

# 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

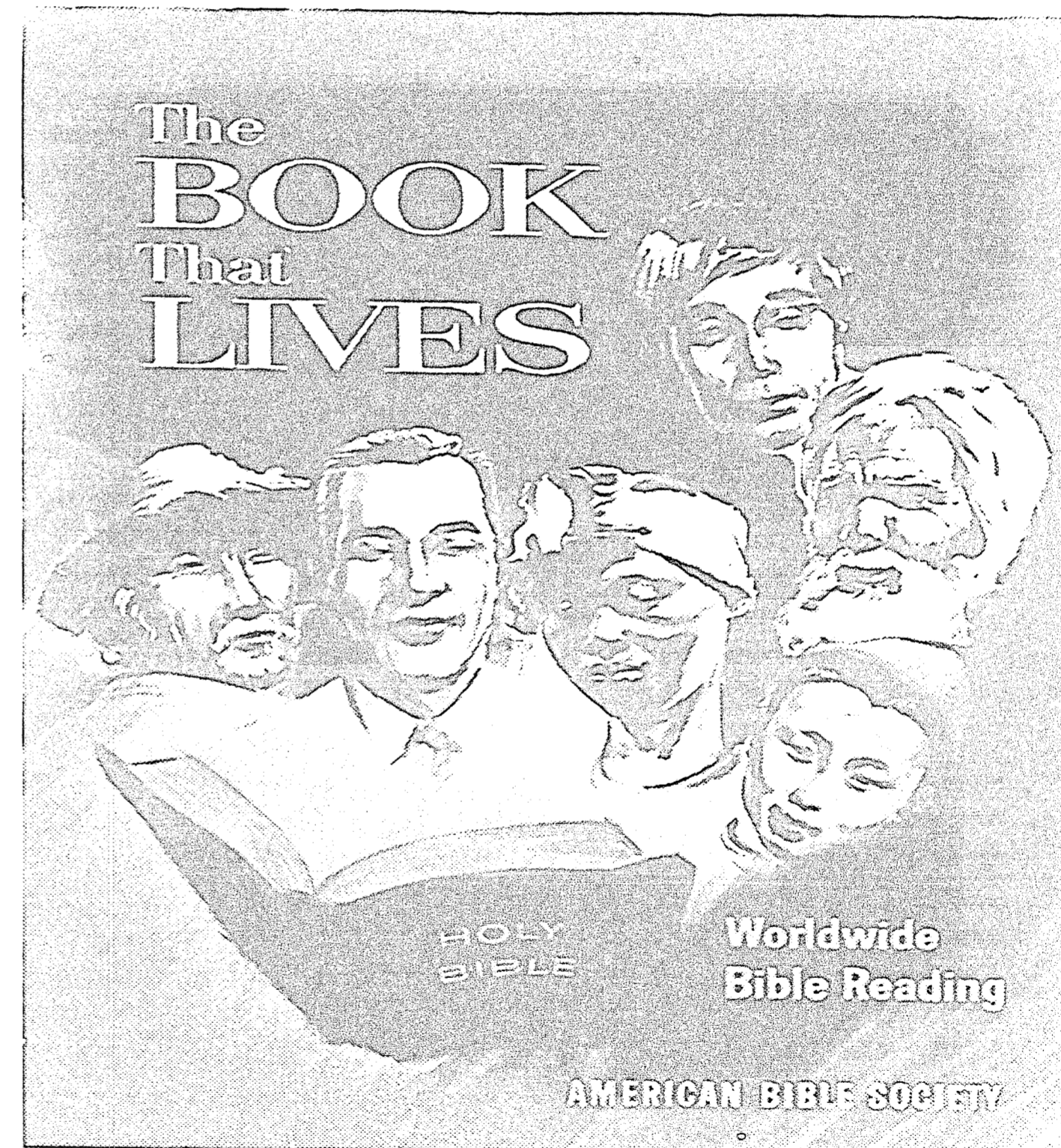
the Lord. The prison was like a church!

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.

# The Sabbath Recorder

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## Religious Liberty in Greece

The title of this editorial does not quite express the religious situation in Greece where progress in religious liberty is exceedingly slow. There is, however, a glimmer of light amid the darkness of the repression of evangelical teaching. Spiros Zodhiates, president of American Mission to Greeks, Ridgefield, N. J., was finally acquitted by a three-judge court in Pirgos, Greece, on charges of proselyting.

The situation is so strange to our ears that it is almost unbelievable. According to law the Greek government must support the Greek Orthodox religion and protect the churches from any attempts to persuade Greeks to become Protestants. Spiros Zodhiates for fifteen years has engaged in hospital and relief work financed by his preaching and appeals over the American radio. For this philanthropic work, which includes the founding of 26 orphanages, he has received the highest award of the Greek Red Cross, the medal of honor. Along with his philanthropic work he has published weekly articles in the entire Greek press outlining the way of salvation.

It was for two of his articles in the local newspaper of Patras that a church dignitary, Archimandrite Germanos Paraskevopoulos, hailed him into court. The charge was that he was guilty of proselytism for stating that by exercising a living sincere faith in Jesus Christ one can be saved.

Paraskevopoulos maintained that while the Greek Orthodox Church believes that faith is basic to salvation, it is not sufficient. Zodhiates should also have stated that one must confess his sins before a Greek Orthodox priest and be baptized before he can be saved. Zodhiates, he claimed, having left out confession and baptism, erred, and because he preached faith alone should be considered by Greek justice and law, which is constitutionally bound to defend the interest of the Greek Orthodox Church, as heretical and anti-Orthodox.

It is hard to believe that the Greek Orthodox hierarchy could take such a narrow-minded position in this modern age or that a criminal court would sit all day and beyond midnight to hear arguments on such a case. It is interesting

to note that in addition to three defense attorneys there were two Greek Orthodox priests from Alexandria who rose to the defense of Zodhiates. They maintained that his newspaper articles had appeared in Egyptian newspapers supported by the Patriarchate of Alexandria, which could not have happened if they were heretical. They maintained that the differences in doctrine were very minor and that it was inconceivable that a servant of God should sue a fellow Christian for differences in doctrine which the Greek Orthodox church itself declared to be minor.

We cannot in a few words summarize the other arguments or the defense that Zodhiates himself made. The result was that the accused evangelist who had been very careful to stay within the law and avoid proselytism was finally acquitted.

The two priests who had come to his defense did not fare as well. When they returned to Alexandria, they received a registered letter that had followed them. They were dismissed without a hearing from service with the Patriarchate. Patriarch Nicholas of Alexandria had been one of the leaders in the ecumenical movement but recently had made an about-face, it is reported.

How long will it be before a new wind blows in the Greek Orthodox church as it has begun now to blow in the more tolerant Roman Catholic church? The tremendous humanitarian and gospel zeal of men like Spiros Zodhiates may eventually crack the hard crust of the state church which does so little in comparison to meet the physical and spiritual needs of the people. Eventually the vitalized faith of the people may burst these ecclesiastical bonds and reform the structure of the church.

