thus strengthen their spirit to want to hear more. Pastor Hays also uses his opaque projector for some sermons. Friday night Bible study — and home Bible studies.

Word has come from the Meltons that Mrs. Melton has recuperated from her recent illness and Brother Melton has been called to active duty as a chaplain in the Army reporting on January 4.

Our recreation hall is again being used to help a young man who needed a place to stay while getting established here in New Orleans. We feel that both he and the church will benefit from our fellowship. He takes his meals with the Hays family and hopes to move his wife and baby here if he can settle on work.

Business Meeting Suggestion
Most of our churches have quarterly or annual business meetings scheduled for early January. An item of business that is not always on the agenda is consideration of the quantity of February special-issue Sabbath Recorders to be ordered. The editor this time is Doris Fetherston of Battle Creek. The managing editor urges each church to order generously for wide distribution as we begin a year of special emphasis on reaching the un­derprivileged.

OBITUARIES
Langworthy—Egbert R., son of Daniel L. and Agnes Burdick Langworthy, was born in Lanphair Valley, Alfred, N. Y., Oct. 29, 1881, and died Nov. 25, 1961, in the Newport, R. I., hospital.
Baptized in 1898 by the Rev. L. A. Platt, he joined the Andover Seventh Day Baptist Church, later the First Alfred Church, and in 1914, St. Paul's Methodist Church of Newport, R. I.
His first wife Fannie Brundage Langworthy died Feb. 10, 1940. The following year he was married to Miss Frances Brundage of Andover, N. Y. He had made his home in Newport and vicinity for many years, establishing his own business following his retirement from the Naval Torpedo Station of Newport in 1938.
Survivors besides his wife are: a daughter, Mrs. Elmer Siebens of Newport; two brothers, Franklin A. of Plainfield, N. J., and Lynn L. of Alfred, N. Y.; two grandchildren, and one great-grandchild.

Funeral services were conducted in the Hambly Funeral Home by his pastor, the Rev. Matt Mees, of St. Paul's Methodist Church. Burial was in the Middletown R. I. Cemetery.

Maxson.—Edwin Russel, son of Russel J. and Nancy Ann (Crandall) Maxson, was born at Farina, Ill., Oct. 27, 1875, and died March 15, 1961, at Jacksonville, Fla.

Burial was at Crescent City, Fla., hospital.

Obituary of Battle Creek. The managing editor urges each church to order generously for wide distribution as we begin a year of special emphasis on reaching the un­derprivileged.

PICA~ LESSON CARDS
Jesus and the Ten Commandments
This is the theme for the International Lessons for the first quarter 1962. It is important that primary children have Sabbathkeeping helps for these lessons.

The Bible Witness Press has for 20 years been publishing Picture Lesson Cards prepared by Seventh Day Baptist writers. We have an extra supply for the first quarter and can fill orders while they last at ten cents per set of 13 cards.

The Bible Witness Press
R. I., Box 204, Palatka, Fla.

Births

Hevenor.—A son, Robert Lynn, was born at Westwego, La., on October 14, 1961, to Deacon and Mrs. Willard Hevenor of Roanoke, W. Va.

Malby.—A daughter, Sharon Joanne, to Mr. and Mrs. Ronald L. Malby of Plainfield, N. J., on December 18, 1961.

Accessions

Metairie, La.

By Testimony:
Mrs. Sally Morse
Paint Rock, Ala.

By Testimony:
Main Wilson

The family that prays together stays together.
Can It Happen Here?

Christians have been painfully stabbed awake by such startling possibility. "Can it happen here," meaning usually that the deplorable restrictions in other countries could come to ours. A story told by a Baptist, Eugene Wyatt, after a five-week tour of the Soviet Union prompts the question, "Can it happen here?"

Could we teach our faith to our children if we were forbidden by law (as they are in the Soviet Union) to publicly teach religion to anyone under 18?

Mr. Wyatt tells of a church of his faith in Kiev with a seating capacity of 2,000 which was packed to the remotest corner during a two-hour preaching service with three sermons. He notes that there were many people present, but no children because of the law. After the meeting one member told the visitor that he was teaching the Bible to his children daily at home — which is illegal.

