The Sabbath Is for Man

There is no institution that has a right to exist for its own sake. All institutions are for man or, more accurately, for God. Law is not maintained for its own sake but for the people who need it. There seem to be some who put progress above everything else, but progress not related to the ultimate good of man is less than ideal and can be dangerous.

A world renowned theologian and author was giving a lecture at a college recently in the course of which he said, “When Jesus said the law is for the sake of man, not man for the law, He denied the absolute claims of sanctified traditions and sanctified institutions.” Those are good words drawn from Mark 2:28 and are characteristic of the emphasis of Seventh Day Baptists. Read them again with the information that they were spoken by Hans Kling, a Catholic, at Rosary College, River Forest, Ill. This college attracts liberal speakers who at times depart from the traditional stance of the Church on many issues.

It would not be reasonable to assume that the position of Hans Kling, theologian, is or will soon become the position of the Catholic Church, but we can be thankful for the few windows that are opening to let a little fresh air into this tradition-laden religious body. This new position seems to go a long way toward breaking down the tradition that the Church is supreme and essentially fallible. Dr. Kling not only takes what we would like to call a Protestant position on the needs of man in relation to the law, but he also advocates a new concentration on Jesus, “whom we have forgotten for so long.” He went on to say, “In Christianity, and in the Catholic Church especially, concentrating on Jesus would help us to overcome unnecessary polarizations.”

There is quite a possibility that we who are Sabbathkeeping Protestants need to be called back to a fuller understanding of Jesus and His emphasis on the transformation of man. It does not make the Sabbath less important to stress that it was made for the good of man. We can show that God’s provision for a Sabbath for man helps him to be a better man.

Equal Opportunities

The Southern Baptist Convention, largest Protestant denomination in America, has not been foremost in advocating equal opportunities for blacks. Within the convention, however, the Christian Life Commission has been campaigning courageously for this and is having an influence. At its annual session in December in Nashville the commission adopted a resolution encouraging “our fellow Southern Baptists and all other Christians to work faithfully and educate persistently for open hearts, open churches, open housing, and equal opportunities for all people.”

Not every person in other denominations (including ours) has fully applied all of these good words.

The resolution noted that equal justice under the law for racial minorities is often violated, and pledged the commission’s efforts “to join love and justice in the continuing racial crisis.”

The commission expressed gratitude for the progress which has been made on racial relationships in recent years among many Christian groups.
Will a Man Rob God?

Churches are not immune to robbing even though many evil men have enough respect for things consecrated to God to make them hesitate. They rob our church. It is not hard to find examples where such respect is lacking. Usually stealing from the house of God is on a small scale, but not always.

Recently in Nashville, Tenn., two men wearing multicolored ski masks entered one of the Baptist churches while the pastor was preaching. They church. They gagged six persons who were counting the morning offering in a side room and fled with about $1,100. The offering amounted to about $600. The other $500 was in the wallets of the committee members. "If they move, shoot them," one of the holdup men who was carrying a knife told his accomplice, who was holding a small calibre pistol.

A reader has sent a newspaper clipping describing the robbing of Salvation Army center in the Chicago area during a Christmas party for ninety-seven children. The burglars forced open a bolted second story window and made off with a thousand dollars' worth of recording and other equipment used by the Army personnel in ministering to the needy—which will shorten the service they are able to render.

It was not this kind of robbery that Malachi was talking about when he wrote, "Will a man rob God?" The temple at Jerusalem had been stripped of its treasures many times by godless enemies or by kings who needed tribute money in times of national need. The prophet was talking to people who claimed to be godly. He explained how they were robbing God. It was by withholding the tithes and offerings that they knew they ought to give in response to the blessings received. How modern those ancient people were in their attitudes. They assumed, as so many of us do, that God doesn't know when we defraud him. Furthermore, God can't care if we return less than a tithe to the treasury of the church. People have seen us deposit our coins or dollar bills, and who is to say that God has robbed us? The answer is that God sees and cares. He sends overflowing blessings to those who faithfully acknowledge His ownership of the "cattle on a thousand hills."

Masked bandits may rob some of the larger churches in these evil days, but it happens so seldom that it makes the headlines. Is the church rob our church in this Sabbath? Perhaps we, like Judas at the Last Supper, should ask, "Is it I?"

Another Middle Wall Broken

There is an interesting modern application of that reassuring gospel statement of Paul in Ephesians 2:14, "He ... hath broken down the middle wall of partition between us." I was recalled that the middle wall to which he was referring was a Jewish wall that excluded Gentiles from salvation. It was the blood of Christ shed equally for all sinful men that broke down this wall. The strong implication is that if all are saved in the same way Jews and Gentiles in the church should have no barrier of fellowship and service.

