BIBLE READING GUIDE FOR 1971

TOPICAL BIBLE READINGS

A lamp to my feet  A light to my path

(Including and supplementing the daily Bible readings of the Uniform Series of Bible Lessons published in "The Helping Hand.")

THE PARABLES OF JESUS
Jesus' Use of the Parables


The Nature of the Kingdom:

Jan. 3 The Purpose of Parables. Psa. 78:1-8; Isa. 6:6-10
Jan. 4 God's Action in Israel's Behalf. Deut. 26:4-19
Jan. 5 The Covenant in the Heart. Jer. 31:31-34; 17:9-10
Jan. 9 The Kingdom Grows. Mark 4:26-29; Jer. 17:19-27

The Value of the Kingdom


Jan. 15 Count the Cost of Loyalty. Luke 14:25-33; Mark 8:31-38
Jan. 16 Suffering for the Kingdom. Matt. 16:21-23; John 16:1-11

God's Seeking Love

Jan. 17 Gain Through Loss. Matt. 16:24-28; Phil. 3:7-16
Jan. 21 The Parable of the Lost Coin. Luke 15:8-10; Gen. 18:22-33
Jan. 23 The Unforgiving Elder Son. Luke 15:22-32; Matt. 27:3-10

The Basis of God's Rewards

Jan. 25 Riches and the Kingdom. Matt. 19:16-26
Jan. 28 The Workers and Individualized Rewards. Matt. 20:1-16; Deut. 15:7-11
Jan. 29 Faith, Not Works. Gal. 3:2-14, 19-29
Jan. 30 God's Sovereign Mercy and Government. Rom. 9:1-18
Jan. 31 Bless God for His Mercy. Psa. 103

Catholic Membership Decline

For the first time since records began to be kept in 1889, the Catholic Church in the United States reported a slight decline in membership for 1969. The official report gave the decrease as 1,149. The total membership was 47,872,089, some four times as much as any Protestant denomination. For a church that counts members by birth rather than rebirth, this would seem to indicate a considerable falling away or perhaps that the opening of windows to let some fresh air in lessens the authority and grip of the Church of Rome.
Of Debts and Taxes

We use an expression, "As sure or as unavoidable as public meat and taxes." Most of us from time to time also have some reflections on debts and taxes. One reason why our taxes are so high is that we have allowed ourselves to get so far in debt. Our national debt is so large that the numbers are almost meaningless. We can continue to understand the significance of it when we painfully remember that we are taxed only interest of $19,256,821,000 on this national debt, according to the Chamber of Commerce of the United States.

There seems to be no thought of paying off the national debt, as we would hope to pay off our private debts. Paying this interest only is sufficiently staggering. It has been figured that the average family pays $294 interest on this debt in income tax. This greatly reduces the income tax money left to provide the benefits of government. If this interest did not have to be paid, the money saved by the federal government could be used for many things. The money is spent for the War on Poverty, Office of Education, Narcotics Bureau, air pollution control, public assistance and housing, urban renewal and environmental control.

Some of the senatorial candidates in the recent past have campaigned to blast the idea that money from Washington was like manna from heaven coming back to the state. They pointed out that for every dollar received from the Federal Government, the taxpayers have had to send $1.35 to Washington—which does not seem like getting ahead. We so easily fall into the strange reasoning that the things we want for our city or state will somehow be paid for by people in Washington. It is not so. In the long run, Washington has to pay for almost all state programs. We are in large measure our failures. Thus funds spent for the War on Poverty, Office of Education, Narcotics Bureau, air pollution control, public assistance and housing, urban renewal and environmental control.

Plainsfield Baptist minister, servicemen

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Contributing Editors:

MISSIONS, REV. Leon R. Lowton
WOMEN'S WORK, Mrs. Elmer E. Andersen
CHRISTIAN EDUCATION, REV. David S. Clarke

Plainsfield, N. J.