Some of the Russian Evangelicals hope that their home teaching will hold their children true to the faith until they reach the age of 18. But what will happen then? That time will come in America when we are deprived of all the help of church-sponsored Bible classes in the oft-baffling problem of child rearing. We refuse to entertain the thought — in spite of the claims of the Soviet promoters of communism. But just suppose the possibility; how would we fare up as parents? If the situation came upon us suddenly we would be appalled with our inadequacy, our lack of preparation for the task. Unless we quickly acquired a far more earnest desire to teach and more know-how to impart biblical faith there would be a lost generation. If one generation is lost, what hope is there for the one which follows?

The lesson is simple: we must not take Sabbath School for granted or assume that we can pass on to others the fundamentals of the faith. The children are ours; they do not belong to the church except in a secondary way. In Russia the church has no children — only the parents.

According to reports, the Baptist church in the Soviet Union is growing rapidly in spite of the rigorous suppression of public teaching. In America our churches are growing slowly even with all our elaborate educational facilities. Would your church grow if it were suddenly subjected to the conditions faced back of the Iron Curtain? Can it happen here? Can we take our faith seriously and have as many Bible teachers as there are parents?

Proudly Old, or Growing Old

There is a difference in the way you say it. Our denomination is among the oldest in protestantism. That fact testifies to the enduring quality of our people and to the early discovery of the biblical truths that called Seventh Day Baptists into separate existence. It is quite another thing to be told that we are individuals or as a church are growing old.

C. E. Autrey of Dallas, director of the Evangelism Division of the Southern Baptist Home Missions Board, recently gave a challenging message to a large group of state leaders, secretaries of evangelism and superintendents of missions gathered at Atlanta for a meeting of the large Home Missions Board. He pointed out that they were charged with leadership in winning America to faith in Christ and with sharp realism called to their attention the problems faced by the denomination.

"There are evidences we are tiring as a denomination, that we are getting old," he said. "Our marked and religious organization ever reached the proportions Southern Baptists have and survived it."

He cited a "deserting of New Testament evangelism" as another evidence of tiring. He called evangelism "confrontation — the confronting of the sinner with the Gospel of Jesus Christ and the urging of the sinner to accept Christ as his Lord and Saviour."

"This thing is signed death that is settling in upon us," he warned.

If such words as these could be spoken of the great and young Southern Convention in the midst of a campaign to establish and continue churches, how much more would they be true of the Seventh Day Baptist General Conference? With what grace can we accept the implications of a charge that we are tiring as a denomination and take to ourselves another question in Dr. Autrey's message to leaders: "Are we going to burn bright for a short period of time, or do we want to light a path across the centuries?" To ask is to answer. We have existed across three and a half centuries. Is that enough? We have far more reason for separate entity than most denominations. We hold the light of Sabbath truth. To adhere to the revealed will of God has brought rich blessing to us. Let us carry that light high to the end of time!

A Peace Corps Comparison

There has been much publicity about the working out of President Kennedy's Peace Corps. Comments and stories will continue to come to public attention as the trained representatives carry out the assigned projects throughout the world. The Corps probably enlists a good many people who have a desire to do something good but do not have the spiritual experience that is the basis of a call to Christian missionary work.

It is pointed out by Inter-Varsity Christian Fellowship that one of the serious inadequacies of the Peace Corps program is that the participants are so few in number compared with the need that exists. Inter-Varsity observes that another program will be to be much more than a gesture of good will although quite a number of local communities will be helped in their struggle for better standards.

IVCF observes that another program has far more possibilities for good as well as having far more dangers. On the campuses of our country there are now 56,000 international students who are learning what we have to teach them in classroom instruction and by way of example. Our Peace Corps representatives go to a foreign country for a year or two and return. Their influence upon the whole nation cannot be great or permanent. They will return to their home countries with ideas that will shape the political destiny of
their nations. Will their impressions of the American way of life be good or bad? No government agency is capable of training all their professors and all their fellow students so that they will return properly motivated. Here is where organizations like Inter-Varsity feel a great burden. Christian leaders on the various campuses try to offset some of the non-Christian influences so prevalent in our colleges and by love and carefully planned programs to win as many as possible to Christ.

Hundreds of these internationals of all races mingled with the thousands of American students at the Sixth International Student Missionary Convention sponsored by IVCF at the University of Illinois during the Christmas holidays.

It is not amiss, however, to point out that the American Cancer Society has a strong campaign is waged to remove that the American Cancer Society has a strong campaign is waged to remove millions of people could make to the stopping of lung cancer would be to stop buying cigarettes.

