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Are you musical?
If so your talents are desperately needed to help cut the first "All Teen" S.D.B. record now being considered.

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Accessions

LITTLE ROCK, ARK.

By Baptism:
Jimmy Mitchell

Marriages

Van Horn - Mauterstock.— Rodney Van Horn and Miss Dawn Mauterstock were married July 15, 1967, the first wedding in the Little Rock church.

Obituaries

COOK—Mrs. Josie Livermore, daughter of Field and Nancy Thomas Livermore, was born in Alfred Station, N. Y., Feb. 5, 1883, and died at Bethesda Hospital, Hornell, N. Y., Dec. 1, 1967.

In 1898 she was united in marriage to George W. Cook who died in September 1950. She is survived by one son, Gifford L. Cook of Alfred Station, and three grandsons.

Mrs. Cook had joined the Alfred Station Seventh Day Baptist Church by baptism in May 1923. She was a member of the Union Industrial Society of that church.

Funeral services were conducted by her pastor. Burial was in Maplewood Cemetery, Alfred Station.

—E. K. B.
Observations Along the Way

In normal daily living many of us are not situated so that we get the full benefit of God's handiwork in the sky at sunrise and sunset. We long for more of those experiences which linger in our minds from days past. Many of us are too busy inside our houses or in our rush to and from work. One can only imagine the beauty of the sky with the sun just below the horizon in the east or in the west. Besides our own occupation with other things there is the problem of the cloud layer where God does not normally dip His brush in brilliant red, gold or rose in painting the high and low clouds.

It was a joy to get an early start on December 21 at the beginning of the two-day auto trip from Plainfield, New Jersey, to Daytona Beach. By the time we had a chance to see all the moving pictures on the 180 panoramic screen of the heavenly amphitheater in the swiftly changing sequences of two sunrises and two sunsets. We tried to stop the action with a few color shots on our still picture cameras. Those who have tried this realize how hard it is to catch the best of the color when it changes before one can get his photographic equipment ready.

That first morning seemed unusual to us. Seldom had we seen such deep colors on the earthbound clouds in the east. The Glory and Wonder of the Bible would lose the battle. The sun struggling to penetrate it and smoke mingled with the natural vapor. The sun shining through to warm the earth. Certainly this is one good reason to pass laws, if necessary, to regulate the output of industrial smoke and other forms of air pollution. What impressed us on that cool December morning was that God can make something beautiful come out of the thoughtless failures and evil deeds, as we got away from the centers of population.

There were the H. Rex E. Rex E. Recorder cannot pay for contributed articles.

The Sabbath Recorder is a magazine for Christian enlightenment and inspiration. It contains articles on various topics such as missions, Christian education, and personal observations. The magazine is published by the American Sabbath Tract Society, based in Plainfield, N.J.
sent from their winter church were a few whose failing health prevented them from making the trip south this year. Here is one of the ironies of life: some of the people who would be most benefited from the southern climate are not quite able to take care of themselves and must remain in the North after having experienced the joys of the regular attendance and fellowship of the Daytona Beach church. Among the year-round residents are a number who have physical difficulty and get around (with the help of kind friends) by means of wheelchairs, walkers and canes. They know the value of church and appreciate the chance to attend. Would that more of our people everywhere took church responsibility as well as those in the general area by the Daytona Beach church. Here is a fellowship of people of like faith that is blessed to behold. Folks find a place to serve, a place to use their latent talents in the work of the Lord.

Lest an impression be given that the congregation is made up mostly of elderly people, let it be said that the Sabbath School Christmas program, complete with all the traditional costuming of shepherds, angels and wise men, made use of twenty-two children. The shepherds, not much more than two feet tall, were not able to say very much, but they listened and performed their duties as did the shepherds on Bethlehem's hills.

What else is there in the Sabbath at Daytona? There is likely to be a gathering of friends for leisurely fellowship around the tables of an agreed-upon restaurant, where more people can get together than would be possible in homes. Perhaps there will be special visits to be made later in the afternoon or evening — discussions of denominational program and problems and the sharing of information helpful to the work.

