Statement of the Treasurer Through April, 1962

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APRIL DISBURSEMENTS
Board of Christian Education $629.73
General Conference $1,982.31
Historical Society $216.27
Ministerial Retirement $432.06
Missionary Society $3,111.22
Tract Society $355.30
Trustees of General Conference $44.53
Women's Society $158.15

SUMMARY
Current annual budget $112,193.00
Receipts for seven months $51,152.17
Balance required in five months $5,379.28
Amount needed per month $1,070.41

*Includes $945.49 for Ministerial Training and $63.61 for World Fellowship & Service.
**Includes carry-over from undisbursed March receipts.

SEVENTH DAY BAPTIST GENERAL CONFERENCE, AUGUST 13-18, 1962
Place: Mission Farms at Medicine Lake, Minn.
Theme: "Draw near to God and He will draw near to you."

Unfurling the Christian Flag on Children's Day
Words with New Meaning
"The Sky Is the Limit"

What a change a few short years have brought in the meaning of "sky" and such expressions as "The sky is the limit." Traditionally and sometimes we have thought of the sky as a sort of plastic dome that rests on a solid circular horizon drawn at the far end of the radius of our vision and depending in size upon the obstacles and atmospheric conditions at our point of viewing. We must now see that the sky is bigger than that and less personalized. We have long understood that the stars are not scattered against the underside of that plastic dome but are far out beyond, shining through our atmosphere. It may be that sitting in a modern planetarium would preserve that same idea of the night sky at our back in the accompanying lecture that explains the changing sky as seen by man.

It is everyday experience to have our friends drop in to see us, but that has a different meaning than in former years. Wherever we may be on the upturned face of the earth, we are bound to the idea that friends may 'drop down from the sky' for a visit. We have probably done the same for them. Man has succeeded in making the whole sky behave like the illusive rainbow's end; it runs with him, not now at the speed of running childhood feet, but almost at the speed of sound.

Man's sky has new limits when he orbits the earth in the edge of space in a little over an hour. Out there he sees no circular horizon, as one sees from a ship in mid-ocean. To him the limit of the sky is a limitless dark blue with far cloud invisible. To him the whole sky is still earthbound, held by an unseen, unfelt force and ready to scamper like a frightened duckling to Mother Earth at the first indication of trouble in his uncrafted craft.

We are creatures of God capable of denying or affirming the life-changing and life-sustaining power of the Holy Spirit, and the work of the monast does not acknowledge a dependence on God. He damaged his prestige when visiting this country by flying at the height he encountered no angels and saw no God. Astronaut John Glenn was quick to relay that the God to whom he prayed was bigger than that. One displays his ignorance and lowers himself in the esteem of Christians when he tries to destroy the faith of men by implying that their God is the sort who might have to dodge to avoid being hit by a manned capsule in the sky.

We can still use the expression, "The sky is the limit," but we have to add that even God knows the limit. Nothing we have known of the universe detracts from the promise of Christ, "I go to prepare a place for you." It behoves us to be prepared to go there.

Salaries Ministers Questioned

We live in a day in which some questions that have been thought of as settled in the church long ago are raised again—wisely or unwisely. A major emphasis in most denominations and especially the smaller ones has been on higher salaries of ministers so that they will be free to do their particular work. The minority groups that have contended for an unpaid ministry have gradually bowed their heads, we believe, by the general stream of Protestantism is concerned. It thus comes as quite a surprise to read the following report from the U. S. Conference of the World Council of Churches meeting at Buck Hill Falls, Pa., last month:

"How far do the present patterns of the ministry meet the real needs of the churches? Is the present ordained ministry with a salary, professional, and theologically correct?"

The answer of the questions being raised in a study on the pattern of the ministry being conducted by the Division of World Mission of the World Council of Churches.

Just what is meant by the reference to the first indication of a salary? Professional class is not quite clear in the news release. It is doubtless another way of saying that we should probably put more emphasis on the work of laymen in the ministry of the church. An examination of the New Testament will show that the ministry mentioned was of relatively untrained laymen. It will also show that under first-century conditions ordained ministers were not salaried; they were maintained in their missionary work, however, by the combination of giving of many local churches, so the principle of an adequately supported ministry is found in the Bible.

Perhaps the question was raised at the Buck Hill Conference not so much to question the soundness of the "doctrine" of an ordained ministry, as to challenge the whole question about meeting the needs of the churches. At any rate the report went on to describe how the Theological Education Fund, now in its fourth year, has made fifteen major grants to seminaries in Asia, Africa, and Latin America. These total $1,516,000. Some 200 seminary libraries have been strengthened and a comprehensive translation program inaugurated. The remarks were made by Dr. George W. Carpenter, New York secretary of the division, and author of several missionary books.