The cause rather than just to treat or attempt to cure the disease. Should we not have more leadership from the Cancer Society with its many millions of contributed funds to attack the indulgence that leads to the disease? Research is effective in reducing the danger of contracting cancer.

Every Christian should pray for the cure of cancer and should be as he is saved from cancer; now the ratio is 1 in 3. Still it is anticipated that in 1962, 275,000 lives will be claimed by cancer -- 100,000 of them in business and industry alone.

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Concern About Cancer

The American Cancer Society in an appeal for funds from business concerns notes that in a single year cancer keeps 300,000 workers off the job. Business and industry have helped to put $35 million to work in research to stop cancer. It is reported that steady progress has been made in finding ways to havetumor cells that 7 was saved from cancer; now the ratio is 1 in 3. Still it is anticipated that in 1962, 275,000 lives will be claimed by cancer -- 100,000 of them in business and industry alone.

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President's Message

“My Spiritual Inventory”

The pastor of one of our churches recently reported that whenever members of his church think of New Year’s Eve services and resolutions, they think of “My Spiritual Inventory.” This little Seventh Day Baptist booklet, which has been available for several years now, has proved invaluable in bringing to our ministers and have reported the deepening crisis in maintaining our school.

In 1959 the Commission said that “very substantial increase in the Alfred University School of Theology budget must be made in the very near future. The Commission feels that unless some plan can be presented within the next year for some substantial help outside the giving of our people, another plan of training our ministers must be given serious consideration” (p. 52, Seventh Day Baptist Year Book 1959).

That same year our Committee on Ministerial Training recommended to the General Conference that Alfred University be notified of our inability to maintain the school at the level necessary for accreditation after July 1, 1961 (p. 40, Seventh Day Baptist Year Book 1959).

That action was amended by the Conference to permit a trial period of co-operation with the Geneseo Conference of Ministers. That same year our Committee on Ministerial Training recommended to the General Conference that Alfred University be notified of our inability to maintain the school at the level necessary for accreditation after July 1, 1961 (p. 40, Seventh Day Baptist Year Book 1959).

COMMISSION CONSIDERATION OF SCHOOL OF THEOLOGY

The continuation of the Alfred University School of Theology has been a matter of concern to the Society for many generations. During the past few years the Commission and the Committee on Ministerial Training have studied alternative plans for the education of our ministers and have reported the deepening crisis in maintaining our school.

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Commission has received notification from Dean Albert N. Rogers of developments which appear to terminate co-operative support toward accreditation. In addition, a survey of the area which had been proposed does not appear to be practicable. Consequently, we shall recommend to our Church Session of the General Conference that notification of our inability to continue support of the Alfred School of Theology be made to the trustees of Alfred University and the University of the State of New York.

Both the Ministerial Training Committee and the Commission have reviewed again the alternative proposals for theology be made to the trustees of Alfred University and the University of the State of New York.

Mr. McGraw, a professor of preaching and pastoral ministry, adds that Frederick B. Meyer used to plow with nutmegs and has inspired many others to use this method.

Great Evangelical Preachers of Yesterday


Can a book about twenty-four preachers be really interesting to laymen and preachers? My first thought upon seeing the title was that such a book could be of only passing interest; I would pick it up, find the great characters, skim a few chapters dutifully, and lay the book aside. The book was not what I expected. There was no desire to lay it down before reaching the last of its 160 pages.

This book that starts with the great men of the Reformation — Wycliffe, Huss, Luther, Zwingli, and Melancthon, continues down the years with such men as Edwards, Whitefield, Finney, and Beecher, and ends with nearly contemporary preachers such as Moody, Meyer, and Mize. These are names known to every student of Protestant church history. The value of the book is not in its well-selected biographical material — which could be found in other volumes. It is rather in its emphasis on what characterized the preaching of these thoughts in the minds of men. The author shows us graphically what made them great and, in doing so, gives us a hunger for the Word of God and perhaps a new desire to proclaim the Word.

Reading this book will not make the layman critical of the honest and earnest efforts of his less great pastor but it will give him an appreciation of the purpose so many of our contemporaries lack. It is a treatise in the best sense of the word — an expositor of the Word. I read it through in one day. The author says about one (on page 132) says that one is reminded of Harry E. Jessop’s comparison of the various types of sermons.