## Church Attendance and Faith

The same Master who on one occasion told His disciples to "judge not, that ye not be judged" said in the same sermon that we should be able to tell whether a man is a wolf in sheep's clothing or a sheep of the fold. "Ye shall know them by their fruits," He repeated twice within five verses (Matt. 7:16, 20).

Attendance at church may not be suf-

ficient "fruit" to judge whether or not we are parading as wolves in sheep's clothing, but there is a close relation between regular attendance and sincere faith. Some may go to church upon occasion "to be seen of men" and not to find God, but the true believer will not absent himself from church; he will regularly seek the face of God and the fellowship of other true believers on Sabbath morning.

The above remarks are by way of introduction to quoting some figures about church attendance. It is reported that not more than five percent of the people of England attend church regularly. In Finland in 1970, the last year for which figures are available, only 2.4 percent of the Finns attended church, according to statistics released by the state church. In cities, only 1.7 percent of the people go to church. Sweden does better, at least as far as children are concerned. About 30 percent of the country's children are said to be enrolled in Sunday School. In the United States, it is estimated that about 50 percent of the people are in church and Bible school at least part of the time. We are alarmed when we see signs that attendance is dropping.

The difference between state church countries and ours is not the point here, nor the situation in Eastern European countries where the state is anti-church. Rather let us pray for these countries and for America. Let us examine ourselves and see which way we are going in the expression of our faith. Back of most of our excuses for not regularly finding our place in church and Sabbath School is likely to be a slipping of our faith. Face up to it. One of the first indications that something is wrong in our lives is dropping out of church. Church attendance is one of the fruits of faith.

Perhaps we do not get all that we might out of a church service, especially if we didn't bring much in. But church is a practical necessity. If all churches disappeared today, we would have new ones tomorrow, for we need them to challenge us to go out for the larger fruitbearing. "By their fruits ye shall know them," and church attendance is an indication of our faith.

## Unholy Struggle in Holy Land

By the Editor

We have long spoken of Palestine as the Holy Land because it is the land of sacred history where the 'Holy One of Israel' was born, where He walked, and where He died for our salvation. The fact that Palestine is again in the hands of the Jews after some thirteen centuries of Moslem domination enhances rather than diminishes our interest in that land, for it has been wonderfully developed by its new immigrants of Jewish background. The holy places are secure and archeological development is constantly shedding new light on Biblical history. However, Israel is a nation, a modern nation, using all the modern methods for staying alive when threatened by external foes. Israel is not noticeably more holy than Britain or the United States. Our interest prompts us to evaluate the political as well as the religious situation in Israel from time to time.

Frank A. Sharp, representing American Baptists, was part of a recent ecumenical twenty-two day "Journey for Peace" that centered on the Holy Land. We are quoting part of his evaluation of the situation so that we may have a more informed viewpoint as we make our own judgments about the general area that we still like to think of as the Holy Land. He begins by pointing out that it would be presumptuous to assume that a group of "twenty-two-day wonders" could solve the Arab-Israeli conflict or even know much about the situation that has been more than a quarter of a century in the making. However, such a journey does result in certain impressions and reactions.

Mr. Sharp observes:

"The key word among the Arab countries is 'justice.' There seems to be a deeply seated opinion among the Arabs that Israel was created by Western countries — Britain, the U.S.A., and Russia, with a cynical disregard for the inhabitants of Palestine coupled with the strong determination of Zionists to take over all of Palestine in spite of UN resolutions or

world public opinion. The 1967 six-day war and Israel's development of occupied territory only serves to reinforce Arab convictions on this point.

"The Arab feels he has been forcibly ejected from his homeland. He wants to go back to his native village and to his plot of land. One cannot properly appreciate the Arab's point of view unless there is a realization of the deep love of the land which is so much a part of the Arab's makeup.

"The key word among the Israelis is 'security.' The Jewish mind is irrevocably dedicated to being safe from slaughter, persecution, and second-class citizenship. Israel wants the right to exist as a Jewish nation. . . .

"At the present moment Israel has a problem that is hard to resolve. There are about 300,000 Arabs in pre-1967 Israel out of a population of about 3-million. However, when Israel expanded to Arab territory during the six-day war, 1-million Arabs came under her jurisdiction. Because the Arab birth-rate is much higher than the Israeli birth-rate it is estimated that if the supervised territory were to become part of Israel that Arabs would be in a majority within ten to twenty years. Israel fears this because her people will never live under the domination of anyone other than Jews . . . .

"So Israel has a problem. To embrace the Arabs she would lose her intention to have a separate Jewish state for Jews only. If Israel is to maintain its Jewish domination, it could do so only by denying Arabs their political rights and treating them as second-class citizens—in which case there would be no real democracy in Israel.

"It will be of interest to see which way Israel goes, for it little behoves the Jews who have been persecuted and killed and who all too well know what it means to be second-class citizens, to treat others in a manner that the Israelis abhor for themselves."

## Stewardship Letter

Nortonville, Kans.

7 November '72

Dear Barbara;

Your letter stating that stewardship materials for Berlin should be sent to you was much appreciated. Stewardship at its best is a process of education and commitment and these can be kept before the people only by someone like yourself taking the responsibility in each local church. So we will try to keep you aware of plans and programs and trust you to work with whatever is best for your situation.

Another matter the Stewardship chairman needs to keep in mind is the monthly budget reports by Our World Mission treasurer in the *Sabbath Recorder*. Note how much your church is participating in the financial support of God's work through Seventh Day Baptists and keep folks aware of the support needed for Our World Mission.

The figures for October will soon be printed. (Page 15 of this issue). No matter what they show you will note that we would be in serious shape financially were it not for the larger than usual Conference offering received this year. The appeal this year for the Conference offering was for extra dedication in giving and as we look at the reports month after month it becomes apparent that more Seventh Day Baptists are going to have to practice continued dedication in giving if our budget goals are to be met. So study the figures and challenge the people in your group.

I wish I could write a personal letter to each and every Seventh Day Baptist, but since I can't, you and all the other Stewardship chairmen will have to be the personal contacts needed to make Our World Mission and Stewardship come alive!

In His service

Paul B. Osborn

## Religious Liberty Conference

By the Editor

The Baptist Joint Committee on Public Affairs, as its name signifies, is a committee drawn from nine cooperating Baptist Conventions which seeks to interpret for the members legislative and judicial proceedings, and to encourage Christians to make their voices heard on the side of right and sometimes on the subject of rights. The chairman of the committee this year is the Rev. Alton L. Wheeler of Plainfield. Each year for the past fifteen years the Joint Committee has sponsored a national Religious Liberty Conference at Washington, D.C. The subject of the three-day discussion meeting held November 8-10 was "Religious Liberty and the Bill of Rights." Seventh Day Baptists were represented this time by your editor.