Biblical theology, by the nature of its source, should remain rather constant, but the change sufficiently with the times to make effective contact with the people and bring them closer to the Church. If an ordained, salaried ministry has removed itself from the people and it is found that laity can better bring men to salvation and Christian maturity, then we must get a new emphasis in ministerial training or make it possible for trained laity to give more time to the great work of the church.

EDITORIAL NOTES

Loyalty at Paint Rock

If loyalty can be measured by the mile it exists in good measure in the membership of the Paint Rock, Ala., Seventh Day Baptist Church. A recent 12-page newsletter from the church contains this paragraph:

"We are deeply thankful for the dedication of you dear brothers and sisters who drive distances of 65 miles to attend church. The Lord will bless your loving efforts."

Loyalty like this may exist in numerous other churches, but it is doubtful if any church of like size can match it on a percentage basis. When
a deep-felt need for the blessings of church attendance brings seven families a distance of 65 miles it speaks well for their faith and the way it is satisfied by the pastor and other leaders. There is probably another motive also. They know that the congregation is small and that they will be really missed if they are not there. Doubtless some members of these families bear major responsibilities in the church and Sabbath School. Large churches are not dependent on their non-resident members because they can staff their work almost entirely with people who live closer by. Nevertheless those at a distance do well to make the effort to attend regularly and they are truly missed when absent.

With the writer of the Paint Rock Newsletter would salute all who, out of love for the Lord and His work, make a consistent effort to assemble on the Sabbath with people of like precious faith.

significant article on moderate drinking

Albin Roy King in the May 23 issue of Christian Century addresses significant obstacles to realizing that moderation in drinking. Anyone involved in a study of the drink problem would do well to take this article into consideration.

It has been apparent to many that the liquor industry has provided the main impetus for a recognition by society that moderation is a better goal than abstinence. They even have a breed that is called "the drink of moderation" probably because no other alcoholic beverage can be consumed with such moderation without producing the disgusting spectacle of complete drunkenness. The writer affirms, however, that moderation does not equate with alcoholism. The remedy for alcoholism is a question yet to be solved. Moderationists display unpleasant emotionalism when suggestions are made that this be done. This group now, rather than "be drunk" is settled. They are bored by any suggestion that moderation is a concept to be analyzed. Both Catholic and Jewish leaders, the writer affirms, seem to have accepted the moderation doctrine without the weight of study of drinking on college campuses by Strauss and Bacon showing the use of "high," "tight," and "drunk." To be "drunk" is disapproved; to get "high" was accepted; and even to get "tight" was tolerated. Where in this scale of conduct does one place moderation?

Mr. King points out that "problem drinking" is a category that has never been defined or statistically mentioned. People have been people and measure drunkenness. Moderationists display unpleasant emotionalism when suggestions are made that this be done. This group now, rather than the ardent drys, "makes sweeping ethical judgments in the name of science and tries to short-cut the difficult process of philosophical evaluation," he concludes.

Music Workshop in Chicago

Moody Bible Institute in announcing its 6th annual Music Workshop (June 25-30) calls attention to the music department's fine facilities. The newly air-conditioned, four-story building has the latest acoustical and architectural design. Available to students are 38 practice rooms, 13 studios in which there are 62 pianos — 17 of them grands, two electronic organs and four pipe organs, including a four-manual, 65-rank Möller. Last year, church musicians from 13 states and 9 denominations came to the one-week session.

THE SABBATH RECORDER

June 4, 1962

President's Message

“A Real Shocker”

It is so easy to grow accustomed to what one takes for the most important things of life for granted. It is so easy to go along in the good old-fashioned way of feeling self-satisfied and small in the world. It is easy to think that Church, Sabbath School, General Conference all that is our denominational organization must be there and waiting for us when we want them.

Sometimes it takes a “shocker” to wake us up to our responsibility to preserve and keep these values vital. Don’t read the following unless you are prepared to be shocked, no matter how deeply you may feel your responsibilities to Christ’s cause as represented by Seventh Day Baptists!

This is a direct translation of an article in a bi-weekly magazine of the U.S.S.R. Communist Party called U. S. S. R. Agitator, issue of April 7, 1962. The article is entitled “We Intensified Atheistic Propaganda,” and written by one P. Melnik, Chairman of the Department of Atheistic Propaganda at the District Department of the Society for Propagation of Political and Scientific Education, Chernovetz.

“Here on the Bukovina (Rumanian-Russian border) scientific atheistic propaganda is now the center of attention of the society. This did not just occur just by accident. For many years, the Rumanian and other governments diligently fostered religion here and thus many churches, convents, temples and houses of prayer were established. The Soviet Government opened a road to a happy life for the working people. Under the leadership of the Communist Party, social and national oppression was liquidated, modern industry was established and the peasants were organized in a collective socialist economy.