"In topical preaching you use a rake, gathering from everywhere; in textual preaching you use a knife, cutting and dissecting the parts here and there; in expository preaching you use a spade, digging deeper and deeper into the meaning of the Word."

Mr. McGraw, a professor of preaching and pastoral ministry, adds that Frederick B. Meyer used to plow with nutmegs and has inspired many others to use this method.
The message is that God is at work in the opening possibilities for mankind in our day. He is working in the midst of the causes of much contemporary misery which may be rooted out. We have to take our stand against injustice caused to any race or to any man on account of his race. We have to learn to make a Christian contribution to the problems that are facing the Church and the world today. They were then discussed by the entire Assembly before being commended to the churches for further study and action.

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THE SABBATH RECORDER

JANUARY 8, 1962

THE TITHE

If we only had the money that belongeth to our King. If the reapers of God's harvest would their tithes and offerings bring, and disease. God is at work in the opening possibilities for mankind in our day. He is working in the midst of the causes of much contemporary misery which may be rooted out. We have to take our stand against injustice caused to any race or to any man on account of his race. We have to learn to make a Christian contribution to the problems that are facing the Church and the world today. They were then discussed by the entire Assembly before being commended to the churches for further study and action.

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"The Message" from New Delhi

World Council of Churches*

The Third Assembly of the WCC meeting in New Delhi addresses this letter to the member churches and their congregations. We rejoice and thank God that we experience here a fellowship as deep as before and now wider. New member churches coming in considerable numbers and strength both from the ancient orthodox tradition of Eastern Christendom and from Africa, Asia, Latin America, and other parts of the world visibly demonstrate that Christianity now has a home in every part of the world.

In this fellowship we are able to speak and act freely, for we are all partakers together with Christ. Together we have sought to understand our common calling to witness, service and unity.

We are deeply grateful for the prayers of countless Christian people and for the study of our theme: "Jesus Christ the Light of the World" by whosoever many of you have shared in our work. Now we return to our churches to do, with you, the things that have been shown to us here.

All over the world new possibilities of life, freedom and prosperity are being sought to understand our common calling to witness, service and unity.

We need to think out together in concrete terms the forms of Christian service for today and together act upon them. In no field has Christian co-operation been more massive and effective than in the study of our theme. The causes of much contemporary misery which may be rooted out. We have to take our stand against injustice caused to any race or to any man on account of his race. We have to learn to make a Christian contribution to the problems that are facing the Church and the world today. They were then discussed by the entire Assembly before being commended to the churches for further study and action.

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The ministerial training committee of the Seventh Day Adventist General Conference met December 27 and 28 at the Alfred University School of Theology. The committee devoted most of its meeting time at Alfred to developing an alternative plan for ministerial training, and recommendations will be presented to General Conference in August. The Commission of General Conference, meeting concurrently in Salem, W.Va., was in-formed of the committee's deliberations.

Witnessing in Our Community

In this Third Year Advance, with "Mission to the Unchurched" as our aim and goal, every Seventh Day Baptist is being asked to begin witnessing to our faith in the immediate, nearby community where our churches are located. We must begin at home, with our next-door neighbors and with our working companions. If we do not begin with them it is probable that we will fail to win them.

As a disciple of Jesus we have been told, "Ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth." To begin witnessing at Jerusalem means to begin just where we are. In this Third Year Advance, we have churches in Dodge Center, Metairie, and Los Angeles.

There are certain prerequisites to successful witnessing, which we know already but may need to have refreshed in our memories. Here is a listing of a few such prerequisites with comments on them.

(1) We must want people enough to seek them. God never ceases to seek His lost children in loving concern. Jesus came to seek and to save the lost. The church in the community dare not wait to be sought out. We must not be content with accepting only those who come looking for us. We must go to them and extend the invitation or the challenge of Christ our Lord and Savior.

(2) The church must prove before the world the sincerity of our love and concern for people. We must minister to the pressing needs of men, whether physical or spiritual. It is probable that this year's emphasis must carry over into next year's emphasis of "Mission to the Social Frontiers," interpreting this to mean ministering to the actual needs of people in neglect, poverty, and despair.

Jeopardy to wash His disciples' feet, and our churches must learn humility and what it means to serve others. It is probable that this year's emphasis must carry over into next year's emphasis of "Mission to the Social Frontiers," interpreting this to mean ministering to the actual needs of people in neglect, poverty, and despair.

