

The Sabbath Recorder

Two Important Dates

To Remember

April 15, 1973

December 31, 1972

On or before April 15, 1973 you must make your income tax report.

Remember

The deductions for contributions that are tax deductible which you will report must be made *before* December 31, 1972.

Does December 31 seem far away?

Do some important dates creep upon us with important things left undone?

Are decisions then made without adequate time for thought and preparation?

Consider this: Any investment which you are going to make in Christian work before December 31 should be carefully and prayerfully planned. You need to secure pertinent information regarding:

* Worthy Christian causes.

* Various methods by which to contribute.

* Steps involved in conveying a gift.

No, it's not too early to become informed and to act. Now is a good time for all of us to review our "giving" to the work of the Lord during this year. You can conserve dollars for the Lord's work. Such arrangements involve considerable time. Don't be found making a hasty decision at the end of the year simply because you had not prepared adequately for a decision using helpful information.

Speak with your church treasurer or pastor or write the General Conference Office.

—Adapted from NOW

Church Women United

Sister Mary Luke Tobin, an ecumenical leader with a worldwide reputation, was elected as director of Citizen Action on the national staff of Church Women United.

Sister Mary Luke was named by Pope Paul VI to be the first American woman auditor at Vatican Council II. She has been a vice-president on the National Board and is well known in the movement of Church Women United through which Protestant, Roman Catholic, and Orthodox women express their faith in action in thousands of local units in every state.

The Citizen Action Department is one of four major areas of activity of Church Women United. Its emphasis is to encourage the constituency in their response as Christians to domestic and global issues which face all citizens. Church Women United, meeting in Ecumenical Assembly in April 1971, launched a new plan for citizen action and issued three calls to Citizen Action. Local units were called to *Share in Shaping New Social Structures, Open New Opportunities for Women in Transition* and *Engage in Peace Building*. Through Task Forces in local units church women examine what their commitment as Christians compels them to do in the midst of radical technological and social changes. Action study and training are initiated to explore how problems and resources found in the local community have national and international implications, and through appropriate action in several thousand communities they expect to give a significant scope to their witness throughout the nation.



The Sabbath Recorder

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REV. LEON M. MALTBY, Editor

Contributing Editors—

MISSIONS Rev. Leon R. Lawton
WOMEN'S WORK Jean Jorgensen
CHRISTIAN EDUCATION Rev. David S. Clarke

ADVISORY COMMITTEE

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Generosity and Thanksgiving

There is more to Thanksgiving than remembering our temporal blessings and offering a prayer to God to acknowledge that He is the source of all the fruit of the earth which we enjoy. The Bible tells us of greater blessings and calls to our attention the relation between generosity and thanksgiving.

Not every country has a national Thanksgiving Day. In fact, the United States is quite unique among the nations in this regard. We may not be able to claim that this is a Christian country, but it comes nearer to it in proclaiming the fourth Thursday of November as Thanksgiving Day than in any other official act.

Here, indeed, is a recognition of God in the affairs of men, for thankfulness has to be something more than an inner feeling of well-being. It is the expression of gratitude to someone who can hear—our Heavenly Father. The observance of the day grows out of the experiences of our Bible-loving Pilgrim forefathers. Only where the Bible is recognized as the guidebook of life can we expect the people to set up days of thanksgiving.

There are many Bible passages to which we could turn for guidance and exhortation in the matter of thankfulness. One of the most inspiring chapters is Second Corinthians 9, a chapter in which the great apostle draws a close parallel between generosity and thanksgiving. It is not enough to thank God for fruitful seasons and other blessings. As Christians we have a responsibility to be generous enough so that others will have cause for thanksgiving. Here is a whole chapter dealing with ministering to the saints in need and supporting the work of the church.

The twelfth verse in the familiar King James Version sums up this matter of being a cheerful giver by saying "the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings to God." That language could be made more clear.

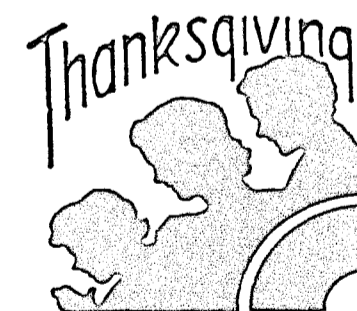
Kenneth Taylor in his popular paraphrase, *The Living Bible*, renders verses 11 and 12 thus: "Yes, God will give you

much so that you can give away much, and when we take your gifts to those who need them they will break out into thanksgiving and praise to God for your help. So, two good things happen as a result of your gifts — those in need are helped, and they overflow with thanks to God."

The verses just preceding this make this thought of generosity very clear in the New English Bible: "And it is in God's power to provide you richly with every good gift; thus you will have ample means in yourselves to meet each and every situation, with enough and to spare for every good cause — He will multiply it and swell the harvest of your benevolence, and you will always be rich enough to be generous."

Have we really claimed these promises of God? Have we trusted Him to shower us with blessings when we have given others cause for thanksgiving? There is certainly much more we could learn from this passage that would improve our observance of Thanksgiving Day. We are accustomed to appeals for benevolences just before Christmas, but this Scripture would seem to tell us that the only way to really enjoy Thanksgiving is to give generously to worthy causes. God, says the Scripture, will "multiply your seed sown, and increase the fruits of your righteousness." How about some extra contributions in November to make more of God's people thankful and to increase our own joy?

Guest Editorial



THANKSGIVING

1972

All of us can be proud of and thankful for our remarkable heritage, our many blessings, and our hopeful future.

With hindsight we can quibble about some of the actions of our forefathers, but we should be forever grateful that they fought for freedom and won, that they sought and achieved a government re-

sponsible to the public will, and that they developed a competitive economic system under which our people have grown and prospered.

George Washington's call for "humble thanks" in his first Presidential Thanksgiving Proclamation asked his countrymen to pray for forgiveness of "our national and other transgressions," for performance of their duties "properly and punctually," and for a "government of wise, just and constitutional law, discreetly and faithfully executed and obeyed."

The Father of our Country urged his people to pray for other nations "to bless them with good governments, peace, and concord; to promote the knowledge and practice of true religion and virtue, and the increase of science among them and us; and generally, to grant unto all mankind such a degree of temporal prosperity as He alone knows to be best."

