ty, while tending to neglect collective sins—massacres, slavery, etc. The view was expressed by one speaker that “The Christian mission is to make Christ’s presence known in all society, not to bring salvation to the individual,” with the additional comment that we need “less soul saving, and more society saving.”

On the other hand, Dr. Howard Schomer criticized the “faddishness” of present-day emphases, remarking that we typically diagnose our age as a “crisis age,” forgetting that crisis is as old as history. He remarked that our theological thoughts are reflections of fads, and we let the fads of history. He remarked that our old concepts of missions, and there is much that is good in the new. And when we put them together, our understanding of our mission will grow to meet the needs of our times.

Saigon Baptist Chapel Hit

The newest Baptist chapel in Saigon, has become a “veteran.”

The chapel building was hit by Vietcong fire a number of times. The greatest damage was done by a mortar shell which made a direct hit on the roof, a small rocket round which hit the front of the building, and small arms fire which peppered the building from all sides.

Ly Cu, a ministerial student who lives in the chapel on weekends, sat huddled on the main floor during the attack. Though the heat and shrapnel from the exploding mortar gave him some anxious moments, he says, “I was not afraid because God was with me.”

More than 40 persons, many of them children, were killed in the chapel area, and approximately 200 were wounded.

The Will of God for Man

As Christians we affirm that the will of God for man is set forth in the Holy Bible in an authoritative way and nowhere else. The Ten Commandments graven on tablets of stone “by the finger of God” are a brief summary of what God expects of man. They have been frequently argued against in whole or in part, and none but Christ has perfectly obeyed them. Upon our repentance He forgives our transgressions of the law—any one or all of its precepts, and gives us the assurance of the Holy Spirit to help us to do His will. He wants us to observe each and every one of the Commandments with His strength.
An Eye for an Eye

All systems of justice down through history have been based to some extent on the principles laid down in the pages of the Old Testament, "An eye for an eye." A man convicted of murder by a competent court is put to death or is given life imprisonment, which is considered by some to be equivalent to death. It is to be observed that the laws of the Old Testament called for court proceedings, which, instead of taking the law into his own hands to exact an eye for an eye and a tooth for a tooth. The aggrieved person cannot be trusted as the judge; the retaliation is too likely to exceed the original offense.

Modern Israel needs to study the Old Testament in this matter of retaliation. Otherwise that struggling nation which has to be admired for its determination and heroism will lose its individual and national friends and well-wishers. There is a very strong base in point at the time of writing. Yesterday the United States agreed to sell Israel a considerable number of 3,800 military jets. Today the Government of Israel could easily have charged Switzerland, the country with the machines used in terrorism, and protested against national onanism within our borders. Furthermore, we cannot allow color to redress wrongs, not our own.

What is the moral to be drawn from these actions of nations? Simple and obvious enough. As Christians, as citizens and imperfect men either in our local and national governmental relations or even among seminarians.

Calling "dead" said Dr. Schomer, are:

- "school,"
- The social gospel, pacifism, liberalism, neo-
- orthodoxy, the Bible, Christendom and God.

It is patent that not all of these are dead, and no editor would put them all together in the same article. He has leave a few things alive to be called dead in subsequent attention-getting articles.

We are reminded of Mark Twain's droll remark when he was told of the published reports of his death. It was something like this, "These reports of my death are greatly exaggerated. It is with most of the items mentioned by Dr. Schomer. Suppose we pick just one from the list, God. For a time there was a great deal of publicity about what was called the "Death-of-God" theology. Our first editorial comment on it was to the effect that "God Is Dead" would soon die. Or bears it mentioned anymore as a living idea. The fall issue of the 52-page Action magazine has a page and a half article entitled "Post Mortem on 'Death-of-God' Theology." It begins with the statement, "Fashions in theology come and go, ripping the current of religious faith for a time and then passing from the scene." After commenting on how widely the idea was discussed the writer.

Fred P. Thompson, continues:

Now all that has become obsolete and hum-

Drum. From our present perspective it is quite apparent that there never were many takers for the thesis of the "God-is-dead" boys. Radical theology and thus the development of "school" into a setting to all the amendments in the second table of the Decalogue. Moral law must be the same for all.