Many of the things that characterize a Sabbath at Daytona could and do, to some extent, characterize many other Seventh Day Baptist churches. In all of our planning we do well to remember that we are called to serve, not just to enjoy one another's company. We should enter to worship and depart to serve.

A CALL TO PRAYER—Jan. 13, 1968

From Hudson Bay to the Cape of Good Hope, Baptists of the Americas are called upon to unite in prayer to Almighty God.

LET US PRAY together, in 100,000 churches in 26 countries, 24 million Baptists in 38 conventions, in all languages, asking God to bless our hemisphere with a great spiritual revival.

LET US PRAY together, in our churches and in our homes, on the same day, the second Sabbath of January.

LET US PRAY humbly, confessing our sins, individual and social.

LET US PRAY for the healing of our lands, torn by civil strife and war and moral decay and spiritual apostasy.

LET US PRAY, acknowledging that Christ is our only hope, and all men must turn to Christ in repentance and faith for personal salvation.

LET US PRAY that as individual Christians and as churches we might be surrendered instruments in the hand of God to declare the good news of Christ to people of our hemisphere, especially those in our own country, state, city, and neighborhood.

LET US PRAY that God might make the plans and materials and use the human personalities involved in the Crusade of the Americas, and add the power of His Holy Spirit, that through the Crusade of the Americas the people of this hemisphere might experience a great turning to God.

LET US PRAY for our leaders in the Crusade of the Americas: our Crusade president, Dr. Rubens Lopes of Brazil; our North American coordinator, Dr. Wayne Dehoney; our Seventh Day Baptist Conference leader, Director of Evangelism, Leon R. Lawson; the pastors and the laymen in our churches.

LET US PRAISE GOD, thanking Him for drawing together so many Baptist churches to obedience to His purpose and plan for His children—to be effective witnesses to the good news that is in Jesus Christ, our Lord.

Yoked in Mission

By the Editor

The symbolism of the yoke which is central to the Conference president's theme for 1967-68 is rich in meaning. The little golden yoke worn on the coat lapel by so many is a beautiful little reminder that as workers are yoked together in mission for and with the Lord. In the Scriptures one of the most important references expressing the thought of working together is the one in which the Apostle Paul writes in Philippians 4:3, "And I entreat thee also, true yoke-fellow."

What does it mean to be a true yoke-fellow of the Apostle Paul? It means taking your share of the strain, keeping step, pulling together, being united in the assigned mission. Perhaps the symbolism is better if kept simple—like a golden pin. Certainly that serves its purpose and makes it possible to tell people that we have taken the yoke of Christ upon us. But in the actual work of the church it may be well for us to fix in our minds an actual picture of oxen trained to work together under the yoke.

Death in Battle

In 1966 drinking drivers across the nation killed an estimated 26,250 people. The number is increasing year by year. New York state has 700,000 alcoholics—candidates for premature death themselves and a hazard to the lives of countless thousands who are not alcoholics.
Several years ago an old man living here in New Jersey discovered about $5,000 stashed away in an old family Bible. The bank notes were scattered throughout the entire book. In 1874 the aunt of this man had died, and one clause of her will was as follows: "To my beloved nephew, Steven Marsh, I will and bequeath my family Bible, and all it contains, with the residue of my estate after my funeral expenses and just and lawful debts are paid." The estate amounted to a few hundred dollars, which were soon spent, and for about thirty-five years his chief support had been a small pension from the government. He lived in poverty, and all the time within his reach there was the precious Bible containing thousands of dollars. He passed the Bible by. His eyes shuffled the bank notes through his hands. He probably said a few words each time he looked at the last remaining evidence of his aunt's estate. But there are always the inevitable regrets. Instead, he shuffled the bank notes through his hands.

The tragedy of our modern age is that the Bible has been grossly neglected, its message largely ignored, and its influence over our lives minimized. We have turned our Bibles from books with a message, into fine leather-bound volumes that decorate our houses. And I think it is just as right, as we think today of the "Bible"—that Book of books that we take as our rule for faith and practice—that we consider "the glory and wonder of God's message."