The conclusions arrived at by the groups and larger sections or by the conference as a whole are not binding on any denomination, but may be helpful to local churches and members who want to do more in the area of public affairs and want to know what competent people of like faith have concluded on the basis of lengthy discussion. We are quoting here a portion of what one section (the one to which your editor was assigned) reported to the larger body. Other reports and extracts from thoughtful messages may find space in later issues.

### The Bill of Rights VI, VII, VIII

The rights under discussion are: right of a speedy and public trial by an impartial jury, the right of venue, the right to be informed of the nature of the accusation, the right to be confronted with witnesses against him and to have witnesses in his favor, the right to counsel in his defense and the right of not undergoing undue duress or excessive or cruel punishment.

God is the creator of all mankind and He continues in His creative work. On the human side, this means people are in the process of becoming in actuality what God has created them to be. If God is indeed the God of all creation,

the church, which exists by His will and for the fulfillment of His purpose, must be engaged in the enhancement of that process of man's becoming what God intends him to be as he is affected by his individual experiences within the institutional complexes of society.

The Bill of Rights, in Amendments VI, VII, and VIII, seeks to insure justice in cases of criminal prosecution and suits at common law. It is clear to us that the church must be engaged in protecting these rights and seeking their extension to all people. Any abuses of these rights that may occur constitute a threat to religious liberty.

Thus some pertinent questions are:

1. What obligations do we have as Baptists in safeguarding these rights?
2. How can we help guard against the abuse of these rights? If we accept the definition that "right" is a limit on the power of government and not a limit on the individual, then the abuses, if any, would be by the government. However, if the individual in exercising his rights which are not limited by the government infringes upon the rights of others, what is our role in protecting our "neighbor's" rights?
3. How can we best demonstrate our concern to the public?
4. How can churches best implement their role in protecting these rights?

It can be stated that among the characteristic attitudes of Baptists to the Bill of Rights have been (1) ignorance, (2) apathy or (3) fear. Often we have been so parochial in our views we have failed to see the injustices or excesses in the violation of these rights. Religious liberty must be viewed from religion in general rather than only from the perspective of Christian religion. Christians are concerned with all threats to freedoms or rights. We the people covenanted with ourselves to limit the powers of government imposed upon ourselves. Government may overstep these bounds and infringe upon the Bill of Rights from the legislative, regulatory or administrative processes. It is primarily in the administrative or regulatory processes that procedural rights are violated. Government

has the responsibility to maintain law, order, and justice. As government protects rights and preserves order, it must not violate the rights of persons even though public opinion at the time may be on the side of infringement upon the individuals' rights.

(Thirteen approaches to specific problems were listed, of which we quote just one due to space limitations.)

Because officials, being human, are prone to err, Baptists must exercise vigilance for the Bill of Rights by helping create informed public opinion to maintain equal protection for minorities and those who have different life styles or priorities and to change officials by constitutional process when those officials violate procedural rights. Justice must be administered fairly without multiple standards.

The following means were suggested for use by churches in the protection of these rights:

1. Education. The history of our educational efforts in this regard has been to inform people about the provisions of the First Amendment. This effort should be expanded to include the *entire* scope of the Bill of Rights.
2. Baptists whose jobs and skills pertain to the administration of justice should be encouraged to see their work as the performance of Christian ministry, and as one expression of their Christian stewardship.
3. The churches should encourage their members to monitor, through various avenues, all aspects of governmental and judicial processes, and to share information with other members.
4. The churches' primary concern in the matters of criminal justice should be aimed at social rehabilitation of persons and the elimination of sources and causes of crime rather than punitive measures.
5. The churches should prod denominational bodies to speak and act concertedly against any abuse or erosion of rights guaranteed by the Bill of Rights. This would help as a protection or religious liberty.

## Book Review

### *Holy Spirit Baptism*

Anthony A. Hoekema, professor of Systematic Theology at Calvin Theological Seminary, Grand Rapids, Mich., has come out with a significant 100-page paperback published by Eerdmans under the title *Holy Spirit Baptism*. It is not a discussion of speaking in tongues, on which he has previously written a book, but an objective study of the principal New Testament passages pertaining to the larger subject. He finds that the Neo-Pentecostal teaching that Holy Spirit baptism should be sought subsequent to conversion does not stand up well when Scriptures are examined.

Paul K. Jewett, professor of Systematic Theology at Fuller Theological Seminary, who has written a thoughtful book on the Sabbath-Sunday question, describes Hoekema's book well in these words: "Written primarily for the layman, *Holy Spirit Baptism* is well suited both for individual study and group discussion . . . to be commended as a helpful contribution to an ongoing and important discussion in the church. It is brief in scope, clear in style, irenic in spirit. Those who seriously desire to know what the Bible teaches on this subject should certainly read Dr. Hoekema's book."

### Black Church Growing

The Glendale Baptist Church of Miami was admitted to the Miami Baptist Association (SBC) three years ago. Pastored by Joseph Coats, formerly an importer of fruits, the church has shown more fruit in new members than any other church in the otherwise white association of seventy-six churches. It recorded 154 baptisms in the past year for a total of 519 members. About 150 of the members are teen-agers and 80 percent are under forty years of age. The pastor has been elected vice-moderator of the association, the first black officer. The pastor explained the success: "Doing what the Lord tells you to do in the way He tells you to do it."

## Lost — Forever!

By Eugene Lincoln

"I thought you called yourself a Christian!"

The words struck me like a sharp arrow. I had just told a fellow worker what I thought was a hilarious joke. True, it was not one I would have told my pastor, but —

There was not the trace of a smile on his face as he continued without waiting for an answer. "You know, I'm surprised to hear something like that from *you*." And the tone of disappointment in his voice backed up his words.

I found myself wishing a hole would open up and swallow me, but it did not. I mumbled an embarrassed apology.

Leo — that was his name — had in the past talked to me several times on spiritual topics, and I always had by Bible ready so, if possible, I could give him a Scriptural answer. We had discussed such topics as, "Is Christ necessary in this modern age?" and, "What are the firm things to which one can hold in times of uncertainty?"

But never after this did he ask any questions along this line. Once or twice afterward I tried to introduce a spiritual topic, but he showed little interest.

We moved shortly after that, and I never saw him again. I imagine, however, that because of me, he always felt that Christians are no better in their speech than anyone else. It is possible that his interest in religious things was lost forever.

Peter was told by a young maiden that his speech betrayed him. I was told by a fellow worker that my speech betrayed me. But this lost opportunity has taught me that if I am to declare myself a follower of Christ my words must testify that I am.

### Christian Jews in Russia

It is reported by the Rev. Richard Wurmbrand that there is a mass conversion of Jewish intellectuals to Christ and that a good half of the worshipers in the Orthodox churches of Moscow are Jews.



