

The Sabbath Recorder

Love — the Key to Sabbathkeeping

It it sometimes thoughtlessly said that those who keep the Sabbath (seventh day of the week) are legalistic and are not living by love, which Christ set above all else. The implication is that if you do not feel obligated to keep the Fourth Commandment and if you observe the "Lord's Day" you are living by love instead of law. It isn't quite that simple. The person who loves the Lord will show it by trying to do the will of the Lord.

Is it true that Sabbathkeepers forget love when they "Remember the Sabbath Day, to keep it holy"? Not at all. When Jesus spoke about loving the Lord and loving our neighbor as being the whole duty of man, He was not talking against the law but for it. "On these two commandments hang all the law and the prophets," He taught (Matt. 22:40). That is to say that all the law hangs on love — as do the prophecies also. The Sabbath keeper strongly affirms this. In striving to live according to the first four Commandments — not just the Sabbath Commandment — he is trying to show his love of the Lord. In striving to conform to the principles of the last six Commandments he is showing a love for his neighbor based on his love of God.

Love is not to be divorced from law but bound to it. Did not the apostle Paul say, "Love is the fulfilling of the law" (Rom. 13:8)? Jesus said, "If ye love me, keep my commandments" (John 4:15). On the other occasions he emphasized His eternal unity with the Father and that He existed before Abra-

ham. In regard to the observance of the Sabbath He spoke with the authority of the agent of creation "by whom all things were made" (Col. 1:16). His commandments could not be out of harmony with the Ten Commandments. They include the Sabbath. We cannot claim to love Christ if we try to avoid showing that love on the day He set aside for rest and worship.

Keeping the law, (which can't be done perfectly) will not save us, but refusing to try is sin that must be repented of before salvation can come to us. It would be absurd to think that a Christian is free to do as he pleases when the unconverted is required to repent of his disobedience. Rather, the Christian should find joy in expressing his love for Christ on the Sabbath by keeping that day holy which Jesus said He was Lord of (Mark 2:28).

SDB PINS AGAIN AVAILABLE

The popular bronze Seventh Day Baptist pins suitable for wearing on dresses and coats are now available once more from the Tract Society office. Ordered some months ago, they have arrived just in time for Christmas giving. The manufacturer has had to increase his prices, as was to be expected. It is probable that they can be sold for 75 cents each. Orders will be filled on that basis for the time being.

The trouble with a husband who works like a horse is that all he wants to do evenings is hit the hay.



Nazareth, the Galilean village of Joseph and Mary, where Jesus spent His boyhood, retains much of its ancient way of life.

The Sabbath Recorder

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

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A Family Christmas

Something I read the other day set me to thinking about December 25, the day we set aside to celebrate the birth of Christ our Savior. The writer observed that being home for Christmas is a universal desire. He is right that this is a family day more than any other holiday. Perhaps one of the reasons is our practice of giving presents. Birthdays are gift days, but they are individual. There is one time in the year when all members of the family try to give presents to all other members. This makes it a binding force. We all want to be home for Christmas or to have our children home partly because of this gift exchange within the group. To be sure, most of those who are able do extend the gift-giving beyond the family circle, but that is where it starts.

Those who read this journal are in a sense a family, more of a family than those who read most religious publications, for we are smaller and know each other better. The Recorder family, when you stop to think of it, is a much closer-knit group than the denomination, though the heart of the Seventh Day Baptist denomination is on the subscription list of the denominational periodical. Another thing that makes us a family is the frequency with which we get together. Every week we feel that unity as we visit with each other through these pages, share the family news, and encourage each other with messages written by the editors and other members, old and new.

What really gives us something to be happy about at this season of the year is our common faith in Christ. It is true that Christ came long ago and gave Himself for the sins of the whole world. It is also true that as we have been drawn closer to Him through our meditations and prayers we have also been drawn closer to each other. With some this family relationship that we feel through these pages has been a lifetime experience; with others it is as new as a few weeks or months. As the family grows the ties grow stronger. The Recorder family is constantly renewing its youth, like the local church. It is a mistake to speak of a magazine as old, for though its editors and readers change it

stays pretty much the same age and provides family fare for all ages.

Your editor, looking back over the year and looking forward to Christmas which is close to the date of this issue, wants to extend a greeting to all of the members of the family appropriate to the season. Editing the *Sabbath Recorder* is something more than assembling sixteen pages of words to be wrapped up and mailed to impersonal zip code numbers.

A happy illustration of the two-way family relationship between the readers and the magazine came in the mail as this was being written. It was a beautiful Christmas card addressed to the *Sabbath Recorder* with a five dollar bill scotch-taped inside to renew the subscription of the senders. We wish that we could enclose such a card to all of you with this issue.

While there are many whom we do not know we like to think that we know most of you and that you all know us and appreciate the cooperative effort that goes into such a publication as this.

The editor may be pardoned for putting a little sentimentality into this editorial and voicing his Christian love for all our readers. It is probable that this is the last Christmas editorial that he will write. It is expected that before this time next year he will have laid aside his editorial pen and another will have picked it up. That is what keeps the periodical family young and growing, we have said. So today we wish you not just one "Merry Christmas," but many of them.

Blessed Endurance

We live in an era of opposites. Perhaps that could be said of most eras, but it seems that there has never been so much good and so much evil coexisting at every level of society. Within the church we see wonderful evidences of spiritual power and enthusiastic witnessing, and at the same time such evidences of powerlessness and deadness. In the same local church or community we find people who can't get enough of church and others who can't endure a sermon or a

serious Bible study. The tendency to crowd out the proclamation of the Word with various entertainment programs gains ground in some quarters while in others numerous midweek Bible study groups are springing up. Can we correctly analyze our own condition and seek ways to get closer to the Lord?

The other day I read some beatitudes for today among which was this one, "Blessed is the man who can endure an hour and five minutes in a place of worship as well as two hours in a place of recreation." The contrast catches many of us, but the writer could have made it even stronger. Movies and television programs as well as the spectator sports watched in stadiums or on the screen are often much more than two hours.