William Clayton Bower, in his book The Living Bible (published originally in 1936 and republished in 1946), writes about the generation of children and young people growing up to whom the Bible is a remote, unknown, and unimportant book. A recent study of the attitudes of high school young people who said they would read the Bible in a great metropolitan center disclosed the fact that the number of young people who reported that they did not read the Bible, or that they never discussed the Bible or heard it discussed, and that they had no problems with reference to it, was astonishingly large. As a book of external authority, approached in the frame of traditional attitudes, it would appear that the time-honored Bible will occupy a decreasing place, not only in our general culture, but in the experience of genuinely religious persons. My friends, he is talking about our generation. Some of us were not even born when the printing of this book, and others of us were the young people he was talking about. And as we look at the generation of young people that are ours, we must ask the question of Mr. Bower becoming too realistic. "As a book of external authority...it would appear that the time-honored Bible will occupy a decreasing place in the experience of genuinely religious persons." The question we must ask ourselves today is this: What does the Bible occupy in our experience? Paul, writing to the young pastor, Timothy, asks the question as it ought to be answered: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." My friends, is the Bible and its message from God through Jesus Christ having decreasing influence in our lives, or are we allowing it to make us perfect by its "instruction in righteousness"?

There are three things which I think constitute the "glory and wonder of the Bible". The first is that the Bible is the record of God's speaking. "God has spoken." In our Bible studies on the Book of Hebrews we have been discussing what God has spoken through the Old Testament prophets, the God of the Psalmist, the God of Daniel and Ezra and Nehemiah, the God of the Jews, and the God who revealed Himself most completely in the God of love in Christ Jesus. This is the God who speaks to us through the Bible—this is the "glory and wonder" of this Book. As Newbigin says: "The Bible is not the story of ideas about God, but the story of the people of God." It is the God of all history speaking in words and actions to those people who would seek to find Him.

In this day and age, when we find ourselves living in a generation of apathy toward the Bible and its message, we need to make it a part of our personal experience with God. We must allow God the right to speak to us through its pages. And we must dedicate ourselves to the fulfillment of its message in our lives. God cannot speak to others through us if we have not first of all spoken to us through His Holy Word.

Secondly, the "glory and wonder of the Bible" is that it is the record of God's speaking through men such as you and me. As we leaf through the pages of the Bible we recognize the spiritual genius of the men whose God-given duty it was to put into (Continued on page 13)
MISSIONS—Sec. Everett T. Harris

Services in Guyana
(The following items of interest are taken from letters recently received from Mrs. Martha Tyrrell, Parika, Guyana.)

Mrs. Martha Tyrrell, widow of the late Rev. Joseph Tyrrell, continues a deep interest in the work of the Mission. SheCum on the St. John Bosco River from her home at Parika. She wrote her appreciation and added, "Presently I am endeavoring to go to Dartmouth for their harvest Thanksgiving service and to speak to the young people (by their invitation). They seem always happy to have me with them.

The Missionary Society provides Mrs. Tyrrell with a small monthly allowance. She wrote her appreciation and added, "As mentioned by you, I feel I am not being paid for services now but for what little I have done in the past."

Regarding a survey presently being made at the Peters Memorial Church property at Parika, Mrs. Tyrrell has written of her intention to secure a clear title to the land and then to turn the deed (or transport) over to the Seventh Day Baptist Missionary Society to hold until such time as the Guayana Conference of Seventh Day Baptists is incorporated. She wrote regarding the survey, "I have talked to Pastor Bass about the church land, now that the surveyor is working right about the square. The surveyor has to straighten up (the boundaries) and after that the judge is going to come down to our district so as to read out certain ordinances. Then the places will be lotted out. I have given all details to the surveyor as to what he is to do about the church property. Pastor Bass will receive a letter from the registrar as representative of the Missionary Society. Our district when finished will be declared a registered area and all properties will then be more valuable. Taxes will increase, only church lands will be free from taxation as usual."

Mrs. Tyrrell is also assisting in working out legal title to the Dartmouth Church property. Her efforts as well as the generous, forward-looking spirit behind the efforts are greatly appreciated.

In a recent letter Sister Tyrrell told how Pastor Bass brought a van load of young people from Georgetown to join with the group at Parika in observing a Thanksgiving Festival at the Peters Memorial Church. She wrote, "I had a fine program for the day, including an anthem chorus, with recitations." She herself presented a solo, "You Will Reap Whatever you sow.