—Industrial Press Service

Tax Aid to Sectarian Schools

The mood of Congress seems to be to enact some kind of tax aid to parochial schools and the mood of the Supreme Court seems to be to strike down as unconstitutional the latest attempts of states to use public money for direct or indirect aid to religious schools.

Just before the dismissal of Congress the powerful House Ways and Means Committee gave tentative approval to a scheme for diverting \$1 billion to parochial and private schools through tuition reimbursements made through the Internal Revenue Service. Its passage when Congress reconvenes is probable unless concerned people let their Congressmen know that they are opposed to this mixing of church and state.

There is a united effort to combat this give-away of public funds. Church-and-State News Service of Americans United tells of a joint statement on the subject signed by twenty national educational, religious, civic, and labor groups. Among them is the Baptist Joint Committee on Public Affairs and one Catholic group, the National Association of Laity.

The statement reads in part:

"We believe that both President Nixon

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and Senator McGovern have seriously misjudged the climate of opinion on this matter. The American people oppose government aid to sectarian schools.

"Tax credits have been justified on the ground that the existing system of sectarian schools is on the brink of collapse and that it can be saved only by massive governmental assistance. This argument is constantly repeated even though it has been refuted by every study of the subject that has been made. In any case, it is not the responsibility of the government to help religious bodies maintain their institutions.

"We hope that the tax credit proposal will be decisively rejected by the U. S. Congress as totally at odds with American traditions and constitutional principle. America must be spared the religious divisiveness engendered by this proposal."

If some kind of tax refund credit is voted by the next Congress it is quite possible that some of the 20 organizations mentioned above will take it all the way to the Supreme Court and that the Court will strike it down as being similar in purpose and intent to the several state laws that have recently been struck down. Would it not seem better to kill the proposed doubtful legislation before it is enacted? If a Protestant President cannot see the issues as clearly as a former Catholic President did then other citizens who do see the damage that could come to our country should let their voices be heard and perhaps contribute to the organizations that fight the court battles.

A Letter to the Editor

On Speaking in Tongues

By G. Zijlstra, Netherlands

Dear Brother,

It has been a long time since I promised you to let you know my view as to the "speaking in tongues," as practiced by the Pentecostal brethren.

From their name we might assume that their practice, which I understand to be the uttering of unarticulated sounds,

will in the first place be based on the outpouring of the Holy Ghost on the day of Pentecost (Acts 2).

We must realize that in the seventeenth century the word "tongue" was in general use meaning language. According to *A Modern Dictionary of the English Language* the word tongue means: 1. the organ of speech; 2. language; 3. anything shaped like a tongue.

Let us first turn up Acts 2. In the A.V. we read in verse 4: "they began to speak with other tongues (Gr. *gloossa*)"; verse 6: "every man heard them speak in his own language (Gr. *dialektos*); verse 8: "how hear we every man in our own tongue (Gr. *dialektos*)." It seems Luke did not make much difference between the words *gloossa* and *dialektos*.

My conclusion is that we cannot even speak of other languages, but of dialects of the language, generally spoken by the Jews of that time. We encounter the same today, at least in our country.

So I don't see any ground for speaking in "Pentecostal tongues" in this chapter.

The first letter of Paul to the Corinthians is also used as a basis for their speaking with tongues. When reading this letter we must keep in mind that it is from the beginning to the end an admonition against the blameworthy behavior in the church at Corinth.

In the A. V. the word *gloossa* is always translated by "tongue." We find this word four times in chapter twelve, only twice in chapter 13 and several times in chapter 14.

The Pentecostal brethren are taught to pray for their being filled with the Holy Ghost (sometimes called the outpouring of the Spirit). As soon as they begin to speak in tongues the filling with or the outpouring of the Spirit will have taken place, they are told.

The point of the question now is, does Paul teach this? We do not find any evidence of this in his letters.

He begins the twelfth chapter by mentioning the *pneumatikoi* (spiritual) members of the church who have been endowed with special gifts by the Spirit. The ending *ikos* of the Greek word indicates that we have to do with persons

who possess something, i.e., the capability, the talent of e.g. healing, a spiritual gift given by the Spirit.

Let us now have a look at chapter 14. It is a pity that we cannot fully rely on the translations. There are those translations that:

1) clearly are based on the assumption that we have to do with the utterance of "spiritual language," a language not regularly spoken by any people. *Good News for Modern Man* translates in verse 2 the word *gloossa* by "strange sound" and does so in several following verses. On the other hand it translates the same word by "language." The New English Bible translates in verse 2 "language of ecstasy" and in verses 10 and 11 by (kinds of) sounds."

2) like the English A. V., speak of unknown (italics) tongues (verses 2, 4, 13, 14, 19, 27). The Dutch A.V. of the seventeenth century has the same translation as the English. A Latin New Testament in my bookcase has the word *lingua* in all of these places.

The essence, of course, is how Paul judges the speaking with tongues and what he means with the gift of tongues.

Paul is not enthusiastic with their speaking with tongues. Otherwise what are we to think of: verse 6 (what shall I profit you?); verse 9 (ye shall speak into the air); verse 14 (my understanding is unfruitful); verse 19 (I had rather speak five words with my understanding . . . than ten thousand words in an unknown tongue); verse 20 (be not children in understanding).

In verse 18 Paul writes, "I speak with tongues more than ye all." We may be sure that he did not mean: wherever I come I speak with unarticulated sounds! Paul was a learned man and possessed the talent of speaking in many languages. That made him a chosen vessel.

We find the solution, I think, in verse 21, where he recites the law (Deut. 28:49; Is. 28:11): "With other tongues will I speak unto this people." It is clear that this is not spoken of ecstatic sounds, not of unarticulated sounds, but of the language of a foreign people, i.e., the Babylonians, their common language. More-

over he states in verse 22 that tongues are a sign to signify those who believe not, just like the sign of the ship Paul travelled with was Castor and Pollux (Acts 28:11).

The result, therefore, of my study is, that there is no evidence at all in the Bible, that speaking in unarticulated sounds is a spiritual talent, a gift of the Spirit.

With fraternal greetings,

G. Zijlstra

Ten Commandments to Worship

From an Old English Church*

I

Thou shalt not come to service late,
Nor for the "Amen" fail to wait.

II

When speaks the organ's sweet refrain
Thy noisy tongue thou shalt restrain.

III

But when the hymns are sounded out,
Thou shalt lift up thy voice and shout.

