Praise in Prison
By the Editor

When earnest Christian workers have an experience of being thrown in jail they are likely to remember and reenact the behavior of Paul and Silas in the Philippian prison. The following story is printed by African Enterprise, a relatively new missionary organization started by Michael Cassidy which has been effectively reaching the university people of South Africa. The work has now spread to other African countries. The story, dated September 28, is written by Michael Cassidy to keep friends informed of the work of African Enterprise which has a Pasadena, Calif., home address. It follows:

In the past few days, the new media have carried the story of the fighting and bloodshed in Uganda and the devastation and despair of the Asians who are being expelled.

Festo Kivengere and his team are preaching the gospel while caught up in this troubled situation.

A few weeks ago, Festo and Zeb Kabaza were leaving to be speakers to 6,000 people at a convention in Tanzania. Kabaza was at the bus terminal to see off a busload of Christians going to the same convention. Before the bus left, some army officers and men came and rounded them all up and put them in military prison - some eighty people!

What happened when these Christians arrived at the prison? They began praising the Lord. The prison was like a church!

For two days the soldiers were exposed to the most wonderful atmosphere: men and women praising God, singing, reading the Scriptures and loving them to the extent that when the President gave the order to release them, we are told that all the soldiers and their wives lined up to shake the hands of these Christian men and women. A number of soldiers were under conviction of sin and some came to inquire how they could receive Christ. They will not soon forget the faces of those Christians and the love, joy, freedom and liberty expressed in the lives of these prisoners.

Festo says, “It is an exciting thing to preach the gospel under these circumstances because you do not know what to expect. All we know is that Jesus is here and He has given us something very precious to share and we are sharing!”

Flool Relief
When the floods of Agnes struck Western New York in June the Rev. Kim Dwan Suk, general secretary of the National Council of Churches of Korea, headed a drive for $10,000 to send relief. By August when floods hit Korea $2,500 had been contributed and sent. Then the Korean churches had to turn their attention to their own disaster, the worst in sixty-five years. That flood left 530 dead, 400 injured and 300,000 homeless and hungry. The WCC is asking for contributions of $110,000 to provide construction materials for self-help home building by Korean flood victims.
Religious Liberty in Greece

The title of this editorial does not quite express the religious situation in Greece where progress in religious liberty is exceedingly slow. There is a glimmer of light amid the darkness of the repression of evangelical teaching. Spirios Zodiakos, president of American Mission to Greeks, Ridgefield, N. J., was finally acquitted by a three-judge court in Pirgos, Greece, on charges of proselytizing.

The situation is so strange to our ears that it is almost unbelievable. According to law the Greek government must support the Greek Orthodox religion and protect the churches from any attempts to persuade Greeks to become Protestants. Spirios Zodiakos for fifteen years has been engaged in hospital and relief work financed by his preaching and appeals over the American radio. For this philanthropic work which includes the founding of 26 orphanages, he has received the highest award of the Greek Red Cross, the medal of honor. Along with his philanthropic work he has published weekly articles in the entire Greek press outlining the way of salvation.

It was for two of his articles in the local newspaper of Patras that a church dignitary, Archimandrite Germanos Paraskevopulos, haled him into court. The charge was that he was a propagandist of a new heresy for the salvation of man. In his philthropic work Zodiakos has published newspapers in the entire Greek press outlining the way of salvation.

How long will it be before a new wind blows in the Greek Orthodox church as it has begun now to blow in the more tolerant Roman Catholic church? The church is faced with the situation of men like Spirios Zodiakos will eventually crack the hard crust of the state church which does so little. Whether a church can be saved is a practical necessity. If all churches are to meet the physical and spiritual needs of the people. Eventually the vitalized church will regularize the structure of the church.

Church Attendance and Faith

The same master, who on occasion told His disciples to "judge not, that ye not be judged" said in the same sermon that we should be able to tell whether a man is a wolf in sheep's clothing or a sheep of the fold. "Ye shall know them by their fruits." He repeated twice within five verses (Matt. 7:16, 20).

