Would You ...?

If you are a lost unsaved sinner, this question is not for you.

But if you are a sinner "saved by grace" here is a question for you to consider, and answer, to yourself, and to God.

IF you should become convinced in your mind and heart and soul that the seventh day of the week is still "the Sabbath of the Lord thy God," and that it is God's will that every true child of God, including you, should still keep and observe it as such, WOULD YOU DO IT?

The above material is available in tract form from the office of the American Sabbath Tract Society, P. O. Box 868, 510 Watchung Ave., Plainfield, N. J. 07061. It is one of the briefest of our Sabbath tracts. For samples of a wide variety of Sabbath, informational, and gospel tracts write to the above address. For youth study we suggest a three-color booklet, "God's Holy Day," at 20 cents per copy. For serious-minded adults "Seventh Day Baptist Beliefs" at 30 cents is recommended—a much larger booklet.

Nativity Scene Stirs Our Hearts

Pictured a hundred different ways the Nativity scene must include Mary and Joseph "and the babe lying in a manger." These representations stir our hearts, for they remind us again of the great love of God manifested by entrusting His eternal Son to a lowly virgin of Israel and to a needy world that in general would reject His saving grace. Meditating on the incarnation at Bethlehem we wonder if the room we make for Jesus is limited to sentiment or is admitting Him to the throne of our lives.
Christmas Giving

The mails have been full of appeals for help. Every worthy cause takes the Advent season as an opportune time to ask for the extra help so badly needed. It seems that every year there is a big increase in the number of relief agencies, orphans’ homes, etc., that call for the support of the public — primarily the Christian public. The Christian is asked to decide if it is possible to evaluate all the appeals that come to those (like us) whose addresses are available.

The majority of the mail asking for support has to be consigned after careful reading and a tug at the heart to the waste basket. But I, for one, am glad to get these letters, and let them have their voice. It is good for me to think about the many Christian causes that are beyond my ability to contribute. In fact, it apparently helps some of the leaders to know that people are praying for them even if they cannot contribute substantially. Recently I wrote a few letters to missionaries or other Christian groups in order to express my concern and explain why I could not make a financial response. In return I received gracious replies and was glad I had a chance to express the cause of the Seventh Day Baptists.

We can’t tell others what to do about the appeals they receive. Each must make his own mind. But let us remember that those being asked to give to the highest causes is good for us; it makes us grow spiritually. By the same token, we are offering a Christian service to our brethren in the faith when we also appeal for funds to support the needs that we see and that they may otherwise go unmet.

To beg for money for ourselves is not good, but to beg for missions or for friends in need may be as important as preaching the gospel. It helps people to grow in the grace of liberality that is good and they will thank us.

Many writers and speakers are reminding us again this season that the One whose birthday we celebrate gets only a tiny portion of the gifts at the celebration. The appeal even to churches to present “white gifts” does not meet them with a very respectful response. The very idea of giving much money on family and friends that we almost resent being asked to give something extra for the poor or the “poor heathen.” Who ever heard of a Christmas Club to save money for Christ? It would be a good idea, wouldn’t it? Why not count Jesus in on the saving up of money for Christmas spending? Even newspaper columnists urge people to be careful in their giving to keep it proportionate to their income. This is why we could then make the added sacrifice for the Lord rather than for ourselves. Their desire to give to Christ at Christmas can put joy into the season that it all too often lacks.

Then, too, December takes on added significance for every wage earner. Although income tax day is still several months away, the deductions for religious and charitable causes have to be based on taxable income for this year. We have made as many gifts as we think we have? This is a time of accounting. The percentage of income that is allowable for tax deduction is high. We believe that the Christian should itemize his gifts just to be sure that he goes beyond ten percent. To claim what you have not given to Christ is a considerable admission that you do not advance the cause of Christ.

Let us make up in December for any lack in previous months. We can’t turn the church and denominational budgets that have gone by.

Seeing the World’s Need

God has various ways of opening blind eyes. The Bible is replete with healings of physical blindness. It also has stories of opening eyes to see things that can’t be seen with the natural eye. The case comes to mind of Elisha praying for his fearful servant, “Open his eyes that he may see.” The account in 2 Kings 6:17 goes on to say, “And he opened the eyes of the young man: and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.” His fears vanished when he saw the protecting hosts.