If I Had Only One Sermon To Preach

## WHAT IS MAN?

By Earl Cruzan

If I had only one sermon to preach, what would it be? This brings us down to the reality of the Christian gospel. It makes us ask the question and try to give the answer to, "What is it that God has done for man, and that He would have man do?" It is not an easy task because in the ordinary course of serving a church, there is an attempt to bring many facets of Christian teaching to bear upon the lives of those who have made a commitment to Jesus Christ. There is the continual need for understanding of the will of God and the interpretation of His teachings translated into daily life. If there was only one sermon to preach it would have to confront man as to who he is. There would be a need to confront man with what he sees in himself and in others; and what God sees in him and in all men.

"Who am I?" is a question which man is continually asking. A part of his answer lies in his concept of who and what man is.

There are those who look at man saying, "He is just a superior creature who has evolved upon the face of this earth; he is able to do things that other animal life cannot do on account of the superior abilities which have come to be his; he is just a result of a process of evolution and growth. Man breathes and when breath is gone he is no more. All there is to life is what man experiences right now."

When I look at this concept of man, it leaves me with an emptiness, a questioning of what life is all about. Why is there any need to be concerned about anyone but one's self? Why is there any need to do things better or in a different way? And if I am really honest,

then I must ask if it really matters what happens to me or any other man, because sooner or later what is will cease to be. This leaves an empty, worthless, useless, yes futile feeling. We are trying to find a greater fulness to life, to make it more meaningful and I must ask, why? Why, if man is just here by happenstance, here today and gone tomorrow? If this is what man is, then why all the concerns of society?

I have to ask with the psalmist, "What is man that you are mindful of him, and the son of man that you visit him?" As I contemplate man's place upon this earth, that which he is capable of, that which he does, I must recognize the presence of a power in this universe which is far greater than myself or any man, or all men. I see one who is responsible for this universe and what there is for us to know. I must recognize that this presence has a power and a purpose beyond that which I am able to see.

I have to go back to the Biblical records which tell us of the formation of this universe which culminated in the creation of man. "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. 1:26). I see man has a result of this act of God as a thinking, willing, acting being. He is a being with great capability, a capability which can be used in more than one direction. He must choose how he will use it. He is capable of dropping far below the animal level in his use and treatment of his fellow man. He may treat other men in a far more despicable way

than animal life ever treated those of its own kind. He is also capable of rising far above the conduct of animal life. He can reach out in concern and develop a relationship which helps to bring out the fulness of the potential of every person with whom he may have contact. We have not yet seen what man can do if he would really apply himself in this area of his capability.

When we look at man, we generally think of him as a basically selfish creature. As he seeks the fulness of life he thinks in terms of having things and people revolving around the little world of which he is the center. He seems to believe that this will bring a fulness to life. It makes him feel important to be the center of attention. It may bring certain satisfactions, but it ends in emptiness. There comes a time when the futility of this leaves him empty. He is as the younger son in a far country without friends or food wondering about life (Luke 15).

What do we do with the statement of Genesis 1:31, "And God saw every thing that he had made, and, behold, it was very good"? What do we do with this when we look at the records of what man has done? From the Bible it would seem that God despaired of him and of his developing his potential for good. So He destroyed all of mankind but Noah and his family. Again this seems to be so when Israel turned to idols and God suggested to Moses that He, God, destroy these people and start again with Moses. At other times we find man falling so far short of what God made him capable of being that we may ask, Why did not God wash His hands of him, and say: "I have made a mistake — man isn't worth it; let's get rid of him"?

There is more to man than this. There is something within him that God has placed there which is worth more than what man may do with it. God knows this and God has reached out to do something about it. God looks upon man and says to him: You are the potential of being in a relationship with me which not only brings out the fulness of life, but which also gives you the reassurance of everlasting life.

We read in the apostle Paul's writing that "In the fulness of time, God sent forth his son, born of a woman, born under the law, to redeem them that are under the law" (Gal. 4:4-5). This is God's love — love that is difficult to understand in a day in which we use the word, love, in so many ways to express our likes, our pleasure, rather than the reality of a deeper emotion. Love is a response of life which reaches out to others with a willingness to give the ultimate so that the other person may find a fulness to life. Such a reaching out is true love. We don't find much of it in the world of man. However, it is here, here in the presence of God in life. Again we read, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

This is the message of God's love. He recognizes a worth and a potential in us that reaches beyond any worth or potential that we have developed. God's love reaches out offering the means of the fulness of life. He has offered to us an experience in everlasting life. God is aware of everything that we have achieved or failed to achieve and still he loves us. Let each of us look at the errors, the lack of fulfillment in life, and say to God: I need you; I need forgiveness; I need to have the burden of sin lifted out of my life. If we come to God in this way, the burden of sin is lifted. It is a simple and easy matter as far as we are concerned if we will but do it. We are told that if we believe in God and in His love that His forgiveness is complete. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:16-17).

We do not have to try to prove to God that we are perfect. He knows we are not; yet He bestows upon us a forgiveness which cancels out sin. If we have confessed Jesus as Lord, we have taken upon us the cleansing of baptism of Jesus Christ. Knowing that we are for-

given and cleansed we are able to live today with what today offers to us. What a tremendous difference it makes if we can live today without the burden of yesterday's sin.

We must look at this love a bit more. It is shown to us in that Jesus Christ the Son of God was obedient unto the Father and offered himself up as a sacrifice for the sins of all who will believe. He lived among men and found life pleasant. He taught men a way of life which if followed would bring peace and justice into the society of man. His was a life of complete righteousness, without sin, and He took upon Himself the burden of our sin.

Sin destroys, sin separates; and that which would destroy and separate us from God is taken from us by Jesus Christ. Salvation is complete as we believe in Christ and accept His sacrifice.

There is a growing into perfection as we live with the teachings of God as the guide and direction for life. While God never taught that we have to be perfect to receive salvation, yet it is also true that a redeemed child of God has before him at all times the goal of living according to the teachings of God, the way which is both truth and perfectness. The way of perfection is not a way which can be calculated by merits and demerits but is a way which is undergirded by a philosophy of serving, restoring life to others and to the society of man. You may know forgiveness of all your sins if you will just accept the sacrifice of Jesus Christ for your sins. You can have the confidence to know that you are God's child. Today, you are in that relationship if you accept Jesus Christ as Savior and Lord.

Being a member of the family of God you are faced by a challenge to know. You need to know yourself and to accept yourself as a child of God. You are challenged to live each today as His child, as a member of His family. You are challenged to find the fulness of life which is promised and to share that fulness and the reason for it with others. You are a part of His kingdom. You are an ambassador.

As a child of God you can call upon

the presence of the Holy Spirit so that you may live daily with the presence of God in your life. As you grow in the understanding of God's truth you also build into life and relationship the way of love and understanding.