IV

And when the anthem thou shalt hear,
Thy sticky throat thou shalt not clear.

V

The endmost seat thou shalt leave free,
For more must share the pew with thee.

VI

The offering plate thou shalt not fear,
But give thine uttermost with cheer.

VII

Thou shalt the minister give heed,
Nor blame him when thou art disagreed.

VIII

Unto thy neighbor thou shalt bend,
And, if a stranger, make a friend.

IX

Thou shalt in every way be kind,
Compassionate, and of tender mind.

X

And so, by all thy spirit's grace,
Thou shalt show God within this place.

* Note—Your editor finds most of the parodies on the Ten Commandments—and their number is legion—to be in poor taste. This one, claiming no similarity except the number ten, comes with a freshness though couched in King James English. It is quoted from the Boulder church bulletin of October 21.

Prudence Crandall Memorial

The Hopkinton Historical Society at a ceremony at Hope Valley, R. I., on Sunday, October 15, dedicated a large inscribed stone to the memory of Prudence Crandall a native of Hope Valley who conducted a girls' school in Canterbury, Conn., in the 1830's. Prudence was a Quaker, though some slight Seventh Day Baptist connection is claimed, according to the Ashaway church bulletin. Margaret Collings of the Ashaway church participated in the ceremony at the Hope Valley School.

The following story of Prudence Crandall and her problems after admitting a negro girl to her school is copied from the *Sabbath Recorder* of May 10, 1937.

Story of Prudence Crandall

The people of Hope Valley, R. I., point with pride to the site of the home of Prudence Crandall. The old house, one of the oldest in the village, was recently torn down. On its foundation stands a modern home.

There she was born in 1803. After being educated in the Friends' School, Providence, and after returning to her home, she moved to Canterbury, Conn., with her father. There she opened a school, and when she allowed a Negro girl to enroll, a storm was let loose. Negroes were not to be educated if the people of that community could stop it. That was in 1833.

When her white patrons threatened to withdraw their pupils, she allowed them to do so. The school then became a school for "young ladies and little misses of color."

The community was aroused. It became necessary for new legislation at Hartford. Then Prudence Crandall was arrested and arrested again. She was sent to prison. All sorts of persecutions were heaped upon her. Her house was set afire. Further resistance was useless. Then she abandoned her enterprise; later she married and moved to Kansas where she died at the ripe age of eighty-seven.

Old Westerly

A Forty-Mile Ride Through 4,000 Years of History

By Frank A. Sharp

Dr. Sharp has recently returned from a three-week tour of the Middle East as a member of the Journey for Peace Symposium which is described as "an ecumenical act to affirm the basis for reconciliation between Arabs and Jews in the Middle East, and between Christians and Jews in the United States." It was conceived and led by James A. Christison, associate general secretary of the American Baptist Churches in the USA for National Ministries.

For those who were brought up on Bible stories about the Holy Land, a trip from Ammon (the old city of Philadelphia), Jordan, to Jerusalem, brings back many memories and the topographical features of the land lend new meaning and significance to what had hitherto been only words on a printed page or locations on a map.

One of the significant experiences on such a journey is the view from Mt. Nebo on the Jordanian side of the Jordan River. Here at this same pinnacle Moses was permitted to view the Promised Land before his death.

From the height of the mountain one can see the landscape spread out before him as a giant relief map. The northern extremity of the Dead Sea, located 1,286 feet below sea level, a green line running through the dry rocky wilderness where the rainfall is no more than two or three inches a year, punctuates the Jordan River as it empties into the Dead Sea.

Not far beyond the Jordan on the occupied West Bank of what was formerly Jordan but taken by Israel in the 1967 six-day war, is the lush oasis city of Jericho, believed by some to be the oldest city in the world. It was the first Canaanite town conquered and destroyed by Joshua when the walls fell at the sound of his trumpets. Here Jesus healed blind Bartimaeus and was the guest of Zacchaeus.

Recently eleven members of the journey for Peace Symposium stood on the top of Mt. Nebo and viewed the landscape over which they would travel from Ammon to Jerusalem. Looking across the valley to the slope on the opposite side one can see the spires of Jerusalem

silhouetted against the setting sun.

Also near the northern tip of the Dead Sea is Qumran, site of the monastery inhabited by the Essenes, where in 1947 the Dead Sea Scrolls were found. It is thought that the monastery was destroyed by the Romans in 67 B.C.

Across the wide valley is a mountain range rising out of the Judean Desert about 3000 feet above the level of the Dead Sea.

One of the most exciting experiences was crossing over the Jordan river on the Allenby Bridge from the country of Jordan to the so-called West Bank an area formerly belonging to Jordan from the bridge up to and including East Jerusalem, the old city. Since 1967, the area has been held under an Israeli military regime called "administered territories," which includes also the Gaza Strip and the Sinai Peninsula, formerly part of Egypt and the Golan Heights, formerly part of Syria.

Technically, Jordan and Israel are at war with each other and this was obvious as the bus started on the 40-mile journey from Ammon to Jerusalem. There were evidences of soldiers, and checkpoints along the way.

Ordinarily it is not possible to enter Israel from Jordan. But by special permission of the Jordanian and Israeli governments it was possible for the group to travel by land across the Allenby Bridge.

The crossing of the Allenby bridge over the Jordan River was an interesting experience. The narrow road to the bridge was active with buses bringing people to the corrugated iron checkpoint near the Jordanian side. At this point the people in the buses, together with their luggage, were unloaded and placed on another bus which took the passengers across the bridge to the Israeli checkpoint on the other side of the river, where the baggage and passengers were unloaded again in order to pass through the Israeli passport control and baggage check.

The Allenby bridge is narrow, made with wood planking, and with room for only one vehicle to cross. The bridge is about 100 feet long.

When the party members reached the

center of the bridge, which is approximately 100 feet long, the Jordanian guards gave permission to take photographs of the Jordan river downstream where one could see the original Allenby bridge, destroyed during the 1967 six-day war.

It was not possible to take pictures upstream because of the military installations, nor of the Jordanian side of the bridge. But the Jordanian guard said, with a smile, you may take pictures of the Israeli side of the bridge.

The Israeli guard, however, said we couldn't take pictures of the Israeli side but that it would be proper to take pictures of the Jordanian side. The stalemate meant that we got only a downstream photo with the Jordan river, a small muddy stream at that point not more than twenty feet wide, the focus of the picture.