"It is only under the Soviet Government that fortune smiles upon us," declared V. Gorbatiu, a member of the collective workers society, who broke away from the old Bukovina Adventist sect. "To my children, as to all children of workers in Bukovina, widespread possibilities of education are open now. During the past year in the Chernovetz district alone, seven hundred atheist lectures were given, 75% of which were held in the community centers. These lectures and discussion meetings were attended by more than one hundred thousand working people. The Atheist Section of the Commission of the Society for Propagation of Political and Scientific Education prepared the themes of these lectures.

The experience of our best agitator-athists shows that the best way to reach man’s heart and brain is an informal, friendly conversation at his home, in his familiar surroundings. Many agitators entered into a close and friendly relationship with believers, this helps to dissuade believers from religion. We are careful not to attract by Communist psychology, on dreams and visions, on cybernetics and cosmic flights.

A school for lecturers is established at the Heysuv Institute of Atheism, whose members were converted from religion increase the number of the agitators-athists. More than 600 teachers, agriculturists, industrial and agricultural leaders have been active in anti-religious activity in the district of Chernovetz. The thematic educations seminars in the Gertsaye district, at the community house of Chernovetz and at the Zastanov House of Atheism are very well organized.

"Due to this anti-religious activity, the conversion of believers from religion was increased and especially in the city of Chernovetz, district of Gertsaye, and there remain few active churches and houses of prayer. In the
village of Bukovka in the Gertsayev county, the Baptist sect was dissolved. In the Zastanov county, 30 persons left the sect. The Orthodox church is losing its followers. The growth of atheism in Bukovina is witnessed by the closing of the cathedral church in Chernovetz. Also, the "sabbath synagoge" on Barbyus Street was closed.

"However, our work still remains impeded by lack of development of the people, their progress and interests are not always being properly considered. Now the sectarian and the leaders of the sect change their tactics and take pains to adjust themselves to the new conditions. Yet we often fail to do the same."

V. L. Lenin directly stated that to the masses of people the most varied material for atheistic propaganda must be given; they must be made acquainted with facts concerning various aspects of life; we must approach them by hook or crook, in order to arouse their interest, to awaken them from the religious dream and to shake them from different directions, using various methods, etc. (Collected Works, Vol. 33, p. 204).

"When a church realizes the work from its conventional patterns, then we shall possess much further with the spiritual liberation of the people, which still remain under the influence of religion.

How about it? Are you satisfied with what you have been doing for Christ's cause? Are our Seventh Day Baptist "conventional patterns sufficient for our day?"

Work, for the night is coming.

Melvin G. Nida.

(Permission to quote the above is granted by the National Council of Churches which publishes Religion in Communist Dominated Areas — Translation Service From Original Sources by Paul B. Anderson, consultant.)

Widow of Missionary Dies

Word has been received of the death on May 20 of Bertha FitzRandolph of Texarkana, widow of Wardner Fitz-Randolph. She had been in poor health for some time. She and her husband lived frugally. In Jamaica but spent liberally of themselves and were much loved and respected by those whom they served.

Sabbath Lawsuit

WON BY SEVENTH-DAY ADVENTIST

Taken from N. Y. Herald Tribune, May 19, 1962

In a two-to-one decision, a summons charging a violation of the Sabbath law was dismissed yesterday in Special Sessions in Queens. Pastors of the Seventh-day Adventist Church have been under attack from many quarters in the battle for the observance of the day observed by the Seventh-day Adventists — from Friday at sunset until Saturday at sunset — as their Sabbath, and citing three books of the Old Testament as proof of "the sacredness of the seventh day."

WHO Helps the Blind

The World Health Organization (WHO) of the UN is pressing for care of the blind. Statistics indicate that blind people in India alone number more than 30,000,000 persons, while over 2,000,000 persons. There are more blind in the city of Calcutta than in the whole of Canada, and in some villages of Ghana the blindness rate is one in 500, as in Western Europe, but one in ten. Other figures identify trachoma as the single greatest cause of sightlessness. The majority are susceptible to cures by treatment with antibiotic ointments which, when purchased in bulk, cost only 12 cents. J. S. — enough to save one pair of eyes. — W. W. Reid.

Sabbath Law Suit

FRUITFUL EVANGELISM

At Ashaway, R. I.

There were twelve professions of faith in meetings held May 12-18.

The goal of evangelistic meetings is to bring people to faith in Christ as their personal Savior, who have previously been indifferent or hostile to the religious community apathy and indifference. It is results that count, and happy is the pastor who is able to count some of the people nurtured in Christ and who have previously been indifferent or reliable sponsorship.