JANUARY 13, 1969
For one thing it was rather incredible to announce the demise of God while acknowledging Jesus as Lord. This is just too contradictory to be a viable position, says the writer. In the second place, the idea died because of its humanistic opt­imism which does not seem to be well-founded. For instance, the rapid progress in the field of social relations envisaged by Mr. Hamilton has not really ma­terialized. We haven’t proved that we can get along without God.

We made a mistake in doing away with this strange theology that contradicts the meaning of the word is the daily ex­perience of millions who talk to the liv­ing God every morning and commit them­selves to Him in prayer every evening.

The death reports about the church, Christianity, seminaries, etc., are, as Mr. Hamilton says the writer. In the second place, the mission of the Tract Society and the Sabbath Recorder staff are pleased when churches and loyal Seventh Day Baptists send in money for gift subscriptions. There ought to be more of such gift subscriptions. There ought to be more of such action, particularly for those who have very low incomes and for those away from home whose Christian life would be built up by reading the Sabbath Recorder every week.

We check for $10.00 came the other day signed by a church treasurer. It was to send the Sabbath Recorder to stu­dents or servicemen. In some other com­munities a committee of the church or mission stations receive at least one copy of the Sabbath Recorder by airmail — not affected by the embargo on surface mail.

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Our Regrets to Overseas Subscribers

The local post office returned to our office on Monday, December 30, over sixty copies of the Sabbath Recorder of that date which was mailed on Fri­day. They were copies addressed to overseas destinations in countries east and south of the United States. The reason given for the return was a temporary embargo on second class mail going out from East and Gulf State ports. The dock strike had not yet been settled. These Recorder, which are always slow in arriving will be further delayed but will go out as soon as the strike situa­tion is cleared up.

We are so proud during Christmas week to have instantaneous communica­tion with circling the moon. We regret that we cannot always have normal mail service. For instance, major mission stations at Uppsala is reported to have com­mented that it was more like a meeting of the New Left than one of clergymen.
A New Way of Life for an "Old" Christian

By Nancy Brannon*

The Christian way of life is a dynamic way of life. It is a maturing process in which our thoughts and actions are constantly changing as we learn and come to understand new things. It is a perfecting process, so that none of us is able to say that he has "arrived." No man was ever perfect except Christ himself. Although we can attempt to follow his example, none of us will ever become what Christ was. It follows then that no two of us as Christians will ever be exactly alike in our thinking or actions.

Because God has made each of us uniquely different, we will never be exactly like another person. My thoughts will not be your thoughts, but as Christians we can share our thoughts with each other, and learn from each other as we travel life's journey. Because there may be a difference between your level of maturity and mine, my thoughts may not mean anything to you. This is not to say that I'm any better than you are—in fact, my ideas may seem very elementary to you. It is the level of maturity which is important, but that we really are involved in this maturing process. The Lord has been speaking to me in the past few months and I'd like to share some of my present concepts of Christianity with you now.

Perhaps my new thinking began when I read two books by Keith Miller, A Taste of New Wine and its sequel, A Second Touch. It was really refreshing and encouraging to see how this "pious" Christian person was humbled when he realized more difficult to commit our lives and change the little things than to try to commit our lives in a "big" way. Of course you might ask yourself, "Is it possible to be committed in "big" ways without being committed in the little things. It certainly is a humbling experience to discover how far short we fall. Christian growth is concerned. The basis for A Second Touch was the story of the blind man touched by Christ. At first he said he saw nothing but shaded, walking. Later Christ touched him a second time, he saw clearly. Mr. Miller capitalizes on this theme and says over and over in many ways how he was able to see things more clearly when he began to view through the eyes of Christ rather than his own. Thus was able to see his family as real people. He learned to listen to them. He learned to treat the garbage man, the filling station attendant, and the cashier-all as real people. He began to look at things from this point of view.