Created by God as a thinking-willing-acting being with the responsibility to choose the way that you will live makes you man. This is God's first creative action as far as man is concerned. The second creative action is the heart of the Christian message. It is forgiveness and restoration through Jesus Christ and His sacrifice on the cross. Created in the image of God, alienated from God by the action of your life, redeemed as a child of God through Jesus Christ, this is the creature whom God has made a little lower than the angels, whom he has crowned with glory and honor.

The choice is yours. God never forces anyone even though he loves him dearly. You must choose as I must choose. God's love reaches toward us, Christ's sacrifice is for us. We have to claim it if we are to know the fulness of the love of God.

When we claim it we are freed from the bondage of sin; we are released to live a life of fulness and love. Won't you do so and then call upon the presence of God through the Holy Spirit to guide you so that you may grow up in maturity in all things!

#### Is It Fair?

When only 9 percent of the world's population speaks English and 94 percent of all ordained ministers are preaching to the 9 percent of English speaking people, it leaves only 6 percent of all ordained ministers to bring the message of salvation to the massive 91 percent. Shouldn't we send out more missionaries?

#### SABBATH SCHOOL LESSON

for December 2, 1972

JEREMIAH: A MAN FOR THE HOUR

Scripture Lesson: Jeremiah 1:4-10; 26:12-15.

MISSIONS—Leon R. Lawton

#### White Gifts

Many Sabbath School classes or church groups like to have a special offering at Christmas time, bringing "white gifts" for the work of the Lord.

While some plan to designate it for "missions" generally or for some area like "Guyana, Jamaica, Malawi, home field," others like specific items they can support.

The following are suggestions. These are within the Our World Mission designated budget for your Missionary Society and all need the effective support white gifts may give.

Guyana:

Field Travel Allowance — \$41.50 a month

Children's School Allowance—\$30.00 a month

Jamaica:

Crandall High School Scholarships—each — \$50.00 a year

Higher Education Scholarship—\$225 a year

Malawi:

Dedicated Worker Allowance — \$118 a month

Support to Central Africa Conference —\$13.50 a day

Home Field:

Special Travel on Southwest Field — \$33.25 a month

Field Evangelist— (per diem) \$16.50 a day

General: Blue Cross coverage

A family — \$37 a month

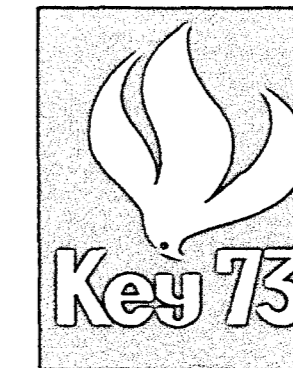
An individual — \$15 a month

Perhaps some would like to approach their special white gift giving another way. Three evangelists are planning to work for three weeks in Jamaica with local pastors in a team ministry. It is the golden anniversary for our sister Conference. They will be hosts but ask us to provide travel to and from the field. This is estimated at \$700 which averages \$233 each.

Or, you may wish to support the current giving phase of the board budget for one day. This is \$315.

Or, we would be glad to correspond with you on any of the above or one of the several other areas where support could be designated.

Above all else, we need your faithful prayer support each day!



Preparatory

BIBLE

STUDY

#### Thanksgiving 1972 to Resurrection 1973

The Scripture distribution and Bible study emphasis of Key '73 begins by calling the church to an intensive study of God's Word. Before we begin a year of intensive evangelism, let Christians start by looking at themselves and considering their own failures, shortcomings. Key '73 should begin in your church with a call to self examination and repentance! Let us confess our sins to God and plead for forgiveness.

The suggested Bible study, with helps prepared by the World Home Bible League,\* is divided into three parts:

1—A repentance-oriented study . . .  
—four weeks from thanksgiving to Christmas 1972  
—study guide: Luke's Gospel and four sets of discussion questions on the theme "Father forgive us, for failing to . . .

. . . love you; . . . love others;  
. . . thank you; . . . ask you."  
2—A mission Bible study . . .  
—six weeks from January to mid-February 1973

Study guide: "To Tell the Truth," lessons from the book of Acts.  
Topics are:

a) "A Christian is . . .  
. . . compelled to tell the truth;  
. . . empowered to tell the truth;  
. . . sent to tell the truth"  
b) "In telling the truth a Christian . . . suffers;  
. . . loves;  
. . . rejoices."

3—A study of Christ's Work . . .  
—six weeks from mid-February to  
Resurrection 1973

—Study guide: "Meet Christ," with  
six topical lessons on Christ, the  
Man; the God Man; the Word made  
flesh; the Savior; Your Savior; Meet  
Christ and Christians.

Home Bible study groups are en-  
couraged. Seek to include non-active  
members and interested neighbors and  
friends in these basic studies. Many will  
accept an invitation and enjoy such a  
study in a home when they would not  
consider attending a service, even for  
such study, at the church.

Keep the study groups small. Be flex-  
ible. When they reach ten or twelve, ar-  
range for two groups the following week.  
Leaders can best encourage personal  
study and preparation, allowing the  
group time to discuss insights, questions  
and application in their lives and in the  
community.

Prayer is vital! Hearts open to the  
truth and will of God is important.  
Expectation is essential. Do you really  
believe that God can do a new thing in  
your life? In the lives of others in the  
church? In the lives of neighbors and  
friends?

Share with each other your spiritual  
experiences, lessons learned, and prob-  
lems. Pray together about these. Pray  
for the other groups. Pray for individuals.

A new year and day are coming.  
God's "newness" by His Spirit will be  
yours as you turn to Him in faith; seek  
His face and follow the other steps  
found in 2 Chron. 7:14. Do it today.

\*Copies of these study guides were available  
at Conference or can be ordered from W.H.B.L.,  
Key '73; 16801 Van Dam Road, South Holland,  
Ill. 60473.

### The Coming Year 1973

This year offers unfolding opportuni-  
ties for advance and outreach through  
dedicated service personnel and new  
program. Those at hand include: TEAM  
'73: an extended dedicated service team  
on the home field. Three to five individ-  
uals involved in special projects with local  
churches/fellowships. The eleven-month

### MEMORY TEXT

for November 25, 1972

But love your enemies, and do good,  
and lend, hoping for nothing again; and  
your reward shall be great, and ye shall  
be the children of the Highest: for he  
is kind unto the unthankful and to the  
evil. — Luke 6:35

schedule (from mid-January to mid-De-  
cember) would allow in-depth service  
and follow through not possible with  
SCSC.

Pray that individuals might respond  
to this opportunity by mid-December  
(1972) so that we will know if TEAM  
'73 can become a reality. Questions and  
suggestions can be addressed to the  
board office at Westerly, R. I.

KEY '73: Beginning in November —  
*this month* — the emphasis on outreach  
evangelism starts with YOU. Bible study,  
Scripture distribution, and the laying of  
plans for program in 1973 must be made.

*Noon Call to Prayer* from Christmas  
to January 7. All Christians will be  
joined in prayer for Key '73 each noon.

*Launch Sabbath*—January 6 is the  
date, and we hope every church will  
emphasize its part and plan for Key '73  
that day.