Attendance at church may not be sufficient "fruit" to judge whether or nor we are parading as wolves in sheep's clothing. But there is a close relation between regular attendance and sincere faith. Some may go to church upon occasion to "be seen of men" and not to find God, but the true believer will not best himself from church: he will regularly seek the face of God and the fellowship of other true believers on Sabbath morning. The above remarks are an introduction to quoting some figures about church attendance. It is reported that not more than five percent of the people of England attend church regularly. In Finland in 1970, the last year for which figures are available, only 1.4 percent of the Finns attended church, according to statistics released by the state church. In cities, only 1.7 percent of the people go to church. Sweden does better, at least as far as children are concerned. About 30 percent of the country's children are said to be enrolled in Sunday School. In the United States, it is estimated that about 50 percent of the people are in church at some part of the time. We are alarmed when we see signs that attendance is dropping.

The difference between state church countries and ours is not here. It is not nor the situation in Eastern European countries where the state is anti-church. Rather let us pray for these countries and our own. Let us see which way we are going in the expression of our faith. Back of most of our excuses for not regularly finding our place in church are much more basic. Perhaps we do not get all that we might out of a church service, especially if we didn't bring much in. But church is a practical necessity. If all churches disappeared today, we would have new ones tomorrow, for we need them to challenge us to go out for the larger fruit bearing. By their fruits ye shall know them, and church attendance is an indication of our faith.
Unholy Struggle in Holy Land

By the Editor

We have long spoken of Palestine as the Holy Land because it is the land of sacred history where the Holy One of Israel was born, where He walked, and where He died for our salvation. The fact that Palestine is again in the hands of the Jews after some thirty centuries of Moslem domination enhances rather than diminishes our interest in that land, for it has been wonderfully developed by its new immigrants of Jewish background. The holy places are secure and archaeological development is constantly shedding new light on Biblical history. However, Israel is a nation, a modern nation, using all the modern methods for staying alive when threatened by external foes. Israel is not noticeably more holy than Britain or the United States. Our interest prompts us to evaluate the political as well as the religious situation in Israel from time to time.

Frank A. Sharp, representing American Baptists, was part of a recent ecumenical twenty-two day "Journey for Peace" that centered on the Holy Land. We are quoting part of his evaluation of the situation so that we may have a more informed viewpoint as we make our own judgments about the general area we still like to think of as the Holy Land. He begins by pointing out that it would be presumptuous to assume that a group of "twenty-two-day wonders" could solve the Arab-Israeli conflict or even know much about the situation that has been more than a quarter of a century in the making. However, such a journey does result in certain impressions and reactions.

Mr. Sharp observes:

"The key word among the Israelis is 'security.' The Jewish mind is irrevocably dedicated to being safe from slaughter, persecution, and second-class citizenship. Israel wants the right to exist as a Jewish nation. . . .

"At the present moment Israel has a problem that is hard to resolve. There are about 300,000 Arabs in pre-1967 Israel out of a population of about 3-million. However, when Israel expanded to Arab territory during the six-day war, 1-million Arabs came under her jurisdiction. Because the Arab birthrate is much higher than the Israeli birthrate it is estimated that if the supervised territory were to become part of Israel that Arabs would be in a majority within ten to twenty years. Israel fears this because her people will never live under the domination of anyone other than Jews.

"So Israel has a problem. To pursue the Arabs she would lose her intention to have a separate Jewish state for Jews only. If Israel is to maintain its Jewish domination, it could do so only by denying Arabs their political rights and treating them as second-class citizens—in which case there would be no real democracy in Israel.

"It will be of interest to see which way Israel goes, for it little behooves the Jews who have been persecuted and killed and who all too well know what it means to be second-class citizens, to treat others in a manner that the Israelis abhor for themselves."

Religious Liberty Conference

By the Editor

The Baptist Joint Committee on Public Affairs, as its name signifies, is a committee drawn from nine cooperating Baptist Conventions which seeks to interpret for the members legislative and judicial proceedings, and to encourage Christians to the voice of reason on the side of right and sometimes on the subject of rights. The chairman of the committee this year is the Rev. Alton L. Wheeler of Plainfield. Each year for the past fifteen years the Joint Committee has sponsored a national Religious Liberty Conference at Washington, D.C. The subject of the three-day discussion meeting held November 8-10 was "Religious Liberty and the Bill of Rights." Seventh Day Baptists were represented this time by your editor.