In closing Mrs. Tyrrell wrote of Jacob Tyrrell, her late husband's son, "Jacob and family were with me on Sabbath day. He is so happy to have a lovely baby boy just two months old." Friends of Jacob Tyrrell in this country will rejoice with him and his wife.

CHRISTIAN EDUCATION—Sec. Rex E. Zwiebel

Who Tends the Curtain?
A British doctor, echoing the thinking of many others in the medical profession, set down guidelines in his hospital for resuscitation of patients who had stopped breathing. "Not To Be Resuscitated" included persons over 65 and those suffering from diabetes. She wrote, "As you can imagine, there was an immediate furor. Who is to decide when to ring down death's curtain?"

Until the invention of pumps and gadgets which can keep a man's body alive after his brain is dead, and when he is a mere vegetable, life was the criterion. Where there was life, there was hope. But when there is no hope, even where there is life, what are we to do? Should thousands of dollars be spent on a patient who is going to die anyway, when the resources are desperately needed for twenty other people whose chances of living are good?

A professor at the University of California recently suggested in an article in a medical law review that a physician may have the right to refuse to resuscitate patients. He said, "I am not sure that the doctor has the right to refuse the treatment and who are in more pressing need?"

The Christian's reaction tends to be into the words of Paul, "Preserve it at all costs. If that were the case, Jesus would have taken Peter's advice and avoided going to Jerusalem—to die.

Perhaps we have to rethink our views of suicide. Suppose a man reaches a ripe age, having been richly blessed by God, confident that he shall know God face to face and that all the love and relationships in which he has invested in his life will come to an end at the moment of death—then those who have been closest to him, those most in love with him, who know his values and his wishes, should in good conscience make such a decision."

We are in the image of God, a fantastic thought. As we argued in the matter of abortion, we cannot devalue ourselves and pass our important decisions to the state, to a jury, to the medical profession, or to anyone else, especially when we have the living will of God in us."

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SABBATH SCHOOL LESSON

for January 20, 1968
BECOMING A NEW PERSON

Catholic Laymen Exert Freedom in Vatican Discussions

By Claus Meister
Baptist observer-consultant

My foremost impression of the Third World Congress for the Lay Apostolate was that the laity demonstrated a tremendous freedom of expression. There were practically no taboos. Both in the speeches and in the daily workshop sessions, this freedom of expression was very evident.

Not even the speech of the Pope midway in the congress could dampen this free expression. In his speech to the Catholic lay organization, Pope Paul VI clearly attempted to put the laymen in their place. He instructed them to leave the principal concerns up to the hierarchy. Many of the laymen were obviously and openly disappointed and depressed by the Pope's message. Some wondered if the congress stood a chance. Yet, the congress went on with the second half of its work as if the Pope had not said those words.

One delegate quoted the Latin expression which means, "If Rome has spoken, the matter is settled." The delegate challenged this viewpoint, and said such an outlook is out of place today. This feeling can be stifled or withstood, but methods should be left to the laity themselves.

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As a Baptist, I came away with the feeling that it is very important that Baptists attend such meetings whenever invited. Not the least of the benefits is associating with other Protestant observers. As a byproduct of Baptists being there as observers, the name "Baptist" was used on the Italian press, radio, and television when the observers were listed. Rarely does the name "Baptist" appear in the Italian media.

Semenary Scholarship Defined

Scholarship is the fourth characteristic of Fuller Seminary mentioned in our catalog. A theological student has a right to handle sacred things until he has laid the whole of his life on the altar—and his intellect in particular. To give God less than our best is a plain insult. To be snobbish, this, keeping up with the intellectual Joneses; no snobbishness, this, a nghèo thre thought or two on a pile of footnotes.

But a scholarship that quietly sits before the facts of revelation to hear what God is saying; that humbly senses that ours is neither the first nor the last word on a given subject; that wisely refuses to confuse study with piety, but gives each its due.

—Dr. David A. Hubbard, president

WOMEN'S WORK—Mrs. Earl Cruzan

Baptist Women of North America at Washington

Report given by Mrs. Charles Saunders to the Women's Board.