If we do not minister to the needs of the people we are reaching for, we will not succeed. The church must learn how to answer the questions the people are asking and to really minister to the hurts and fears of the people who are our neighbors.

(4) A person-to-person contact is the basic need, with time enough given to such a contact as to really talk and listen. We would show interest in people for their own sakes. Only when we do so in another and really care what happens to him can we show a genuine love, compassion, and understanding. There surely is a way to every heart if we will take the time to really seek it and to pray.

(5) We must seek a decision, an upward response of faith, a response for action. We would witness to what Christ has done and is doing for us and would seek to win commitment to Him as personal Lord and Savior. We would go further, challenging our neighbors to join with us in the age-old battle against evil, beginning in our own community.

What a Layman Expects of His Pastor

Pastors will find it difficult to learn from their laymen just what they do expect of him. Only a few laymen will have the thought to clearly enough to express it in words. Yet, Mr. Average Layman does generally have some ideas on the matter. It may be worth while to the pastors to draw him out and then to list carefully what he has said.

Mr. Average Layman will want his pastor to be a good speaker, a spiritual leader, one to whom he can go with his personal matters, no matter how trivial it may seem to the pastor, that layman wants to be listened to as though he really mattered. He doesn't want cold, superficial answers. He wants individual attention and concern.

The pastor who can deliver the goods on all these counts will be a real man and, what is more, he may well be a man of God. And in the serving of the people he loves he will find great joy.

LET'S THINK IT OVER

No Increase in Wages

The worker wants wages to go up and prices to come down; the manufacturer, wages to remain fixed so that every worker's pay forms a major part of every other worker's prices. One type of wages is fixed by eternal law — never higher, never lower: "The wages of sin is death." Theoretically, there are two ways of avoiding payment of the full wages of sin. Neither is humanly possible, but the latter is divinely offered through Christ. We who have received forgiveness are called to be messengers to those who may soon be collecting their well-earned wages.

Allocation of Company Benevolences

(Based on $98.6 million contributed by 280 companies.)

The American Association of Fund Raising Council, in its August 1961 Bulletin, gives the following figures on "company contributions" for 1960:

Of each dollar, the companies give to health and welfare 45.13 cents; to education 39.06 cents; to civic and cultural 27.4 cents; to religious 11.1 cents; to other causes 12.54 cents. The editors of Broadcasting and Film Commission News (NCC) comment:

At a time when the free world is engaged in an ideological battle for men's minds and souls, the significance without the spiritual power to carry them through. This need not, indeed must not, be allowed to happen.

SABBATH SCHOOL LESSON

for January 20, 1962


THE SABBATH RECORDER

JANUARY 8, 1962
God Reveals His Will to Man

In the early chapters we have the beginning of the history of the world, its relation of Himself and of His will toward man, "the broad and solid foundation for faith in God and obedience to his commands."

The work of creation was not complete until man appeared. All else was preparatory to this final product. Man by his moral nature is more akin to God than to his works. This fact reveals the purpose of God in creating the world.

God saw all that He had created and pronounced it good. But it was good only because it was the fit dwelling place for man created in the image of God. In the crowning act by which He created man a little lower than the angels, God's holy purpose found its complete expression. Now, there dwells in the heart of every being with whom God might have fellowship, now the loving heart of God could go out to certain of His creatures in tender fatherly care and solicitude; now the earth was distinguished from all other gods by the fact that He created the heavens and the earth. This was no slight distinction, resting upon a single act which took place in the dim and distant past. God not only spoke the world into being; but today as always He speaks to the children of men through nature. If, as the poet suggests, nature speaks a various language, in harmony with our moods; always if we stop to listen we may hear in that language the voice of God still from flaming bush calls us aside for holy converse, and as of old in quaking treetop gives us marching orders.

Sabbath Necessary to Complete Creation

According to the Bible account of creation the earth was not finished when all creature comforts had been provided for man, but only when He ordained for man a necessary part of His holy will at creation, there reside the desire and ability to carry through to the end. The outreach of God into the redeemed is secondary to that act which was distinguished from all other gods by the fact that He created the heavens and the earth. This was no slight distinction, resting upon a single act which took place in the dim and distant past. God not only spoke the world into being; but today as always He speaks to the children of men through nature. If, as the poet suggests, nature speaks a various language, in harmony with our moods; always if we stop to listen we may hear in that language the voice of God still from flaming bush calls us aside for holy converse, and as of old in quaking treetop gives us marching orders.