"I believe that our church has been blessed, as well as the community, by the work of Evangelist John Savard.

THE SABATH RECORDER

JUNE 4, 1962
Eastern Association at Marlboro
By the Editor

Those acquainted with geographical division of Seventh Day Baptist churches into associations will recall that the Eastern Association takes in the birthplace of New England, eastern New Jersey enjoy this once-a-year fellow weekend of meetings was at the Marlboro church. Being well to the south in this peninsular state sometimes far exceed those of its old sandstone foundation that rises at the basement entrance in the white-trimmed red church with windows open on a warm evening there. The fragrance that ascended from that floral auditorium. The seats fill from the back third of the building. With the church filled with people and voices lifted in praise they become one, all singing together. As official "observer" for Seventh Day Baptists at the invitation of Dr. S. A. Webley, secretary of the Jamaica Christian Council. Headmaster Courtland V. Davis was appointed alternate representative.

The meeting place of the consultation was at the Union Theological Seminary on Charles Street. The consultation was widely attended by heads of churches and representatives of missionary societies in U.S.A. and Britain which carry on activities in Jamaica. Guest consultants were present from the World Council of Churches, led by Bishop Lessie Newbiggin.

An important phase of the work of the consultation was done in small discussion groups and it was after consideration of the reports of these smaller groups on the theme of "the Christian theology of marriage. in emerging patterns of indigenous culture" the people of Jamaica. The consultation asked that the churches have a common to Government on social and political matters in which the church should be set up to study emerging patterns of indigenous culture and their relation to programmes of Christian training. A reporter for the Kingston Sunday Gleaner, Mr. E. H. Jay, summed up the consultation in his issue of May 13, 1962 as follows: "The task of examining the practicality of all these resolutions and then of carrying them out will obviously occupy the churches for a long time. Mr. Jay adds, "Not the least important aspect of the consultation is that for a week, Christian writers, artists, musicians, theologians should be set up to study emerging patterns of indigenous culture and their relation to programmes of Christian training."

Consultation of Churches at Kingston, Jamaica
"The Life and Mission of the Church in the Building of a New Jamaica" was the theme of a consultation of Christian church leaders held at Kingston, Jamaica, April 30-May 6, 1962. The Rev. Leon R. Le R. was appointed as official "observer" for Seventh Day Baptists. Praise was sung more beautifully, with sustained notes. Reinforced by a congregation of many fine singers, the music of Atonement made the singers ring. The spoken words from the Bible and from the lips of those ready and willing to testify made the first evening memorable. It spoke well for the services to follow and prepared the way for discussions of serious matters that would come later on.

MISSIONS — Sec. Everett T. Harris

By-Laws of the Jamaica Christian Council
June 4, 1962

THE SABBATH RECORDER
WHAT THE KEEPING OF THE SABBATH MEANS TO ME

By Clifford W. P. Hansen

(Part of a special previous issue)

Why do Americans celebrate the Fourth of July or Thanksgiving? Why do almost all human societies have holidays? The answer is obvious: holidays help a society organize and preserve its ideals. In recent years I have been increasingly amazed to discover how the most important ideas and ideals of our Hebrew-Christian faith were, in their historical development, tied into that great social institution — the seventh-day Sabbath, and how the seventh-day Sabbath was developed to emphasize and perpetuate these ideals.

As our Bibles are arranged, the Sabbath idea is introduced at the close of the first Bible story, the story of creation. There are, of course, many people who believe that Genesis 1 is to be read as an accurate description of the processes by which our world came into being. For them, the Sabbath is required by the arbitrary example and command of God at the very beginning of human history. There are, however, who believe that the six-day story of creation is a fictitious story, like the parables of Jesus, designed to teach certain religious convictions. Regardless of one’s point of view, it is evident that one of the earliest reasons given for Sabbathkeeping is that it distinguished the worship of God as the Creator of all the universe. The Sabbath was designed as a social institution to keep ever fresh in the minds of men the conviction that there is a purpose behind the processes of the universe, and behind man’s life — the purpose of a living, intelligent God who thinks and plans and does things.

The creatorhood of God is certainly one of the most basic premises of our religious heritage. Indeed our faith could have no meaning did we not believe that whatever the processes by which the universe came to be brought to its present state, this state is not the result of mere blind, unfeeling forces operating by chance. It is the product of an almighty will, the fulfillment of some great and sublime plan as yet not fully understood by us. Whether one be scientist or layman, whether he looks into the stars or atoms, whether he envisions the surface or the depths of the earth, or the depths of the sea, or of the sky, there he will find qualities that fairly shout the existence of an intelligence that reaches far beyond our poor powers to comprehend. There he will find evidence of a master design and therefore a master designer — as first prime cause sufficient to produce the intricate effects we all observe.