At the Fourth Continental Assembly of the North American Baptist Women's Union was held at the Sheraton-Park Hotel in Washington, D.C. on May 16-18. This meeting was attended by Mrs. Saunders and Mrs. Addison Agee, who represent the Women's Board.

"Encounter," "response," and "involvement" are key words in women's meetings.

More than 1,000 women from fourteen Baptist conventions, conferences, and associations in North America came together in Washington for involvement in the life of the world around them.

Senator Jennings Randolph (W.Va.) was the first speaker. He paid tribute to the role of women in bringing America to its present standard of greatness through their guidance in the home. He urged women to take a more active part in civic, church, and governmental affairs. He stated that there are four million more women of voting age than men in the United States.

He told of a group of senators that hold a prayer session for an hour before going to their duties. This group, of which he is a member, are twenty-one Catholics, several Protestants, and one Jew.

Dr. Howard Thurman, a Negro theologian from San Francisco and former dean of Marsh Chapel at Boston University, was the devotional leader. He opened the three day sessions in his quiet way and soft-spoken words. He lifted his eyes as he said, "The growing encounter with the living God is the greatest desire. It means that each one of us grows old in its time."

He whispered, "Only the living God remains." He added, "Living God remains living." God can outwait us for our convictions to do as He wants us to. We fight it, but finally give in.

Friday morning the main speaker was Josef Nordenhaug, a Norwegian, speaking on "The World as I See It." He brought out that modern communications bring increased concern for the world's people. "Our TV sets show events happening, but before the people on the streets of these continents know about it. There are actually two worlds," the Baptist leader said.

There is a world of trouble, with a lot of hollering about Christ but not much following, and there is a world with the people of God everywhere—scattered thinly in many places, but they are everywhere.

In his look at the second world he senses "a growing awareness that the church is the people of God, a growing understanding of the meaning of religious liberty, and a growing interest in evangelistic cooperation.

Friday afternoon our speaker was Kenneth Chafin, a professor at the Southern Baptist Theological Seminary in Louisville, speaking on the topic "Responding to Human Need." He told of a woman he knew who was often guilty of long-distance communion. She worked in the world of trouble, with a lot of hollering about Christ but not much following, and there is a world with the people of God everywhere—scattered thinly in many places, but they are everywhere.

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In his look at the second world he senses "a growing awareness that the church is the people of God, a growing understanding of the meaning of religious liberty, and a growing interest in evangelistic cooperation.
Friday evening our speaker was Dr. Robert A. Hingon of Cleveland, speaking on "Suffering Humanity." He called on the women to help in a vast immunization project to protect people of the Middle America against endemic diseases. He demonstrated a jet inoculator he invented, capable of vaccinating 1,200 persons an hour. He told how he and his three sons inoculated people in Nicaragua—1,000 for diptheria and 400 for small pox and measles in an hour—the line was eleven miles long.

Sabbath morning our speaker was Mrs. Edgar Bates of Toronto, president of the Women's Department of the Baptist World Alliance. Her closing meditation was "Encounter—Response." She asked, "Have you ever considered what it would be like to go completely Christian: to be like the first Christians? They shared all they had—food, clothes, shelter, money, that none might want." The message of the risen Christ was all they lived for. "Have you ever considered what it would be like to go completely Christian: to be like the first Christians? They shared all they had—food, clothes, shelter, money, that none might want." The message of the risen Christ was all they lived for.

Another story was the presentation of the Peace Corps in Colombia and took up his work at Bogota on March 1, 1967. Peace Corps work in Colombia is expected to expand to about 1,200 volunteers this year. With about 700 volunteers there now, it is the fifth largest Peace Corps program in the world, and the second largest in South America.

"The years in Latin America as a missionary opened my eyes and heart to the Latin people," Dyall said. "I feel one with them.

"The exciting work with the Christian Life Commission has brought me to understand that the gospel is concerned with the whole of life," he added. "I have sought and observed, social change in the name and spirit of Christ. In changing my place and form of witness, I agree with William Temple who said, 'There is nothing secular to God.'"