True Sabbathkeeping then embraces a day, the seventh day, full of worship and praise to God. The world, weary and preoccupied with the burdens of life, can find no rest in it. It is interesting to note how far the Sabbath rest of God becomes a part of the purpose found its complete expression. The first Christian churches established Sabbathkeeping was insti­ concerts of the apostles and the Sabbath. Such churches. Keeping the Sabbath is an expression of our love for rest and prayer. And observing it for rest and praise. Any man, that is within thy gates: for in six days Jehovah made heaven and earth, and rested the seventh day. With such meaning and purpose as became for us a mode of worship and a method of praise. The gift of the Sabbath, according to the thought of the Heavently Father's love. True spiritual Sabbathkeeping is an expression of our love for God and for His servants, set aside for them by the Lord on the seventh day. That Sabbath is a symbol of the abiding God, and our spiritual rest in Him. As God rested in contemplation of His work of creation and by that rest sanctified the Sabbath, so our Sabbath should be spent in contemplation of a week's work, faithfully done in God's name. In God, He created the heavens and the earth, and who crowned His creative work by making holy the seventh day.

The World Needs True Sabbathkeeping

True Sabbathkeeping then embraces a day, the seventh day, full of worship and praise to God. The world, weary and sin-sick, needs something more than it needs to feel the presence and power of a righteous and benevolent God. Men, busy and preoccupied with the burdens of life, need frequent reminders of God's interest in them. The holy Sabbath ordained of God in the beginning is the means at hand for this high service. If in nature we are impressed with fellowship with the Creator of the heavens and the earth, in the Sabbath we may find the highest expression of love of our Father. The spirit of the Holy Day, as appointed by Him in the beginning, becomes for us a mode of worship and a method of praise. The gift of the Sabbath to humanity is a sign that God speaks to us from week to week through the holy Sabbath of creation. We answer Him back in the way we keep it.

It was with an origin as is revealed in the Scriptures, what a wholesome and holy character is given to the Sabbath day! With such meaning and purpose as were held for it in the mind of God in the beginning, what joy and blessing are to be found in its proper observance.

Many stories throughout the Bible reveal the Sabbath. We all know the story of the Sabbath and the manna, appearing in Exodus, the 16th chapter. In the 20th chapter of Exodus the law of the Sabbath is written, verses 8-11:

Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is a sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy servant nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it.

The Sabbath is defined in the Book of Deuteronomy, Chapter 5, verses 12-15:

We can go on, and in the Books of Jeremiah, Ezekiel, Isaiah, and Nehemiah learn the story of the prophets and the Sabbath. In the New Testament, the accounts of Jesus and the Sabbath and His life for man and the Sabbath. And in many books of the New Testament we find the story of the apostles and the Sabbath.

The first Christian churches established by the disciples of Jesus were Sabbathkeeping churches. Keeping the seventh day of the week free from secular pursuits, and observing it as a holy day of rest, brings into fellowship with the expressed will of God as revealed in the holy Scriptures.

Where there is a fixed and settled
ties with the Evangelical and Reformed churches which rejected denominationalism. The International Missionary Council tried. The action weakened the numerical domination of the WCC by Protestants. A Peace Corps program began operation, was unprecedented, despite public controversy. The Congregational Christian Synod suspended relations with the Wisconsin Evangelical Lutheran Synod. A Conservative Baptist faction formed its own mission society, a group of Negro Baptists split off from the National Baptist Convention, U. S. A., Inc., to form a convention of their own.

Education: A new liberal arts college is planned at Sarasota, Florida, with the help of the Congregational Board of Higher Education. The Coe-Wellesley School of Theology, successor to the Temple School of Theology, opened its doors in Philippine. The Interdenominational Theological Center in Atlanta, a pioneering Negro ecumenical institution, was dedicated.

Popularity: The cinema and television are indicative of public moral standards, the trend continued downward.

Social Action: The propriety of fall-out shelters raised many an argument among churchmen, but a number of liberals who claim to be on the front lines of social action were caught napping. A papal encyclical dealing with social problems was unprecedented publicity. Christian-oriented crusades against communism mushroomed. The following quotation from his November 10 letter: “Dear Brother Choi Choon Son who had taught me that about truth of sabbath day since not long ago.”