This beatitude set me to thinking of the standards set forth for Christian endurance in the Bible. I looked up the reference to "endure" in Young's Concordance. New light comes from the various shades of meaning of the fifteen or more different Hebrew and Greek words that are sometimes rendered in the King James Version by this word "endure." Sometimes it means to hold up in the face of tribulations (2 Thess. 1:4). The same word is back of the expression, "For the time will come when they will not endure sound doctrine" (2 Tim. 4:3). That fits pretty closely those referred to in the beatitude who can't listen to a half-hour Bible sermon.

The most frequently used Greek word for "endure" has the meaning "to remain under." Paul said, "I endure all things for the elect's sake" (2 Tim. 2:10). In Hebrews, the same idea of being willing "to remain under" is expressed by, "Ye endured a great fight of afflictions; partly while ye became a gazing stock . . ." (Heb. 10:32, 33).

Returning to the thought of the modern beatitude, we find a verse that at first seems to fit perfectly if taken lightly. Paul writes to young Timothy, "Therefore endure hardness, as a good soldier . . ." (2 Tim. 2:3). It is quite apparent that the hardness he was talking about was not the hardness of a church pew as compared with the stone benches at an

athletic stadium in a Greek (or American) amphitheater, which strangely can be endured longer. There is a deep significance in the use of the compound Greek word translated only this one time as "endure." Literally it means "to suffer evil." That brings us up short when we are tempted to complain about the church service being five minutes longer than we expected.

My study of endurance yielded an interesting difference between the King James and the Revised Standard Versions in the use of this word. The word "endurance" is not found in the King James Version, but is found twelve times in the RSV to render a word that is usually translated patience in the older version. It is the noun form of the verb mentioned above "to remain under." In an equal number of times the revisers translate the same word "steadfastness" and a few times "patience" as in the AV. It may be noted also that "endure" occurs about twice as many times in the RSV as in the AV.

What is the conclusion of the matter? If we follow the teaching of the New Testament in any good translation, we will be ashamed as Christians to talk about enduring a church service. We will reserve the word for the hardships and afflictions that we are willing to endure for Christ, remembering the word "Looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God" (Heb. 12:2 RSV).

Berea Church Gets Pastor

Word has come that the Rev. Charles D. Swing has accepted a call to the Ritchie Seventh Day Baptist Church at Berea, W.Va., effective in early December. The church, which is just across the stream from newly developed Camp Joy, has been pastorless since the Rev. Leslie A. Welch left to pastor the Paint Rock, Ala., church in July of 1971. Mr. Swing's last pastorate was at White Cloud, Mich.

Baptist Relationships Relevant!

By Alton L. Wheeler

Bruce Larson's book, *No Longer Strangers*, includes one chapter dealing with relational theology. One of several observations lingering in this reader's mind is that Christians need to stress having the right relationships to God and others as well as "believing the right doctrines."

Cultivating of increasingly relevant relatedness was one of several spiritual dividends accruing from representatives of several Baptist conferences and conventions attending the North American Baptist Fellowship and the Baptist World Alliance Administrative Subcommittee meetings in Washington, D.C., November 20-22.

N. A. B. F.

Sharing sessions were for a third consecutive year an integral part of the annual NABF meetings with appointed representatives of the nine member communions participating.

Leon Lawton attended the session dealing with missions and presented a paper pertaining to mission work in other countries. Delmer Van Horn joined others in discussing stewardship, and Alton Wheeler served as chairman of the session for executive leaders. A fourth group discussed lay-development. The second and final half-day was highlighted by plenary sharing from each of the sections innumerable mutual interests, concerns, experiences, and techniques with considerable resource materials exchanged.

At one of the business sessions, Mrs. Letha Casazza exuded enthusiasm as she told of the North American Baptist Women's Union Conference held recently in Toronto, Canada. (It was attended by five representatives of the Seventh Day Baptist Women's Board.) So thereafter it was voted that the men be authorized to consider organizing a North American Baptist Men's Union.

Recognizing the need of youth participation in the NABF sessions, it was voted that each member denomination should be urged to have a young person attend the next annual session in November of 1973.

Officers elected for the coming program year include: Dr. Stanley Hodges, executive secretary of the Progressive National Baptist Convention, U.S.A., Inc., as chairman and Rev. R. Fred Bullen, executive secretary-treasurer of the Baptist Federation of Canada, as vice-chairman. A budget of \$14,200 for 1973 was adopted and the session was adjourned at noon on November 21.

B. W. A.

The relevance of Christian fellowship and witness was further dramatized as the Baptist World Alliance Administrative Subcommittee was convened after the luncheon hour on November 21 by President V. Carney Hargroves.

Reports were presented and spontaneous testimonies were shared as business was transacted.

At an evening fellowship dinner, Rev. Theo Patnaik, as associate secretary of the Youth Department, prefaced his report with the statement that "the BWA exists to minister to a fragmented world with the love of God."

Dr. C. Ronald Goulding from London, as associate secretary, recounting one visit to eastern Europe told how he had gone to a community where a congregation of dedicated Baptists, in spite of financial adversity, had labored for three long, arduous years in constructing a house of worship. Members had pledged to make designated numbers of bricks and to date some 92,000 hours of manual labor have been dedicated by men and women joining in the construction project. More recent reports through correspondence had been received telling of the inevitable advent of the winter season with snow heavily blanketing the roofless structure. Appropriate steps were taken in the BWA session giving assurance that needed monies would soon be raised to help enable completion of the structure to be dedicated to the glory of God.

Informal progress testimonies were shared relative to the BWA global evangelistic effort scheduled to continue through 1975 under the slogan "World Mission of Reconciliation Through Jesus Christ." In the course of discussion representatives from North America agreed

that they should well accelerate planning and promotion of such witness for Christ more zealously if they are to keep pace with the number of other sister conferences, conventions and unions in other countries.

Theo Patnaik presented a progress report relative to the anticipated holding of the Eighth Baptist Youth World Conference in Portland, Oregon, July 31-August 4, 1974. He estimated that some eight thousand youth are expected to attend. All member communions are being urged to encourage their youth to participate.

The Administrative Subcommittee adjourned at noon on November 22 to meet again in Washington, D.C., March 7-8 of next year. The BWA Executive Committee is scheduled to be held in Einsiedeln, Switzerland, July 13-17, 1973. Preliminary plans were also discussed regarding the thirteenth BWA World Congress which is scheduled to be held in Stockholm, Sweden, in July of 1975.