The conclusions arrived at by the groups and larger sections or by the conference as a whole are not binding on any denomination, but may be helpful to local churches and members who want to do more in the area of public affairs and want to know what competent people like faith have concluded on the basis of lengthy discussion. We are quoting here a portion of what one section (the one to which your editor was assigned) reported to the larger body. Other reports and extracts from thoughtful messages may find space in later issues.

The Bill of Rights VI, VII, VIII

The rights under discussion are: right of a speedy and public trial by an impartial jury, right to bear arms, right to be informed of the nature of the accusation, the right to be confronted with witnesses against him and to have witnesses in his favor, the right to counsel in his defense and the right of not undergoing undue duress or excessive or cruel punishment.

God is the creator of all mankind and He continues in His creative work. On the human side, this means people are in the process of becoming like God. What is it that God has created them to be? If God is indeed the God of all creation, then each person should have a desire to know God's will and then do His will. The Baptist Joint Committee on Public Affairs is one of the ways the Baptist Churches can try to be helpful to Christians who want to be informed of the laws of the land and then do their best to live by these laws.
the church, which exists by His will and for the fulfillment of His purpose, must be engaged in the enhancement of that process of man's becoming what God intends him to be as he is affected by his individual experiences within the institutional complexes of society.

The Bill of Rights, in Amendments VI, VII, and VIII, seeks to insure justice in cases of criminal justice. It is clear to us that the church must be engaged in protecting these rights and seeking their extension at common law. It is clear to us that the church must be engaged in protecting these rights and seeking their extension at common law. It is clear to us that the church must be engaged in protecting these rights and seeking their extension at common law.

Thus some pertinent questions are:

1. What obligations do we have as Baptists in safeguarding these rights?
2. How can we help guard against the abuse of these rights? If we accept the definition that "right" is a limit on the power of government and not a limit on the individual, then the abuses, if any, would be by the government. However, if the individual in exercising his rights which are not limited by the government infringes upon the rights of others, what is our role in protecting our "neighbor's" rights?
3. How can we best demonstrate our concern to the public?
4. How can churches best implement their role in these rights?

It can be stated that among the characteristic attitudes of Baptists to the Bill of Rights have been (1) ignorance, and (2) apathy. Oftentimes we have been so parochial in our views we have failed to see the injustices or excesses in the violation of these rights. Religious liberty muss be viewed from religion in general rather than only from the perspective of Christian religion. Christians are concerned with their rights or their duties. The people covenanted with ourselves to limit the powers of government imposed upon ourselves. Government may overstep these bounds and infringe upon the Bill of Rights from the legislative, regulatory or administrative processes, but not in the administrative or regulatory processes that procedural rights are violated. Government has the responsibility to maintain law, order, and justice. As government proceeds it not the rights of persons even though public opinion at the time may be on the side of infringement upon the individuals' rights.

(Thirteen approaches to specific problems were listed, of which we quote just one due to space limitations.)

Because officials, being human, are prone to err, Baptists must exercise vigilance for the Bill of Rights by helping create informed public opinion to maintain equal protection for minorities and those who have different life styles or priorities and to change officials by constitutional processes when those officials violate procedural rights. This vigilance must be administered fairly without multiple standards.

The following means were suggested for use by churches in the protection of these rights:

1. Education. The history of our educational efforts in this regard has been to inform people about the provisions of the First Amendment. This effort should be expanded to include the entire scope of the Bill of Rights.
2. Baptists whose jobs and skills pertain to the administration of justice should be encouraged to see their work as the performance of Christian ministry, and as one expression of their Christian stewardship.
3. The churches should encourage their members to monitor, through various avenues, all aspects of governmental and judicial processes, and to share information with other members.
4. The churches' primary concern in the matters of criminal justice should be aimed at social rehabilitation of persons and the elimination of sources and causes of crime rather than punitive measures.
5. The churches should prod denominational bodies to speak and act concertedly against any abuse or erosion of procedural rights guaranteed by the Bill of Rights. This would help as a protection or religious liberty.

**Book Review**

**Holy Spirit Baptism**

Anthony A. Hoekema, professor of Systematic Theology at Calvin Theological Seminary, Grand Rapids, Mich., has come out with a significant 100-page paperback published by Eerdmans under the title *Holy Spirit Baptism*. It is not a full-length book in tongues, of which he has previously written a book, but an objective study of the principal New Testament passages pertaining to the larger subject. He finds that the Neo-Pentecostal teaching that Holy Spirit baptism should be sought subsequent to conversion does not stand up well when Scriptures are examined.