The Christian Church, especially the Catholic Church, has often erected walls of separation—sometimes literal stone walls and sometimes social partitions. For example, in Spain the cathedrals not only have the necessary outer walls to define property lines and prevent vandalism, but they also had middle walls separating the Catholic and the civil sections. In the civil section were buried the Protestants and those persons who had been excommunicated from the Roman Catholic Church. On one side of the wall was holy ground, on the other common clay. Godly Protestants have long resented having to bury their loved ones in "unholy" ground.

Something happened last summer in Alicante, Spain, that changed the situation for that one town at least. On the morning of July 26 a member of the Baptist church of Alicante went to the cemetery to visit the grave of a member of his family. The wall was gone and he rushed to call his pastor, Ruben Gil, who had been working since 1967 to get the act accomplished.

One of the local newspapers in Alicante called it "the most ecumenical event of the century." As far as is known, Alicante is the first provincial capital to remove the wall separating a cemetery. The newspaper article concluded: "Many provincial capitals in Spain are breaking with written communication of the act. Those persons interested have rushed to notify their brothers in the faith of the act—the tearing down of a wall which at the level of conscience was much more gigantic than the Berlin Wall."

It is progress when the wall separating the bodies of dead Protestants and Catholics is removed. It may indicate that even in Spain there will come a fuller recognition among the living believers that "... is Christ Jesus, ye sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us."

Do we have any walls separating Christians that need to be broken down?

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:
1) The urgent social issues, some of which are presented in this issue, that our involvement may be all that our Lord expects of us.
2) The ministry of the New York Bible Society which has enlarged its field to include Miami and Mexico and is projecting for 1972 a total distribution of more than eight million volumes of Scriptures.
3) The meetings of Commission and Planning Committee in Washington, that all may be done to the glory of God.
4) The loyal support of our budgeted and nonbudgeted denominational work at home and abroad, that our workers may have good courage as they labor for the salvation of souls.
**Christian Social Action**

This issue of our paper was designated last September as a social action issue at the request of the denominational Christian Social Action Committee (chaired by Jared Van Horn) and by arrangement of the Planning Committee and the editor. Some of the material requested by Mr. Van Horn was not received in time for publication and will be printed from the request to receive. Among the many vital questions calling for discussion and Christian action is peace—which gets emphasis this week in an article by Paul S. Burdick.

**Committee on Christian Social Action**

One of the primary functions of the denominational Committee on Christian Social Action is that of SDB Peace Fellowship Baptists with timely information to stimulate their thinking and action on a multitude of contemporary social concerns. A newsletter to local church clerks, pastors, and local CSA chairmen was tried, but apparently was not reaching nearly enough people.

The Sabbath Recorder is now being looked to as an appropriate medium, and the CCSA will be offering regular contributions in support of the mentioned objective.

The article below was prepared by the Rev. Paul S. Burdick, Waterford, Conn., at the request of CCSA. He has proposed to CCSA that an SDB Peace Fellowship be formed. The CCSA has, for the time being, designated his proposed group as a Faith and Action Dialogue group, one which has no official standing within the table of organization of General Conference. However, CCSA has, by labelling it a FAD group, invited the Peace Fellowship to make its tenets known to the denomination so that those who wish may contact participants directly for further information. Although the CCSA is on record as encouraging all Christian efforts toward creating world peace, it does not necessarily recommend that any proposals of the Peace Fellowship be considered as denominational policy on the subject.

—Jared Van Horn, CCSA chairman

**Practice Your Preaching**

An American university chaplain, widely known for his anti-war activism, has reportedly told theological students that parish ministers should be quite free to tackle strong social issues if they are good pastors first.

"It is my personal conviction that, with the exception of deep southern (USA) states, almost every white minister who has been fired from his pulpit had it coming to him," the Rev. William Sloan Coffin, Jr., told students at the Rochester Center for Theological Studies, Rochester, New York.

He "had it coming to him," Yale University Chaplain Coffin said, in the sense that he had neglected counseling, visiting the sick, comforting the grieving, and other such duties, all of which, the speaker believes, can be handled in the equivalent of a couple of days a week, leaving plenty of time free for the pastor's larger and more controversial identification with his community, nation, and world.

Too many pastors alienate their congregations, Coffin said. Their concerns to their congregations with a chip-on-the-shoulder, "hit 'em again harder, harder," attitude.