Southwestern Association News

The first issue of a mimeographed "inspirational and informational paper" authorized by the Association has made its appearance. It is a single sheet edited by Clifford Beebe and entitled "Outreach." It stressed the need to take seriously Isaiah 54:2, 3, "Enlarge the place of thy tent . . . spare not, lengthen thy cords, strengthen thy stakes . . ."

Elder Beebe speaks of the difficulty of doing this where several of the churches are practically extinct. Some are very weak and only a few have regular pastoral leadership. He notes that Fouke and Texarkana will soon be pastorless because Pastor Soper must retire on account of age and poor health. Churches in the Association are seeking pastors, but they are hard to find, he observes.

Outreach is an appropriate word, and some of the churches are attempting to establish and encourage fellowships in Texas and Alabama. Some prospects are quite bright; others may emerge. New workers may be able to contribute to local growth in some areas.

A Frank Look at Our World Mission

By the stewardship chairman
Paul Osborn

November receipts for Our World Mission were very low. Twenty-seven churches sent nothing in, but even if they had we would still be further behind than we were in October. All projections show that even if all monies are sent in for 1972 (O.W.M. treasurer closes his books January 6) and giving continues at the present rate, we'll miss our goal by \$12,500.

Who do we appeal to?

To those who have already given sacrificially?

To those who have given nominally?

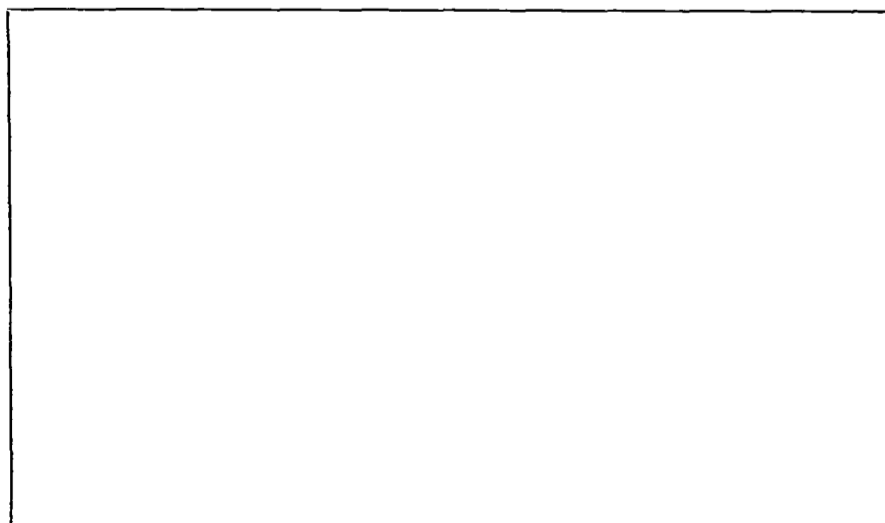
To those who just haven't given?

Actually, it will take ALL of us to raise OUR World Mission.

But let's not talk about money. Let's talk about mission! Sure . . . but how can we report work that won't be done because we may be "only" 8 percent short?

The blank space at the end of this "Frank Look" shows what happens when we come up short. How much can \$12,500 do? What could be printed there?

An evangelistic endeavor left out for lack of funds? A project curtailed for lack of travel money? A tract unpublished? A missionary hampered by lack of materials? A Christian witness . . .



MISSIONS—Leon R. Lawton

MALAWI MEMO

Makapwa Medical Notes

The work on improving the water supply continues. Last year permission was obtained to build a holding tank by the spring across the railroad and up the hill from Makapwa. Water rights belonged to the people of the villages but much water not used was wasted as it ran down Makapwa stream into the river. Now this tank has been built and a pipe line laid to bring the water near the medical buildings.

A new storage tank is now under construction. This will hold several thousand gallons and be filled by gravity flow. The previous tower water tank will continue to be used also. However, with the growing number of persons at Makapwa it was soon run dry and water was available only with the diesel engine pumping regularly. The new system will be easier to maintain and not make adequate water dependent on the pumping.

The "Under-Fives" Clinic is held each week with over 400 enrolled. Most children are brought once a month for their check-up, but those underweight or sick may return each week. Almost all of these are babies born at the Makapwa maternity ward.

Undernourished children are given supplementary foods each week. This is usually whole milk from Holland and the USA and oats, oil and soy milk made available through Church World Service. To keep from the possibility of the milk being used by the family generally, we mix it with some of their ufa (corn flour) for porridge.

The medical staff gives training lessons to these mothers with each clinic. Public health lessons, how to mix body-building foods into the children's diet, and a Christian devotional message are shared with the mothers.

Makapwa School News

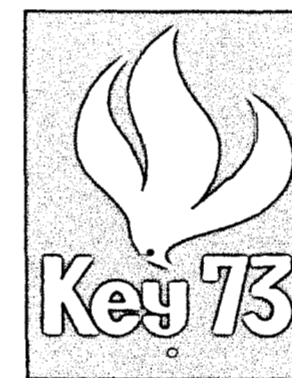
Four new classrooms are planned for the Makapwa Primary School. Using the Self-Help Handbook, put out by the Ministry of Health and Community Development of Malawi, the new block

will have four rooms approximately 27 by 22 feet. About 45,000 bricks have been made as a combined effort of villages in Chief Ngamwane's area over the past several weeks. These have now been fired and construction should be underway early in 1973.

Teacher, Mr. Khuoge, offers the necessary leadership for the new library at Makapwa Primary School. Originally stocked with around 200 books collected through the years from missionary families and a few donations mailed from the States, it now has the possibility of up to 500 new books loaned from the Malawi Library Service. These are checked out for a three month period. We may choose the books we want (from those available) or write the subjects we prefer and they select the titles for us. This permission to use their books is invaluable and is appreciated by more than Makapwa.

Though the books are usually English, we have many readers from Sandama and the villages. They use their library privileges well, as far as handling them goes. In some areas even their books are limited, so we have been buying a few simple teaching books to add to our basic number.