How the contemplation of this thought elevates and ennobles human life. The person who really believes in the creatorhood of an intelligent, personal God knows that he is not the fleeting product of mere chance. He can never think of himself as a mere wheel of the universe. He knows that he lives for a purpose — a divine purpose. He knows, furthermore, that there can be nothing in his experience, nothing in all the universe, beyond the reach of God’s infinite knowledge, His personal love for him, and His unlimited power. So basic is this insight that if it were not true, if there were no personal Creator, there would be no reason for man to believe in a personal God — to live in God’s moral world, to fear God, to obey God. The Sabbath is the symbol of that God — the Creator who made the world, who continually strengthens us, who is our friend.

The Sabbath was the ancient symbol of that God — the Creator. The Hebrews used the Sabbath as a sign of their relationship with God, as a reminder of the covenant God made with them. The Sabbath was the sign of God’s love and mercy. It was a reminder of God’s faithfulness and promise. It was a time for rest and refreshment.

Sabbathkeeping was, in the Old Testament, regarded not only as a sign of faith in God as Creator, but also as a symbol of faith in God as one who enters into personal, trustworthy relations with men. Sabbathkeeping was taught as symbolizing Israel’s entrance into personal, co-operative relationship with God. Before the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations, saith the Lord (Ex. 31:16,17).

Some people stumble over the reference to "the children of Israel" in the passage just quoted. In the context of Galatians 3:29, it makes it plain that in the Bible, the Hebrews were a type of all God’s redeemed children. If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise." All Christians accept the Creator-God of the ancient Hebrews. Sabbathkeeping tells us that we live in God’s world, that we live in God’s moral world, that we live in God’s moral world as God’s children.

Closely associated both with the creatorhood of God and with the idea of covenant or personal relationship with God, is another basic insight of Biblical religion — the doctrine of redemption or, as we might put it, the redeemerhood of God. The prophets of Scripture speak of this: He that cometh to God, take the same creative power of God to salvage man, to lead him out of his present chaotic moral condition, that it took to bring him into existence. This redemption was not created completely, in the finished form designed by the Creator. Man was created with potential, rather than with the qualities of perfection. The world was turned over to man as a sort of do-it-yourself kit so that man might co-operate with God to bring about the ultimate design in being. Man’s redemption, completion, or perfection — the fulfill­ment of God’s ideal in man — is beyond man’s power to accomplish by himself. Man must, said the Bible prophets, if he would achieve God’s ultimate plan for himself, receive the continual working of the power of God in his personal life. Again, significantly, these ancient teachers of religious truth, associated the seventh-day Sabbath with the activity of God in setting His people apart from the world that He might bring them, in the course of time, into the fulfillment of His ideal. Let the Sabbath be, they said, not merely a symbol of your belief in a Creator, and not merely a sign of your personal relationship with Him, but let it be a symbol also of God’s activity in your behalf sanctifying you. ‘Verily my sabbaths ye shall keep: for it is a sign between me and you through­out your generations; that ye may know that I am the Lord that doth sanctify you’ (Ex. 31:13).

Creatorhood tells us that we live in God’s world. The covenant idea tells us that the Creator enters into personal relationships with His children. Redemption tells us that the same God who made the world is also active purifying — making perfect — human life with the historical processes of the world. In biblical thought, the Sabbath is the symbol of all these convictions; the social institution designed to make these convictions effective within the ongoing history of men.

(To be continued next week)

SABBATH SCHOOL LESSON

June 16, 1962

The Praise of the Redeemed

Scripture Lesson: Rev. 7: 9-17
Becoming a Christian

(From the first lesson of "Christian Nurture and Growth" prepared for use in the Riverside, Calif., church by Rev. Alton L. Wheeler).

Becoming a Christian is that experience of being adopted as a child of God with the assurance of having eternal life. Jesus calls this new spiritual beginning "being born again" or "from above" (John 3: 33). The church often speaks of one's being converted, saved, or of starting over spiritually in life. Steps to be taken in this thrilling experience of spiritual adoption into God's family include:

I. Accept God as Heavenly Father
   A. Sin is the act either of "transgressing laws" (1 John 3) or failing to do perfect right (James 4: 17).
   B. Sin prevents everyone from being the children of God for "we have all sinned and come short of the glory of God" (Rom. 3: 23).
   C. "The wages of sin is death" (Rom. 6: 23, see also Gen. 2: 17; Ezek. 20).

   Therefore, a second and necessary step follows.