"Feeding on injustice more than hungering for justice" means trouble, Coffin told several hundred students in an ecumenical seminary complex which includes Baptists, Episcopalians, Roman Catholics, and many other communions.

The successful pastor will be sensitive enough to his people's needs to win their confidence and respect. The pastor, he declared, is a great place to be now, "if only because people are so bored."

"If you can breathe some life and vitality into it, you will be greatly appreciated," Coffin said. "If you can show people you're taking their Christianity more seriously than they are, then you've got them."

**Notice**

The Council on the Ministry will hold its annual meeting at Milton, Wisconsin, on April 15-16, 1972.

THE SABBATH RECORDER

**For a Peace Fellowship**

Those of us who are interested in forming a Peace Fellowship among Seventh Day Baptists were greatly heartened to be asked by the Christian Social Action Committee to act as a FAD group for the discussion of peace.

Perhaps it would be well to tell what the Peace Fellowship is. It is composed of those who are sincerely dedicated to the abolishing of war, and of reducing all violence to a minimum, while daily trying to pattern their lives according to Christ's Sermon on the Mount. The fellowship may have officers elected at Conference time, and ask for a small membership fee from those who can afford it, in order to meet expenses. It will at times solicit remarks from anyone who will speak about his plans and hopes for peace, and who will do it in love.

For a beginning then, we bring you some thoughts gleaned from recent correspondence. They will show you some of the problems and hopes which arise when you seek to form a fellowship devoted to peace, and it will try to answer some of the criticisms.

"I have previously expressed myself in regard to both the futility and the hypocrisy of trying to demand of society a higher standard of conduct than individual man is willing to live by himself."

"There is no indication that Jesus addressed himself to international situations when he was talking about loving your enemies. No governments are fully Christian. They have to look out for their interests."

"One word about pacifism. If being a pacifist means that one will support anything, accept any indignity to support peace, I could never be a pacifist. I think my position is pretty well illuminated by 1 Timothy 5:8." (Whosoever fails to provide for his own relatives... has disavowed the faith and is worse than an infidel.)

"The Conference Committee on Social Action was intended to take over the duties of the committee to counsel with congregations (to which I was instrumental in getting appointed at Conference in Denver in 1952, and which was discontinued upon the appointment of the Social Action Committee)."

"I report that an informal 'fellowship' of persons among SDB's who are concerned actively in sponsoring ways of abolishing war might be formed, with the specific purpose of round robin correspondence."

(from an eighteen-year-old.)

"I want to thank you for all the help you have given me. It's good to know someone's on my side, because from this end it looks like everyone's against me, including my parents. Maybe some day there won't be any more war and people will be free to live their own lives without having to choose between going to war or going to prison because they love peace and hate war."

"I am very much for spiritual fellowship with kindred hearts and souls and feel strongly that any person who really accepts Christ as the Way, Truth, and Life will reject war in every form when he reaches maturity. I expect the next conflict to be on which will separate the real Christians from the dishwasher ones."

A good friend avers: "I don't expect wars to cease until Jesus comes. There will be wars and rumors of wars until then. But He will make everything all right then."

I can see that we need a definition of terms. Who is a pacifist? Can we have the term defined? We shall give a free membership for one year to the one sending in the best answer.

Some of you are saying that if everyone became a Christian there would be no more wars. Unfortunately, the bitterest wars of history have been fought between bodies of people, each of which thought themselves to be the 'true Christians.'

In answer to the point that Jesus never addressed himself to nations, but
only to individuals, we think that at
least one of the wilderness tempta-
tions had to do with the false worship of
nationalism. He calmed people's anger
about the fact that
thing about political oppression when he
sacrifices. He must have known some-
group, as we have
the denomination, nor to give the im-
pression that some are
the rest
ideas about how to bring about peace;
missionary work can have an infiu.
ence
upon peace, and many other questlons.

The Seventh Day Baptist Church at Little Rock, one of our newer churches, did not have
a suitable building until the middle of this last year when they had the opportunity to
purchase a new well-appointed building from a congregation that had broken up. This great
venture of faith on the part of the Little Rock church came to culmination at a joyous dedica-
tion service. The church is located at 4801 West Eleventh Street. Picture furnished by Mrs.
Lloyd D. Seager. See story under News from the Churches on page 14.