Recently thirteen students from Makapwa Primary School were accepted into secondary school. Our school was third on the list from Thyolo District. The highest was twenty from any one school. But many schools get large numbers selected one year and don't get any at all for several years. Makapwa has been pretty consistent for several years now in getting nine to thirteen selected each year. Much credit goes to our teaching staff. They are apparently a very caring group, mostly under thirty-five years of age. They work well together.



WEEK OF
PRAYER
Jan. 7-12

Week of Prayer — the first full week of the New Year—has a long history. For many years it was planned and observed with many other Christians across denominational lines. When the time was changed about 1965 to a later week in January, and the emphasis given to "Christian Unity," your Missionary Society continued to emphasize the first week, with prayer for missionary outreach. In 1967 the Week of Prayer united all Seventh Day Baptists around the world in the new SDB World Federation. Since then the devotional thoughts have been prepared by leaders of the churches in Holland, Jamaica, England, Malawi, Guyana, and the U.S.A.

Week of Prayer — January 7-13, 1973 has as its theme "Committed to the Task of Reconciliation." The booklet has been distributed to every local church and

through them, we hope, to each home. The thoughts have been written by Owen and Jossett Lynch, Jamaicans living in Birmingham, England.

We list the theme and Scriptures for each day:

- 7—To Be Committed. Rom. 8:35-39
- 8—Evil Commitment. Acts 23:1-22
- 9—Committed to a Good Task. 2 Cor. 5:18, 19; Romans 5:1-21
- 10—Committed to the Task of Evangelism, 2 Cor. 5:20; Matt. 28:19, 20
- 11—Christ the Great Reconciler. 2 Cor. 5:18, 20, 21; Eph. 2:11-22
- 12—The Need for a Reconciler. 1 Cor. 15:21, 22; Rom. 5:1-12
- 13—Various Means of Reconciliation. Luke 15

Let us join at home, in special services, in united prayer as Seventh Day Baptist Christians around the world! The task of reconciliation will find its impact in Key '73. It will continue in the Baptist World Alliance World Mission of Reconciliation through Jesus Christ — 1973-1975. Let us pray for each other and His work in our communities, our state, in North America, and the world!

Schmids' Golden Wedding

By Shirley C. Bakker

The Reverend and Mrs. John G. Schmid of Verona, N. J., were surprised



on the Golden Anniversary of their wedding. On Sabbath Day, October 28, Mr. Schmid, pastor of the Irvington Seventh Day Baptist Church was able to sit beside his bride of fifty years, while the service was conducted by Mr. Rudolph Schober, son of the late Frank Schober, and Mrs. Marta Schober, of the Irvington church family. Music was provided as Mr. Schober played the trumpet, his wife Marilyn the piano, and daughter Cathy, the flute.

Mr. Schober began his sermon with the great "love passage" (1 Cor. 13), emphasizing that Brother and Sister Schmid have been, and continue to be, beautiful examples of the way of life described by the apostle Paul. Then Mr. Schober took his text from Phil. 4:4, "Rejoice in the Lord always: and again I say, Rejoice." He delivered a beautiful message around this text, the same one that was used fifty years ago, by the Rev. Max Busch, who officiated at their wedding, Oct. 29, 1922, at the home of the bride in Stuttgart, Germany.

After the worship service, Mr. and

Mrs. Schmid were entertained by the Irvington congregation at a dinner party in the Anden Restaurant in Florham Park. Twenty-five guests were present including their grandson, Mark H. Unland. Many gifts were received including a \$100 purse from the church.

The Rev. and Mrs. Schmid are the parents of the late Hildegard Schmid Unland.

NCCC Restructure Voted Seventh Day Baptist Statement

The Ninth General Assembly of the NCCC, in session at Dallas, Texas, on December 6, 1972, took action to adopt the restructure plan, in essence presented to member communions last year. Several amendments to clarify certain aspects were added to the general plan under which the new governing board will function.

While much of the old was retained in the new Constitution and Bylaws, the newly-worded Preamble speaks in more articulate wording of the common faith held by member churches, and hopefully a growing number of possible new groups. It states:

The National Council of the Churches of Christ in the United States of America is a cooperative agency of Christian communions seeking to fulfill the unity and mission to which God calls them. The member communions, responding to the gospel revealed in the Scriptures, confess Jesus, the incarnate Son of God, as Savior and Lord. Relying on the transforming power of the Holy Spirit, the council works to bring churches into a life-giving fellowship and into common witness, study, and action to the glory of God and in service to all creation.

Prior to adoption of the new restructure plan time was given in small groups to discuss fully its intent and purposes. Following this, each denominational delegation had program time to caucus and discuss the matter fully. Seventh Day Baptist voting representatives present were Dr. Alton L. Wheeler, Dr. Kenneth E. Smith, Miss Judy Parrish, Rev. Rex E. Zwiebel, Rev. David S. Clarke, and Rev. Leon R. Lawton.

At their caucus it was voted to pre-

sent a statement to the General Assembly expressive of their concerns and hopes. The following is the text of that statement:

"From the beginning of the ecumenical movement in America, Seventh Day Baptists have expressed their faith in the Church of Christ through participation in conciliar organizations. Our delegation to this General Assembly supports the restructure proposal and will vote for approval at the appropriate time.

"Very briefly, however, we wish to reaffirm those concerns which were expressed to the General Board of the NCCC following the Seventh Day Baptist General Conference in August 1970. (See 1970 Yearbook, page 9.)

"First, it should be noted that Seventh Day Baptists have sought consistently, within the limits of personnel and funds, to be a contributor to the National Council, its program agencies, and its General Board. Our size places limits on our capability, but we expect to do our proportionate share financially and in other ways.