II. Accept Christ as Savior (Acts 16: 31)
   A. Repent of all sins before God (Matt. 3: 2, 6).
   1. Realize all sins are committed against God (Psa. 51: 4; Acts 5: 3, 4).
   2. Realize that repentance includes confession of sins, sorrow for sins, asking God's forgiveness and resolving with God's help not to commit those sins again.
      a. To repent is to resolve to amend one's life as a result of contrition for one's sins.
      b. To repent is to change one's mind or heart with regard to the past, present or intended actions, attitudes or thoughts: through regret (Webster's Dictionary).
   
   B. Ask the Lord's forgiveness for sins committed.
      1. Since the wage of sin is death and "we have all sinned and come short of the glory of God" Christ as Savior in forgiving us of our sins, pays the price or the penalty of the wages of sin for us (Rom. 5: 8; 1 Peter 2: 24; Gal. 3: 13; Heb. 9: 28; Acts 4: 12).
   
   C. Be baptized: this ordinance symbolizes:
      1. Your sins are confessed and washed away (Matt. 3: 6; Acts 22: 16).
      2. The old life is buried (as under the water which is like a grave) (Rom. 6: 3, 4; Col. 2: 12).
   
      3. A clear conscience is awarded the believer to reconciliation to the Lord. (1 Pet. 3: 21).

III. Welcome the Holy Spirit as divine guide, helper and intercessor in your life, letting Him live within your heart (1 Cor. 3: 16; 6: 19; 20).
   A. He will convict you of sin, righteousness and of judgment to come (John 16: 8-10).
   B. He will guide you into all truth (John 16: 13).
   C. He will live within your heart (1 Cor. 3: 16; 6: 19ff).
   D. He will make intercession for you in moments of weakness (Rom. 8: 26).
   E. He will reward you with various types of gifts (1 Cor. 12: 4-11, 13, 27-31).
   F. He will give us power for witnessing (Luke 2: 49; Acts 1: 8).
   G. He will seal the assurance of our salvation (Eph. 1: 13, 14).

IV. Conclusion
   A. In becoming and living as Christians, therefore, we take these thrilling steps:
      1. We express desire of accepting the Lord as our Heavenly Father, with the assurance of sharing His heavenly kingdom with Him for eternity.
      2. We accept Christ as Savior, for our sins keep us out of God's eternal kingdom. Thus are we spiritually emptied of sins. Baptism symbolizes the act of emptying of our spiritual vessel (Acts 2: 38).
      3. We accept the Holy Spirit who fills our hearts anew, thus are we filled with God's Spirit ... We thereby put ourselves in the hands of the Lord through the Holy Spirit. He remakes us, refuels, spiritually resurrects us, and thereafter rules over our lives.

   This is the experience of "conversion," of "being born again," or of starting over in life ... May this spiritual joy be a thrilling reality to you! If so, you are a child of God ... you have become a child of God. You are just as much a child of God as you will ever be! You should continue to grow into spiritual maturity. What you do now as a Christian, you must not do to become a Christian, but because you already are a Christian.

WOMEN'S WORK — Mrs. Lawrence W. Marsden

Ideas from Women's Meeting at Holland, Michigan

Mrs. Arabeth DeLand, 8333 Hall Road, Bellevue, Mich., recently attended the first triennial meeting of the Reformed Church in America, National Department of Women's Work, as a representative. Part of her report to the Women's Board follows:

Mrs. Bring, from the Marble Collegiate Church in New York, was a very inspiring leader for the Bible studies. She related everything to our everyday living. She said that too often our Christianity is on a different plane — not related to life. We give our lives to being good or doing good deeds through church organizations without really trying to do God's will. Too many church meetings are an end in themselves, when what is important is what happens to people that results in changed lives. She used the expression of the "bland leading the bland," for our "in-the-rut" church work.

After each morning session, there was a speaker, Bible study, etc. Discussion groups were held to review the points the women thought most helpful. This was called "Sharing Time."

The Thursday afternoon panel was a discussion of the work being done by their different departmental groups — Missions, Christian Education, etc. They are preparing a new curriculum for Sunday Schools, Bible School and youth work.

The workshop which I attended Thursday afternoon was on Leadership Education. The leader gave goals and led the discussion. The recorder kept a list of suggestions made during workshop which the leader demonstrated some new ideas to stimulate group learning. Some of these suggestions could be used in our women's societies.

At the Thursday evening meeting, all the fraternal delegates and officers paraded up the aisle and were seated on the platform. The speaker, Miss Mukerji, was principal of the Madras Women's Christian College in India. The dramatic presentation was on the book, The Gospel Blimp, which is a satire on high-pressure church evangelism. It created quite a shocking picture.

Friday morning the discussion group reiterated the idea that there was no reason for holding a circle meeting unless it was vital and did something for the individuals. One way for each person to make the meetings more worthwhile is to change our attitude — Missions, Christian Education, etc. They are preparing a new curriculum for Sunday Schools, Bible School and youth work.