In New Testament times Paul expressed his desire to preach the gospel to his entire household. It must have been difficult to collect funds enough for that long ocean voyage, but Paul got to see Rome at government expense. While a prisoner there his eyes were opened to the needs of the capital city of the world as never before and he was able to do much to plant Christianity firmly in that city and even in Caesar’s household.

To go to a foreign country at government expense as part of a military program is not the ideal way, but it does offer the service of opening the eyes of thousands who would never get to the Orient, for instance. As a chaplain your biggest desire is to help in missionary work. Of course, there were many men in military service whose eyes were not opened. Not everyone sees what can be seen with spiritual vision.

Men are still going to the Far East at government expense and having their eyes opened.

Back in 1965, Gene Ainsworth, a Christian Air Force officer, walked the streets of Saigon. Struck with the suffering and the need, he saw in the lives of those young men, he offered God his service. Later, when he was discharged from the Air Force and went into the California offices of World Vision, and said, “I have just spent a couple of years serving my country in Vietnam. Now I want to go back and serve Christ in Vietnam.”

The account goes on: “As we got to know this lanky Oklahoma bachelor, it was easy to see he was well qualified for the job God had asked him to do. His deep commitment to Christ, his extensive experience with delinquent boys, his knowledge of the Vietnamese culture, and his willingness to leave his home and country in order to live and work completely within the will of God—these are rare assets.

“But we were forced to say, ‘Gene, we have no place for you in our program. We have no funds to support you.’

‘Then I’ll get my own support,’ he
said: 'I believe the Lord will show me a way.' Gene left for Vietnam late in 1968. He is still there.

This man is providing a home and Christian training for some of the needy boys of Saigon. Probably much of the need was caused by the war of which the Americans were a part, but not all of it. Jesus said, 'The poor ye have always with you.' If that was true of Palestine then it is even more true of the Far East now or war.

The point is that God can open eyes and inspire people to serve. He is doing it. What the military man learns in his place of service can also be easily transferred to similar situations in other countries. Seeing the world is not so much taking a cruise to far-off places, it is more a matter of spiritual sight. When you open your eyes, can you see the world? Perhaps we need an Elisha to pray for us so that we can see beyond our trials.

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ABS Advisory Council Meets

It would be a great eye-opener and blessing if all of us could take part in the Advisory Council meeting of the American Bible Society when the staff and trustees present this worldwide work in the most up-to-date ways. Since the Bible Society pays the expenses it has to limit the number to about 200. This usually means not more than one or two per denomination. If for just the fellowship of such a gathering it would be very enjoyable and educational. There is no other gathering that takes in so many denominations with so few people. The roster of those attending the three-day meeting in November 30-December 2 included representatives from some seventy-eight denominations or groups of churches. They came because of a unity of purpose—spreading the Word of God. This kind of unity begins to be felt quite deeply by the time the first dinner is eaten together.

The 200-member staff of the American Bible Society located in the new Bible House in New York gathers together some of the most competent translators and administrators. The annual council meetings draw together many of the secretaries serving throughout the United States and the whole world. It is thrilling to be able to get the latest information about Bible publication and distribution in Latin America or Eastern Europe. For instance, from people who just made an exhaustive survey and have the answers to questions.

One comes away from such an Advisory Council meeting challenged again with the great work of the American and the United Bible Societies and anxious to tell others how they can help. Church support has not been keeping pace with the expanding need and such gifts to the Bible Society have not increased the rate that other parts of denominational budgets have increased. Effective mission work is dependent on the translation and publication of the Bible in the language of the people at a price they can afford. This has to be done by a charitable organization of considerable resources.

Some of the story of how the American Bible Society reaches all kinds of people will be told in subsequent articles.

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1) The warming of our hearts at this season when we need to re dedicate ourselves to the cause of Christ, remembering why God gave His Son.

2) More sentiment, but more than sentiment in our Christmas giving as we want to see the Christmas spirit have not increased the rate that other parts of denominational budgets have increased. Effective mission work is dependent on the translation and publication of the Bible in the language of the people at a price they can afford. This has to be done by a charitable organization of considerable resources.

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History's Most Important Event

Talk given by James L. Skaggs at the Milton Church Layman's Sabbath, Oct. 17, 1970

When the astronauts returned from the first moon landing President Nixon, in the excitement of the moment of their return to the rescue ship, hailed that which they had accomplished as the most important event in the history of the world. Later, in a less exuberant mood, he might have reconsidered that statement, perhaps recalling other historical moments which were of great importance. Nevertheless, it seems to me significant that the President could have made such an unqualified statement and that it could have been heard and apparently accepted by so many without a second thought.