The ideas brought forth in these two books started me thinking about my own life and how far short I fall from the example Christ sets. Since I am a further prick my conscience, The Lord showed me this passage in Hebrews 5:12-6:3.

At a time when you should be teaching others, you need to be taught. I refer to you the ABC of God's revelation to men. You have become people who need a milk diet and cannot face solid food! For anyone who continues to believe he is spiritually immature—he simply has not grown up. "Solid food" is only for the adult, that is, for the man who has developed by experience his power to discriminate between what is good and bad for him.

Let us leave behind the elementary teaching about Christ and go forward to adult understanding. Let us lay over and over again the foundation truths of our faith, the Deeds which led to death, believing in God, baptism and laying-on of hands, belief in the Lord Jesus Christ, and come to the final judgment. If God allows, let us go on.

This passage really spoke to me: "Nancy, you are just a baby, drinking milk. Grow up! You know the fundamen-


tal Christian beliefs, but knowing them doesn't make you a Christian." So I had to ask myself the question, "What does make a person a real Christian?" I found two answers in Scripture and am learning others each day. The first are some verses from Ephesians 4 and 5.

We are not meant to remain as children at the mercy of every chance wind of teaching and every skillful deceiver, but with solid food, to the crafty presentation of lies. But we are meant to hold firmly to the truth in love, and to grow up in every way into Christ, the head of the body, which is the whole body, as a harmonious structure knit together by the joints with which it is provided, grows by the proper functioning of individual parts to its full maturity in love.

Finish . . . to lie and tell your neighbor the truth. For we are not separate units but intimately related to each other in Christ. If you are angry, be sure that it is not out of wounded pride or bad temper. Never go to bed angry—don't give the devil that sort of foothold.

Let there be no more anger, no more envy, no more violent self-assertiveness, no more slander and no more malicious remarks. Be kind to each other, be understanding, in some of the same ways others as God for Christ's sake has forgiven you.

As children copy their fathers you, as God's children, are to copy him. Live your lives in love—the same sort of love which Christ gave himself up for us in sacrifice to God. This whole idea of faith is a rather frightening and a relatively new and unexplored area in my life. One thing that I would like to share with you is the discovery that I made about the "amount of faith" we need. You recall the verse where Jesus said "I assure you, that if you have as much faith as a grain of mustard seed, you can say to this mountain, 'Remove this hill,' and it will move—you will find nothing is impossible" (Matt. 17:20). The thing that impressed me as I reread this was that just a tiny bit of faith can really make a big difference.

The thoughts which I have been shar-

(Continued on page 11)

* Nancy Brannon, daughter of Mr. and Mrs. Warren Brannon of the Ithaca, N. Y., area, is in nurse's training in New York City. She has been deeply involved in Inter-Varsity Christian Fellowship and other Christian student witnessing programs.

JANUARY 13, 1969

6 7
"What Are You Living for That is Worth Dying for?"

The real life testimony of Denis Dixon, a young Baptist, was shared in this story. Denis Dixon had died two hours ago — these were the words my neighbor was telling me as she ushered me into her place. "Could this be possible?" I thought. "Why, it was only two days ago that I was saying goodbye to him."

I can remember it now as it were a moment ago. He was sitting on the arm of the lounge as I walked out of the front door. It was Friday night and I was off to the Gold Coast on an eagerly-anticipated holiday.

Now it was three o'clock on Sunday afternoon. After only one day at Surfers I received an urgent telegram from Dad saying that Raymond was in hospital, the victim of a gang attack. I slept little where my neighbor was telling me as she ushered me into her place. "Could this be possible?" I thought. "Why, it was only two days ago that I was saying goodbye to him."

"But thou, when thou prayest, enter into thy closet. And when thou hast entered, shut thy door. And when thou shalt pray, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou shalt pray, go into thy chamber, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do, for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After that ye shall ask, and ye shall receive; and your Father shall give you whatsoever ye shall ask of him, up to the degree of your faith.

I thought. "Why, it was only two days ago that I was saying goodbye to him."