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The Sabbath Recorder and its mission? In the first place, we cannot dissociate ourselves from our national problems even though our primary concern is the cause of Christ. We find the mounting interest on our national debt when that increases our taxes and thus lessens what we have to give in finding enough money to support the Christian causes that are our concern and that of the government. The Chamber of Commerce (in an almost necessarily (from the Christian standpoint) suggests that the public can demand that our lawmakers call a halt to the spiraling climb of debt, interest, and taxes by using common sense when they vote for future spending proposals.

Seventh Day Baptists are a minority group with a message that is not popular. Because we connect the Sabbath with evangelism and missions (but believe the 'New Test.,' men, church did) we cannot expect much money given to missions in general to flow into our mission program. Support for missions depends almost exclusively from our people—which is the way it ought to be. On the other hand, we gladly contribute to radio and letter appeals for missions, relief, and other philanthropic causes. In a sense these appeals keep our hearts soft and make us remember the needs of our own denominational mission and relief projects. We would not ask to be free from general appeals—that calls us to stretch ourselves and perhaps deny ourselves.

Coming back again to the interest on our national debt—which, of course, we are obligated to pay—we can ask our representatives in Congress to work down. Most of us from time to time also have some reflections on debts and taxes. One reason why our taxes are so high is that we have allowed ourselves to get so far in debt. Our national debt is so large that the numbers are almost meaningless. We can continue to understand the significance of it when we painfully remember that we are taxed only interest of $19,256,821,000 on this national debt, according to the Chamber of Commerce of the United States.

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In achieving a substantial net growth during the year? Perhaps such criticisms are deserved. I wonder how they show ourselves.

Let us take stock of ourselves in all seriousness. Have we criticized the church and its leaders for failures in teaching? Has our church in achieving a substantial net growth during the year? Perhaps such criticisms are deserved. I wonder how they show ourselves.

Perhaps it is sometimes this way. Week by week we see the pastor and other leaders putting forth commendable effort. But months pass and we fail to see growth. There are not many baptisms of new converts. Then, for this lack of growth we have to assign blame and we begin to criticize. Perhaps we half-heartedly say we ourselves have not done all we should, but we place the major blame on someone else or the Church as a whole. In effect we excuse ourselves in criticizing others. Moreover, we come pretty close to a holier-than-thou attitude. Maybe we have an idea for some growth that the majority did not go along with. Therefore, we slack off in
our work and accused the others of lack of vision and zeal. If any of this is true, now is a good time to face up to it and not carry the same attitude over into the new year.

As editor, may I be allowed some privileges of criticism that I have just denied to others? Not without laying myself open to blame. Editors have no right to pre-empt the Fifth Amendment than others. But editors are supposed to point out weaknesses in the system and call for strengthening.

Seventh Day Baptist churches in general have not during 1970 earned the Lord’s “Well done thou good and faithful servant.” Most of them have been working, if keeping up worship services on Sabbath morning and maintaining the heating system called for, and the announcing of morning services in the local paper is only the beginning. Most of our churches have not filled the physical facilities of our churches. That can’t be expected. What opens before us is almost an unlimited opportunity. Looking around us we may not see a large number of people who are predisposed to seek out our church. That can’t be expected. What we can see in our neighborhood or among our friends, acquaintances are many individuals who need spiritual help that we may be able to give. Our trouble has been that we did not really see them.

This coming year can be one of substantial growth throughout our denomination both abroad and at home. The “responsibility of maturity,” which is our 1971 Conference theme, can take on real significance if our looking back at 300 years of Seventh Day Baptist work in America inspires our initial maturity that we are talking about. We must more fully recognize that maturity means raising our influence and perpetuating the faith rather than just enjoying the faith. There is no question but that our ancestors laid a good foundation for us to build upon. The leaders in 1970 have done much to prepare us for growth in 1971. We are better prepared than in any recent year. Our young people are showing dedication. We can grow.