Left to right: Lloyd and Oma Seager, Jimmy and Janis Mitchell, Jeanne Hendrickson, Jack
Ratliff, Betty and Al Lewis, Kathy and Jeff Lewis; Mrs. Musson, Lona, Melanie, Tom, Mr.
Musson, and Chris; Ruth Ratliff, Dianne Seager, Cheryl Monroe; Calvin, Newell, Mleta,
Donna and Kathy Babcock; Mrs. K. Bee, Clara and Clifford Beebe, Winnie and Berwin
Monroe, Karen, Betty and Irving Seager, Doris and Kenneth Van Horn, Kenny Monroe,
Mrs. Parson, Dola and Bill with Clyde Hugh, Karen Blagg with Baby Jason and Kim Blagg,
K. Bee, Greg Lewis, Galen and Jeff Monroe, and Pauline Davis Smith.

Financial reports show that the agency has grown from an operation handling 18 projects involving about $12 million, in 1968; to its present scope wherein 239
projects across the country are being sponsored by ABSCO involving outlays totaling $387 million. This last figure
attains even greater significance when compared with the amount set aside by the U. S. government for housing in 1970:
$135 million.

ABSCO is dedicated to the belief that the need for good housing is primary, and that "good housing" does not mean merely satisfactory brick and mortar
dwelling, but that the development of a living environment which will allow for the growth of a
creative and dynamic life style" will also be included in ABSCO's goals, according to
Dr. Vanderbeck. "We care what happens to people," he said.

He has announced the purchase of six acres of land in the Northwest section of the
nation's capital for the purpose of building a 1000-unit housing complex planned to receive
pending federal approval for financing.

Formerly the site of the Henderson Castle, a famous landmark for almost a
century, located at 16th Street and Florida Avenue, the property is one of the largest
remaining undeveloped properties in the District of Columbia.

The proposed project will include 400
units for families with low or moderate incomes, 400 to 600 units for the elderly,
and a 480-bed nursing home.

"Housing, merely as a place to live, does not constitute sufficient justification for the
church's involvement," Dr. Vanderbeck said in a recent interview. "For the
church to be vitally involved, there must be other elements present which make for human dignity and which enable the individual to assume responsi-
bility for his own growth and develop-
ment as a person.

"Creative housing programs," he con-
tinued, "give the church an opportunity to minister to people as total persons."
Among the values beyond a mere dwell-
ing place, which all persons need, and which, Dr. Vanderbeck feels, the church
can and should help provide, are: educa-
tional and job opportunity, social ac-
ceptance, participation in community life
as a person of worth, and motivation for
Christian and spiritual values.

"As Christians," said Dr. Vanderbeck,
"we believe this last-mentioned basic need is best met through becoming related to
God in Jesus Christ."

THE SABBATH RECORDER

Church Dedication at Little Rock, Ark.

Nonprofit Housing

The American Baptist Service Corpora-
tion (ABSCO), a subsidiary of the Amer-
ican Baptist Home Mission Societies
(ABHMS), American Baptist Convention,
has become the nation's biggest pro-
ducer of nonprofit housing, according to
the Rev. John Vanderbeck, president.
Projects include housing for the poor,
cld, mentally ill and other needy people,
sponsored by church groups of many de-
nominations.

"As Christians," said Dr. Vanderbeck,
"we believe this last-mentioned basic need is best met through becoming related to
God in Jesus Christ."

Personalities in the News

The Rochester Post-Bulletin (Minn.),
which serves the Dodge Center commu-
nity carried a three-column picture of the
Rev. John Camenga, a handsome young
Baptist pastor. He had been elected
to a public office and had declined the posi-
tion.

It developed that the village people had to elect a new justice of the peace and
right up to the day before election day there was no candidate. The pastor, in
jest, told one of his friends that he would
not mind having the job. The word spread
and he was elected by write-in votes.

Pondering the duties of the office after his surprise election Mr. Camenga thought
at first that it might bring him closer to
problem situations where he might help
others. Furthermore he had studied politi-
cal science and was interested in com-

The Sabbath Recorder
A Minuteman space missile travels nearly five miles per second, or over 15,000 miles per hour. The whole universe is in constant activity and we are all space travellers. We are all on an annual journey around the sun traveling at the speed of 666,000 m.p.h. In seconds this would be 1851 m.p.s. in comparison with man’s Minuteman space missile of only 5 m.p.s.

But we are making a still greater journey through space. Our sun, with all the planets of this solar system, is rushing toward the rim of the Milky Way at about 12 m.p.s. The Milky Way is our own home galaxy of island universes. There are about 100 million suns or stars in our home galaxy, according to astronomers. But did you realize that our own Milky Way galaxy is spinning around like a great pinwheel? And that the outer rim of this pinwheel is traveling about 720,000 m.p.h. or in seconds it is 200 m.p.s.? And the Minuteman missile travels at 5 m.p.s.?