Paul K. Jewett, professor of Systematic Theology at Fuller Theological Seminary, who has written a thoughtful book on the Sabbath-Sunday question, describes Hoekema’s book well in these words: "Written primarily for the layman, *Holy Spirit Baptism* is well suited both for individual study and group discussion . . . to be commended as a helpful contribu­ tion to an intriguing and important discus­ sion in the church. It is brief in scope, clear in style, irascible in spirit. Those who seriously desire to know what the Bible teaches on this subject should certainly read Dr. Hoekema’s book."

**Black Church Growing**

The Glendale Baptist Church of Miami was admitted to the Miami Baptist Association (SBC) three years ago. Pastored by Joseph Coats, formerly an importer of foodstuffs, the church has shown more fruit in new members than any other church in the otherwise white association. It recorded 154 baptisms in the past year for a total of 519 members. About 150 of the members are teen-agers and about 150 women.

Peter was told by a young maiden that his speech betrayed him. I was told by a fellow worker that my speech betrayed me. But this lost opportunity has taught me that if I am to declare myself a follower of Christ my words must testify that I am.

**Christian Jews in Russia**

It is reported by the Rev. Richard Wurmbrand that there is a mass conversion of Jewish intellectuals to Christ and that a good half of the worshipers in the Orthodox churches of Moscow are Jews.
If I Had Only One Sermon To Preach

WHAT IS MAN?

By Earl Cruzan

If I had only one sermon to preach, what would it be? This brings us down to the reality of the Christian gospel. It makes us ask the question and try to give the answer to, "What is it that God has done for man, and that He would have man do?" It is not an easy task because in the ordinary course of serving a church, there is an attempt to bring many facets of Christian teaching to bear upon the lives of those who have made a commitment to Jesus Christ.

There is the continual need for understanding of the will of God and the interpretation of His teachings translated into daily life. If there was only one sermon to preach it would have to confront man as to who he is. There would be a need to confront man with what he sees in himself and in others; and what God sees in him and in all men.

Who am I? Is a question which man is continually asking. A part of his answer lies in his concept of who and what man is.

There are those who look at man saying, "He is just a superior creature who has evolved upon the face of this earth; he is able to do things that other animal life cannot do on account of his superior abilities which have come to him; he is just a creature of the superior intelligence."

When I look at this concept of man, it leaves me with an emptiness, a question of what life is all about. Why is it that man has evolved in this universe? Who has evolved upon the face of this earth? What is it that God made him capable of? What is it that man is? Then why all the concerns of society.

I have to ask with the psalmist, "What is man that you are mindful of him, and the son of man that you visit him?" As I contemplate man's place upon this earth as a superior creature, I must recognize the presence of a power in this universe which is far greater than myself or any man, or all men. I see one who is responsible for this universe and what there is for us to know. I must recognize that this presence has a power and a purpose beyond that which I am able to see.

I have to go back to the Biblical records which tell us of the formation of this universe which culminated in the creation of man. "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. 1:26). I see man has a result of this act of God as a thinking, willing, acting being. He is a being with great capability, a capability which can be used in more than one direction. He must choose how he will use it. He is capable of dropping far below the animal level in his use and treatment of his fellow man; or he may treat other men in a far more desirable way than animal life ever treated those of his own kind. He is also capable of rising far above the animal level of life. He can reach out in concern and develop a relationship which helps to bring out the potential of every person with whom he may have contact. We have not yet seen what man can do if he would really apply himself in this area of his capability.

When we look at man, we generally think of him as a basically selfish creature, the fulness of life he thinks in terms of having things and people revolting around the little world of which he is the center. He seems to believe that this will bring a fulness to life. It makes him feel important to be the center of attention. It may bring certain satisfactions, but it ends in emptiness. There comes a time when the fulness of this leaves him empty. He is as the younger son in a far country without friends or food wondering about life (Luke 15).

What do we do with the statement of Genesis 1:31, "And God saw every thing that He had made, and, behold, it was very good"? What do we do with this when we look at the records of what man has done? From the Bible it would seem that God despaired of him and of his developing his potential for good. So He destroyed all of mankind but Noah and his family. Again this seems to be some time when Israel turned to idols and God suggested to Moses that He, God, destroy these people and start again with Moses. At other times we find man falling so far short of what God made him capable of being that we may ask, Why did not God wash His hands of him, and say, "I have made a mistake — man isn't worth it: let's get rid of him"?