I doubt that any such evaluation concerning the preeminence of any such historical event could have been made with so little protest in any other century of the Christian era. For, of course, that act of reaching the moon as well as any other of the great accomplishments of man pales beside the actual preeminent event of history—what Tolkien has called the "Eucatastrophe" of human history—the event which we call the Incarnation—the moment when eternity invaded time, when God became a man and lived among men, a man with the blood of Adam and the barbed thorns and the vinegar. A man who was betrayed by the traitor, his existence announced but not revealed, as if he were an Iago or Edmund; the strange scene of Christ praying in the garden. God asking God to let this pass from Him, while not far from Him His disciples cannot even "wake with him one hour for His sufferings, then the line and transition, the last dramatic I know, "the hour is at hand for the betrayal of the Son of Man." The symbol of the Judas kiss, the washing of Pilate's hands, and the fleeing of all away brought to its height in Peter's threefold denial. All of this the complete rejection of Christ by man. Then there is the cruel treatment of Christ, the brutal and boisterous humor of the common man, from casting lots for the cloak to the crown of thorns and the vinegar.

Then, after the formal "Tragedy" ends, the only perfect happy ending to a real tragedy that I know—the hero triumphs in death and is resurrected. And it's a greater act of love than any play ever written, life outdoing art, or perhaps the art of God outdoing that of man.

In ways, in its high drama and boisterous brutality, the story resembles Shakespeare's most nowhere more so than in the crucifixion.

The complexity of Shakespeare's characters is dwarfed by the sheer awe Christ's words and deeds create. And the others do symbolic actions with an exact rightness even Shakespeare might envy.

The Last Supper, with the presence of the traitor, was but a rehearsal. This is the letter:

I'd like to read a letter that was written to a New York newspaper by a 17-year-old American in the first part of the war in Vietnam. It is not Shakespeare, and nowhere in the crucifixion. Shakespeare, and nowhere do we read the words and deeds create. And the others do symbolic actions with an exact rightness even Shakespeare might envy.

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why hast thou forsaken

That linguistic effect is greater than any thing Shakespeare ever wrote. Its mystery is stupefying. And no spreader of any gospel would have invented it; only a scholar and we heard it, and who felt compelled to tell all other truths would have put it in his account of the one he believed was his savior.

It is this real life drama, this perfect tragedy with a perfect happy ending, which really happened, which when accepted as fact, as Christian do, leads to a view of life and death altogether different than if those events had never occurred.

C. S. Lewis once wrote about an experience of his while patrolling as a member of the Home Guard in England during the Second World War. With him on patrol were two men, one of them like himself a man of educated background and the other a man of a rather more humble educational background. The third man—this was the officer commanding—did not believe that the war was likely to end wars or even greatly contribute to the abolition of human misery. His reaction was that if this were true, if they were doing was not going to effect great change in the world, then the world is a place of futility. The world is falling apart all the time. Things are disintegrating, not unifying—the tendency is toward disorder, not order—and he was surprised anyone could have assumed that things were always getting better. Later he wrote a great deal about this. The world is a place of futility. The world is going on. Lewis felt that the world is a place of futility. The world is going on. Lewis felt that the world is a place of futility. The world is falling apart all the time. Things are disintegrating, not unifying—the tendency is toward disorder, not order—and he was surprised anyone could have assumed that things were always getting better. Later he wrote a great deal about this.

Christianity, I think, contains the answer to both of these positions. Christianity says, it seems to me, that, yes, we may very well be that things are not to be found in this life and in that which is accomplished on this earth, but that there is a meaning in that the actions which we take do have ultimate meaning, ultimate importance. It answers the utopians, the believers in progress, by pointing out the futility which will surely come with the pursuit of their dreams and by directing them toward an achievable reality. All will be fulfilled. That is the message of the Incarnation and the Resurrection. There is a happy ending. All will be made right, but at the end of history, that is to say, the way leads to another—to action which will give unity and fullness to the world's going on? And Lewis himself was astonished that any man could have assumed that there was good in the world going on. Lewis felt that the world is a place of futility. The world is falling apart all the time. Things are disintegrating, not unifying—the tendency is toward disorder, not order—and he was surprised anyone could have assumed that things were always getting better. Later he wrote a great deal about this.