I, thank God, that He is helping me through this time, as it is still going on, some 18 months after I became a Christian. Trying to maintain a witness is not easy when there is conflict in the home. But these trials are small compared with the joy of serving Christ.

This year He has led me to night school to prepare myself for His full-time service and I am prepared to do whatever He wants.

Let me say in closing that Christ has given me complete and lasting peace, while both my parents have gone through abject suffering as they do not know the Savior. I pray that even now they will come to know Him.

Our Prayer Corner

"Men ought always to pray and not to faint."

"But thou, when thou prayest, enter into thy closet."

The effectual fervent prayer of a righteous man availeth much.

Suggestions for Prayer This Week

Pray for:
1) The president of General Conference, Leland Bond, as he prepares the programs and the speakers for the 1969 meetings at Nyack, N. Y.
2) The planners of summer camp programs as they consider how our many camps can reach more youth.
3) The young people who are feeling led to give dedicated service next summer.
4) The churches contemplating an outreach program, that they may be led in arranging challenging projects for dedicated workers.

Suggestions for intercessory prayer are solicited from all who see the need. Send them to the editor or to the Conference president so that they may be made known in intercession for the people most need to be upheld at the throne of grace.

CHRISTIAN EDUCATION—Sec Rex E. Zwiebel

"The young people in Australia, member of Stamnore Baptist Church, are feeling quite glad that their lives are being used in the Christian life. Trying to maintain a witness is not easy when there is conflict in the home. But these trials are small compared with the joy of serving Christ.

This year He has led me to night school to prepare myself for His full-time service and I am prepared to do whatever He wants.

Let me say in closing that Christ has given me complete and lasting peace, while both my parents have gone through abject suffering as they do not know the Savior. I pray that even now they will come to know Him.

SABBATH SCHOOL LESSON

for January 25, 1969

PEOPLE MISUNDERSTAND JESUS

Thoughts from Overseas Ministries Assembly

To attend the meetings of the Division of Overseas Ministries Triennial Assembly in New Haven, Conn., November 19-22, along with Rev. Edgar Wheeler, was a privilege and thought-provoking experience. It was also very pleasant to have three other members of the Missionary Board join Pastor Wheeler and Secretary Harris on Thursday evening, the occasion of observing the 75th anniversary of Overseas Ministries.

Those coming to New Haven for the anniversary dinner and evening program were Mrs. James Waite, Mrs. Walter Saretzki and Mrs. Everett Ferguson.

Dr. David Stowe set the tone of the Assembly meetings with challenging statements regarding the changing patterns of missionary service in today’s world. He stated, “One of the chief questions we face in this assembly is whether or not the missionary—at least the professional missionary—is a spent force.”

In summarizing Dr. Stowe predicted that there would be a continuing need to send missionaries and an increasing need for specially trained lay missionaries.

Among the many stimulating thoughts that linger on a few will be listed without identifying the speakers: “The living God is not a matter to be discussed and laid down in prose, in personal experience and love. He is not dead but very much alive... It is a shame that we sometimes let debate drown out the inarticulate longings of the human heart... There is nothing more radical than the true Christian message.”

The church must try to understand the dynamics of socio-political change. We must try to understand the reason why it is that when a Negro holds up his arm with closed fist and shouts, “I may be black but I am somebody,” it is dynamic. The church must try to understand the search for human dignity that lies behind this challenging cry.

There is a reaction against the old time conception of “evangelism.” It is associated in the minds of many nationals as “the old colonial condescending way.” The resulting reactions grow impatient with the method of slow change through evangelism. As with Communist China they tend to wipe out progress made over a hundred years. Missionaries and sending organizations must consider and try to cope with this spirit of impatience and violent change that is let loose in the world today.

Conversion and conversation are words that have related meanings. Conversion is a turning to our fellowmen as well as to God. To really converse with others one must open outward from self-centeredness. True conversion is a continuous matter. We repent and keep on repenting, to believe and keep on believing.

How far does a missionary go in identifying with the people he hopes to serve? This is a very personal matter. How can the missionary preach conversion to poverty stricken rather than preaching salvation from hell, he might better present how much enrichment life Christ can bring. To meet the Moslem, Hindu or Buddhist he recognizes that we can learn something from their heritage and faith.