There is more to man than this. There is the God who made him, who, that God, placed there which is worth more than what man may do with it. God knows this and God has reached out to do something about it. God looks upon man and says to him: You are the potential of being in a relationship with me which not only brings out the fulness of life, but which cancels out sin. It happens you the reassurance of everlasting life.

We read in the apostle Paul's writing that "In the fullness of time, God sent forth his son, born of a woman, born under the law, to redeem them that are under the law" (Gal. 4:4-5). This is God's love — love that is difficult to understand in a day in which we use the word, love, in so many ways to express our likes, our pleasure, rather than the reality of a deeper emotion. Love is a response of life which reaches out to others with a willingness to give the ultimate so that the other person may find a fulness to life. Such a reaching out is true love. We don't find much of it in the world of man. However, it is here, in the presence of God in life. Again we read, "But God commeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

This is the message of God's love. He recognizes a worth and a potential in us that reaches beyond any worth or potential that we have developed. God's love reaches out offering the means of the fulness of life. He has offered to us an experience of the universe as a basicallv selfish creature. As he seeks the fulness of life he thinks in terms of having things and people revolving around the little world of which he is the center. It may bring certain satisfactions, but it ends in emptiness. There comes a time when the fulness of this leaves him empty. He is as the younger son in a far country without friends or food wondering about life. (Luke 15).

It leaves me with an emptiness, a question of what life is all about. Why is there any need to be concerned about anyone but one's self? Why is there any need to do things better or in a different way? And if I am really honest, then I must ask if it really matters what happens to me or any other man, because sooner or later what is will cease to be. This leaves an empty, worthless, useless, yes futile feeling. We are trying to find a greater fulness to life, to make it more meaningful and I must ask, why? Why, if man is just here by happenstance, here today and gone tomorrow? If this is what man is, then why all the concerns of society.

There are those who look at man saying, "He is just a superior creature who has evolved upon the face of this earth; he is able to do things that other animal life cannot do on account of his superior abilities which have come to be his; he is just a result of a process of evolution and growth. Man breathes and when breathing is gone he is no more. All there is to life is what man experiences right now."6

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given and cleansed we are able to live today with what today offers to us. What Father and offered himself up as a sacrifice for the sins of all who will believe. He lived among men and found life the burden of our sin.

God never taught that we have to be the guide and direction for life. While we live with the teachings of God as perfect to receive salvation, yet it is also true that a redeemed child of God has before him at all times the goal of way which can be calculated by merits and demerits but is a way which is undergirded by the action of your life, redeemed as a child of God through Jesus Christ, this is the creature whom God has made a little lower than the angels, whom he has crowned with glory and honor.

The choice is yours. God never forces anyone even though he loves him dearly. The choice is yours. God never forces anyone even though he loves him dearly.

When we claim it, we are freed from the bondage of sin; we are released to live a life of fulness and love. Won't you do so and then call upon the presence of God through the Holy Spirit to guide you so that you may grow up in maturity in all things!

Is It Fair?

When only 9 percent of the world's population speaks English and 94 percent of all ordained ministers are preaching to the 9 percent of English speaking people, it leaves only 6 percent of all ordained ministers to bring the message of salvation to the massive 91 percent. Shouldn't we send out more missionaries?

SABBATH SCHOOL LESSON

for December 2, 1972

JERUSALEM: A MAN FOR THE HOUR

Scripture Lesson: Jeremiah 1:4-10; 26:12-15.

THE SABBATH RECORDER

NOVEMBER 25, 1972

MISSIONS—Leon R. Lawton

White Gifts

Many Sabbath School classes or church groups like to have a special offering at Christmas time, bringing "white gift's" for the work of the Lord. While some plan to designate it for "missions" generally or for some area like "Guyana, Jamaica, Malawi, home field," others like specific items they can support.

The following are suggestions. These are within the Our World Mission designated budget for your Missionary Society and all need the effective support white gifts may give.