In the part of the Milky Way where our solar system is, about one-fifth of the way out from the center, we are traveling at about 155 m.p.s.

What kind of system is powerful enough to keep these suns, planets, and galaxies on their perfect paths and orbits? Only the God of the universe is powerful enough to keep these suns, planets, and galaxies on their perfect paths and orbits. They attached special importance to it, and decided to travel in the direction of this star every night.

It was a long, slow journey, at least 40,000 miles away, and possibly even longer. The journey took several weeks at least and may possibly have taken several months. All the time they noticed how the star led them. They attached special importance to it, and decided to travel in the direction of this star every night.

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The Guiding Star
A message by Missionary Leroy C. Bass of Guyana intended for Christmas meditation but inappropriate any time.

One of the things we learn from the Bible is that God has revealed Himself to other people besides the Hebrews in olden times. God often blessed honest people searching for the true light of heaven by revealing His truth to them. Of such were certain Oriental philosophers the Bible speaks of as “wise men.” In the book of the Bible there is a place —there may have been more. The Bible doesn’t say they were kings, but these certain “wise men” were searching the Hebrew Scriptures and read about the coming of a divine teacher. They may have read the prophecy of Balaam in Numbers 24:17: “A star shall come forth out of Jacob, and a scepter shall rise out of Israel.” When they saw a strange new star, and realized this was not a fixed star or planet, they wondered if this could be a signal that the divine teacher’s coming was near at hand. They attached special importance to it, and decided to travel in the direction of this star every night.

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MISSIONS—Leon R. Lawton

New Classroom Grows at Crandall High, Jamaica

As special contributions grew so did the second story addition to Crandall High School in Kingston. This is a glimpse of how it looked on December 7. It is expected to be completed by February. Watch for later pictures.

Evangelism and the Summer Camp Program

The December issue of the Church Chimes, the paper of the Riverside, Calif., Seventh Day Baptist Church, contains an article written by Mrs. Orvis Chapman on their camp ministry in southern California. The emphasis of Pacific Pines Camp is on evangelism. How do they do this? Her article entitled, “Our Camp Witness” gives us some vital clues:

“Could it be that we are missing some opportunities to extend the influence of our camp program? This occurred to me as I worked on the mailing list of prospective campers recently.

“Certainly localities stand out as having many names listed, and a high percentage of these people attending our camps.

“Of course, people in these areas have been busy. They have looked about for possible campers and have sent in their names. Notable examples are Newhall with 21 names, of whom 20 have been to camp — 14 this year, which shows Hemminger influence, and Upland with 9 names of whom 7 have been campers — 6 this year. We had no Upland names until the Rosas and Dolls lived there.

“Probably the most effective way to attract new campers is to invite personal friends. People of camp age can do this. But adults, too, can spot young folks and have camp literature sent to them.

“It would, however, be of little value just to get a lot of names on the list. The personal appeal is necessary. Possibly, in some cases, help with finance would be in order. And when the camper comes home, frequent contacts with him and his family can maintain and decisions and create new opportunities for witnessing — which we all seek.

“Continuing interest through the year may ensure attendance at the next year’s camp. We have felt the need of better follow-up; this is one way.

“We have always counted our camp programs as true evangelism. Our camp will accommodate more of each age than now come, without much increase in personnel.

“Let’s make the very most of our investment of time, money, and prayers. This is one activity that does not depend upon our having a pastor.”

“We would ask each of you reading this to answer the question asked at the beginning of this article. Some planning has already gone into the area camps around the country but does this include witness, outreach, evangelism? It is not too late to prayerfully consider not only the program but the promotion of the camp ministry for 1972. Our Southern California churches have found many new contacts, have enabled many young people, and through them some families, to come to a knowledge of Jesus Christ. Through the years several have become active in the local church witness.

“The year 1972 has already begun. Initial planning for summer camps has, we trust, already started. Do you count your camp program as ‘true evangelism’?

“Let us use our camps in ways in which the Lord Jesus can be made known and the true Christian life portrayed to individuals who are not reaching through the normal Sabbath ministry of our church.

“The last sentence of Mrs. Chapman’s article refers to the fact that the Riverside church at the time of writing was without pastoral leadership. Let us join in the personal appeal as they work together and plan the camp witness for 1972.