THE SABBATH RECORDER

MEMOY TEXT

“Behold, I will do a new thing; now it shall spring forth; shall ye not know it?” (Isa. 43:19a).

has come well along in the year. Results do not come immediately and some of the results are not accessions to the church. However, there are bright spots. Adults and young people have been won to Christ through faithful witnessing, Bible study, and much love. What has happened in some churches can happen in others.

What is the prospect for 1971? A good foundation has been laid in the months past. Evangelistic techniques have been learned; for example, the Campus Crusade for Christ program. This and other methods can be better learned and better applied. What opens before us is almost an unlimited opportunity. Looking around us we may not see a large number of people who are predisposed to seek out our church. That can’t be expected. What we can see in our neighborhood or among our friends, acquaintances are many individuals who need spiritual help that we may be able to give. Our trouble has been that we did not really see them. If the Holy Spirit fills us at the beginning of the new year our eyes will be open and we will see the people whom we can help.

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NABF Stresses Evangelizing

The Great Commission of Christ was a challenge enthusiastically welcomed by members of the North American Baptist Fellowship meeting November 22 and 23 in Washington, D.C. It was decided, therefore, to urge all member groups to participate in helping to implement the recommendations of the Baptist World Alliance at Tokyo last July calling for devoting special concerted effort toward Reconciliation of the World Through Jesus Christ.

Attention was called also to an interdenominational “self-organized” effort known as “Key 73,” so named because of its birth in the Keybridge Consultations in Washington, D.C., and its culmination in 1973.

To date, some fifty denominations and religious groups have registered their desire to be included in an effort “to offer possible action in North America a fresh and contemporary presentation of the gospel and to bring relevance to the Christians for our time.” The following interpretation is given to the Key 73 symbol:

Key 73 is a flame to ignite our land with a holy zeal and concern for all men everywhere.

Key 73 is a dove from heaven to bring God's peace to our anxious world.

Key 73 is a key to unlock God's storehouse of provisions for His spiritually hungry humanity.

The general committee of the NABF commends Key 73 to its member groups and encourages all Baptist bodies to participate in what is becoming the most widespread cooperative evangelistic crusades it is stated that each church will finally be asked to cooperate in the Keybridge Consultations in Washington, D.C., and its culmination in 1973.
The Inviting Doorway

In our 300th anniversary year, will your Christian education program invite people to God's fellowship? The theme of this special column used at the Alfred Seventh Day Baptist Church at their 150th year in 1966.)

May God and we make the door of this church wide enough to receive all who need human love and understanding, and who seek the Father's presence.

May He and we make its doors still smooth enough to be no hindrance to childhood, or to hesitating or straying feet, but rugged enough to strengthen those in the midst of choice.

May He and we make the whispers of sacred services to be only the whispers of peace. May we make the door narrow enough to shut out envy, pride, and hate.

May the Father and we make the door of this church a gateway to His realm of goodness and light and truth.

There is ample area for both individual and cooperative effort within this interest, of which Jesus' society, peace, work, faith and order of our church.

May the Christ help us to:
-serve when asked,
-support elected officers,
-secure a devotional worship, study or fellowship when inspired,
-constructively criticize when informed,
-yield when the majority's choice does not deny principle.

May He and we make the whispers of all Christians together to hold Richard Milhous Nixon, a member of our Religious Society of Friends, that is light (God's truth in every man).

Their call stated: "We have the hope that so many Friends and others would join in this concern for a specific witness to Jesus' society, justice, and peace? Should not our church school call us to develop among us that attitude which moves toward responsive citizenship in all men everywhere...?"

"Jesus did not rule his Christian education develop among us that attitude of drawing out the best in others, even that best which moves toward Jesus' perfection? Should not our church school call us to personal attitude and public action which, by God's grace, generate brotherhood, justice, and peace?"

Help your Sabbath School to encourage response of citizenship in "heaven and earth,"—responsive to the Father-God who made us "in His image."