WEEK OF PRAYER: The first full  
week of 1973 (Jan. 7-13) will see Sev-  
enth Day Baptists around the world join-  
ing together in prayer. Under the theme,  
"Committed to the Task of Reconcilia-  
tion" (2 Cor. 5:19) a booklet was pre-  
pared by Owen and Jossett Lynch of  
Birmingham, England, for individuals,  
families and groups to use. These have  
been sent to every church! What are your  
plans for Week of Prayer?

LAY TRAINING: The Key '73 pro-  
gram urges every church to have a ses-  
sion of lay training in late 1972 or in  
1973. Individuals available for leader-  
ship are being made known to pastors  
and church clerks in November. Be sure  
your church is considering and planning  
its lay training session!

### Leon H. Sullivan A Positive Prophet

By Frank A. Sharp

Leon H. Sullivan, pastor of Phila-  
delphia's Zion Baptist Church and found-  
er of more than one hundred Opportuni-  
ties Industrialization Centers (OIC) which  
are located across the breadth of the  
United States and into Africa, is a giant  
of a man.

He not only towers above most men in  
physical height (6' 4") but he certainly  
can be classed as one of the most dynamic  
and forceful figures in American life for  
his ability to bring together the vocational  
needs of black ghetto people and Amer-  
ican capitalism. An added dimension to  
his philosophy is his religious motivation  
for economic justice and social action.

In a new book, "Alternatives to De-  
spair," just published by Judson Press,  
Valley Forge, Pa., Dr. Sullivan's attitude  
toward American business is stated and  
shows, in part, why he has been so suc-  
cessful in securing the backing for his  
projects of large American corporations  
and he, himself, is the only black mem-  
ber of the board of directors of the pre-  
stigious General Motors Corporation.

Because of his positive attitude toward  
business and his willingness to include the  
white man ("I don't believe in a black  
world or a white world, I believe in one  
world and one America") Dr. Sullivan,  
in a unique combination of religious  
idealism and practical realism has done  
more to motivate blacks in the work-ethic  
and to train them for practical jobs than  
any other American.

For those who feel that the church  
should be only a place of worship and  
should not be involved in economics, Dr.  
Sullivan has news. He says that the  
"basic solution to the problems of our  
society must come somehow by the efforts  
of the church and churchmen."

His belief in the necessity for the  
Church and the Christian gospel to be-  
come engaged in all aspects of man's life  
is so strong that he seems to feel that  
this is one of the main tasks of the  
Church.

He writes, "Politicians and social work-

ers could take significant practical actions  
to assist the underprivileged and the poor  
to ameliorate some of the conditions that  
abound. But the real surge, the direction,  
the course to be taken, in my opinion,  
had to come through the Church as God's  
agent working toward the ultimate devel-  
opment of solutions that could truly deal  
with conditions."

A strong element of religious human-  
ism runs through the theology and philos-  
ophy of the author coupled with an  
intense drive toward activism. Typical of  
some of his pungent comments is, "If we  
would honestly analyze the emphasis of  
the Church in the past and the present,  
we would find that it is to get men into  
heaven, rather than to get heaven into  
men; it is to keep men out of hell rather  
than to get hell out of men. In the minds  
of our young people, we have separated  
God from reality."

The book also includes a number of  
Dr. Sullivan's sermons along with a de-  
scription of the development of the OIC  
program throughout the world. —ABNS

### Our Prayer Corner

#### Suggestions for Prayer This Week

Let us pray in faith—

1) Realizing that the Lord's will may  
be worked out in us in ways beyond our  
present understanding and through trying  
experiences, we still are encouraged to  
pray in faith for the healing of our loved  
ones, His servants. There are several  
leaders and wives of leaders who are go-  
ing through deep waters in the matter of  
serious illness. Let us pray for healing  
and for grace.

2) Leaders in the Philippines need our  
prayers to sustain them and to show them  
what is most important to do to the glory  
of God with their limited personnel and  
financial resources.

3) Pray for the trained or partly trained  
evangelist and ministers in various parts  
of our country who have found the Sab-  
bath truth and are seeking closer fellow-  
ship with Seventh Day Baptists.

## NEWS FROM THE CHURCHES

**ASHAWAY, R.I.**— We had a large turnout for our revival meetings which were held October 25 - 29. They were held each night with the Rev. Charles H. Bond of Shiloh, N. J., bringing the messages. Two carloads of members of the Shiloh church joined us for the weekend, bringing their testimonies to us. On Sabbath day several surrounding churches were invited for a fellowship meal. This was followed in the afternoon by an informal meeting.

A Halloween party was held October 31 for the Sabbath School children. They went out Trick or Treating for UNICEF first and then the group gathered for a good time. Hot chocolate and doughnuts were served and prizes awarded for the best costumes.

On Sunday, November 12, the Ladies' Aid held its annual turkey dinner with Ruth (Wheeler) Thorpe as chairman.

—Correspondent

**HEBRON, PA.**—Several ministers have filled the pulpit at various times while we are without a pastor. Lay leaders have been William, Kathryn and George Thompson, Walter Snyder, Karl, Kevin, and Keith Kenyon. Others have assisted in the services. Pearl Brock is our organist.

Keith Kenyon, Hebron's Conference delegate, gave a report and answered questions at Sabbath School. Amy Brock of Clinton, Md., granddaughter of Mr. and Mrs. Ronald Brock, gave enthusiastic and inspiring accounts of her experiences at Explo '72.

New Sabbath School officers include, superintendent, Georgianna Snyder, secretary, Kevin Kenyon. There is a nice group of children attending who comprise the junior choir. Volunteers furnish the Sabbath School meditation. Bible pictures and stories have been shown by Rachel Kenyon. Others have been shown by Dana Kenyon for "Missions USA." One on the Washington, D. C., church was especially interesting to us since the Rev. Delmer Van Horn was a former pastor here. The Sabbath School sponsored a

Halloween party at the Community Hall October 28.

Paul Snyder is teaching industrial arts at Liberty, Pa. Karl Kenyon is a Pittsburgh U senior. George Thompson is a college student at Grove City, Pa., and Walter Snyder is a member of the Mansfield State college football team.

The WSSS ladies have been very busy. Some of them cleaned the church and refinished the vestibule floor, and painted the stairs and upper classroom floors. They completed forty-three bibs for the patients at Maple View Rest Home. One WSSS project still in the talking stage is a church library. We sponsored our annual bazaar at the Community Hall to coincide with the Grange smorgasbord, October 18. Some of our women conducted a tract booth at the Potter County Fair.

Thelma Stearns was September hostess for WSSS. The Rev. and Mrs. C. Harmon Dickinson of the Richburg church were present at the Stearns home, where she gave an informative and interesting tape recording of the Women's Board Conference activities, giving comments and answering questions on the same.