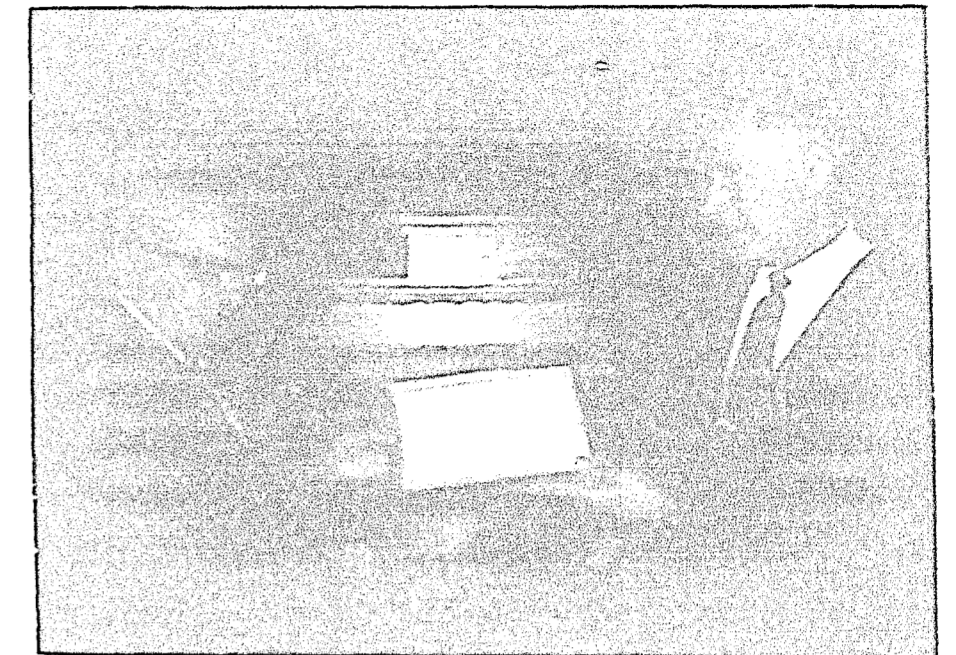
"Second, we express the hope that consortia, task force projects, and *ad hoc* arrangements will be strongly encouraged within the new structure so that the NCCC will serve as a facilitating agency with less central programming. We find the consortia concept especially attractive to the smaller member churches with limited available staff and funds.

"Third, it is the hope of our General Conference that pronouncements and policy statements will be minimized and reserved for the most urgent and obvious crises. Too many pronouncements and policy statements tend to diminish the impact and the response to the prophetic voice.

"We join with others in the hope that the new structure will help to empower minorities and broaden participation; especially the wider participation of those not now affiliated with the Council.

"We are grateful to those who have labored to meet the call for restructure of the National Council of Churches and for the opportunity for thorough involvement in the process of determining the outcome which is now before us."

Minister Honored at Paint Rock



Clifford A. Beebe, ordained to the Seventh Day Baptist ministry since 1926, has never identified himself with the common ministerial title Reverend, but has preferred to be called Elder Beebe. A new title has now been conferred upon him, that of Pastor Emeritus of the Paint Rock, Ala., church where he has lived and served for several years. His ministry and that of his wife Clara go back to 1922 when they served the Fouke, Ark., school, much the same as our present program of extended dedicated service. His profile maintained by the Historical Society shows that he has been recognized as the official printer for the Southwestern Association since 1930. He established the Bible Witness Press in 1931.

He was presented on November 18 with a certificate of his new title by the pastor of the church, Rev. Leslie A. Welch, as pictured above. The wording is as follows:

In recognition of the many years of service between 1922 and 1972 in the pastoral and printing ministry, much of which has been sacrificial, The James Edward Butler Memorial Seventh Day Baptist Church, at its quarterly business session on October 8, 1972, voted unanimously to bestow on Elder Clifford A. Beebe the title

PASTOR EMERITUS

An Advent Sermon: He Who Comes

By Rev. Herbert E. Saunders

Who is He who comes to us—who is this Jesus Christ, this babe of Bethlehem, this quickening Spirit, this hope for eternity?

Let us remind ourselves once again, that Advent is a time for preparation—a time to ready our household to receive the blessing of Christ. It is a time for confession of sin and acknowledgment of our need for new life. It is a time to reach out to the world, and through the eyes of faith and trust, look to the world's needs — especially its need for the Savior of the world. What we do with Advent will determine in large measure how we celebrate Christmas. In order to really approach Christmas with new faith, new resolve, new hope, let's discover who He is who comes and shares our experience with us.

Unfortunately, our Christmas celebrations have all too often been caught up in the sentimental. "Being home for the holidays" reminds us of open fires and unbroken traditions. Mom's apple pie, Dad's homemade star, each child's special trimming, have brought a sentimentality that often blinds us to the joy that the coming has for us. We await in anticipation the arrival of Christmas so that we can do all these things, but there is little anticipation of who He is who comes. The day looms larger than the Christ who made the day possible. Now there is nothing wrong with traditional Christmas trappings, but if they blind us to the truth of Christ for our day and age, something new has to take place — has to break the bonds of that tradition. If our bright lights and sparkling trimmings blind us to really see what is happening, then we need to dim the lights a bit — to open the door a little wider — to consciously make our Christmas celebration more Christ-centered. It's great to have Christmas in the home, but only if Christ is in the home first.

But here again we run the risk of missing the whole point of our Christ-

mas celebration — the whole point of the Advent preparation. Often the Christ who manages to find His way into our homes at Christmas time is a little baby. There is something uniquely wonderful and touching about the story of a baby born in Bethlehem with adoring shepherds with little lambs, and magnificent wise men with their ornamental gifts of value. It makes a great pageant — it sparks all kinds of visions in our heads —and brings tears to our sentimental eyes. But is that really what the story of Christmas is all about? For children it is a glorious thing. But what about us? We're adults who know what a child is really like — who know that a child can be a rather cute manipulative thing. And often the Christ who comes into our homes at Christmas, and into our lives, I might add, is a cute manipulative baby someone we can easily disregard if we really wish to. And the tragedy is that that baby, like the Christmas manger scene that graces our homes, can be packed away for another year — never really having touched us in any way at all. Advent brings us to the acknowledgement of who He is who ought to really come into our Christmas celebration.

He Is Lord

So, who is He who comes to us? First of all He is LORD, and He comes with demands. Christ ought to be the Lord of our lives! What does that mean to us as we approach Christmas in 1972? Can we rightfully say that Christ is the Lord of my life? Webster's Dictionary comes to our rescue here to help us to discover what we mean when we say Christ is Lord. The definition for Lord is this: "one having power and authority over others." Perhaps the one prevailing question we need to ask ourselves this season of preparation is this: "Does Jesus Christ have power and authority over me, or am I my own man, my own woman?" The meaning of

Christ's coming is that He came to become Lord of our lives — to give us an opportunity to put ourselves in subjection to Him for life. It may be a purely voluntary thing, as we are all grateful that it is, but it is also a very necessary thing for us to know what life is all about. The Bible tells us that "God made that same Jesus whom ye have crucified, both Lord and Christ"; and Paul continues the Biblical record by writing that "every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Jesus Christ came to become the Lord of our lives.