The executive secretary of the Christian Life Commission, Foy Valentine, called Dyall's resignation a "critical loss." "We are distressed to lose him," Valentine said, "but we rejoice that he has found the will of God in putting into practice in Colombia what he has been preaching to Southern Baptists for these past years.

Earlier this year, Dyall won a nationwide award from Association Press, publishing branch of the Y.M.C.A., for the best book on youth and Christianity. More than 100 manuscripts were submitted in the competition, the book, "It's Worth Your Life," was published in April.

—Baptist Press.

THE SABBATH RECORDER

The Glory and Wonder of the Bible (Continued from page 7)

written form the words God had spoken to them. These were men "inspired" by God. These men who knew God by personal experience, who witnessed with their eyes and ears the workings of God in nature—human nature especially. These were men who were in tune with their Creator and thus capable of expressing His revelation to them. They were men who stood between God and his first spokesmen to them, and it was their unique and privileged responsibility to speak to others out of their experience. They were men of creative ability and faith who wished that God might become real to their own generation and generations to come. That was why they were the only responsible people to impart revelation to generations yet unborn is the "wonder" of the Biblical records. In no other document in the history of man has God become so real or so personal as in the words of those who knew Him long ago.

But the tragedy again in our modern age is either men or themselves is lowered into a kind of bibliolatry—where the Bible is worshipped, rather than the God it reveals—or to become so humanized in the Biblical record that we are more concerned about errors and conflicts than we are about finding God revealed through its pages. Too many people in today's world have become concerned only about the Bible and demand that it be understood as the perfect expression of God's revelation. My friends, the only perfect revelation of God is Jesus Christ—and the purpose of our biblical records is to point to that revelation. We cannot allow ourselves to be blinded to Jesus Christ by our worship of the Book written by human hands which points to Him. There is the story of the woman who, after hearing her minister read from the Revised Standard Version of the Bible, confronted the pastor with the pathetic statement that if the King James Version of the Bible was good enough for Paul it was good enough for her. Such bibliolatry is not for this day and age.

But we cannot allow ourselves to be pulled to the other extreme either. To question the "inspiration" of the Holy Scriptures because there happen to be errors is equally wrong. And to say that the message is missing the purpose for which these words were written. It is a miracle—and the work of God and the Holy Spirit—that the Bible has weathered the storm of nineteenth centuries of conflict and misinterpretation and come out with "correction, and instruction in righteousness." It reveals the God who has spoken through inspired men and who has spoken in the life of His own Son, Jesus Christ. We must remember that God works in the hearts and lives of human beings like you and me—"that He speaks to men—and they respond by putting into words and phrases the experience they have had with Him.

Finally, the "glory and wonder of the Bible" is that it is the record of God's call to men to "be perfect." The purpose of the message of the Bible is that "the man of God may be perfect, thoroughly furnished unto all good works." Daniel Webster once wrote: "The Bible is a book of faith, and a book of doctrine, and a book of morals, and a book of religion, of special revelation of comments were the words: "The Lord has more truth yet to break forth out of his holy Word." Each time that we take the Bible which we call the Holy Bible and which we take to be the inspired, infallible Word of God to our busy twentieth century lives. It speaks to us because God has spoken to us through the prophets and through the Christ. It speaks to us because it is the writing of men in tune with their Creator and willing to offer their experience to their fellowmen. It speaks to us because it holds within its pages the message for the new day and age.
speaks to us because it offers us a better life in Jesus Christ—a life that is shaped by our conduct as Christians. It is God's word that reveals is perfect and always willing to reveal Himself to us. Let us allow God to fill our lives to overflow because we have found the precious light she lifteth the glory and wonder of the Bible. Let us pray:

O Word of God incarnate,
O Wisdom from on high,
O Truth unchanged, unchanging,
O Light of our dark sky;
We praise Thee for the radiance that from the hallowed page,
A lantern to our footsteps,
Shines on from age to age.

The Church from her dear Master
Received the gift divine,
And still that light she lifteth
O'er all the earth to shine.
It is the golden casket,
Where gems of truth are stored;
It is the heaven-drawn picture
Of Christ, the Living Word.