After another twenty-mile ride through rocky hilly country where Bedouin shepherds tended their flocks on the rather barren hillsides much the same as was the case 2,000 years ago, the party arrived at Jerusalem, the Holy City for three of the world's religions, Islam, Christianity, and Judaism.

—ABNS

Our Prayer Corner

Suggestions for Prayer This Week

Thank God for:

- 1) The bountiful production of our good earth and the new efforts to keep up its productivity by curbing our pollution of the environment.
- 2) The generally high standard of living we enjoy which enables us to share significantly with less fortunate people of the world.
- 3) The blessing of God which has enabled us to regularly hear the gospel and to be nurtured in well staffed and well appointed churches.
- 4) The upsurge of Christian conviction that is coming to so many of our youth, causing them to give dedicated service to the Lord and to volunteer for full-time Christian service.

Fatato Memorial Recreation Court Dedicated

By Karen Thorngate

A dream of the late Eugene N. Fatato was realized September 30 at Battle Creek when the Fatato Memorial Recre-



ation Court was dedicated at Camp Holston. The Rev. S. Kenneth Davis had charge of the meaningful dedication service. His invocation began . . . "we come before Thee as Thy people — adults and children alike — to express our gratitude and to dedicate our new recreation court to the glory of Thy name, to the memory of Uncle Gene (Pastor Gene), and the perpetuation of the life and teachings of our Lord Jesus Christ." About forty people gathered on the multi-purpose, black-topped and fenced court for the 3:00 p.m. service.

A hymn of dedication was sung accompanied on the trumpet by Arthur Millar; then, various individuals read portions of a "Declaration of Purpose." Some memorable excerpts of the "Declaration" were: "Today we have taken the dreams of another and given them form" . . . "We are those chosen of God to show the fuller life. No place will that be more evident than in camping together and playing together, in exposing our Christian living to the microscope of 24-hour-a-day togetherness. It is our intention that the love of God for all sorts and conditions of men will be made manifest here in this camp and on this recreation court that the gospel may be preached in living sermons of love and involvement in the joys and hurts of each one who enters this camp . . ."

A litany of dedication was then read

followed by the benediction.

This past summer campers of all ages enjoyed playing basketball, volleyball, tennis, and badminton on the black-topped court. Fencing of the court was just recently completed.

Contributions for the recreation court in memory of Pastor Gene were received from friends all over the United States. These memorial monies of \$2,096.00, added to the already existing "Recreation Court Fund," which was begun in 1968 by individuals and youth groups, made possible the beautiful, \$3,175.00 recreation court at Camp Holston.

The Eugene N. Fatato Memorial Recreation Court is nestled among stately oaks overlooking Cotton Lake and is directly adjacent to the dormitories and main lodge of the camp. "To the memory of him whom we have loved and lost only for a while, whose life and ministry brightened dark hours and made more radiant every joyous experience," it is a fitting tribute.

President's Message

GROWING UP

in Every Way into Christ

By Conference President,
Edward J. Horsley, M.D.

(Continued from last week)

Ingredients of Growth

What are these ingredients to which I allude? You know them well. Growing up into Christ requires adequate food which is graduated according to one's need. We find Peter's "sincere milk of the word" for the spiritually undeveloped progressing to Paul's "strong meat" for those who are further along. Unfortunately, many Christians are still gumming Pabulum when they should be sinking their teeth into solid spiritual food. The writer of the book of Hebrews reacts vigorously to this situation as recorded in the fifth chapter starting with the twelfth verse: ". . . at a time when you should be teaching others, you need teachers yourselves to repeat to you the ABC of God's revelation to men. You have become people who need a milk

diet and cannot face solid food. For anyone who continues to live on milk is obviously immature — he simply has not grown up. Solid food is only for the adult, that is the man who has developed by experience his power to discriminate between what is good and what is bad for him."

We also need exercise. Muscle is developed by working against resistance and so is character. Resisting evil in its myriad forms develops spiritual muscle. Participating in the total church program, sharing in the spiritual exercises of witnessing, these and many other activities are the invigorating exercises of the growing Christian.

What about the environment? There are those in every religion who wish to withdraw completely from the world and its society, while others wish to identify completely with the world. Christ advised His followers to be "in the world, but not of the world." We need an environment conducive to growth and development with shelter from excessive stresses. Much of what we are exposed to in society is in opposition to Christ — much of it can be avoided, none of it need be embraced. We are of necessity in proximity to much that is foreign to the divine nature, but we need not be contaminated.

Growth cannot occur without these and other necessary ingredients but many people give more thought to the development of their animals than to the spiritual growth of themselves and their families. Is it any wonder that the question is asked, "Is corn to grow by method and character by caprice?" What is your plan for your spiritual development? What is your program for the spiritual growth of your family?

Why Is Growth So Slow?

I know that many are concerned because progress seems to be so slow and certainly it is never as fast as we would wish. It is understandable that we feel frustrated when we compare our lives, our characters, our maturity to that of Christ, our example. It is understandable that we hate to see the same defects and failures showing up again and again, but while we may be impatient with the

results which we see, we must be patient with the process. The process is reliable and sure.

We must be patient because we are dealing with a long-term process. This becomes apparent when we recognize that in the spectrum of animal life, growth and maturity are usually directly proportional to life expectancy. Let me illustrate. Bacteria mature in minutes and live for hours. Insects mature in hours and may live but a few days. Birds develop in weeks and live a few years and most animals develop in months and live a few years, but man lives long and is a very complex being. His maturity requires decades. How long will your spiritual life last? I expect mine to last throughout eternity. A life lasting that long requires long preparation, so again be impatient if you will with the results you see, but be patient with the process. "Life is the cradle of eternity" and the maturing of an everlasting life is a long and arduous process — but God will accomplish it if we let Him.

Growth Is Active

I have stressed that growth toward maturity is a passive process — that it is God's work. We cannot born ourselves or grow ourselves or mature ourselves and therefore, it would appear that the result is entirely His responsibility — either His credit or His blame. But His part in the process is guaranteed. It is ours that is in doubt. He works with the materials we provide Him — the time we give Him, what we read, what we look at, and what we listen to — the influences brought to bear upon our lives in persons we associate with, in meetings we attend or fail to attend, in music, in books, in the TV programs and in the movies we watch. Every influence to which we are exposed is an occasion for or against God and makes its mark upon our lives. "By beholding we become changed." — Change for better or for worse.