Christian action is necessary, because, although it may not save the world it will make the world a more tolerable place with less suffering. It will do this in two ways—by telling men that they can have a relationship with that God who died for them, a relationship which is real and which will give unity and fullness to their lives. That is one way and the way I think most important. But that way leads to another—to action which Christians may take in society to make life more tolerable. The early Church had to eliminate such practices as infanticide, abortion, the practice of total war and to organize charity to improve the quality of life. The church today

(Continued on page 13)

THE SABBATH RECORDER

Kulela Kumpoto

Diary of the Northern Trip continued

By John A. Conrod

Wednesday, October 21:

Grass-Hut Living

Tonight with the beginning of the association meetings at the Echizweni Seventh Day Baptist Church but we don't know if we will get there today. The car has developed some trouble shifting and since there is a garage here in Mzuzu we want to have it looked at before going back out into the bush. While the car is in the garage we have decided to do some shopping. The first place I want to go is to the post office. This is the first opportunity I have had to post a letter to Joyce. I wonder how she and Sarah are doing there alone at Makapwa?

Another answered prayer! Although the VW is getting old the only thing that was wrong with it was a broken motor mount which caused the engine to shift out of position thus binding the transmission. We are now on our way to the North! It is a rather long trip and I don't think this time we should be able to arrive before dark! Since we will be staying at Echizweni for four nights the Pearsons have set up their tent for the first time. You are maybe wondering where I will be staying? So am I. The people have built me a special "air-conditioned" house. Four walls made of mud and grass with a roof made of leaves and branches! No windows since plenty of light comes in where the grass and leaves are sparse! I am wondering if light is the only thing that will come in. Many thoughts are going through my mind—thoughts of snakings, but I think I'll pray a little longer than usual tonight before going to sleep.

Thursday, October 22:

It is morning and the sun is shining through my roof instead of stars. So far I have seen no snakes, but I think I'll pray a little longer than usual tonight before going to sleep.

Friday, October 23:

Two-Day Hikers

I was introduced today to a group of people who came fifty miles to attend the association meetings. That didn't seem too unusual until I was told that they had walked the whole distance since they didn't have enough money for bus fare. They spent two days on the road, sleeping right on the ground one of the nights. At first I felt very sorry for them, but then I realized that they were not looking for sympathy. My sorrow turned to pride for them as I realized that they thought so much of attending the association. How different from the many flimsy excuses I have heard from people who miss church so often in the States!

Today is the day of the business session. Although there were many things to discuss the overwhelming topic was the desire expressed by all to have a missionary stationed in the Northern Region. Although there were many times more people around the Blantyre area, they cannot understand why there should be two missionary families in the South and none at all in their area. A plea was introduced today to a group of people who came fifty miles to attend the association meetings. That didn't seem too unusual until I was told that they had walked the whole distance since they didn't have enough money for bus fare. They spent two days on the road, sleeping right on the ground one of the nights. At first I felt very sorry for them, but then I realized that they were not looking for sympathy. My sorrow turned to pride for them as I realized that they thought so much of attending the association. How different from the many flimsy excuses I have heard from people who miss church so often in the States!

Sabbath, October 24:

Josephus in the Jungle

Only one more night to spend in my

Congregation at Association

MISSIONS—Leon R. Lowton

DECEMBER 14, 1970
little grass house. It took some getting used to, but now it has become quite
enjoyable and we like it. The Parsons complained that the tent was
quite hot, but not so with my “air-conditioning. The people have put a lot of work
into building it for my use.
I was again given the privilege to preach at the Sabbath morning worship
service, this time with Pastor Morrison Chisiteyenterinde of Chambaka.
I had some difficulty preaching after a
Sabbath School program that lasted over
two hours with a special program as well
as regular classes. It seems that the people
here can never hear enough about the
Lord and His Word. A real example of
this is a man here who neither speaks
nor understands spoken English but
spends all his extra money on every
Christian book he can find. He seems to
be able to read written English if he
does it slowly. He has asked us to locate
for him a copy of the works of Josephus
since he has read some of it and wants
to read the rest from his own copy!!!

