to help in three Vacation Bible Schools (with over one hundred children enrolled), as well as in personal witnessing. Pastor and Mrs. Welch served on the staff of Camp Miles, and five of our youth attended, receiving much inspiration. Also four of our young folks attended Conference and Pre-Con, and brought back enthusiastic reports.

It was a privilege to have Brother and Sister Fred Cox of Willow Springs, Missouri, with us for weekend meetings for renewal; also Brother John Conrod for one Sabbath, to bring a gospel message and show slides of our work in Malawi.

An outstanding social event was the golden wedding celebration for Clifford and Clara Beebe the afternoon of August 19.

—Correspondent

RICHBURG, N. Y.— Our church inaugurated Roll Call Sabbath which proved very successful. Following the Sabbath morning worship service and fellowship dinner, the church clerk, Mrs. Francis Bucher, took charge of the Roll Call meeting. Ten responded by letters, twenty-three failed to respond, twenty-four responded in person, and the Rev. and Mrs. David Pearson, then returning to Blantyre, Africa, were responding with

their prayers.

Two Sabbaths and the week intervening we were privileged to have the Rev. Alton Wheeler speak on the growing church in the community. At the first afternoon workshop he presented the evaluation sheets and the second week he tabulated the results with suggestions for our Christian outreach. It is always an inspiration for each one to participate in the general secretary's workshops.

Dan Cass, son of Mr. and Mrs. Willard Cass, graduated from Richburg Central School and Robert Edwards, son-in-law of the Rev. and Mrs. C. Harmon Dickinson, graduated from Alfred State Tech. College.

Camping experience at Camp Harley Sutton this summer acquainted youth of the Allegheny Association with those of the Central Association. Several from Richburg attended Senior, Junior, and Middlers Camps. Pastor Dickinson directed Junior camp. Ellen McCrea and Debbie Soules also attended Youth Pre-Con Retreat in Colorado.

The Ladies Aid Society has met each month for covered dish dinners at 6:30 p.m. followed by the business meeting and program recommended by the Women's Board. Although those on vacations and the illness of Mrs. Gertrude Burrows have decreased our attendance, we have contributed to the SCSC and Explo '72 program as well as other denominational and local needs. Mrs. Ethel Dickinson's report of the women's interests and banquet of Conference was truly inspirational. Sharing was exemplified by Mrs. Dickinson when she transported the Hebron, Pa., ladies' banner to Denver and hoisted it among the others at the opening session of Conference.

At the worship service Sabbath morning September 9, Pastor Dickinson spoke on the topic, "Man's Dominion in God's World." Following the fellowship dinner, the afternoon meeting was concerned with Key '73. A filmstrip, Era of Action, was viewed. Planning groups under the direction of Ellen McCrea, Gregory Bucher, and David Taylor made suggestions for our consideration in 1972 - 1973.

—Correspondent

Marriages

Orr - Burdick.— Brian Robert Orr, son of Mr. and Mrs. Earl Orr of Ontario, Calif., and Carole Rebecca Burdick, daughter of the Rev. and Mrs. C. Rex Burdick of Berlin, N. Y., were united in marriage Aug. 19, 1972, at the Seventh Day Baptist Church of Riverside, Calif., by the bride's father, and their pastor, the Rev. Donald I. Phillips. The new home will be at 4590 Jurupa Ave., Riverside, Calif. 92506.

Births

Palmiter.— Troy Irving, a son, born to Fred and Linda Palmiter, Aug. 15, 1972, in Battle Creek, Mich.

Obituaries

FARLEY.— Ella Ianthy, daughter of the late Dock and Amelia Fuller, was born in Mercer, Tenn., some eighty-five years ago, and died at the Burdette Tomlin Memorial Hospital, Cape May Court House, N. J., Aug. 15, 1972, following an illness of about three months.