Yes, the ongoing process of growing and maturing is God's task. The corn grows and matures due to the external influences of summer heat, rain or irrigation, the nutrients of the soil. In your life the process is not significantly different

—God matures your spirit and character through external forces. He does His work by influences and experiences that we make available for His use.

I am well aware that I have made the growth process sound all passive with no part for us to play, and having emphasized that point, I now want to assure you that it is all active, requiring all the will and the wit and the work of which we are capable. God wants our lives to be beautiful with the family likeness readily identified, but He never uses force.

Letting God Transform Us

In the spiritual sense each person begins like a block cut from the trunk of an apple tree — rough, gnarled, ugly with nothing on the surface to recommend us, but God, the master workman, sees the potential in that rough piece of apple wood. He places it in the lathe and begins His work with all the instruments at His command. In some areas large chunks fly off and in other areas fine little flecks of wood are removed. Here He smooths, there He deepens, overall He shapes and polishes to erase the ugly and the coarse and brings out the beauty and the grain and the new character of that individual piece of wood.

God, the workman, does His work transforming us but it is the human will which is the lathe that holds us where He can work. The workman cannot work without the lathe. His tools can do their work only if we are held where He can bring the tools to bear. This then is the function of the human will. This is the active part of the process. This is your responsibility and mine. God will do His work — shaping us, changing us, maturing us — but only with the active cooperation of your will and mine. He works with the opportunities which we provide Him.

How do you evaluate your own situation? Have you been growing steadily? Have you grown during the last year? Is your development consistent with the years you have been a Christian? Or are you in reality a spiritual midget or dwarf? Are you aware of a spiritual sickness sapping your energies and preventing

you from growing as you should? Your spiritual destiny is to reach the fulness of the stature of Christ — is it happening? You can count on God to do His work — can He count on you?

CHRISTIAN EDUCATION—Sec. David S. Clarke

Share and Exchange

"Share, A Paper for Teachers and Leaders" began publication as a quarterly "for exchange among churches of ideas, opinions, and suggestions in Christian education" with the May 1972 issue. Created by the "JED group" of educators (Joint Educational Development) from six major denominations, the paper offers a wide variety of reports on events, programs and interpretations. The price is \$2 per year.

Norma Koenig, editor, urges every reader to read very carefully because *Share* will focus its headlines and layout on getting across the values and capacities of reviewed resources. "It is not the intention of *Share* to find the least common denominator or to ignore our differences, be they theological, liturgical, organizational or cultural. It is our hope, rather, that each of us might bear witness to that which he finds best in his own heritage, and that all might be the richer for sharing."

Family retreats, training conferences, new 16 mm films, new 8 mm film-cartridge programs, vacation church school programs, and ideas on recruiting teachers — these are but a few of the "sharings."

"Suggestions for Youth Classes" has, among its sixteen separate plans, such ideas as these below to intrigue high schoolers:

"14. Make issue tapes. Suggest that the students find four or five statements by modern thinkers on peace, freedom, justice, death or life, and also four or five statements on the same issue(s) from the Scriptures. Build them into a fifteen-minute taped program, with music and narration. Offer it as a class statement to a parents' meeting or to the church."

"4. Read a Scripture passage very slowly. Suggest that everyone jot down

words or phrases of thoughts and feelings as they occur. The papers are then turned over and each person writes a prayer or meditation using his recorded words as a springboard. These reactions are then shared one-to-one, or with the entire group."

Subscriptions can be sent direct to *Share*, 1505 Race St., Philadelphia, PA 19102, or to our Board of Education, Alfred Station, NY 14803. Keep sharing!

TELLING STORIES

The art of storytelling is one of the oldest and most familiar as well as a valuable tool of teaching. Stories may be told to all ages and for several reasons. Be sure that you have a good reason and are not using it as a "filler" or because it is part of the material in the manual.

Some reasons for using a story:

- 1) opener for teaching — learning situation
- 2) effective way to set up a discussion
- 3) may start imaginative thinking
- 4) set off a long-term project
- 5) serve to dramatize a point of the lesson
- 6) summarize the lesson
- 7) direct thinking toward a single point (particularly in worship service)
- 8) illustration of point of lesson

Storytelling is most effective in small groups where the teacher has eye-to-eye contact with pupils, but it is good even for large groups.

The story should always be related in some way to the experience of the class; they cannot understand unless it is tied in some way with the things they already know.

We must be careful not to make Christianity just a beautiful story. The Bible is a history of people, their joys and sorrows, successes and failures, beliefs and disbeliefs. These people must be made to live, for only by being alive can we identify with them.

Simplicity is the key to the effectiveness

MEMORY TEXT

for Nov. 18, 1972

Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. — Philippians 4:6

of a short story. It usually has three things: events, conversation, and description. The opening sentence gives time, place, nature of the story, and introduction of the main character. Any description, drama, and suspense follows, building to the climax (high point of interest), then ending quickly. Let your characters speak for themselves.

Usually we don't have to point out the moral of the story; if it is not clear, then the story should not be used or should perhaps be changed in some way. Don't be afraid of changing the story; it is there only as a guide unless it is true; then words and phrases may be changed.

Method of Storytelling

Select a story suitable for the age group and one which you like and understand. Read the story over several times. Find the key idea and words. Practice saying it several times to yourself but don't try to memorize it because if you forget a word the whole thought may escape you.

If you miss a point either work it in at another place or leave it out. Never say, "I forgot to tell you," and tell something out of context, because you will lose the sequence of thought and the interest of the listeners. Use an outline or list of key words if necessary and always hold a Bible in your hands if telling a Bible story. Use words understandable to your group. Simple words and repetition of words or phrases are effective. Also use your voice dramatically. Change the voice as persons change, or whisper or shout if logical to the sense of the story.

A good story needs only the audience and the teller but puppets, flannelgraphs, pictures, or objects will add interest.

—Mary G. Clare, President

"Looking Only to God"

When asked, "How can we be of help to you and your work?" Pastor Elias Camacho of the Seventh Day Church of Christ in Mexico replied: "All we ask is your fellowship and prayers!"

In a day when material requests for aid continually are received, we wondered why this difference? When visiting the field we asked Pastor Camacho.