SABBATH SCHOOL LESSON

For January 2, 1970

JESUS’ USE OF PARABLES

Ordination Statement
Presented November 21, 1970 at Salemville, Pennsylvania
by John H. Camenga
(Continued from last week)

Much has been written about the three kinds of men: The natural man who has his own ego on the throne—that is, in control—of his life and has made no acceptance of the carnal Christian who has accepted Christ as Savior, but has not allowed Him to become the director—Lord—of his life as well; and the Spirit-filled Christian who has allowed Christ to take full charge of his life. Many who never really turn over control of their lives to God through Christ strive very hard to live up to the ideals set forth by Christ. Our high calling is not to live for God, but to allow God to live through each of us. This seems foreign to our very nature. We abhor turning over control of our beings to any outside force. But it is by the turning over of control to God that we become whole persons. This does not mean that we will not fail, sin or fall short, but it does mean that when we do fail we can simply say “I’m sorry, I slipped, with Your help it will happen less and less frequently.”

Sin, Salvation, Eternal Life—
“We believe that sin is any want of conformity of the mind and will of God.” So begins the Statement of Beliefs chapter on sin and salvation. In a few but very sweeping words, this phrase sums up the Biblical account of what sin is. All of us, at one point or another, fall outside the will and character of God with our deeds, our thoughts or both. Therefore, for all have sinned and come short of the glory of God” it was a statement with absolute universal application. None of us can claim to be consistently and without deviation observed the Ten Commandments, much less the more sweeping and demanding explanation of the law as love which Christ proclaimed. Each of us has allowed his thoughts to center on self and away from the calling of Christ. Each of us is a sinner. Sin is not only actions, but failure to act. It is attitudes, feelings, desires and the lack of total love and concern for the well-being and feelings of our fellow creature: an attitude of being inwardly turned toward our own interests. We do seek special advantage. This is the normal and natural way of thinking and acting for each of us. But God has revealed a better way, a way devoid of selfishness and the crushing effects of the frustration which we do feel when we do fall short. From the earliest days He has led men toward a life that centers outward toward others and God instead of inward to self. It was His desire that all might come to understand that through dedication to Him and His work, we might escape condemnation for living self-centered lives by allowing His power to live through us. Finally He sent His Son, Christ to show man how much God loves them, and by His life and death display to all men what a life lived in harmony with God could be like. It was this supreme sacrifice which cleared men’s eyes to God’s love and to salvation. Thus it is that through Christ God gave the forgiveness of sin which God gives to those who commit themselves to Him. The process of salvation is outlined very effectively in the Statement of Beliefs. “Salvation from sin includes what is usually designated by the terms, ‘repentance,’ ‘conversion,’ and ‘regeneration.’ Repentance is a real sorrow for sin; conversion is that voluntary change in the mind of the sinner in which he turns from sin to Christ; regeneration is the change wrought in the life by the Holy Spirit.”

Salvation or the lack of it has been linked consistently with the Christian belief in a life after physical death, and an assurance of an afterlife. The message of eternal life which the early church preached was one of its major points of emphasis. But the Christian doctrine of eternal life is more than an affirmation of life beyond physical death. “Eternal” denotes not only lasting through a very long period of time, but a quality that is not limited by time. Even as man’s spirit is not — in the final analysis—limited by the physical body, neither is it boxed in by time. The Christian belief in eternal life affirms that we are and do is of lasting significance and bearing outside time as well.

The Scriptures abound with references to eternal life. But within these references are a number of specifics. Bible scholars have found basis for many varied pictures of the life to come. From the Scriptural evidence there can be no doubt concerning the truth which the early adherents of the Church of Christ saw in this doctrine. I too believe that there is life after physical death and that our attitudes and actions now have a bearing on our condition in the next portion of life. As in some other areas of belief, acceptance or rejection of this portion of the truth is accepted as authoritative. I do not believe that a tenet which held such an important place in the thinking of the apostles and the early church can be lightly discarded.