One speaker summed up with the words, “This is one conference that has not taken the point of view that the missionary is on the way out. However, the future lies along the way of One World Mission—six continents to six continents... This should be the last time we talk about the American missionary... There must be an exchange of Christian fellowship.”

A worthy motive for missionaries today would be to participate in the ongoing history of the nation in which the missionary is serving. Study the past history and note the trends of the day, then to enter into and contribute to the aspirations of that nation.

We have to learn to live with both the desperation and the glory of the Christian enterprise... we are not at the end of the missionary era but at the beginning of a new era—of better relationship between men. There is value in planning ahead, in seeking to know where we are going, but always it is still necessary, like Abraham of old, to go out not knowing the way, only trusting God to lead us on.

Released Workers to Jamaica

The request of the Jamaica Conference Board for the Rev. Leon R. Lawton to serve as “American Released Worker in 1969” has been approved.

The Denver Seventh Day Baptist Church has considerably granted a release from pastoral duties to Pastor Lawton so that he may go to Jamaica at a mutually agreeable time in 1969.

It is expected that the usual plan for covering the expenses of the released worker will be followed: i.e., the Missionary Board will provide travel expense to and from the field of service and the Jamaica Conference will provide hospitality and direction for his services while he is with them.

The Jamaican brethren have been very appreciative of the specialized ministries provided on previous occasions. It will be recalled that the Rev. Duane Davis, who was stationed in Jamaica in 1966, having been released for this service by the North Loup Seventh Day Baptist Church, The Rev. Alton Wheeler, who was stationed in 1967 and by special request he has made two journeys to Jamaica in 1968.

Since his return from second visit to Jamaica, the Rev. Duane Davis has continued his work in Jamaica and has been associated with introducing the uniform Sabbath School lesson curriculum helps throughout the island.

I Am an Unusual Missionary

My message is always the same. It is clear and brief. I can speak any language. I am never rushed, nor is any distance too great for me to travel to reach one soul. Unlike many missionaries, I need no regular support, for must I pay room and board when staying in a foreign country. Even my trip across the ocean costs but a few cents. No special permission is required from the government when I enter or leave a country. In fact, fellow missionaries like myself are living today in lands where all other missionaries have been forced to leave.

I witness to many people who have never heard of Christ, and sometimes to people who are very unfriendly to my message.

Of my travels take me to beds of the sick and dying, but I fear no disease; I can work myself into convents, monasteries, prisons, and some of my brothers have even gone behind the iron curtain of Russia.

We can preach the gospel everywhere and police cannot kill us. For you, see our life is not physical life. It is made of paper and yet we bring strength to weak bodies, hope to the despairing and faith to the fearful. Our life is the power of God behind the words printed on our pages.

I am a gospel tract.

—Christian Literature Commission

A New Way of Life

(Continued from page 7)

...with you were really brought to a climax during Conference this year. As I talked with some of the young people who were involved in S YoCS this last summer, as I experienced the movement of the Holy Spirit at the Young Adult Pre-Con, as I felt the sense of unity and cooperation among the members of the Boulder Handbell Ringers, I felt I was cheating myself out of a really joyful life, because I have not been allowing God to fully take over in my life. Above all, the message on the closing night of Conference by our new president, Leland Bond, really changed me as well as giving me some practical suggestions of how I can make my life more useful and meaningful.

I can’t thank God enough for the joy and satisfaction which I have experienced in these recent months as I have been learning about and growing in this new level of Christian life.

(All Scripture was taken from the Phillips translation.)
Duties of National SDBYF Officers

1. The secretary will report regularly to the Youth Work Committee of the SDB Board of Christian Education via the chairman of said committee. The secretary shall promote membership in the national organization. (Suggest that letters be sent to SDBYF groups and/or individuals.)