He seemed a bit startled that we asked. His reply? "We must look only to God to meet our needs! If we look to any man we are putting our trust in that man and relying on him. God must be first. We must trust Him above all others. He has promised to supply our needs!"

How simple. How true!

Yet in the continuing and growing contact with those of like faith and those who report their desire to establish a Seventh Day Baptist work in their land, we find one common ingredient in almost every case — the plea for funds with which to establish and carry on this work. Such is expected and in many cases some positive response has been made. The fields on which we have missionary workers are those that began originally with such pleas for funds and workers.

In these days, however, one must assess such policy and weigh anew this matter. It is not possible to answer all the growing requests, nor respond to the measure suggested.

One of the continuing matters of concern that most mission boards have is the need for growing national churches to assume responsibility for their own support. Our response in support has perhaps kept them "looking to us" when they should look to God. They need to assume personal responsibility, learning that the Lord will provide their needs as they are obedient stewards with the blessings He showers them with.

Recent reports from some fields tell of action by Southern Baptist missions to withdraw all support for salaries and local church work. Their choice is to help in programs of education, training and other special projects for outreach and witness.

As Seventh Day Baptists we face similar situations. We must take necessary steps to strengthen His work on mission fields. Logically this may call for the withdrawal of some support and rechanneling it into new programs of outreach.

In an article on "Developing Indigenous Churches on Mission Fields," Secretary Everett Harris wrote (*Sabbath Recorder*, July 28, 1969, p. 9):

"Self-support is the goal toward which the indigenous church must be growing or it will never succeed in becoming independent and self-governing. The local pastor needs to look toward his congregation rather than to the mission headquarters for his support. Thus he is drawn to his people and they feel closer to him. The pastor then realizes that if he is to better his condition financially, he must build up his church."

The *Missionary Society Handbook* also speaks to this need (p. 15):

"The Society and its workers are open to new work, and experience has shown that any national work may suffer in understanding and growth if financial aid is given without due consideration. Any national church should, from its earliest history, be able through proper stewardship of resources to carry a major part of the support of its work. Thus aid given will be only on a temporary basis to reach certain objectives and provide certain services under the supervision of a representative, appointed by the Board and accountable in handling funds."

"As funds become available through increased support from Conference churches and people or through increased support by national churches of their work, new fields will be sought and workers sent. The cry, 'Come over and help us . . . ' is still ringing today."

We are mindful of the moving of God's Spirit in many lives and among those in many lands. We rejoice to learn of many who have come, through their study of the Word, into like faith with Seventh Day Baptists. We have a responsibility to respond to their pleas for fellowship, for workers and for support. But we must be wise and helpful, using our God-given talents wisely as He directs. Givers should have even more, for the true giver receives even more to give (Luke 6:38).

So, with our brethren in Mexico, let us

look up to God! Let us trust Him and petition Him that our needs may be met. Let us also pray for our brethren in many lands that they too may enter into the fulness of joy that comes when an individual and group knows the abundant provision of their God.

Lincoln (Nebr.) Fellowship News

Dear Friends in Christ:

The Lincoln Baptist Fellowship met Sabbath Day, October 21. Services were led by Bernard and Terry Keown. After dinner the group held one of its enlightening business meetings. Advertising seemed to be the topic of the day. The fellowship has received money for advertising purposes and it was agreed by all that we best be at it! It is common knowledge that advertising can be a tricky thing, so we formed committees to do a little investigating on the matter and how we might best make use of our money. Terry Keown and Keith Severance are responsible for looking into the matter of radio advertising, while Bernard Keown will investigate the possibilities of newspaper advertising.

While spirits are high most of the time it is possible to lose a little enthusiasm — so in order to give our fellowship a boost Milt and Jean Jorgensen have written to Glen and Nancy Warner to see if possibly they could come to Lincoln before Christmas to give us a push in the right direction.

Starting a new fellowship is no easy task — and none of us thought it would be — but to insure our strength and zeal for the Lord we held a dedication service. Each member dedicated himself to the Lord and the work of building a strong fellowship for Christ.

Sabbath Day, November 4, the fellowship began meeting at the Wesley Foundation at 10:30 a.m. During Sabbath School a special lesson concerning the Sabbath was scheduled — something most of us feel we don't know enough about.

Yours in Christ,
Lincoln Baptist Fellowship

NEWS FROM THE CHURCHES

BATTLE CREEK, MICH.— Statistics given at our church's quarterly business meeting, October 15, showed that 117 campers were registered at our Camp Holston this past summer. As a result of the camps, nine young people made decisions for Christ and were baptized; and eight have subsequently joined our church.

Our Friday night church schedule now includes Y. F. meetings and a youth choir practice. All three of our youth fellowships are meeting again. Counselors are: Seniors, Marion Jones; Intermediates, Susan Bond; and Juniors, Connie Coon and Alton Bennett. Ruth Bennett directs the youth choir. With two adult Bible study and prayer groups also meeting at this time, it is hoped that more families will be encouraged to attend the Sabbath Eve services.

The weekend of September 29 was a busy one for us. A fall retreat was held for campers, families, and friends at Camp Holston. It was a chilly weekend, but twenty retreaters, mostly intermediates, enjoyed the warmth of the fellowship and fireplace while learning about church outreach. At the Sabbath morning church service, Worldwide Communion was observed, and candidates for church membership were presented. Then, everyone traveled out to camp for the church's monthly Meal-of-Sharing. Sabbath afternoon a filmstrip on Key '73 was shown, and there was a brainstorming session and discussion on how we could become more involved in our outreach. The new Fatato Memorial Recreation Court was also dedicated that afternoon.

Our church office, located in the Parish House next door to the church, is now complete with a secretary and electric typewriter. Mrs. Courtland V. Davis, the pastor's mother, began her duties as re-

SABBATH SCHOOL LESSON

for November 25, 1972

WHAT KIND OF PEACE?

Lesson Scripture: Micah 4:1-4; Matthew 24:6-8; James 4:1-3

ceptionist for the church office and secretary to the pastor September 1. Use of the upstairs apartment in the Parish House is given to her in return for her services. All of the church's office machines are now consolidated in this office. An extension of the church telephone has also been installed in the office. Pastor Ken now spends weekday mornings at the office.

Volunteer help painted the Parish House exterior this past summer. The house is now beige to match the church.