Vital Words on a Vital Theme

The Rev. Kenneth A. Dalton has served as an interim preacher with the Riverside, Calif., Seventh Day Baptist Church. He closed this ministry the end of December. In the Church Chimes for December his “Preacher’s Paragraphs” give words that all of us need to hear and heed. They are particularly appropriate as we begin this new year.

“As you move on into the future my prayer for you as a church is that God will give you a vision of the need people have for knowing Christ. My prayer also is that God will give you the courage to be obedient and get some training so that we can be used by the Holy Spirit to bring people to Christ. This is the only way your church will ever be effective and flourish.

“May you express a concern which is in my heart because of what I have seen in the past. When a church becomes ‘turned off,’ it loses all its purpose and motivation for service. The church can only be the church of the living Christ when it comes together for worship and then goes back into the world to share Christ.

“When the people of the church no longer share Christ with the people of the world, worship loses its meaning. When the church becomes self-centered, it is no longer Christ-centered. Who wants to belong to a stagnating institution? Many people want to belong to a fellowship where you can meet some real live children of God.

“God has made possible our living the abundant and victorious life in the following ways:

1. He loved us and proved it by sending Christ to pay the penalty for our sin.
2. Christ died, arose and sent the Holy Spirit.

JANUARY 15, 1972

RECODER LOYALTY

Does The Sabbath Recorder stand in a unique position in regard to the percentage of renewals? Perhaps so. The Associated Church Press calls attention to the fact that in the magazine world the cost of getting renewals runs from one-third to full price on the income received from the renewal. In other words when the subscription price is $3 it costs from $1 to $3 to get the renewal. Secular and some religious magazines sell advertising space on the basis of their circulation and thus feel that almost any expense is justified to keep the circulation up.

The Sabbath Recorder spends very little from year to year on renewals, depending on the loyalty of satisfied subscribers to renew with or without a single reminder of the expiration date. With no income from advertising to offset the expense other publishers go to we much prefer to apply the full subscription revenue to the cost of producing a good Sabbath journal. As a matter of fact, we subsidize the paper with gifts of living and deceased donors far beyond the subscription price. Others have to reduce the size or fold up the denominational organ.

Lost Bible

In the days of Josiah the Book of the Law was discovered, which led to a revival of godliness. It was found where it had been lost — in the temple. Is much of the Bible lost in the church today?

When we rediscover the Bible in the church, there will again be a revival of godliness.
CHRISTIAN EDUCATION—Sec. David S. Clarke

Teacher Training by Miss Bowden

Accompanying a report of the Ashaway church's teacher training this fall, Mrs. Edgar Wheeler, Recorder correspondent, says, "Every church could benefit by Miss Bowden's services." We agree with this recommendation, and suggest correspondents, once with her at Shilo, N. J., if interested. Mrs. Wheeler's report follows:

The Ashaway Sabbath School teachers and workers were richly blessed with the dedicated services of Miss Florence Bowden of Shilo, N. J., October 1 - 9. Miss Bowden led eight training sessions during this week.

Many phases of Religious Education in church life were considered. Our theme was "Let this mind be in you which was also in Christ Jesus" (Phil. 2:5).

The mind of the Church as the body of Christ was seen in Christ's teachings, "All power is given unto me in heaven and in earth . . . Go you into all the earth . . . If my servant be . . . Lo, I am with you; and in all my power for every need — strength, wisdom, guidance — we press on toward a Christ-centered teaching mission in our church school, expecting God's blessing as we serve Him faithfully each day of the week.

Aid to Sectarian Colleges

In a significant decision, the Supreme Court of New Jersey has ruled unanimously that the lending of state funds to church-controlled colleges is subject to the same constitutional restrictions as outright grants to such sectarian institutions.

The ruling, handed down December 21 by a vote of 6 to 0, held that the state may not lend money to a college or university that is "used for sectarian instruction or as a place for religious worship," that "restricts entry on racial or religious grounds," or that "requires all students trained to receive instruction in the tenets of a particular faith."

Leo Pfeffer of New York, special counsel of the American Jewish Congress, said the ruling "casts considerable doubt on the constitutionality of a proposal by Governor Cahill for legislation that would give $11 million in state funds to private colleges in the state."

This New Jersey ruling is the first since the U. S. Supreme Court ruling on aid to sectarian colleges last spring. The Supreme Court there had held the New Jersey court to rehear the case.

THE SABBATH RECORDER

WOMEN'S WORK—Mrs. Elmer W. Anderson

Happiness is Peace

And He told them, "Happy are they who strive for peace — they shall be called the children of God."