On October 3, the WSSS hosted the Women's Society of the Hebron Center Union church at the Community Hall. Our Conference banner, "Linking the World to the Cross to the Glory of God" was displayed. Kathryn Thompson, leader, presented a meaningful worship service on that theme. The main feature of the service was fastening nine links to a wooden table cross, which were then fastened to a global world. The last links were titled, "Faith, Vision, and Communion with God." An interchange of ideas and projects was enjoyed.

Bible study meets Wednesday nights at the church. There is good attendance. The study course is by Campus Crusade for Christ.

On October 7, the Rev. David S. Clarke, Alfred Station, conducted the service and administered Communion. The congregation enjoyed dinner at the Community Hall where Mr. Clarke treated us to various church camping experiences.

—Correspondent

## OUR WORLD MISSION

### OWM Budget Receipts for October 1972

Treasurer's			Boards'		
	October	10 mos.	October	10 mos.	10 mos.
Adams Ctr NY	\$ 204.00	\$ 776.75	\$ 60.00		
Albion WI		785.84	170.00		
Alfred NY	386.85	5,784.90	320.00		
Alfred Sta NY	182.50	2,530.55	20.00		
Ashaway RI	66.00	3,282.00	160.00		
Assns & Groups	58.45	761.20	2,277.25		
Battle Creek MI		4,422.03	310.00		
Bay Area CA		497.00			
Berea WV		394.82	20.00		
Berlin NY		1,434.91	45.00		
Boulder CO	296.04	1,632.98	407.28		
Brookfield NY	108.00	535.10	50.00		
Buffalo NY		576.00	60.00		
Chicago IL		1,410.00	20.00		
Daytona Beach FL	100.00	1,520.00	266.00		
Denver CO	255.11	4,517.86	145.00		
De Ruyter NY	42.00	681.50	50.00		
Dodge Ctr MN	269.45	2,662.30	50.00		
Farina IL	61.75	403.00	20.00		
Fouke AR		214.30	10.00		
Hammond LA		50.00			
Hebron PA	70.00	902.09	55.00		
Hopkinton RI		100.00	30.00		
Houston TX		311.00	100.00		
Independence NY	15.95	370.80	60.00		
Individuals		1,228.64	802.81		
Irvington NJ		1,560.00	20.00		
Jackson Ctr OH					
Kansas City MO	60.00	775.50	10.00		
Leonardsville NY		551.00			
Little Genesee NY	125.00	1,662.48	40.00		
Little Rock AR		252.88	20.00		
Los Angeles CA	350	4,951.70	172.00		
Lost Creek WV		1,760.00	107.00		
Marlboro NJ		3,632.83	200.00		
Metairie LA		250.00			
Milton WI	1,010.14	12,253.57	807.00		
Milton Jct WI	82.00	889.70	10.00		
Monterey CA		529.60			
New Auburn WI	53.65	721.31	134.19		
New Milton WV		465.06			
New Orleans LA		15.00			
North Loup NB	200.00	2,823.55	20.00		
Nortonville KS	299.50	2,188.00	150.00		
Ohio Fellowship	80.00	622.00	120.00		
Paint Rock AL	100.00	395.00	50.00		
Plainfield NJ	1,325.03	4,759.14	503.50		
Putnam Cnty FL					
Richburg NY	119.00	1,466.24	105.00		
Riverside CA		6,087.72	80.00		
Roanoke WV					
Rockville RI		460.25	20.00		
Salem WV	364.50	3,463.00	162.00		
Salemville Pa	55.00	759.00	35.00		
Schenectady NY	17.90	134.10	30.00		
Seattle WA		606.00	45.00		
Shiloh NJ	1,326.85	10,387.12	625.00		
Stonefort IL	25.00	308.20	55.00		
Syracuse NY		201.00	15.00		
Texarkana AR		60.00	20.00		
Verona NY	170.00	1,672.56	72.00		
Walworth WI	210.00	1,360.00	50.00		
Washington DC		1,446.30	130.00		
Washington People's DC			10.00		
Waterford CT	198.00	2,409.99	182.00		
Westerly RI		6,656.41	356.77		
White Cloud MI	73.79	619.24	20.00		
Totals	\$8,361.46	\$116,941.02	\$9,884.80		
Non-Budget	304.54				
Total To Disburse	\$8,666.00				

### OCTOBER DISBURSEMENTS

Board of Christian Education	\$ 644.24
Historical Society	4.88
Ministerial Education	253.79
Ministerial Retirement	402.48
Missionary Society	3,360.13
Tract Society	919.59
Trustees of General Conference	39.05
Women's Society	133.09
World Fellowship & Service	342.21
General Conference	2,564.54
Washington DC Church	2.00
	\$ 8,666.00

### SUMMARY

1972 Budget	\$162,050.00
Receipts for ten months:	
OWM Treasurer	\$116,941.02
Boards	9,884.80
	126,825.82
To be raised by December 31, 1972	\$ 35,224.18
Percentage of year elapsed	83.3 %
Percentage of budget raised	78.26 %
Ten months:	
Due	\$135,041.70
Raised	126,825.82
Arrears	8,215.88

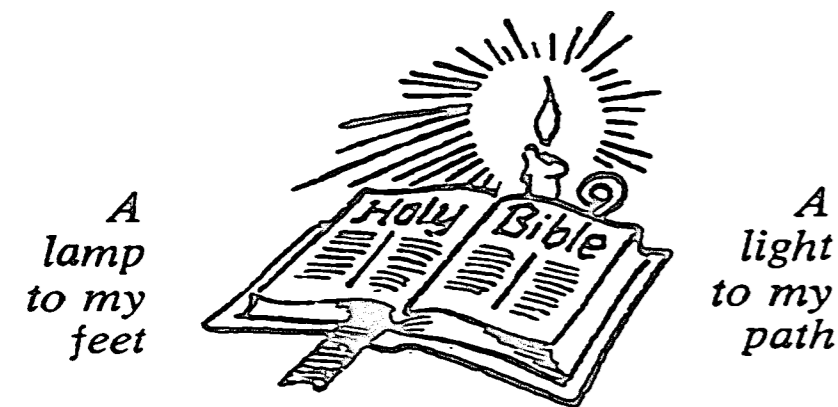
Gordon Sanford  
OWM Treasurer



# The Sabbath Recorder

## TRACT EMPHASIS ISSUE

### DAILY BIBLE READINGS for December 1972



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

#### Jeremiah: A Man for the Hour

- 1—Fri. "Skilled in Doing Evil." Jer. 4:14-22  
2—Sabbath. God, the Only Lord. Is. 43:10-21

#### A Nation Against God

- 3—Sun. A Nation in Rebellion. Jer. 2:11-19  
4—Mon. Consequences of Faithlessness. Jer. 4:1-8  
5—Tues. Refusing to Acknowledge National Sins. Jer. 5:1-5, 10-14  
6—Wed. Hope for God's Mercy. Lam. 3:22-23  
7—Thurs. The Lord's Vineyard. Is. 5:1-7  
8—Fri. "Return, O Faithless Children." Jer. 3:11-18  
9—Sabbath. God's Goodness Repudiated. Jer. 2:4-9