This afternoon I also met two young
men while hiking down to the main road
who came right up to me and asked if I
could help them learn about the Bible.
I don’t know why they came right out
and asked such a thing of a perfect
stranger, except that they may have realized that the only white person who
would be in this area would be a mis-
ionary. I invited them to come back
with me to the special services which
were being held at the Echiziweni Sev-
enth Day Baptist Church, which they
heartily agreed to do. While walking back
to the church, I inquired further about
their interest and after arriving at the church I sat down with
them and had the privilege of sharing
with them the steps of salvation from the
Bible.
Sunday, October 25:
The Last Leg
The association ended this morning
and unlike the other places we stayed,
apparent to us we could not supply
our own bedding. Rather than pay the
double price charged for using rest house
bedding, which adds up when traveling
with seven people, we decided to drive all
the way back to Blantyre. We hadn’t
planned to do this since before leaving
we didn’t know that the roads were
almost completely paved. We still took
quite a long time getting back to Blantyre
but at least when we arrived, we were
finished for another year. Having com-
pleted the trip, I now sympathize very
much with the people in the North. First,
the missionaries only come to help them
once a year because of the distance.
Second, it is difficult for them to come
to Blantyre for training for the same reason.
Third, because they have vainly desired
a missionary of their own for many years.
They are wonderful Christian people who
are struggling against many difficul-
ties and are doing a very good job on
their own. May God grant them fruit
for their labours as they seek to know
and follow His special plans for them in
the Northern Region.

Burma: Special Filmstrips

Plans are for the production of the
regular filmstrip on Burma to be sent to
our churches as were the previous ones
on Brazil and Britain, but other filmstrips
on Burma are available as well. Produced
by American Baptist Missions, they have
been purchased for our AV Library at
Plainfield and can be ordered from them.

Boys and Girls of Burma

An unusual view of Burma through
the eyes of children. Each frame is an
original crayon drawing by a Burmese child,
weaving a story of life in this colorful
land. Who but children could give such
an honest, joyous, direct look at them-
selves? Family worship, Buddhism, daily
marketing, clothing, school, church, and
games are among the subjects pictured.
Along with the use of this filmstrip could
be used in an S.D.B. filmstrip on Burma to
illustrate life in their community. This
is for children, but all ages will enjoy it.
Color filmstrip (over sixty frames—25-
30 minutes), script and record (two copies available).

“Baptists in Burma”

In this land of golden pagodas, there is
a strong Christian community of one-half
million people. The work of evangelism
among the Burmese began in 1813 with
the arrival of Adoniram Judson. Today
the Burma Baptist Convention works with
seven major language groups within the
country. The strength of the work is
illustrated through its fine churches, tre-
 mendous convention sessions, its vital
home mission program, and its work in
schools, Bible translation, personal coun-
seling and evangelism. All this, and
more, is included in this documentary
filmstrip on Burma and offers background
information on the land where in recent years some Baptists have
arrived to establish a Seventh Day Baptist Conference of
Churches. Color filmstrip (over sixty
frames—30 minutes) and printed script
(one copy available).

“Bright Are the Promises”

To tell the story of the missionary
miracle begun by Adoniram Judson
in Burma over 150 years ago, the Baptists
of Burma staged a spectacular pageant
in Rangoon. In five nights, about 10,000
people saw the story of what God has
done through Baptist Missions in Burma.
The story is told through the eyes of
many of the Baptist leaders in Burma
and through a dramatic presentation
of the pageant, with its simple, yet
moving story line. Color filmstrip
(of sixty frames—30 minutes) and printed script
(one copy available).

Unite in Prayer

The following prayer thought was
contributed by a new correspondent, Elwin
K. Rogers of Blackwell, Oklahoma, who
is seeking closer fellowship.

If you have a prayer that moves you by
its humble pleading tone, join it. Do not
let the week pass before he or God alone! Why
should not your brother share the strength of
“two or three” in prayer?
The Vocations Committee of the Board of Christian Education, acting for Convention, has been seeking to share the biographies of persons who have publicly expressed their Seventh Day Baptist faith in their profession. The committee has received some life-stories, but wishes to develop a broader collection of accounts which show how one can live out his Christian faith as a Seventh Day Baptist.

Meeting in mid-November, the Vocation Committee proposed to invite you to write up the life-story of some creative thinker or career leader whom you’ve known in your church or in your community. As you know, “able” means: “having sufficient power, skill or resources to accomplish an object.” As a suffix it means: “worthy of being so acted upon” or “tending to.”

So there’s the “love-able” S. D. B. you might write of—capable of loving intensely and wisely, and tending to be loved! Many of you could write about someone whom you’ve known in your church fellowship whose vocation is full of love-able events!

And there’s the “responsible” S. D. B. who repeatedly responded to the specific call for Christian wisdom, love, compassion and concern.