The dictionary defines "peace" as: 1. freedom from strife or war of any kind; 2. public quiet, order and security; 3. an agreement between two parties to end war; 4. calm; 5. an absence of worry.

In this day of portable radios, tape players and even television sets, how hard it is to find peace. How many of you do housework tasks without having something of this type on to "keep your mind busy"? The clothes dryer has taken something away that I used to enjoy — except in bitter cold weather. I did my best thinking and got some of my best ideas while hanging up clothes.

There were the sounds of the outdoors that soothed the mind and soul and sort of had a way of helping iron out thoughts and put them quietly to rest and in order. This is not unlike praying.

When praying you feel the presence of God, and where else is there a better place than the outdoors? You also obtain inspiration which is the breath, the life, the soul; acquire spiritual development, and attain some degree of peace of mind. This true, interior soul-peace was known to the mystics as serenity and they are never tired of telling us that serenity is the grand passport to the presence of God and this you must have before you can make any spiritual progress; and it is serenity, that fundamental tranquility of soul, that Jesus referred to by the word "peace," the peace that passes all human understanding.

The peacemakers are those who make or bring about peace, or serenity, in their own souls, for it is they who surmount limitation and become actually, and not merely potentially, the children of God. Jesus said, "Let not your heart be troubled. You are trusting God, now trust in me . . . . I am leaving you with a gift — peace of mind and heart. And the peace I give isn't fragile like the peace the world gives. So don't be troubled or afraid."

From the program packet

Deaconess Ethel Greene

Ethel Duncan Greene was born Feb. 28, 1886, near the little community of Waioja, Minn. (The formal name of the Dodge Center Seventh Day Baptist Church was "The Waioja and Ashland S. D. B. Church and Society.) She was the first child born to Adelbert and Hattie Norton Duncan. In 1905 she was graduated from the normal class at Dodge Center High School and taught briefly. On June 16, 1906, she was united in marriage with Mack Clarence Greene. Although most of her life was spent in the Dodge Center area, she and her family lived in Minneapolis, northern Wisconsin, and Gentry, Ark., before returning permanently to Dodge Center in 1931.

Ethel, despite a crippled back, remained an active cheerful person throughout her life, and always maintained an interest in the activities of her community and church. As recently as October she attended sessions of the North Central Association held in Albion, Wis. On April 1, 1944, Ethel was elected as a deaconess by a vote of 6 to 3 on Oct. 25, 1947, she was ordained to that office. She served faithfully for many years. She also held many other responsibilities in the church and community.

The Greenes celebrated their sixty-fifth wedding anniversary June 16, 1971, only one week prior to the death of Mr. Greene. Surviving are two sons, Wallace and Clare, both of Dodge Center; four sisters, Mrs. Maud Round of West Concord, Minn., Mrs. Jessie Svenson of Owatonna, Minn., Mrs. Nina Babcock of Milton, Wis., and Mrs. Rachel Dickinson of St. Paul, Minn.; three brothers, Earl and Lyman of Frederic, Wis., and Howard of Rochester, Minn.; eleven grandchildren; and many friends.

Family, friends, and church all feel loss at the death of such a person as Ethel Greene, but we rejoice in the multitude of blessings that she brought to our lives by this faithful servant of God.

Just a short prayer will reach the throne if you don't live too far away.
GUIDING STAR

(Continued from page 9)

The stars of the heavens cry out their message:
Day to day pours forth speech, and night to night declares knowledge . . . their voice goes out through all the earth, and their words to the end of the world.
—Psalm 19:2, 4, RSV

What is it they say? What is their speech? Worship God and give glory to Him! Worship the king—Jesus Christ!

It was fitting for the wise men and the shepherds to worship the infant and child Jesus, but Jesus is no longer a baby. He must today be worshiped as a grown King and Lord, and He is so soon to come again as "Kings of kings, and Lord of Lords." We are so close to His second coming, and Jesus Himself testifies: "Surely I am coming soon" (Rev. 22:20).

In the year 1963, in the month of April, I was attending the American Seventh Day Baptist Ministers' Conference held at our Adams Center, N. Y., church. On the last night there, in my sleep I had a dream. I thought it was about the great glory of Jesus' return, with all the holy angels. I saw the whole sky ablaze with the glory of our Savior as He came from heaven closer and closer to earth. It seemed so real and so present to me. It was so easy to see how "every eye will see him" according to the Revelation. The whole sky was so full of His glory and light, that the sun could not be seen.