But men have been somewhat less than serious about receiving Christ in this manner. "Hold it, just a minute," we hear men say. "It's my own life — no one, and I mean no one is going to direct it for me. I may make mistakes but I'm man enough to accept them." But, my friends, whether we like it or not, that is just why He came. Once we've committed ourselves to make the journey to Bethlehem to meet Christ, we are saying to Him, "Christ you are now the Lord of my life — take control — direct it, and see what the possibilities really are for me." The Lordship of Christ assures us of all the love and help and concern we need to live our daily lives. Regardless of what we fear, we can know that with Christ as the Lord everything will work together for good. Christ wants to be our all in all, and since "all power and authority is given to Him in heaven and earth," it seems logical that that power can do wonders for us.

So we approach Christmas by acknowledging once again that we have failed to let Christ really be the Lord of our lives, and asking Him, through prayer, to once again take over control. It is His presence in life that gives us power, and apart from Him we can do nothing. *Jesus Christ comes to be the Lord of our lives.*

He Is Victor

Christ comes to be the *victor*. There is a story told of a South African diamond miner who found one of the world's largest diamonds, about the size of a small lemon. He needed to get it to the company's office in London, so he sent

a small steel box and hired four men to carry it. Even when it was in the ship's safe, it was guarded day and night by at least two armed men. But when the package arrived at the company's office in London, it was found to contain a lump of black coal. Three days later, the diamond arrived by ordinary parcel post in a plain package. The owner had assumed correctly that most people would pay no attention to an ordinary cardboard box.

That is the way God sent His Son into the world, and that is the way He took Him out of the world. Jesus came as an ordinary baby, a cute baby, born to unimportant people, in an unimportant place. He died as a revolutionary between two thieves which was not an uncommon event in the First Century. Between birth and death, however, there was the precious sign of divine love and victory over the difficulties of living. And in the experience of resurrection there was the assurance of our own earnest expectation of victory over death. Jesus Christ came to be the victor — to pay the price and gain the victory for our lives. And those of us who would dare to go inside this plain life and death and discover who Christ really is for us, will find promises we never dreamed were ours.

Anyone who knows anything about the game of chess knows that victory is final when one player is unable to move his king, when there are no possibilities open at all and the king is doomed. Christ, in His victory for us on the Cross checkmated all the possibilities for us. He conquered death, and there is no way for it to have dominion over us. He made the ultimate play — not in a crib in Bethlehem, nor on a cross outside Jerusalem, but from an empty tomb. He is the *Victor*. Certainly in our day and age, when fear plays an important part in the game of life, such a fact ought to bring joy to our hearts.

He Is Judge

Finally, Advent reminds us that Christ comes ultimately to be our *Judge*. At Advent we make the confrontation with Christ — we examine ourselves and discover that we are found wanting. The

story is told that Justice Gray of the United States Supreme Court once said to a man who had appeared before him in one of the lower courts and had escaped conviction by some technicality: "I know that you are guilty and you know it, and I wish you to remember that one day you will stand before a better and wiser Judge, and that there you will be dealt with according to justice and not according to law." One day, because of what Christ came to be for us, each one of us will face Him to receive His "well done, good and faithful servant" or His sentence of punishment for our sins. The inevitable conclusion of the Christmas story, no matter how you approach it, is that Jesus Christ came to "judge the quick and the dead"—to set right with God the experience of men everywhere. It sounds awfully harsh to think that the babe in the manger of Bethlehem somehow represents that ultimate confrontation that each of us has to make with Christ. But the fact that He came verifies for us that judgment is to come.

The finality of Christ's coming to "judge the earth" may be seen through Jesus' parable of the unjust judge. The parable itself doesn't lend much to our discussion, but the final statement made by Jesus does: "Nevertheless, when the Son of man comes, will he find faith on earth" (Luke 18:8)? What does Jesus the Judge find when He comes? What does He find when He comes to your life? What does He discover about you as you stand before Him? The fact that Jesus comes to be our judge ought to bring joy to our hearts, for there could be no fairer or more compassionate judge sitting on the bench. His concern is for us, and His sentence will be in the greatest interest of our lives. As you confront Jesus this Christmas season, what do you suppose He will discover about you? That is the ultimate and most serious of all questions that ought to be asked as we prepare ourselves to enjoy the Christmas holiday.

So Christ comes—but perhaps in more unexpected ways than we ever anticipated. He comes as Lord, Victor, and Judge. He comes when we least

MEMORY TEXT

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

expect it, and demands our attention. Unlike the innocent baby of Bethlehem, Jesus in all His power and sovereignty confronts us with what we really are in comparison to what God expects us to be. Unlike the baby that lies quietly in the manger scene, we cannot pack away our Lord, Victor, and Judge. We can't simply set Him aside and hope for the best. With Jesus confronting us as He is we discover who we are and we determine to be what God wants us to be.

So, as we approach Christmas this year, let us, in the true spirit of Advent, offer ourselves to Him. Let us confess our sins and make right our relationship to Almighty God. Certainly if we are pure, clean, and refreshed, we will enjoy and experience the real meaning of Christmas as we never have before. Approach Christmas with joy and love, but remember what Christmas actually brings — new life in God through the redeeming love of Jesus Christ, the Lord, Victor, and Judge of our lives.

Did You Remember?

Some Christmas presents lose their value to both the giver and the receiver if not delivered by December 25. Not so with a gift subscription to the denominational weekly, *The Sabbath Recorder*, for only one fiftieth part of the gift comes at one time. It keeps coming throughout the year.

A number of gift subscriptions were sent in well before December 25. It was thoughtful of those of you who remembered. You can still remember to do something nice for friends and loved ones. Ask to have the subscription begin with the Christmas issue, if you wish. It will continue each week of 1973. A gift subscription is only five dollars.