Another project, that of remodeling the church kitchen, is under way. The Ladies' Aid has saved the proceeds from its smorgasbords for several seasons to finance the project. Their plans for the kitchen include a dropped ceiling, tile floor, stove hood, new sinks, cabinets, and paint. The ladies have begun their fall series of biweekly smorgasbords in the church basement. Needlework is also sold.

Many of our church members attended the associational meetings in Dodge Center October 6, 7, and 8. Highlights of the meetings included the film, "There's a New Wind Blowing," sermons by Conference President Edward J. Horsley, and a Key '73 presentation.

Our church is also becoming a part of the Key '73 program. Our pastor will be helping to distribute Bibles as part of a city committee for Key '73; and, in the next few weeks, church members will be meeting to discuss just how our church can fit into the Key '73 program at the local level.

DENVER, COLO.— The following are a few highlights of the 1972 Seventh Day Baptist Conference in Denver from the pen of our pastor, the Rev. Glen Warner.

"Many thanks to Mr. and Mrs. Daryl White for their hours of organizing and motivating the many details of Conference hosting and to their efficient committees; gratitude to Mrs. Ted Horsley for successfully completing physical arrangements around 2301 Wadsworth Blvd.; appreciation to Mrs. Gary Cox for planning the hosting of the Commission members. Conference registration was 597. The publicity in local papers was good. Gary

Cox did a great job in conducting the Conference choir; and Dr. Ted Horsley, the newly-elected Conference president, gave a masterful address on the 1973 theme, 'Let Us Grow Up in All Things.'"

Early in September all from Boulder and Denver who had been involved in Conference enjoyed a potluck dinner to hear some final reports and celebrate the completion of our hosting.

And now, "full steam ahead" into the fall church activities! This quote so adequately expresses our need for continued involvement. It was expressed some years ago by Dr. J. Nelson Norwood as the mantle of the presidency of Alfred University fell upon his shoulders with the untimely death of President Paul E. Tisworth.

Two baptisms have been held with five adults being received into church membership.

The choir, under the direction of Mrs. Jerome Van Dyke, has resumed weekly rehearsals.

The Ladies' Aid, with several younger members, has as its theme, "The Time Is Now — Reach Out." Relevant problems of the community and how we can meet them will be considered. We are finding that our funds are increasing through our "Thanks boxes."

A memorial is being established honoring our beloved associate member, Mrs. Mildred Stevenson. An eloquent resolution prepared by the Denver Branch of the National Association for the Advancement of Colored People bespeaks the wide range of her activities and Christian influence.

In a fall series entitled "Make Up Your Mind," our pastor is presenting weekly sermons using our Church Covenant as the basis for study. Subjects to be covered are: Bible, Sabbath, Law and Grace, Sin and Forgiveness, Stewardship, and Communion. To further examine our beliefs, during the Sabbath School hour, Pastor Glen's and Dr. Ted's classes meet jointly for thorough discussions.

In carrying out our Covenant statement, "To uphold each other in Christian love and concern," Pastor Warner is initiating a calling plan with definite assignments in a rotating system which is

proving very enjoyable.

Another innovation is the "Denver Dynamic," a monthly publication of our church with Miss Sharon Widman, editor. The first edition, Sept. 30, contains articles about our YF, Young Adult Group, Gerry Van Dyke's Fascinating Womanhood class, Wednesday night Bible study group, and other items of general interest.

May God grant us eyes to see, ears to hear and hearts open to help those in need. May we practice brotherhood.

—Correspondent

WHITE CLOUD, MICH.— The annual business meeting was held October 8, the day after Pastor Earl DeLand began his work among us. Plans were made for immediate beautifying of the church and parsonage.

New storm windows and doors, insulation and aluminum siding are being installed on the parsonage, the work being done by the men of the church under the supervision of the Cruzan brothers, builders. The wing of the sanctuary previously furnished with old pews is being refurbished and the "new room" will become the church parlor where Ladies' Aid, Men's Brotherhood, and youth meetings can be held. It will also continue to serve as a classroom. This beautification is one of the projects of the Ladies' Aid Society.

A reception was held for the new pastor, his wife Persus, and son Carl, the evening after the Sabbath, October 14. The men of the church met for a breakfast at the parsonage October 15. The diaconate met with the pastor the same date to arrange for and promote the work of the Lord. Growing out of this meeting were plans for devotional services every Sabbath Eve and youth activities. On October 18 a chicken-ham supper was served to the public by the Ladies' Aid.

The youth attended a Key '73 Rally in Grand Rapids, October 15. They meet with the community Key '73 organization on Sunday nights. Youth meetings are scheduled Sabbath afternoon. They plan to visit convalescent homes and homes of shut-ins and to render other services to the community.

Mrs. Lela Coalwell, mother of Mrs.

DeLand has come from Hammond, La., to make her home with her daughter. The pastor and family express gratitude for the cordial reception by the church and community.

—Correspondent

Right to Life

The program for which the Right to Life Committee is best known is the fight against legislation that promotes permissive abortion. The New Jersey chairman is a Protestant, Dr. Edwin H. Palmer. The committee also works against so called "mercy killing" or euthanasia, mandatory sterilization and infanticide. It is reported that there is legislation pending in Hawaii that would legalize mandatory sterilization for every woman with two or more children and that the governor of Oregon is also pushing such laws.

Accessions

BATTLE CREEK, MICH.

By Baptism:

Mark Blodger
Roger Palmiter
Robert Noel

Marriages

Norris - Bowne.— Larry Lee Norris, son of Mr. and Mrs. William F. Norris of Battle Creek, and Deborah Sue Bowne, daughter of Mr. and Mrs. Harold E. Bowne, also of Battle Creek, were united in marriage in the Battle Creek Seventh Day Baptist Church on Sunday afternoon, Oct. 28, 1972, by the groom's pastor, the Rev. S. Kenneth Davis.

Births

Lasrado.— A daughter, Amina De Ann, to Anthony and Laurinne (De Land) of Grafton, Wis., on Oct. 11, 1972.

Starr.— A son, David John, born to Willard and Jeanne Starr, of Waterford, Conn., on Sept. 21, 1972.