How about the “communicable” S. D. B.? What a great series of events you could gather from the life of an S. D. B. who repeatedly responded to the specific call of Christian wisdom, love, compassion and concern.

Did you notice the challenge to the church membership class members? our Bible study group members? our dialog groups? ourselves in post-worship discussion of the ideas our pastor brought in his sermon?

Where does “homework” fit into the scheme of rigorous and dedicated learning and practice of real convictions about God and his relations? And our personal family discipline, discussion, and growth in putting religious convictions to work—do these fit into Christian education in your home or your church?

More “rigorous and dedicated” Christian education would seem to be one of our most effective answers to the loud calls for “peace” from so many strata of society. Is it not better than urgent opposition to either the “hawk” or the “dove” to consistently seek to know Christ and his will for us and to vigorously discipline ourselves to his way in all relations?

In our 300th year in the U. S., President Stephen Thorn gate calls us to the responsibility of being so acted upon” or “tending to.” Can you not find ways of strengthening within your church organizations the spirit and content of Christian learning of all sorts?
News from Nellore

The Rev. B. John V. Rao of Nellore, India, writes of a large baptism held November 21 at the small town of Kovvur four miles north of Nellore, just across the Pennar River.

Previously he had visited this center several times and had conducted prayer meetings for the interested people. He tells of distributing literature through the town last year and having the gospel there without opposition. He writes: "By God's grace some Kovvur people called us and talked regarding baptism on November 19. They decided to take baptism on the twenty-first (Sabbath). We accepted... Meanwhile our one senior pastor taught them about baptism."

He goes on to say that after completing his Sabbath morning service in Nellore he went to Kovvur in the afternoon and baptized the Sabbath service at 3:50 p.m. He reports baptizing thirty persons who had accepted Jesus Christ as their personal Savior "and also they accepted the God's grace some Kovvur people called several times and had conducted prayer meetings..."

Arrangements have been made, he says, to conduct the services of the new church in the Kovvur school at 8:30 Sabbath mornings. School is held on Saturdays but does not begin until 10:30, so the development officer was able to give permission.

SABBATH SCHOOL LESSON

for December 19, 1970

OBSEVERANS CHRISTMAS IN CHRISTIAN WAYS

Scripture Lesson: John 1:9-18

THE SABBATH RECORDER

DECEMBER 14, 1970

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News from the Southwest

A church service was held at Hillsboro, Texas, on November 21, the first such Seventh Day Baptist gathering in that place, to our knowledge. The Rev. Ralph Hays, pastor of the Texarkana church, made a field trip to the Dallas-Fort Worth area of Texas to contact new members and interested friends. He conducted the service in the home of Charles Holliday, a minister who has accepted the Sabbath and is anxious to learn more about the Seventh Day Baptist pastoral and church procedure. He had gathered together four adult men besides women and children for the Sabbath Service.

Mr. Holliday of 813 Park Drive, Hillsboro, Tex. 76645, had previously visited the Texarkana church, of which he is now a member. He expressed hope in letters to the secretary of the Tract Society that he could reach many contacts in the Dallas area. It would appear that a beginning has been made. He has friends and relatives in Ohio, Michigan, and Pennsylvania whom he says are becoming interested in the Sabbath.

It is reported that there is a possibility of a Sabbath School in Forth Worth, Texas. Mrs. Morrison of 4359 McCart Avenue told Mr. Hays, her new pastor, that she wants to hold meetings in her home. It is possible that readers of this news item may know of people in the Fort Worth area who might be interested in such a Sabbath School.

ITEMS OF INTEREST

Vellore Scores Another Medical "First"

Another advance in heart surgery was registered at Vellore, South India, when a twenty-year-old girl was discharged from the Christian Medical College Hospital with the prospect of a normal, healthy life.

A new valve in her heart probably will not be rejected as are many "foreign" tissues or substances.

Her new mitral valve is fashioned from tissues from other places in her own body. Vellore spokesmen said. Chances of rejection thus are minimized.

The patient's postoperative recovery was smooth, the hospital said.

Since 1918, Vellore has pioneered in medicine. It was the first in India to initiate recognized residence training in chest, brain, and heart surgery and the first in the world to develop reconstructive surgery for leprosy patients. Its staff numbers 168 full-time doctors, 421 graduate nurses and 226 paramedical workers. Only 35 come from foreign countries. The hospital has 369 medical students, 359 nursing students, 122 student technicians and 127 postgraduate students. It is ecumenically supported.