The Church—
“The whole company of redeemed people gathered by the Holy Spirit into one body, of which Christ is the head” is the great definition of the church. This definition holds the “Church of God.” All those who have accepted Christ and strive to follow Him do indeed share in a special union, both with one another and with God. While forms of worship, organization and specifics as to beliefs vary widely from local group to local group, there is a basic commonality which causes us to accept as a part of ourselves all who “call upon His name.” This is not to gloss over very real and at times very basic differences, but rather to emphasize that through all the differences there is a “tie that binds.”

The Sacraments—
Seventh Day Baptists, along with most other Protestants, refer only to two sacraments: The Lord’s Supper and Baptism. These two symbolic acts look back to two of the high points of Christ’s ministry. His baptism by John marked the start of his public ministry, even as for us today baptism marks the start of a new phase of life—one dedicated to God through Christ. Both look back to the physical immersion of individuals who have reached the age of understanding seems to best reflect the New Testament usage of this rite. Christ indeed, went down into the waters of the Jordan to be dipped under by John. Paul likens baptism to death and resurrection to a new life in Christ. Being covered by the water is the symbolic death of our old self. Being brought out represents the resurrection to a new life in Christ.

The Lord’s Supper is rich with a heritage far older than we might first think, for it is linked with the ancient feast of Passover. It was while He and His disciples were at the Passover meal that Jesus gave new meaning to the unleavened bread and the cup. We are told to use this symbolic meal as a means of recalling events which causes us to remember His love for us.

The Sabbath—
The one belief which distinguishes us and gives us reason to maintain ourselves as a separate denomination is the Sabbath. To begin with, let me say that I believe that the Sabbath—the seventh day of the week, the day usually called Saturday—is the Biblical Sabbath. There is no Scripture which abolishes it, sets it aside, advances it twenty-four hours or provides for man or the church to alter it for any reason. In ancient days it was considered of such importance that it was placed at the very center of the Moral Law. Nothing in later portions of the Bible seems to limit this.

To watch Biblical literalists strive to explain away the Biblical evidence for the Sabbath is interesting but rather sad. We, I believe, for we have been so poor a grade of witness to the meaning and blessing of this particular day set apart that we have not conveyed its significance to others. This is to our

(Continued on page 14)
MISSIONS—Leon R. Lewton

Brazilian Conference Session
The 1971 biennial Conference of Seventh Day Baptists in Brazil will be held January 9-11, 1971. The Conference will convene at the Curitiba, Parana, Seventh Day Baptist Church. In addition to the conference sessions, a week of prayer preceding the Conference and a week of evangelistic meetings are also planned.

The planned schedule of events:

January 2-8: Week of Prayer
January 9-11: General Conference session (the 11th is a tentative date as the Conference could run additional days depending on the amount of business before it.)
January 9-17: Evangelistic services

The General Conference sessions will be presided over by Dr. Silas Nisio, president. Dr. Nisio will be assisted by the current slate of officers elected at the 1969 Conference session. These officers are: first secretary, Romeo Storck; substitute secretary, Eng. Ruben Nisio; treasurer, Jose Gugelmin; general supervisor, Rev. Antonio Barrera.

The present program calls for Conference meetings to be held in the mornings and afternoons with evangelistic services being held each evening. Plans are to commence advertising the evangelistic meetings sometime prior to the ninth with newspaper announcements and the distribution of leaflets. A choral group and other special musical arrangements are planned for the meetings. Preaching during the evangelistic services will be conducted by the various pastors attending the conference sessions.

Conference officers in front of Curitiba church from left to right: Ruben Nisio; Jose Gugelmin; Romeo Storck; Silas Nisio.