Scripture

Jesus viewed the Scripture as verbally inspired and wholly trustworthy. To deny His view is to deny His Person; to accept His Person is to accept His view of Scripture. —Harold Lindsell

The Sabbath Recorder

Praise in Prison

By the Editor

When earnest Christian workers have an experience of being thrown in jail they are likely to remember and reenact the behavior of Paul and Silas in the Philipian prison. The following story is printed by African Enterprise, a relatively new missionary organization started by Michael Cassidy which has been effectively reaching the university people of South Africa. The work has now spread to other African countries. The story, dated September 28, is written by Michael Cassidy to keep friends informed of the work of African Enterprise which has a Pasadena, Calif., home address. It follows:

In the past few days, the news media have carried the story of the fighting and bloodshed in Uganda and the devastation and despair of the Asians who are being expelled.

Festo Kivengere and his team are preaching the gospel while caught up in this troubled situation.

A few weeks ago, Festo and Zeb Kabaza were leaving to be speakers to 6,000 people at a convention in Tanzania. Kabaza was at the bus terminal to see off a busload of Christians going to the same convention. Before the bus left, some army officers and men came and rounded them all up and put them in military prison — some eighty people!

What happened when these Christians arrived at the prison? They began praising the Lord, singing hymns, reading their Bibles and talking to the soldiers about

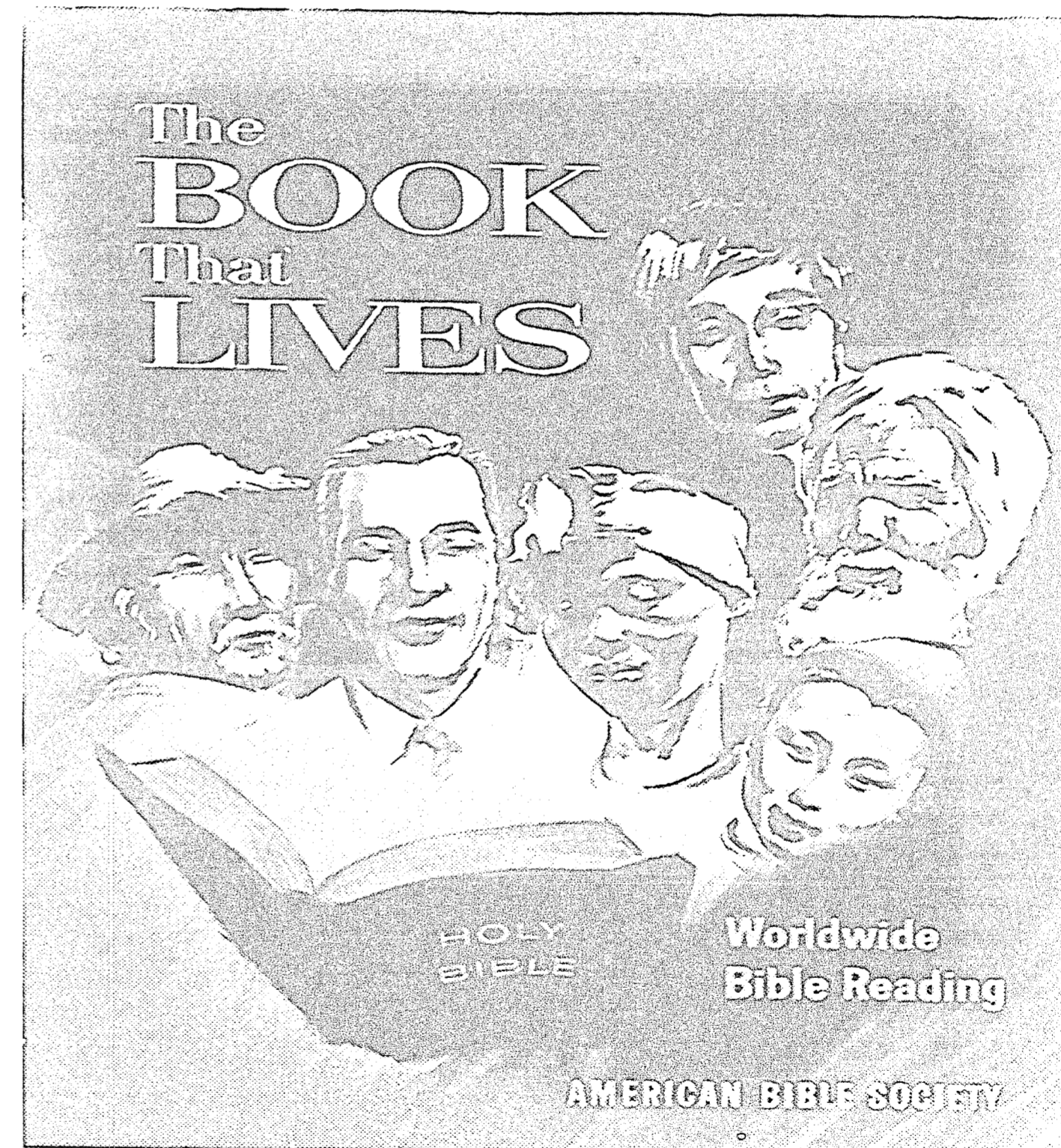
the Lord. The prison was like a church!

For two days the soldiers were exposed to the most wonderful atmosphere: men and women praising God, singing, reading the Scriptures and loving them to the extent that when the President gave the order to release them, we are told that all the soldiers and their wives lined up to shake the hands of these Christian men and women. A number of soldiers were under conviction of sin and some came to inquire how they could receive Christ. They will not soon forget the faces of those Christians and the love, joy, freedom and liberty expressed in the lives of these prisoners.

Festo says, "It is an exciting thing to preach the gospel under these circumstances because you do not know what to expect. All we know is that Jesus is here and He has given us something very precious to share and we are sharing!"

Flood Relief

When the floods of Agnes struck Western New York in June the Rev. Kim Dwan Suk, general secretary of the National Council of Churches of Korea, headed a drive for \$10,000 to send relief. By August when floods his Korea \$2,500 had been contributed and sent. Then the Korean churches had to turn their attention to their own disaster, the worst in sixty-five years. That flood left 530 dead, 400 injured and 300,000 homeless and hungry. The WCC is asking for contributions of \$110,000 to provide construction materials for self-help home building by Korean flood victims.



A new Bible reading program is being launched in Seventh Day Baptist churches in the United States Conference. The Bible is indeed "The Book That Lives." No other book has lived so long, is studied so much, or gives new life, new hope to everyone who accepts its central message of Christ. May this Book, as we read it, establish us in old truths and reveal new truths to our searching hearts.