The request for tracts is not limited to these two Korean workers. A very recent letter from an American missionary in Korea previously unknown to him contains the information that most of the students in the schools are studying English and that he could use some in供应 of English tracts dealing with salvation and the Sabbath. Where he heard about our tracts was not revealed in his first letter. Neither was there mention of knowing the two Koreans mentioned above. The following quotation from his letter: “The Sabbath is reaching "the land of heartbreak." “I have been here in Korea since the 12th of April 1960, doing relief and evangelistic work, having been here for six months in 1957. At this time I will not try to tell you of my work, except that I have been endeavoring with my other duties to teach the people in regard to the truth of the Sabbath . . . . i. e., that the seventh day is the Bible Sabbath and that neither Jesus nor the apostles taught the observance of another day. There is a refreshing evangelical warmth in all the correspondence so far received from Korea. The humanitarian

THI SABBATH RECORDER

The Light Must Shine —

In Korea as Well as Africa

Jesus is the Light of the World because He is the true Light capable of shining to all the world. It is His will that we, too, should be lights in this dark world reflecting His glory to all. His light, brilliant and penetrating as the sun, shines on endlessly because its nature is to shine. Unfortunately we have not to be urged to be lights and to extend our shining to all the world. We make excuses and say we have no obligation to shine in certain countries of Africa where people call for our light. We would perhaps excuse ourselves from shining in a divided Korea, but the command of Christ does not leave Korea out of "to all the world."

There is an opportunity for the light of the Sabbath to shine in Korea through the instrumentality of Seventh Day Baptists. Let us thank God rather than shrink from the responsibility. The light of the Sabbath is reaching an increasing number of Koreans in positions of local leadership. The Seongnam Evangelical School near Seoul — light that is being extended through the distribution of tracts from our denominational headquarters.

Pictured here is a 31-year-old Korean, Moon Sung Man, standing by one of the signs that he printed to spread the Gospel. His artistic work has been a great help to missionaries and local workers in other denominations and is now being used to further the cause of the Sabbath which is being promoted by his good friend, Choi Choon Sun, who first wrote to the American Sabbath Tract Society in June of 1961. Mr. Choi somehow received the tract "Christ's Choice," which is now being used to spread the Gospel. Both young men have had training for the ministry and express themselves well on biblical doctrines. Mr. Moon apologizes for his English but one can readily grasp the thought of this sentence in his November 10 letter: “Dear Brother Choi Choon Sun who had taught me that about truth of Sabbath day since not long ago.”

...
It was early on a Sabbath morning just after Christmas when the writer headed for a little village called Jobstown - not a very big place — just 250 people. What would it be like? Would everyone there have the patience, or not? Perhaps they could learn to be a little more patient, a bit more understanding.

Actually, there were two brothers who divided up the land of their father and established the two little towns. I am not sure where they called their hands, but before he wrestled all night with the angel. Perhaps folk have been a little reluctant to establish their homes in a village with such a name; some of Jacob's characteristics might rub off on them. This is just fanciful thinking, but there is something mighty real about losing virtue which the associate too much with those who have a bad name. We have to watch it, don't we?

We do not take the name of Jacob; we take the name of Christ and should be proud to be called Christians.

Could Have Stopped Communism

A former president of the General Assembly of the United Nations, Dr. Charles Malik of Lebanon, who is leader in the Greek Orthodox Church, in a recent interview criticized Christians for underestimating the character, the power, and the appeal of the Marxist-Lenin ideology out of which grew communism. They minimized it at the beginning, he said. "They did not pay enough attention to it. And its development during the last 40 years, I assure you, was anything but inevitable. It could have been arrested at a dozen different junctures; it was only the folly, stupidity, and complacence of the Christians that allowed it to reach its present dimensions."

Another factor, which is of interest, Mr. Malik suggested, was "the presence in Western society of economic and social and political injustices." And of this he said, "If Christians had attended to these problems they could have spoken with far greater meaning, with clearer and less burdened consciences than they did, with all these problems in their own domain."

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

REVOLUTION AND RELIGION

By Dr. Samuel H. Miller

Dr. Samuel H. Miller, dean of Harvard Divinity School, in a recent interview gave his point of view on the role of the Church today. It appears in the Ladies' Home Journal. Excellent for quota­tion, sermons and editorial comment. .