No one living could possibly miss seeing this, and even the unsaved who do not want to see it, will cry to the mountains and rocks to fall upon them and hide them. (See Rev. 6:16.)

John closed the book of Revelation with: "Even so, come, Lord Jesus." We as Christians have the greatest cause for rejoicing in the coming of the Great King and Great Joy" (Mrs. Van Horn). Mrs. Van Horn, exclaimed fervently: "Praise the Lord!" Throughout the sanctuary the Spirit was felt.

K. Bee, who with his wife was also present at the organization, rejoiced with us in our new church home.

The Rev. Paul Osborn, a former pastor, with his wife, Muriel, sent greetings and wished us Godspeed in our every endeavor.

Other visitors included Mrs. C. A. Beebe, Mrs. Parson, her daughter, Dola, and husband, Bill Young, and son, Clyde Hugh.

MARLBORO, N. J.—Harvest Home was an all day church meeting at the Oct. 2. A covered dish meal was enjoyed in the basement. The afternoon service in charge of the young people was appreciated and showed that their lives were dedicated.

Several delegates from the church attended the Yearly Meeting in Plainfield, October 6-9.

A church Halloween party was sponsored by the Young Adult Class. All seemed to enjoy the games and refreshments.

Some of the Ladies' Aid members met twice and made clothes for needy children for Church World Service.

We are all so happy for a choir under the direction of Miss Donna Harris. On occasion a junior choir is much enjoyed under the leadership of Miss Mary Jane Campbell.

Christian Endeavor societies meet at 3 p.m. each Sabbath. The youth groups meet over forty candles for the Ladies Aid Section Committee who sponsored a bazaar on November 30 entitled "The Christian Family Previews Christmas." Items included cakes, pies, cookies, can­ dles, table mats, satin Christmas balls, flowers made of bread, aprons, Christmas tree novelties, and religious books from the Vineland Bible Book Store.

Prayer meeting is held each Sabbath Eve in the church. Several members have volunteered to have charge of the decorations. Pastor Don Richards later leads in the study of the book on the Sabbath written by the Rev. Herbert Saunders entitled "The Sabbath—Symbol of Creation and Recreation."
How Love Begins

Because certain raggle-taggle elements in our modern society make a great fuss about what they call "love," many of us are reluctant to use that grand old word. Things may be in a mess, but filth and confusion are never cleaned up unless somebody wades in and does something about situations from which we naturally shrink. So let's face it, what IS love, how does love first manifest itself in our lives, and by what process do we strengthen those first flutterings within our hearts? How do we keep love strong and pure, how do we transmit love to others who are unloved and, apparently, unlovable?

Love begins with self-love, the urge to seek personal comfort and pleasure. A little baby, the product of love of man for woman, cries when he is hungry, cries when he needs a fresh diaper; and mother rushes to meet the need, for she recognizes that child as an extension of herself. She has matured to a point where love of self begins to take in other persons. All this fits in with the Bible verse which says a man ought to love his neighbor as himself. Unless you love yourself first, this rule has no power to generate love for anybody else.

But the more we learn about ourselves, the less we admire ourselves. When we begin to hate ourselves because we are such rotten, self-centered beasts, the very foundation of love for others crumbles. As it says in Psalm 11:3: "If the foundations be destroyed, what can the righteous do?" Clearly, we need to find a new foundation, a solid base which will never be swept from beneath our feet.

That is why the Lord Jesus Christ gave a new commandment to his disciples, as recorded in John 13:34 — that we must love one another to the same extent and for the same reason that Messiah manifested His love toward us by giving His life to redeem us from Satan's control. When we get our eyes off of Satan, as we cease gazing upon our own unworthiness, and focus on the matchless perfection of our crucified and risen Savior, the love of the heavenly Father is shed abroad in our hearts by the Holy Ghost which is given unto us.

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No Fire in the Church

In the monthly publication of one of our city churches there is the story of the fire department being called. A passerby looking at a ground-level window thought he saw a fire in the church. When the firemen came they gained entrance by breaking a window, but found no fire. It was not exactly a false alarm. They concluded that what looked like a fire may have been the reflection of a trash can burning on the other side.

Perhaps this could be a sort of parable. Every church ought to be on fire for the Lord but not everyone is. It is good when the passersby take a good look at the church and think that it is on fire. At least they notice the church. Is it possible that some of the fire is not where it appeared to be? If our church is supposed to be on fire for souls, let it not be found to be a mere reflection or a trash can fire.