"It's the Law in Finland"

Finnish law requires that religious instruction be given in public schools and that the course of study be patterned after the "religion" of the Protestant Lutheran Church, the established church in the four Scandinavian countries. The teachers of the religion course must also be Lutherans.

In Jacobstad, Finland, two Baptists, Rafael Heimdahl (who has a theological degree) and his wife Stina have been teaching the religion course along with other third and sixth grade subjects for many years. The district inspector of the schools did not apply the law in their case. Now a new inspector is strictly enforcing the law. Newspapers and other opinion makers are campaigning for a change of the law. The largest paper commented, "It is an expression of the most severe kind of intolerance... If a free church (non-Lutheran) teacher stands on Protestant ground, he should be good enough to teach Christianity."

Even Lutheran priests in the district have, of their own accord, discussed the issue and placed before the Heimdahls qualified to provide religious instruction.

The whole issue, especially with so much publicity running against the restrictive regulation, may intensify pressure on national educational authorities and the parliament in Helsinki to modify the law or abolish it altogether.

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History's Most Important Event

(Continued from page 6)

must also act, must continue to increase respect for life, both for life as such and for its quality by introducing people to Christ.

"But God so loved the world...", so familiar that we may never stop to consider how peculiar this statement really is. How could God love us? We are not really lovable, so that the thing it is usually for the wrong reason—not because it is right but because by so doing we gain approval, or because someone will like us, or even in order that we may congratulate ourselves on our righteousness. Yet we are assured that He loves us, and, I fear, many of us accept His love because we assume that this love is somehow merited. It is not. But we are still loved and we must respond to that love by showing it to others.

1 Letter from Pvt. Norman R. Burdick, 9/19/70
2 C. S. Lewis, "De Futilitate", Christian Rele-

NEWS FROM THE CHURCHES

DODGE CENTER, MINN.—On November 28 the following people were honored for their long membership in the church, from fifty-three to seventy-five years: Mrs. Vernon Payne, 72; Harry Bond, 71; Ivy Hardie, 64; Merle Churchward, 63; Laura Adams, 63; Hazel Fritz, 63; Regina Langworthy, 63; Mack Greene, 57; Arthur Payne, 55; Charlotte Lindahl, 53; Leslie Langworthy, 53; Leta Stebbins, 53 years.

MILTON JUNCTION, WIS.—Our Ladies' Aid continues to meet once a month with several money-making projects in use. On September 17 a birthday supper was served at the church with all church families invited. A silent auction followed the delicious supper.

On October 16-17 we were host to the Quarterly Meeting of the Southern Wisconsin and Chicago church. The young people from the Milton church had
charge of the vesper service Sabbath eve, and the Rev. Don Sanford preached the sermon. The Rev. Charles Swing, pastor of the White Cloud church was our guest speaker, having charge of the Sabbath morning service, and leading an informal meeting in the afternoon.

Several of our women attended World Communion Sunday this year at the St. Mary Catholic Church, Milton, November 6, at 2 p.m. The Baptist Women's Day of Prayer was held in our church November 10, at 2 p.m. with members from the Milton and Albion churches attending. A fellowship hour was held in the basement following the meeting.

RICHBURG, N. Y.—A baptismal service was held in our church October 3 at the church at three o'clock, attended by the Rev. C. Harmon Dickinson to be our pastor following the meeting.

The annual church business meeting was held October 3 at the church at which a new executive board was elected, the Rev. C. Harmon Dickinson to be our pastor for another year.

Junior Christian Endeavor is held every two weeks in the church at three o'clock on Sabbath afternoon.

At the close of the worship service on November 7, pictures of the Brazil Section of the church were unveiled.

Accessions

BY BAPTISM:

1. By Baptism: 

- NORTH LOUP, NEBR.

   By Letter:

   Rev. Victor W. Skaggs
   Ardelle C. (Mrs. Victor) Skaggs
   Pastor's Secretary

   RICHBURG, N. Y.

   By Testimony:

   Gary V. Mooney

   By Baptism:

   Ellen McCrea
   Rachel Drake
   Sue Bachman
   Gregory Bucher

   RIVERSIDE, CALIF.

   By Baptism:

   Mrs. Elva Gardner
   Mr. Ed DeLyle

Marriages

Bjornstad - Mathison.—Marlow Thomas Bjornstad and Greta L. Slegg Mathison were united in marriage October 3, 1970, in the Albion Seventh Day Baptist Church by the bride's pastor, the Rev. A. A. Appel.