2. The officers shall promote attendance at Youth Pre-Con retreats.

3. The officers shall promote attendance at General Conference:

a. Youth banquet — secure speaker and master of ceremonies, take charge of the installation of new officers.

b. Activities for nights that will not conflict with Conference program.

c. Shall provide for transportation to and chaperones for events.

4. The officers shall provide for activities for youth at General Conference:

a. Youth banquet — secure speaker and master of ceremonies, take charge of the installation of new officers.

b. Activities for nights that will not conflict with Conference program.

c. Shall provide for transportation to and chaperones for events.

5. The officers shall be in charge of raising funds for the youth field worker at General Conference.

6. The president shall be charged with writing or securing articles for the Beacon.

7. See that all materials and minutes are turned over to the new officers soon after their installation. (The installation usually takes place at the youth banquet at General Conference.)

These revised duties were adopted by the Youth Work Committee in special session, December 17, 1968.

Christian Endeavor Week

Christian Endeavor Week observes the 88th anniversary of the Christian Endeavor movement. January 26, through February 2, 1969, the actual birthday of the movement.

The theme “One Body in Christ” will challenge Christian youth to reflect on the oneness of believers in Christ and to seek a fuller personal relationship with Christ and His Church.

Colorful poster panels with the message “Young People Come to Church” will be displayed during January and February in cooperation with individual outdoor poster companies which are members of the Outdoor Advertising Association of America.

Many young people will dramatize the story of the first Christian Endeavor society, organized February 2, 1881, in the Williston Congregational Church of Portland, Maine, by Charles Clark. It was from this group that the movement spread swiftly around the world. Other church youth organizations have since been formed along the pattern set by Christian Endeavor.

Nearly one million members from primary through adult age in thousands of societies in Protestant churches in North America, which take part in Christian Endeavor Week events.

Homeless Children of Bogota, Colombia

An estimated 10,000 homeless children live on the streets of Bogota, sleeping in doorways under piles of newspapers or a burlap sack or two. They are living testimonies to the ravages of poverty that rack much of South America.

The newspaper or burlap offers little protection against the cold mountain temperatures. The altitude of this city is about two million feet, and the temperature often drops to the 30's and 40's during the winter months of July and August.

During the daytime, the homeless children, most of them under ten years of age, grovel in trash cans for food, beg on the streets, or steal to ward off starvation.

The Colombians call these children ‘gaminas,’ which roughly translated from the Spanish means “little worldly children.”

There seems to be little organized effort to convert these “little worldly children” into the “children of God.” The Protestant churches in this Catholic capital are relatively few and cannot make more than a dent in the problem.

The Conscientious Objector

By T. B. Maston

Retired Professor of Christian Ethics
Southwestern Baptist Theological Seminary

What is and what should be the attitude of the main-line non-peace churches toward the conscientious objector in their own fellowship and in general? If our churches are consistent in the application of our concept of the right of individual conscience then they will defend the right of the conscientious objector, selective or otherwise.

The only question our churches and church leaders should ask about the conscientious objector is whether or not he has carefully thought through and is honest in his position. Protestants in general contend that the right of conscience of the individual person should be respected. This should be just as true regarding war as it is regarding worship or anything else.

A local church with 200 or 2,000 members might have one lone conscientious objector in its fellowship. The 199 other members should defend the right of conscience of that church member. They should surround him with understanding and Christian love.

Now, however, there are some young people who are not necessarily objectors to war in general but to a particular war—the Vietnam conflict. These selective conscientious objectors have created some problems for the federal government.

The existing draft law provides for conscientious objection against war as such, but not for the objector to a particular war.

Furthermore, only the religiously motivated conscientious objector is provided for. Some of the contemporary objectors base their objections on philosophical or political grounds.

The preceding helps to explain but it does not excuse some of the extreme methods that have been used by some contemporary objectors and their supporters.

One of the continuing problems of draft boards as well as military personnel is to determine when an individual is really a conscientious objector and when he is simply seeking to avoid military service. It is particularly difficult for the authorities when the young person does not belong to one of the historic peace churches.

THE SABBATH RECORDER
have offered in our catalog as free service.