Mrs. Farley was an active Christian for many years before becoming a member of the Seventh Day Baptist Church of Shiloh, N. J., on March 25, 1972. She started her Christian life in the Shiloh Baptist Church, Cleveland, and then when she and her husband moved to New York City she became an active member of the Abyssinian Baptist Church. When the Farleys moved to Whitesboro, N. J., in 1939, she continued her witness for Christ by joining the First Baptist church of that community.

Soon after coming to New Jersey she became convinced that the Sabbath should be observed on the seventh day. Soon she was involved in building a church where she and her husband could practice their convictions. The Farleys founded, built, and furnished a little church next to their home called the Bethel Seventh-day Adventist Church which was dedicated in 1942. However, her Baptist convictions remained firm, and when she discovered the Seventh Day Baptist church in Shiloh she began to attend along with her husband, and about a year later they became members.

She is survived by her husband, Charles C.; a brother D. J. Fuller of Cleveland, O.; and a stepson, Charles Farley, Jr. She also made a home for several foster children and among these are Kelly Harris, Darnell Harris, and the former Alberta Martin.

Funeral services were held in the Lively Funeral Home at Cape May Court House and, in the absence of her pastor, the Rev. Charles H. Bond, the Rev. Leon M. Maltby of Plainfield, N. J., conducted the service. Burial was in the Whitesboro Cemetery.

—C. H. B.

The Sabbath Recorder

Mottoes I Like

By V. Carney Hargroves

President, Baptist World Alliance

In order to visit our Baptist brethren in Kingston, Jamaica, and to discuss with the management of a hotel there a meeting in July of the Executive Committee of the Baptist World Alliance, I recently spent two days in that lovely country. General Secretary Azariah McKenzie, Pastor J. A. Leo-Phynie and Deacon Chambers were at the airport to meet Mrs. Hargroves and me.

The annual Jamaican Baptist Assembly was in session at the time. After a pleasant luncheon with the delegates at the East Queen Street Baptist Church, the pastor took me in to the sanctuary and encouraged me to stand in the high pulpit — one of the highest in this part of the world.

Above the pulpit, and in view of the congregation, was a banner with these words, "Through the 70's with Christ at the Center." I told the pastor that this was a good motto for any church.

A motto can represent a goal for a church or for an individual. My father had one that I discovered years after his death among his papers in his own handwriting. It was "To thine ownself be true." The rest, in Shakespeare's Hamlet, is "And it must follow as the night the day Thou canst not then be false to any man."

Like these mottoes, some verses of Scripture, have special meaning for me. One is 1 Corinthians 1:9, "God can be depended on, and it was He who called you to this fellowship with His Son Jesus Christ our Lord" (Goodspeed). I like to think I was called to be a Christian.

Another antidote for discouragement is, "Let not your heart be troubled, ye

believe in God, believe also in me" (John 14:1).

Then there is a verse which helps me in attempting difficult assignments. Writing to the Philippians Paul said, "I can do all things through Christ who strengthens me" (Phil. 4:13).

Once I saw a man plowing a furrow in a long field. Watching him closely I noticed that at each end of the field he had placed a pole with a white handkerchief on top of it. Looking between the ears of the mule, he kept his eyes on the handkerchief. When he reached each end of the field he moved the pole for the next furrow. Needless to say, his furrows were all straight ones.

A personal goal, a church goal, for the 70's is altogether good. Choose one and let Christ be at the center.

Wise Words from Atheists

Recently in the city of Tallin, Russia, the Soviet authorities confiscated a supply of Bibles that had been smuggled in. When the police made their report they had to fill out a form specifying what was confiscated and its value. They described the material as Bibles and Testaments. Under the price heading on the form, they wrote "priceless."

Do the atheists really understand that to the believer, the New Testament is priceless? Do we? We indulge ourselves with many versions and often allow the Book that is priceless in Russia to gather dust on the shelf. It would be good if we would resolve not to buy another Bible for ourselves until we can give an equal amount to provide Bibles for those in other lands where they are practically unavailable because of poverty or government restrictions.

FOR A NEW DAY