#### Convictions Can Be Costly

- 10—Sun. Lashing Out Against Injustice. Jer. 22:13-17, 21  
11—Mon. Faithful Under Threat of Death. Jer. 26:12-19, 24  
12—Tues. Expressing Convictions with Boldness. Acts 4:7-20  
13—Wed. An Unpopular Message. Jeremiah 20:1-6  
14—Thurs. Ebed-melech to the Rescue. Jer. 38:7-13  
15—Fri. Vindication of Jeremiah and Ebed-melech. Jer. 39:11-18  
16—Sabbath. Denounced and Persecuted. Jer. 20:7-12

#### The Promised Messiah

- 17—Sun. Good Tidings of Peace. Is. 52:6-15  
18—Mon. The Remnant Will Return. Jer. 23:1-6  
19—Tues. God's Promise To Be Fulfilled. Jer. 33:10-18

- 20—Wed. "Bruised for Our Iniquities" Isa. 53:1-12  
21—Thurs. The Magnificat. Luke 1:46-55  
22—Fri. Gifts for a King. Mat. 2:1-12.  
23—Sabbath. "He Has Redeemed His People." Luke 1:68-79

#### The Reshaping of Life

- 24—Sun. The Prince of Peace. Isa. 9:2-7  
25—Mon. "Swords into Plowshares." Micah 4:1-7  
26—Tues. Ruler of the Nations. Ps. 33:1-12  
27—Wed. Jeremiah Buys a Field. Jer. 32:1-15  
28—Thurs. Faith in the Lord of History. Jer. 32:16-27  
29—Fri. Amend Your Ways. Jer. 18:1-11  
30—Sabbath. God the Potter — We the Clay. Is. 64:4-9

#### The New Covenant

- 31—Sun. Future Glory of Zion. Is. 59:21; 60:1-5, 20-22

#### Not by Magic

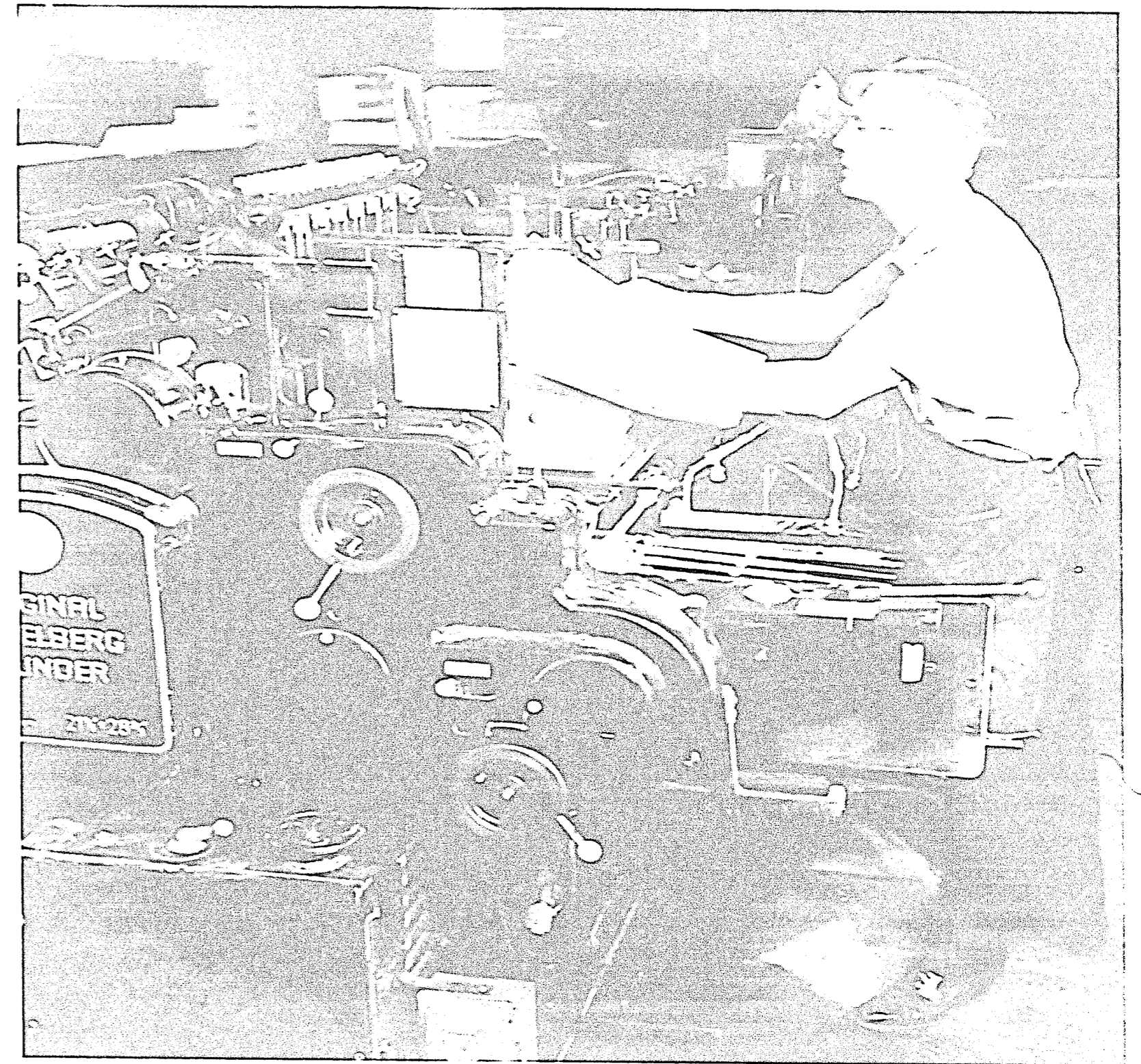
*Magic* is the Devil's big thing right now. But, strangely, few churchmen know what that really is. *Magic* is using a combination of words and actions to *force* God, the Devil or their angels to do something.

Satan, the deceiver, who also transforms himself into an angel of light, is dragging the Church around by both ears (1) denying it the miracles it needs in its work (1 Cor. 12:8) (even Pentecostals seldom use anything but medical healing), and (2) teaching it to run off uselessly at the mouth, denying Matt. 6:7-9. Jesus said this is *how* to pray. He did not say repeat these precise words.

God is not a jackpot, paying off when you repeat the right combination of words, or sooner or later if you repeat them enough times.

"Test the spirits to see whether they are from God." If anyone tells you his combination of words has extra horsepower with God, "he is a false prophet in the world" (1 John 4:1).

—Hollis Howard



At the Seventh Day Baptist Publishing House, owned and operated by the American Sabbath Tract Society, the presses are running to produce many kinds of literature to promote the gospel and the growth of church groups at home and abroad.