Part of congregation one Sabbath at Curitiba

Curitiba Seventh Day Baptist Temple

It will be noted that the week of prayer scheduled by Brazilian Seventh Day Baptists corresponds with the Week of Prayer sponsored by the Seventh Day Baptist World Federation (3-9 January). Brazilian Seventh Day Baptists solicit the prayers of their brethren throughout the world, that God may pour out His blessings on these scheduled events. Pray that He may send His Holy Spirit to guide the leaders of this Conference as they meet to make plans for the next two years, that they may have wisdom to propose and do His will. Pray also that the evangelistic meetings will be blessed with many souls answering the Savior’s call to eternal life in Him, and that many will be led to the Sabbath truth as a result of these meetings.

—Leo Floyd

Malawi Missionary Story
Saving the life of a young missionary in Malawi, Africa is quite a story of international cooperation and near miracles.

After only five weeks on the mission field 24-year-old Larry Hughes is winning the battle for life after a swimming accident in a river fifty miles from Blantyre. The near-sighted youth dived off a rock into water that proved to be only two feet deep, paralyzing his back. A Scot Presbyterian doctor twenty-five miles away was called. After a two and half hour trip to Blantyre by Land Rover Hughes reached the government hospital four hours after the accident.

Malawi, it is reported, has only two surgeons. Dr. Jan Borgstein, head surgeon, took charge and found that the young man had fractured three vertebrae and dislocated the spinal column. His chances were slim and the treatment was beyond the capability of the Blantyre hospital.

Arrangements were finally made for the surgeon, the patient, nurses, and a missionary to fly by BOAC to London—and on to the United States. The airline blocked off twenty-four seats for the party of six people. It was quite a problem to get permission for the medical personnel to leave a country that has only two feet deep, paralyzing his back. Though his condition was described officially as very critical, most of those close to him expressed optimism about his recovery. The pastor of the university church said, "he may be in bad physical shape, but he is a fighter."

Even though the missionary tour of Larry Hughes lasted only five weeks, missionaries and others are ministering to him and think the young man made a profound impression on anyone in Malawi who came in contact with him. The Lord has really used him," Hughes, just out of college, went to Malawi looking forward to two years of youth work and evangelism. He had done much of this in five weeks. Now others are running to the United States praying that he will recover to fulfill his goals.

Pakistan Relief
Frank H. Woyke, associate secretary of the Baptist World Alliance, said that the Alliance was preparing an appeal to Baptists in all countries of the world to send relief funds to Pakistan, either through the Alliance or through one of the missions in Pakistan.

There are about 22,000 Baptists in Pakistan, which includes both East and West Pakistan. India separates the two divisions of the country. Total population is about 105 million.
Can Compulsory Chapel Be Upheld?

By a retired chaplain

The three military academies have traditionally required chapel attendance as part of their officer training discipline, although no officer can require enlisted men or officers under him to attend chapel services either in time of peace or war. This compulsory attendance of officer cadets has been challenged this year in court. Recently a U. S. District Court judge, Howard F. Corcoran, has upheld the practice, affirming that it is constituti-

The Pentagon and the judge contended that church attendance is a necessary part of military training for future officers and that “its primary effect is purely secular.” It was argued at the hearing that this was not “forced worship” but was to “enhance the leadership and command ability” of the men. These budding officers must attend chapel in order “to understand why men react in different ways and why some find it necessary to resort to religion in time of crisis.”

The judge apparently went along with this line of argument. In rendering his opinion he dealt with the question of propriety of government to use the church or religion to accomplish a secular purpose. The courts are on record to forbid the use of essentially religious means to serve governmental ends, where secular means would suffice” (Abington V. Schenck).

Judge Corcoran held that the attendance of chapels is not “use essentially religious means to serve governmental ends, where secular means would suffice.” He agreed with the Pentagon’s conten-

“Sensitivity to the spiritual needs of men” can best be developed through the compulsory chapel requirement,” Judge Corcoran said. This “most effective meth-

the worship service is to perform a purely secular purpose.