Births

Davis.—A daughter, Sandra Ellen, to Arden and Janice (Scott) Davis of North Loup, son of Mr. and Mrs. Alton Davis, was born at 9 a.m. on November 9, 1970.

Geske.—A son, Jeffrey Scott, to Neil (Bud) and Roselyn (Reiser) Geske of Janesville, Wis., on November 2, 1970.

Lippert.—A son, Michael Roy, to David and Nancy (Cruzan) Lippert of Ludlowville, N.Y., on November 28, 1970.

Sharp.—A daughter, Teresa Anne, to Jim and Karen (Scott) Sharp of Merriman, Nebr., on October 21, 1970.

Obituaries

BURDICK.—Victoria, daughter of Eugene and Madelia Rogers Burdick, was born Dec. 17, 1909, and died at the Jones Memorial Hospital, Wellsville, N. Y., Nov. 16, 1970.

On Saturday, December 17, 1913 she was married to Jesse A. Burdick, who survives. To them were born two sons, Bruce, of Riverside, and Nathan of New York. The family had lived in Pennsylvania and New York before coming to Riverside four years ago. He had been an active member of the Riverside Seventh Day Baptist Church.

In addition to his wife and sons, he is survived by two brothers, Carlos, of St. Cloud, Minn., and Kenneth, of Beaver Dam, Wis.; a sister, Elma Warner, Rome, N. Y.; three grandchildren; and several nieces and nephews.

Memorial services were conducted from the Simmons Mortuary in Riverside by Pastor C. Rex Burdick.

LIPPINCOTT.—W. Ray, son of the Rev. and Mrs. Darwin Lippincott, was born at Jack Center, Ohio, Aug. 30, 1891, and died at his home in Milton, Nov. 7, 1970.

He was married to Belle Van Horn, Jan. 7, 1913. He is survived by his wife, two sons, Linden and Florence of Milton, and one daughter, Mrs. Edith Martin, also of Milton, fourteen grandchildren and five great-grandchildren.

Funeral services were conducted at Albrecht Funeral Home, Milton, by his pastor, the Rev. Earl Cruzan. Burial was in the Milton Cemetery.

RICHARDS.—Oscar, son of Reese and Mary Dorthea Richards, was born in Montrose, Colo., March 4, 1897, and died Sept. 25, 1970, in Riverside, Calif.

He was married, Oct. 20, 1913 to Edna Clement of North Loup, Nebr., May 23, 1923. Their home was located in Riverside until 1941, when they moved to Riverside in 1940. He was a regular attendant of the Seventh Day Baptist Church as long as health permitted. In addition to his wife and children, he is survived by eight grandchildren and two great-grandchildren.

Memorial services were conducted from the Simmons Mortuary in Riverside by Pastor C. Rex Burdick, and interment was in the Olivewood Cemetery.

—C. R. B.
THE TREASURE OF YOUR HEART

“A good man” — That is the way Jesus started a paragraph in the same chapter that contains the Golden Rule. There is nothing one would rather have said about him than those three words. But with Jesus goodness was not just reputation; it had to be something of the heart, and the proof of goodness so often depends on our attitude toward money. Thus Jesus goes on to say, “A good man out of the good treasure of his heart bringeth forth that which is good.”

Religion is a matter of faith proved by works. It is a matter of the treasure of the heart expressed in large measure by the treasures of the hand. The inward mark of pure religion is “to love the Lord thy God with all thy heart.” Jesus called it the supreme commandment. The beginning of salvation is opening the heart; the working out of that salvation is opening the hand. The Golden Rule is far more than advice about how to get along well with one’s neighbors; it is a rule for expressing a change of heart. It is, if one will accept it, a guide for Christian giving.

How much shall I give? I may be able to honestly say that my income is very small and that I have very little to give. If, however, my income is nearly average, do I dare say that after my necessary expenses are paid I have little left over to give to the Lord? Jesus endorsed the tithing principle for just such average incomes as mine. Let that be my guide until my heart tells me that I can do more than that. I do not want to be ashamed at the close of my life or in the judgment day when everything is “naked and opened unto the eyes of him with whom we have to do” (Heb. 4:13).

With the teaching and example of Jesus before me I am determined that I will not be offended if my pastor, the shepherd of our flock, talks to me about money in the terms that Jesus used or as frequently as my Lord mentioned this Christian obligation and blessing in his Sabbath day exhortations. I want to grow in giving as in other aspects of Christian living.