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meeting with people. What can we do to help them, and show our interest? How can we make our circle meetings and activities contribute more to the enriching and changing of lives?

The dedication service was very inspiring — the Scripture reading of the woman of Samaria was dramatized by just one woman in costume — her thoughts and words with Jesus. The women were given a call to removal of their lives from their self-centered theme, "Compelled by Joy to Speak." Joy, if not shared, fizzes out. We must act to win others to Christ.

Areas of Evangelical Concern

Dr. George L. Ford, executive director of the National Association of Evangelicals (NAE), reminded those attending the 20th annual meeting of NAE of the significance of that ecumenical body at Denver on May 1, that NAE is not seeking an organizational union of all such groups, but rather to serve the church as bearer of the evangelism and bearing a witness for Christ in the world. He stated that NAE holds that Christ is the basis of that spiritual relationship among people who have experienced the new birth through faith in Christ and who accept the authority of the Bible as their rule of faith and practice. The convention passed resolutions, including one on religion in the public schools.

A panel of missionary leaders stated that the most rapid church growth is taking place in those parts of the world where there is the greatest amount of opposition. Rev. L. L. King, foreign secretary of the Christian and Missionary Alliance, said that the Communist forces in Laos had scattered the church and its resulting Christian witness into places that missionaries could never go.

The Social Action Commission of the NAE also heard Rev. Sam H. Sturm of Newton, Kan., call for a return to a sound sense of values in the American home and in our national life. "We live in a society which has changed," he affirmed, "to substitute indulgence for discipline, pleasure for duty, and money for morals. American adults are responsible for giving possible example of sexual excitement in a hundred forms and showering rewards upon those who have shown the least in the way of stability of family life.

"I place the broken home ahead of juvenile delinquency because delinquency generally follows in the wake of a broken home. We are very high percentage of cases handled in the courts," he said.

NEWS FROM THE CHURCHES

DODGE CENTER, MINN. — Plans are going forward for the Northwestern Association meetings to be held in New Auburndale, Wis., the last weekend in June. The two weeks before this have been designated as the time of the regular Vacation Bible School. The congregation is also looking forward to the sessions of the Conference to be held in Medicine Lake, not too far from us here in the state of Minnesota.

Sabbath Rally Day was observed with a special sermon on the subject, "Shoulder to Shoulder in Sabbath Witness." The junior choir, under the direction of Mrs. Claire Green, sang as an anthem, "The Battle Hymn of the Republic." The reports of the Bible Society were made in the junior C. E. and the Youth Fellowship.

The special study course entitled "Know Christ and Your Church" has been going on for several weeks. The studies are held on Friday evening. Letters are being written to absent members that they may also share in this study.

The May Meal of Sharing was hosted by the Claire Green and the Arden Crane families. The money raised went to the Gospel Tabernacle. The afternoon was spent in singing together and listening to special numbers. In the evening the Youth Fellowship sponsored an all-church social. There was a program of parlor games and a bake sale. This project also is to further the Camp Fund.

The Christian Fellowship purchased several small chairs to be used in the graded department of the Sabbath School.

Three little folks with their parents were dedicated during the church service on Mother's Day, May 12.

The Ladies Aid recently tied a quilt which was later purchased. The members plan to make a nine patch quilt which is to be used for emergency need. The Aid is selling Kwk Kut choppers as a money-making project.

The Youth Fellowship sponsored a bowling party in Rochester on the evening of May 12.

WATERFORD, CONN. — Our church enjoyed some meetings of an evangelistic nature. Bro. Kimshel of the Pine Street Chapel (a Sabbathkeeping group) of Middletown spoke to us two evenings, bringing his guitar and leading us in some gospel songs.

Brother Kimshel is a sincere and convincing message, as one who has lived close to it. He has done our hearts good. We should like to have him again.

A track is being maintained in a nearby railroad station, and tracts and Recorders seem to be taken out regularly.

There has come into our hands a copy of a way of evangelism made in the Paint Rock church entitled "Evangelism Analysis in the Local Church." We are inspired by it to try to make a similar analysis of the attitude of our people toward evangelism, and how our approach to it could be improved or strengthened.

We are always happy when members of sister Sabbathkeeping churches drop in to visit us. You may always anticipate a warm reception when you visit our church or in our home.

NORTHVILLE, KAN. — We continue to sponsor the growing Kansas City Fellowship and are pleased to see it making rapid progress as an organized church. Recently that group was fortunate to acquire a good used piano from the Nortonville High School for $25.