It floateth like a banner
Before God's host unfurled;
It shineth like a beacon
Above the darken flood.
It is the chart and compass
That o'er life's surging sea,
'Mid mists and rocks and quicksands,
Still guides, O Christ, to Thee.

O make Thy Church, dear Savior,
A lamp of purest gold,
To bear before the nations
Thy true light, as of old,
O teach Thy wandering pilgrims
By this their path to trace,
Till, clouds and darkness ended,
They see thee face to face.

ITEMS OF INTEREST
Freedom of Conscience in Promoting Peace

In response to the proposal of Pope Paul VI for a Day of Peace to be observed January 1, 1968, officers of the World Council of Churches "earnestly" reminded its 232 member churches that although it is an imperfect document, the God it reveals is perfect and always willing to reveal Himself to us. Let us allow God to speak to us through His Holy Word. Let us allow God to fill our lives to overflowing because we have found the "glory and wonder" of the Bible. Let us pray:

O Word of God incarnate,
O Wisdom from on high,
O Truth unchanged, unchanging,
O Light of our dark sky;
We praise Thee for the radiance that from the hallowed page,
A lantern to our footsteps,
Shines on from age to age.

The Church from her dear Master
Received the gift divine,
And still that light she lifteth
O'er all the earth to shine.
It is the golden casket,
Where gems of truth are stored;
It is the heaven-drawn picture
Of Christ, the Living Word.
rience, not doctrine. He quotes the maxim, "The man who has an experience is never at the mercy of a man who has an argument." But he goes on to say, "This is true to a certain extent, but a religious experience in itself can never be the final test of its genuineness. The Bible must forever be the basis of faith and practice. It must always judge experiences to determine their validity."


Baptist Mother of Year
The 1967 Texas Baptist Mother of the Year has had three children of her own, and is "Mom" to more than 10,000 others.

Mrs. Lena Holston Pope, founded the Lena Pope Home in Fort Worth thirty-seven years ago.

At the age of eighty-five, her memory is sharp, her reasoning clear, and her work diligent as she answers mail for the home. She is official correspondent for the home she founded, and the great volume of business and personal correspondence takes a lot of her time.

Of the more than 10,000 children reared in the Lena Pope Home, "none has ever gone to prison, none is on welfare rolls, many have been able to help their families, and several have entered social work," Mrs. Pope said. "And we have graduates from every university of Texas."

The annual Texas Baptist Mother of the Year award is made jointly by the Baptist Standard and the public relations office of the Baptist General Convention.

Paschall Reelected SBC President
H. Franklin Paschall, pastor of First Baptist Church of Nashville, Tenn., was reelected to a second term as president of the 10.9 million member Southern Baptist Convention at the denomination's 110th annual meeting at Miami Beach in May.

Dr. Branch Heads Bank of Milton
Forrest M. Branch was elected president of the Bank of Milton board of directors at the regular meeting of the directors. He succeeds the late P. L. Hudson.

Dr. Branch has practiced dentistry in Milton for the past 26 years.

Dr. Branch is a past treasurer of the Milton graded school board, past president of the Rock County Dental Society, past president of Indian Trails Boy Scout Council and the Milton Kiwanis Club. He served on the Milton College Board of Trustees from 1947-59, and served as Major in the Dental Corps of the AUS. He is a deacon in the Milton Seventh Day Baptist Church.

-Milton Courier.

Accessions
DENVER, COLORADO

By Baptism:
Debra Elaine Soules
Fe Del Steele
Thomas Linn Thorngate
Pamela A. Row (Mrs. Ronald M.)
Ronald M. Row
Bob Dean Craig

By Profession of Faith:
Ruth D. Horsley (Mrs. E. J.)
Edward J. Horsley, M.D.

By Letter:
Nettie Sue Soules (Mrs Richard)
Dennis Cox

Our Sabbath Heritage
Seventh Day Baptists in America trace their heritage of organized churches back to the Newport, R. I., congregation which was organized December 23, 1671. Their church building, now maintained by the state as a historical museum, is visited upon occasion by groups of Seventh Day Baptists who want to remind themselves of the strong faith and sacrificial practice of their spiritual forefathers. In this issue there is a strong Sabbath heritage sermon calling the readers to present-day loyalty to the faith they profess.