Sometimes the postage required for requests is more than ten times the special rate normally used. One way of showing appreciation for the extra service is to pay the extra postage. Strangely, the recipient often forgets to do this. The office wants to treat all churches alike in its free service and has an uneasy conscience about this extra service and the bill. The request is well in advance, it is better than last minute calls with their extra expense. Surely everyone agrees.

### African Enterprise

One of the newest non-denominational missionary organizations to begin work in Southern California is called African Enterprise. It was started by Michael Cassidy and two or three other young men who were students at Fuller Theological Seminary in Pasadena. Mr. Cassidy had a special acquaintance with and interest in that part of Africa. The purpose was to reach, if possible, the most promising elements of the population, particularly the students.

African Enterprise, now fully organized, with its home office at P.O. Box 988, Pasadena, California, has gone through the trials and problems inherent in any such bold venture and has gained momentum and stature. A good team on the field is doing the job and young men. It has expanded its work to other parts of Africa, including the beginning of its work in Madagascar.

**The Wit and Wisdom of Billy Graham**, by Billy Graham. 1967

Records in his own words his feeling and philosophy on today's issues and problems.

### Especially Dogs — Especially At Stillmeadow

by Gladys Taber. 1968

This is a book to read and enjoy, even aloud. It is a joyous account of the Stillmeadow dogs, and will probably become one of Gladys Taber's best loved books.

### We Nehrus

by Krishna Nehru Hutcherson

A personal, dramatic story of one of the world's most important political families of India.

### The Way It Spozed to Be, by James Herndon. 1969

A report on the classroom war behind the scenes in our schools. Written down by a teacher, but the real reporters are the kids themselves. It is the record of one year in a ghetto school.

### Three Tickets to Adventure

by Halla Liniker. 1967

Three Tickets to Timbuktu, Halla Liniker. 1968

The amazing adventures of the traveling TV family who fly around the world and catch the charm of faraway places. They pass on to their audiences in beautiful travelogue programs and in books.

### Christy

by Catherine Marshall. 1967

A powerful, moving book of great depth with real answers to deep needs. A best seller that is joyful reading. Is the story of a 19-year-old girl who wanted to leave her comfortable home to teach in a one-room isolated school in the Great Smokies.

### DECEMBER DISBURSEMENTS

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<td>Bay Area $125.00</td>
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<tr>
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<tr>
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<td>Brookfield, 2nd $150.00</td>
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<tr>
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<tr>
<td>Chicago $125.00</td>
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<tr>
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<tr>
<td>Delray $120.00</td>
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<tr>
<td>Dover $200.00</td>
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<tr>
<td>Edinburg $165.00</td>
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<tr>
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<td>Hebron $250.00</td>
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<tr>
<td>Jackson Center $1,000.00</td>
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<tr>
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<tr>
<td>Little Genesse $475.00</td>
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<td>Los Angeles $1,050.00</td>
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<tr>
<td>Milton $750.00</td>
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<td>Scheneucady $250.00</td>
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<td>Seattle $100.00</td>
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<tr>
<td>Shiloh $750.00</td>
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<tr>
<td>Texarkana $900.00</td>
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<tr>
<td>Total Dissbursements $2,265.16</td>
<td>$2,265.16</td>
</tr>
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</table>

### OUR WORLD MISSION

**OWM Budget Receipts for December 1968**

<table>
<thead>
<tr>
<th>Treasurer's December 3 mos.</th>
<th>Boards' December 3 mos.</th>
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</thead>
<tbody>
<tr>
<td>Total Disbursements $2,265.16</td>
<td>$2,265.16</td>
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### DECEMBER DISBURSEMENTS

<table>
<thead>
<tr>
<th>December 1968 Budget $317,500.00</th>
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<tbody>
<tr>
<td>Treasurer's December 3 mos.</td>
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<tr>
<td>-----------------------------</td>
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<tr>
<td>Total Disbursements $2,265.16</td>
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### DECEMBER DISBURSEMENTS