Mr. James A. Christison, executive sec-

The audiovisual library of the Tract So-

Program No. 1 is “The Drug Problem: LSD.” Program No. 2 is on “Marijuana and LSD.” They can be ordered separately. It is suggested that these titles be added to the filmstrip catalog for easy reference. Watch this column for other timely filmstrips available from the Tract Society office at Plainfield, N. J.

THE SABBATH RECORDER

DECEMBER 28, 1970

Russians Extend Traditional Greeting

Russian Baptists have sent out their traditional Christmas and New Year’s message to “all Christians of the world” in which they call for an end to war and for constantly preaching a message of peace.

“We see how far” modern Christianity “has strayed from the ideal Christ gave us,” the message says. “Where are the tears of Christians for the disasters that befal mankind?... Christians for the blood flowing today wherever the flames of war are kindled?” it asks.

“Dear Christians!” it exclaims. “In these days when we celebrate the birth of Christ, . . . let us remember that He is the Prince of Peace, so that we may bring peace and love to all mankind: to every individual man and woman, always and everywhere!”

New Filmstrips Available

The audiovisual library of the Tract Society announces the acquisition of something new and strictly up-to-date for use of those churches that want it. It is a set of two filmstrip programs under the title “Christians Face the Drug Problem.” Produced by the highly reputable Family Films concern, these programs, which include pictures, script, and disc recordings, we believe will be helpful for discussion and appropriate for sermons.

Program No. 1 is “The Drug Problem: Glue-Sniffing and Pills.” Program No. 2 is on “Marijuana and LSD.” They can be ordered separately. It is suggested that these titles be added to the filmstrip catalog for easy reference. Watch this column for other timely filmstrips available from the Tract Society office at Plainfield, N. J.
shame. Unfortunately the reason has often been that we have failed to grasp its meaning ourselves. We, in our own way, have been legalists concerning the Sabbath, placing emphasis on our own understanding of the letter of the law and missing its spirit. Because we have not gained insight into the meaning of Spirit-filled lives in general, a Spirit-filled Sabbath is beyond our comprehension.

We have not shown good enough reason to encourage people to accept this Biblical truth. Our task is to prove, with the quality of our lives and of our Sabbathkeeping that it indeed does make a difference. Here, as in all our Christian life we need the Spirit’s guidance. And thus, if we believe this Christ has made a difference in our lives, that we have not shown good enough reason to accept the Biblical truth. Our task is to prove, with the quality of our lives and of our Sabbathkeeping that it indeed does make a difference. Here, as in all our Christian life we need the Spirit’s guidance. And thus, if we believe this Christ has made a difference in our lives, that there is a God who loves us, that the Spirit-filled lives in general, a Spirit-filled

FARCE, MICH.—The church has long published a monthly mimeographed parish paper called “The Friend/y Guest.” This act has also set out a limited number of weekly bulletins. Under the leadership of the new pastor a wider literature outreach is planned to get closer to many more people. “The Friend/y Guest” is to be enlarged, carrying more news, and is to be mailed out on a per 1300 cents per copy to three hundred (hopefully) people instead of sending a limited number at the normal rate of 6 cents. Friends of the church may be able to supply addresses of people who would appreciate receiving this attractive publication each month.

SALEM, W.VA.—The church celebrated its 225th anniversary November 28. Ten of the people who have been members for more than half a century were able to be present and were honored during the Sabbath service. The member of longest standing is Mrs. Cleffie Sutton, Winchester, Va., who joined the church in 1891. Here is a complete list of those who have been members for at least half a century:

Mrs. W. R. Barker
Mrs. Alberta Barson
Mrs. S. C. Bond
Mrs. Goldey Briscoe
Mrs. Addie Burkhardt
Rhea Cheidell
Dr. Asher Childers
Ella Childers
Evie Cole
Mrs. Guy Davis
Mrs. James Davis
Mrs. Kirby V. Davis
Mrs. Kirby V. Davis
Mrs. Kirby V. Davis
Mrs. Sylvia Davis
Mrs. Isabel Flanagan
Mrs. Earl L. Ford
Mrs. Miriam Davis
George Ives
Dr. Audra Kelley
Clyde Kelley
Mrs. Kenneth Keenly
Susie Welch

The American Baptists meet for their 1971 convention in Minneapolis, Minn., May 12-16, the theme, recently selected by the program committee, will be “Let Us Break Bread Together.” The president, the Rev. Roger Frederckson, felt that it would be well to open the convention with a celebration of the Lord’s table. And there is a place for ecumenism.