Is Conversion of the Jews Unethical?

By Leon M. Maltby

We live in a time of improved Jewish-Christian relations to which we trust we have contributed our share. Jew baiting is no longer a legitimate sport. Finding a Jewish plot back of every political problem or social evil is fortunately no longer in style in our country. We have come to realize that minority religions, races, and ethnic groups, are entitled to respect and equal opportunity. This much needs to be said as background for our remarks about attempts to convert the Jews.

The question about the right to evangelize our Jewish neighbors has not been very loudly voiced in preceding generations, not because the Jewish leaders accepted it or did not fear such evangelistic efforts, but largely because they did not have the ear of the public or an organization equipped to make their voice heard. Now by their own efforts and because of the popular toleration of dissenting views their voice comes through loud and clear.

Rabbi Maurice Eisendrath, president of the American Hebrew Congregation, is quoted in an Associated Press dispatch as objecting to various united evangelistic efforts especially Key '73 and Campus Crusade for Christ, because they foster attempts to convert Jews. Although they are "not directed specifically at Jews," he said, they are "nevertheless putting unwarranted and unnecessary pressure upon Jewish young people which both distresses and disturbs us." He stated that such efforts "could damage the carefully cultivated root of Christian-Jewish relations in our society and destroy the fabric of pluralism and religious freedom."

A similar attitude is taken by the popular and keen spokesman for Judaism, Rabbi Marc H. Tanenbaum, National Director of the Interreligious Affairs of the American Jewish Committee, though he had some qualified good words for Key '73. At a recent panel discussion he took up the implications for Jews

and Judaism of the increasing momentum of evangelistic activity.

Jewish leaders, it appears, would not be deeply concerned if Protestants made no greater efforts toward evangelizing America than they have in the past. They are now saying, in effect, that if the churches try to convert everybody in a united effort, some of that effort is bound to be expended on trying to reach Jews with the gospel, and that should be avoided, the Jewish leaders contend.

Rabbi Tanenbaum characterized the Key '73 movement as the latest evidence of a growing evangelistic thrust that has been taking place in the U.S. over the past few years, and that has been shown previously in such movements as Campus Crusade for Christ, Inter-Varsity Fellowship, Jesus Freaks, and Jews for Jesus. He expressed concern that conversionary efforts were beginning to have an influence on Jewish youth, especially those on college campuses.

The rabbi pressed the point so often made by him and others that Christian theologians should not think of Christianity as a substitute for or a negation of Judaism, which "will have the human effect of destroying the existence of the Jewish people." He added:

"After the Nazi holocaust, which destroyed one-third of the Jewish people, and in the face of Soviet threats to carry out a program of enforced cultural and religious assimilation, which could destroy another one-third of the Jewish people, the whole question of efforts to convert the Jewish people out of the religious existence becomes a morally unconscionable position."

One of the other professors on the above mentioned panel, Dr. Eric Meyers of Duke University, objected to all evangelism on college campuses, not just Jewish evangelism, in these words:

"Though few Jewish students are probably converted to Christianity, the guilt feelings that missionizing activities arouse in many students, often unarticulated, are

the kinds of problems that not just Jewish students, but all college students, should do without. College is difficult enough without having to confront one's religiosity in a fundamental way as a freshman all alone in a dormitory. The results are often devastating, even though the person may have held his own."

In addition, Professor Meyers stated, Christian students involved in the Campus Crusade for Christ were also undermining their own college experience. He said:

"They often cease to think clearly about the reasons for their being in college. They seem to have one means only of finding meaning in their lives, and that is their religious quest. As a result, the whole college or university experience for these people becomes but a way station in their personal religious treks."

The arguments presented above may seem to have some merit or plausibility, but they cannot be accepted as much more than thought starters by committed Christians. Let us approach the subject of evangelism from another angle, the New Testament angle.

The Great Commission of the risen Christ was to go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. With this commission His disciples (all Jewish Christians) went out to convert the world. They knew that their Lord wanted them to take the message to Jews as well as Gentiles. Had He not said on one occasion, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel" (Matt. 10:5, 6). Later He did include the Gentiles in their mission, but neither He nor any of the apostles ever gave thought to excluding the Jews from their evangelism, as our friends are now asking us to do. The apostle Paul had to almost fight for the idea of extending the gospel to the Gentiles. He began his epistle to the Romans

with the great statement, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first and also to the Greek" (Rom. 1:16). In the same epistle he wrote, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1).

Are we being asked by our good Jewish neighbors to pray for all other people and nations, but not those who trace their ancestry back to Judah and Benjamin? Should we be told not to pray with Paul for the salvation of Jews? And should modern-day Jewish Christians be forbidden to love their own brethren? These requests ask us to cease to regard our faith as something to be shared and make it something that is only to be held on to. Where would this world be today if the Christians of New Testament times and subsequent generations had taken the view that is now being suggested to us as the only ethical way — to omit the Jews from our evangelistic praying and preaching? We cannot draw lines and fail to include all of those for whom Christ died. Christianity is a greater cause than the peoplehood of Israel or of the Jews of the dispersion, a greater cause than any patriotism or ethnic preservation.

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

- 1) A justifiable satisfaction in having given liberally to worthy causes as the year draws to a close.
- 2) The humble servants in some foreign lands who give full-time service for as little as \$10 a month.
- 3) The SDBWF, as interest is stimulated by the multi-page newsletter that went out in early December to leaders in all the national SDB Conferences of the world.
- 4) The churches still without pastoral leadership at year's end.