The writer stopped on his 90-minute tour of teenagers. Well, I could not guarantee any such results; I didn't have time to drive to church to catch this unusual sign that the writer turned around.

"It needs help, but not condescension. It needs men bold, but modest, who will look at the picture of a road sign that was near a village called Jobstown — not a Biblical name who also had his town nearby."

We do not take the name of Jacob; we take the name of Christ and should be proud to be called Christians.
cent increase, includes baptized infants as members. In addition, it includes "all families of defense forces both at home and abroad, and diplomatic and other services abroad." All Jewish congregations totaled 5,367,000 in 1960.

This year for the first time, member communions of the National Council of Churches passed the 40 million mark. Previously published figures on the per capita total giving of the churches were based on reports from less than 50 of the 259 religious bodies in the U. S. — churches affiliated with the NCC.

Million-Pound Blanket Drive
Church World Service is launching a nation-wide post-Christmas drive for a million pounds of blankets to meet urgent appeals from refugees and disaster victims in 25 countries overseas.

Denominations are asking their leaders in the various states to head the drive on a state-wide basis. State councils of churches will co-ordinate the appeal with the assistance of local councils and ministers' associations.

"A Blanket and a Quarter" is the campaign slogan. The coins will pay for processing blankets for shipment abroad at one of the six Church World Service centers.

These centers are located at 3855 Elm Street, Denver, Colo.; 919 Emerald Avenue, Modesto, Calif.; 4165 Duncan Avenue, St. Louis, Mo.; 657 West 125th Street, New York 27, N. Y.; Nappanee, Ind. and New Windsor, Md.

Efficiency Mergers
In his presidential address to the 77th annual conference of the Evangelical Free Church in America, Dr. Arnold T. Olson declared, "The cry for ecumenicity is heard across the land. Even Rome seeks, with certain limitations, an ecumenical conference. Few dare to speak against it lest they be considered out of step with the times.

"Yet the tragedy of the ecumenical movement is that it comes at a time when the church senses its inadequacy. It is a movement caused by panic rather than by power. It is being done in the name of administrative efficiency rather than the unifying power of a return to the Bible." — CNS.

New Chaplain at Fort Bragg
Chaplain Leonard Melton, lately pastor of a Baptist church in Florida and formerly student pastor of the Metairie, La., Seventh Day Baptist Church, wants it to be known that he would be glad to see servicemen stationed at Fort Bragg, N. C., or any of our people who are traveling through this area. He is assigned to the 969 Engineer Battalion (Const). He went to this, his first duty station, January 4.

Business Meeting Suggestion
Most of our churches have quarterly or annual business meetings scheduled for early January. An item of business that is not always on the agenda is consideration of the quantity of February special-issue Sabbath Recorders to be ordered.

The editor this time is Doris Fetherston of Battle Creek. The managing editor urges each church to order generously at $8.50 per hundred and to make plans for wide distribution as we begin a year of special emphasis on reaching the unreached. Many churches have standing orders, and some individuals have already sent in money for the February 12 issue.

Accessions
Salemville, Pa.

By Baptism:
Wayne Ebersole
Janice Guyer
Sherman Guyer
Wendell Guyer
Deborah Kagarise
Roger Lippincott

By Letter:
Mrs. Beth Boyd
Mrs. Arlene Kagarise
Mrs. Edna Kagarise

By Statement:
(Associate) Mrs. Adelene Ebersole

PICTURE LESSON CARDS
Jesus and the Ten Commandments
This is the theme for the International Lessons for the first quarter 1962. It is important that primary children have Sabbathkeeping helps for these lessons.

The Bible Witness Press has for 20 years been publishing "The 960-Card Lesson Series," prepared by Seventh Day Baptist writers. We have an extra supply for the first quarter and can fill orders while they last at ten cents per set of 13 cards.

The Bible Witness Press
R. 1, Box 204, Palatka, Fla.

A Glimpse of Seventh Day Baptist Work in British Guiana
Rev. and Mrs. Leland Davis and their three children (see cover of Sept. 11, 1961 issue) scheduled to fly to South America January 22 will be the first white missionaries of our faith to take up residence on that field since the two-and-a-half-year term of the Rev. Royal H. Thorngate 34 years ago. Among the churches to be helped by this new missionary venture are those pictured above: Queenstown, upper left; Parika, upper right; and Uitvlugt, with Deacon and Mrs. Lytle of that church. (See story inside.)