Many of the men of the church have been working long and hard in improving the basement. The coal bin has been torn out and the walls plastered to make much additional room in the kitchen. The two stoves and two refrigerators were re-arranged and some built-in equipment installed, including a double sink. Our facilities now are very nice with plenty of light, space, and electrical outlets. The concrete floors and other improvements were made in the rest rooms.

MISSIONS — Sec. Everett T. Harris

British Guiana Mission Slide Set Available for Loan

A slide set of recently taken pictures of the British Guiana mission field has been received from the Rev. Leland E. Davis and is now available for loan to the churches or on a home where the Davises now live at 29 Fort St., a close-up view of a lighthouse and telling its significance.

If anyone wishes to have a duplicate set of slides taken off the originals, please indicate this to the Missionary Board secretary. The original set will be mailed for this purpose, after a time. We would expect that each party desiring a duplicate set would take care of the cost.

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Our church was host on the weekend of April 13 to a Mid-Continent Association Youth Retreat. Visiting young people came from Boulder, Denver, and North Loup. The theme chosen for study and discussion was “Communism Versus Jesus Christ.” The Rev. Mr. Hodge, who has been preaching for us, brought the sermon Sabbath morning concerning Christ in the garden of Gethsemane and Jericho the Christian’s path of prayer. The young people’s choir of twenty-three voices brought a message in song of “The Jericho Road.”

The afternoon speaker was Mr. Musgrave, the history teacher at Nortonville. His topic was “The High Cost of Low Living.” The young folks enjoyed a hamburger fry at 6, and fun night at 7:30 followed by a skating party at the Leavenworth Rink.

After an early morning hayride on Sunday the young folks returned to the church for breakfast. At ten o’clock there was a session where the factors leading to communism were discussed. In the afternoon, Pastor David Clarke of North Loup spoke on the general theme of the retreat. A banquet was held in the evening followed by an address by Charles Brewster, one of the leaders of the Kansas City Fellowship. The retreat was considered a great success, with inspiring sermons, discussion groups, wonderful song services, fellowship and fun.

— Correspondent.

ITEMS OF INTEREST

Mrs. Theodore O. Wedel, Cambridge, Mass., prominent Protestant Episcopal church woman and a leader in the co-operative church movement, has been named assistant general secretary for program of the National Council of Churches.

Mrs. Wedel has been associated with co-ordinating the activities of the multiple units of the co-operative church body. She will assume her duties June 15.

Mrs. Wedel has been associated with the work of the National Council of Churches for many years. She was elected president of the general department of United Church Women in 1955 for a three-year term, and served as a vice-president of the Council from 1957 to 1960.

Bar or Altar

Mrs. Glenn G. Hays who represents the WCTU in legislature matters at Washington notes the interrelation of alcohol and juvenile delinquency. She astutely remarks that delinquency is far more likely to occur in those homes where the parents set up a family bar in the basement rather than a family altar in the living room.

Accessions

By Baptism:

- Gary George
- Mrs. Gary (Shirley) George
- John F. Randolph

By Letter:

- Mrs. John (Mary) Waterbury
- Kenneth Crosby
- Mrs. Kenneth Crosby (Margaret)
- Norman Crosby
- Sharon Crosby
- Shirley Crosby

Marriages

Davis-Scott.—Arden L. Davis and Janice M. Scott were married at the Seventh Day Baptist Church of North Loup, Neb., May 13, 1962, their pastor, David Clarke officiating. Arden is stationed at Ft. Lewis, Wash.

Births


Obituaries

Stone.—George W., son of the late Adin and Emma Ruth Stone, was born at Vienna, N. Y., May 18, 1882, and died at his home in Canastota, N. Y., May 15, 1962.

On August 2, 1913, he was married to Helen King of Canastota who died in October 1918. He was married to Genevieve Hyde of Verona on July 6, 1924. Besides his wife he is survived by an adopted daughter, Jean (Mrs. C. Gordon Houser); two brothers, Chester and Albert, and by two granddaughters.

He was a lifetime member of the Verona Seventh Day Baptist Church, remaining active so long as health permitted and interested until the time of his death.

Memorial services were conducted from the family home on May 18 by his pastor, C. Rex Burdick. Interment was in Mt. Pleasant Cemetery, Canastota. — C. R. B.

SEVENTH DAY BAPTIST PUBLISHING HOUSE

The new sign “Recorder Press” points the way to the large one-story publishing house, the business entrance to which is between it and the three-story Seventh Day Baptist Building prominently located opposite the City Hall in Plainfield, N. J. The first open window is in the office of the editor of the Sabbath Recorder. Beyond that is the little proof room and the spacious shop filled with modern machines on the main floor and in the basement. This is where our denominational weekly, our Sabbath School quarterly, books, and tracts are printed. (See story on back page.)