Salem College Students

Seventh Day Baptist Students at Salem College this semester have been: Christine Ayars, Lansdale, Pa. (Marlboro Church); Hope Bevis (Mrs. John) Salem, W. Va. (Linda Bond, Clarksburg, W. Va. (Lost Creek Church); Robert Harris, Salem, N. J., (Shiloh Church); Robert Wheeler, Clarksburg, W. Va. (Ashaway Church); Terry Van Horn (Mrs. Carroll) Salem, W. Va.; William C. Harrison III, Hilda Harrison (Mrs. Wm.)

SALEM, W.VA.—The church celebrated its 225th anniversary November 28. Ten of the people who have been members for more than half a century were able to be present and were honored during the Sabbath service. The member of longest standing is Mrs. Cleffie Sutton, Winchester, Va., who joined the church in 1891. Here is a complete list of those who have been members for at least half a century:

Mrs. W. R. Barker
Mrs. Alberta Barson
Mrs. S. C. Bond
Mrs. Goldey Briscoe
Mrs. Addie Burkhardt
Rhea Cheidell
Dr. Asher Childers
Ella Childers
Evie Cole
Mrs. Guy Davis
Mrs. James Davis
Mrs. Kirby V. Davis
Mrs. Kirby V. Davis
Mrs. Kirby V. Davis
Mrs. Sylvia Davis
Mrs. Isabel Flanagan
Mrs. Earl L. Ford
Mrs. Miriam Davis
George Ives
Dr. Audra Kelley
Clyde Kelley
Mrs. Kenneth Keenly
Susie Welch

THE SABBATH RECORDER

DECEMBER 28, 1970

NEWS FROM THE CHURCHES

Acquisitions

By Baptism:

David Bowyer
Ellen Bowyer
Barbara Brayman
Barbara Harrison
William Wheeler
Alber Camara
Linda Camara
Beverly Frenette
Wendy Harris
Barry Johnson
Charles John in Paul Stone
Catherine Wheeler
Noelle Wheeler

By Letter:

William C. Harrison III
Hilda Harrison (Mrs. Wm.)

Births


Obituaries

SPOONER.—Jean F., son of Frank M. and Luetta Huntington Spooner, was born Sept. 29, 1893, in Brookfield, N. Y., and died Nov. 20, 1970, at the Community Memo- rial Hospital in Hamilton, N. Y. He is survived by his wife; three sons, Robert and William both of West Winfield and Malcolm of Brookfield; two step­ sons, Nissam and Howard Hammond of Brook­ field; three stepdaughters, Mrs. Verna Darrow of Munnsville, Miss Shaton Hammond of Sher­ burne and Mrs. Muriel Chabot of Knox­ borro; and a brother, Laurence of West Edmeston.

The service in the funeral home in Edmeston was conducted by his pastor, Neil D. Mills, and burial was in the Brookfield Rural Cemetery.

—N. D. M.
WHATEVER HAPPENED TO GOD’S DAY?

"BLESSED IS THE MAN WHO OBSERVES THE SABBATH, DOES NOT PROFANE IT."

~ ISA. 56:2 (NEW BKLY. VS.)
WHATEVER HAPPENED TO GOD'S DAY?

"BLESSED IS THE MAN WHO OBSERVES THE SABBATH, DOES NOT PROFANE IT."
—ISA. 56:2 (NEW BKLY. VS.)

1 WEEK OF THE 7
SLEEP IN COMMERCIALIZATION
SECULAR ENTERTAINMENT