OUR WORLD MISSION

OWM Budget Receipts for November 1972

Treasurer's			Boards'			
November	11 mos.	11 mos.	November	11 mos.	11 mos.	
Adams Ctr NY \$	\$ 776.75	\$ 60.00	Milton Jct WI	51.00	940.70	10.00
Albion WI	72.18	858.02	170.00	Monterey CA	529.60	
Alfred NY	299.25	6,084.15	325.00	New Auburn WI	94.80	134.19
Alfred Sta NY	187.00	2,717.55	20.00	New Milton WV	50.00	515.06
Ashaway RI	263.50	3,545.50	160.00	New Orleans LA		15.00
Assns & Groups		761.20	2,277.25	North Leup NE	200.00	3,023.55
Battle Creek MI	442.11	4,864.14	310.00	Nortonville KS	168.50	2,356.50
Bay Area CA	131.00	628.00		Ohio Fellowship	40.00	662.00
Berea WV	25.00	419.82	20.00	Paint Rock AL	40.00	435.00
Berlin NY	220.00	1,654.91	45.00	Plainfield NJ		4,759.14
Boulder CO		1,632.98	407.28	Putnam Cnty FL		
Brookfield NY		535.10	50.00	Richburg NY	601.82	2,068.06
Buffalo NY		576.00	60.00	Riverside CA		6,087.72
Chicago IL		1,410.00	20.00	Roanoke WV		
Daytona Beach FL	370.00	1,890.00	266.00	Rockville RI	154.66	614.91
Denver CO		4,517.86	160.00	Salem WV	402.00	3,865.00
De Ruyter NY	62.00	743.50	50.00	Salemville PA	55.00	814.00
Dodge Ctr MN		2,662.30	50.00	Schenectady NY		134.10
Farina IL		403.00	20.00	Seattle WA	100.00	706.00
Fouke AR		214.30	10.00	Shiloh NJ		10,387.12
Hammond LA		50.00		Stonefort IL	30.00	338.20
Hebron PA	70.00	972.09	55.00	Syracuse NY		201.00
Hopkinton RI		100.00	30.00	Texasarkana AR		60.00
Houston TX		311.00	100.00	Verona NY	155.00	1,827.56
Independence NY	48.90	419.70	60.00	Walworth WI	300.00	1,660.00
Individuals		1,228.64	812.81	Washington DC		1,446.30
Irvington NJ	660.00	2,220.00	20.00	Washington People's DC		10.00
Jackson Ctr OH				Waterford CT	197.45	2,607.44
Kansas City MO	60.00	835.50	10.00	Westerly RI		6,656.41
Leonardsville NY	75.00	626.00		White Cloud MI		619.24
Little Genesee NY	159.00	1,821.48	40.00			
Little Rock AR		252.88	20.00			
Los Angeles CA		4,951.70	172.00			
Lost Creek WV		1,760.00	107.00			
Marlboro NJ	320.13	3,952.96	200.00			
Metairie LA		250.00				
Milton WI	640.24	12,893.81	867.00			
				Totals	\$6,745.54	\$123,686.56
				Non-Budget	409.73	\$9,974.80
				Total		\$7,155.27
				To Disburse	\$7,155.27	

NOVEMBER DISBURSEMENTS

Board of Christian Education	\$ 379.02
Historical Society	2.87
Ministerial Education	149.31
Ministerial Retirement	627.50
Missionary Society	2,521.33
Tract Society	525.45
Trustees of General Conference	22.97
Women's Society	48.94
World Fellowship & Service	206.15
General Conference	2,654.73
Washington DC Church	12.00
Salem College	5.00
	\$ 7,155.27

SUMMARY

1972 Budget	\$162,050.00
Receipts for 11 months:	
OWM Treasurer	\$123,686.56
Boards	9,974.80
	133,661.36
To be raised by December 31, 1972	\$ 28,388.64
Percentage of year elapsed	91.6%
Percentage of budget raised	82.4%
Eleven months:	
Due	\$148,545.87
Raised	133,661.36
Arrears	14,884.51

Gordon Sanford
OWM Treasurer

The Sabbath Recorder

World Vision Relief

The World Vision Relief Organization, a separately incorporated division of World Vision International, channels an average of three million dollars worth of food, medicine and supplies yearly to many countries and is on standby to respond to disaster anywhere in the free world. Dr. Donald E. Warner is the new director of the World Vision Relief Organization.

Perennial Hypocrites

James Flamming, pastor of a Baptist church in Abilene, Texas, addressing the second annual Baptist-Catholic Regional Conference confessed some sins of church people, which may be like some that we ought to confess to God and do something about. He put it this way for both Protestants and Catholics:

"Preaching more than we practice, more often reflecting the culture rather than the person and work of Christ, and getting so bogged down in traditions and mechanics that we lose the joy of the gospel."

The church, he added, often suggests more mercy than we are prone to mete out; it stresses more urgency than our daily habits allow; it declares more love than we practice; it preaches more forgiveness than we in reality forgive; and it declares more dedication than our weekly schedules permit.

"We are, in fact, perennial hypocrites," he confessed.

Flamming argued that facing these problems should not cause church members to quit their churches, but rather should challenge them to give of themselves in seeking solutions.

Americanism as a Religion

In early November a group of twenty-nine Jewish and Christian theologians and sociologists met at Wake Forest, N. C., to discuss such questions as whether Americanism is the predominant religion of this country. Rabbi Marc Tanenbaum, one of the leaders of the conference fears that the present stress on evangelism in Key '73 may further entrench evangelical Christianity as a religious establishment and endanger relations between Protestants and Jews.

On the other side Elwin A. Smith, provost of Eckerd College in St. Petersburg, Fla., charged that religion in the United States "has lost prophetic moral concern and degenerated into piety and moralism." He said piety is "in" and morality is "out" for Protestant America. He contrasted "piety," which he said consists of acts and attributions of a religious type that enjoy wide public acceptance, to "morality," which he defined as an understanding of right and wrong to which all persons, irrespective of wealth, learning or public position are subject.

Beware of substitutes: Jehovah's Witnesses will soon release *The Bible in Living English*, which is in no way related to the enormously popular *Living Bible*. The similarity of titles is unfortunate and confusing, if not deliberate.

—Tyndale House

SABBATH SCHOOL LESSON

for December 30, 1972

THE RESHAPING OF LIFE

Lesson Scripture: Jeremiah 18:1-11.



Launching Key '73 with the New Year

The first big impact of Key '73 comes the first week of the year with community and local church planning meetings scheduled. It is the greatest cooperative evangelistic effort ever launched to call a whole continent to Christ. It is not a program of great revival meetings in which the Christians are spectators; its success depends on lay involvement in Scripture distribution and witnessing. The above picture shows Dr. Carl Henry, principal originator of Key '73, inviting all of us to help call our continent to Christ. Seventh Day Baptists leadership is deeply involved in the planning. Let us all do our part where we are!