<table>
<thead>
<tr>
<th>Amount due in 9 months $114,090.20</th>
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<tbody>
<tr>
<td>Percentage of year elapsed 25%</td>
</tr>
<tr>
<td>Percenta;e of Budget raised 17.05%</td>
</tr>
</tbody>
</table>

**Gordon L. Sanford**

OWM Treasurer

December 31, 1968
Tracts Get Into China

China is supposedly closed to the gospel, and the doors are locked rather tightly. Radio does get through. It is reported that gospel tracts have been flown into parts of Red China in a unique way. Pastor Richard Wurmbrand who spent 14 years in Communist prison in Europe tells of distribution, and there may be a high percentage of waste. But when you cannot hand out the gospel message personally you try something else—anything else—to reach hearts that may be hungry for salvation.

The leader of underground church work in Europe announces that the balloon method of tract distribution is soon to be started in North Korea.

In our land, where there are no restrictions on proclaiming the gospel we ought to be ashamed of our lack of fervor in giving the printed message to those whom we could so easily reach if we would.

L. M. M.

Marriages

DuBois - Widrow. - E. Melvin DuBois, 3rd, son of Mr. and Mrs. E. Melvin DuBois, Jr., Stow Creek, N. J., and Nancy H. Widrow, daughter of Mr. and Mrs. Charles Harris, Bridgeton, N. J., were united in marriage Dec. 21, 1968, at the Memorial Chapel, Seventh Day Baptist Church, in Shiloh, N. J., with the pastor, the Rev. Charles H. Bond, officiating.

Nichols - Fogg. - Edward R. Nichols, son of John Nichols, Deerfield, N. J., and Eleanor L. Fogg, daughter of Mr. and Mrs. William Fogg, Bridgeton, N. J., were united in marriage Nov. 2, 1968, at the Seventh Day Baptist Church in Shiloh, N. J., with the pastor, the Rev. Charles H. Bond, officiating.

Stites - Rainer. - Charles C. Stites, son of the late Mr. and Mrs. Smith Stites, and Lorraine F. Rainer, daughter of Mr. and Mrs. LaRoy F. Rainer Sr., Bridgeton, N. J., were united in marriage Nov. 30, 1968, at the Seventh Day Baptist Church in Shiloh, N. J., with the pastor, the Rev. Charles H. Bond, officiating.

Births

DuVall. - A daughter, Kimberly Dawn, to Donald and Sandra Sue (McSparrin) DuVall, Route 1, Harrisburg, Ill., on Dec. 16, 1968.

Obituaries

STEPHAN. — Rosa, daughter of H. S. and Celestia Alice Thayer DeLand, was born on a homestead near what is now Beatrice, Nebr., April 14, 1884, and died at the home of her daughter, Austa Coswell, in Metairie, La., Dec. 4, 1968. She married Claude Stephan of Nortonville, Kans., on Jan. 4, 1903. He preceded her in death sixteen years ago. During the last few years she has been an invalid but cheerful, a testimony of God’s grace in life and death. She is survived by four sons, Harry, Wil­lington, Del.; Melvin, Wheat Ridge, Colo.; Wendell, West Hartford, Conn.; and Marvin, Richmond, Kans.; and three daughters, Mrs. Leslie (Rosa) Bond, Nortonville; Mrs. Gerald (Austi) Coalwell, Metairie, La.; and Mrs. Francis (Lila) Saunders, Lost Creek, W. Va.; also three sisters: Mrs. Grace Masson of Washing­ton, Mrs. Dorothy Graham of New York, and Mrs. Mary Davis of North Loup, Nebr.

Jerusalem Reborn

The renaissance of Jerusalem is bringing new vitality to Israel’s capital city. The famed walls of the old city of Jerusalem are getting a face-lifting and landscaped gardens are planned for the extensive area adjacent to the walls.

While the visible vitality of Jerusalem is physical, the hidden vitality is spiritual. Hints of it are seen in the totality of the Jewish Sabbath in the new city. The renaissance is a part of an emergence from provincialism, characteristic of both parts of Jerusalem before June 1967.

In Hebrew it is written, “From Zion will come the law, and from Jerusalem the word of the Lord.”