Guyana:

Field Travel Allowance — $41.50 a month
Children's School Allowance—$30.00 a month

Jamaica:

Crandall High School Scholarships—each — $50.00 a year
Higher Education Scholarship—$225 a year

Malawi:

Dedicated Worker Allowance — $118 a month
Support to Central Africa Conference —$13.50 a day

Home Field:

Special Travel on Southwest Field — $31.50 a month
Field Evangelist— (per diem) $16.50 a day

General: Blue Cross coverage
A family — $37 a month
An individual — $15 a month

Perhaps some would like to approach their special white gift giving another way. Three evangelists are planning to work three weeks in Jamaica with local pastors in a team ministry. It is the golden anniversary for our sister Conference. They will be hosts but ask us to provide travel to and from the field. This is estimated at $700 which averages $233 each.

If you may wish to support the current giving phase of the board budget for one day. This is $315.

Or, we would be glad to correspond with you on any of the above or one of the several areas where support could be designated.

Above all else, we need your faithful prayer support each day!

Preparatory BIBLE STUDY

Thanksgiving 1972 to Resurrection 1973

The Scripture distribution and Bible study emphasis of Key '73 begins by calling the church to an intensive study of God's Word. Before we begin a year of intensive evangelism, let Christians start by looking at themselves and considering their own failures, shortcomings. Key '73 should begin in your church with a call to self examination and repentance. Let us lift our sins to God and plead for forgiveness.

The suggested Bible study, with helps prepared by the World Home Bible League, is divided into three parts:

1. A repentance-oriented study...
   - four weeks from Thanksgiving to Christmas '73
   - study guide: The Lord's Gospel and four sets of discussion questions on the theme "Father forgive us, for failing to...
   - love you;... love others;... thank you;... ask you."

2. A mission Bible study...
   - six weeks from January to mid-February '73
   - Topics are:
     a) "A Christian is... compelled to tell the truth;... sent to tell the truth"
     b) "In telling the truth a Christian suffers;... loves;... rejoices."
3—A study of Christ’s Work ....six weeks from mid-February to Resurrection 1973—Study guide: “Meet Christ,” with five topical lessons on Christ, the Maker; the God Man; the Word made flesh; the Savior; Your Savior; Meet Christ and Christians.

Home Bible study groups are encouraged to seek to include non-active members and interested neighbors and friends in these basic studies. Many will accept an invitation and enjoy such a study in a home when they would not consider attending a service, even for such study, at the church.

Keep the study groups small. Be flexible. When they reach ten or twelve, arrange for two groups the following week. Leaders can best encourage personal study and preparation, allowing the group time to discuss insights, questions and application in their lives and in the community.

Prayer is vital! Hearts open to the truth and will of God is important. Expectation is essential. Do you really believe that there can be a new thing in your life? In the lives of others in the church? In the lives of neighbors and friends?

Share with each other your spiritual experiences, lessons learned, and problems. Pray together about these. Pray for the other groups. Pray for individuals.

A day or two are coming. God’s “newness” by His Spirit will be yours as you turn to Him in faith; seek His face and follow the other steps found in 2 Chron. 7:14. Do it today.

Copies of these study guides were available at Conference or can be ordered from W.I.B.L., Key ’73, 16801 Van Dam Road, South Holland, Ill. 60473.

The Coming Year 1973

This year offers unfolding opportunities for advance and outreach through dedicated service personnel and new program. Those at hand include: TEAM ’73: an extended dedicated service team on the home field. Three to five individuals involved in projects with local churches/fellowships. The eleven-month schedule (from mid-January to mid-December) would allow in-depth service and follow through not possible with SCSC.

Pray that individuals might respond to this opportunity by mid-December (1972) so that we will know if TEAM ’73 can become a reality. Questions and suggestions can be addressed to the board office at Westerly, R. I.

KEY ’73: Beginning in November — this month — the emphasis on outreach evangelism starts with YOU. Bible study, Scripture discussion and laying of plans for program in 1973 must be made.

Noon Call to Prayer from Christmas to January 7. All Christians will be invited to join in prayer for Key ’73 each noon.

Launch Sabbath—January 6 is the date, and we hope every church will emphasize its part and plan for Key ’73 that day.

WEEK OF PRAYER: The first full week of 1973 (Jan. 7-13) will see Seventh Day Baptists around the world joining together in prayer. Under the theme, "Committed to the Task of Reconciliation" (2 Cor. 5:19) a booklet was prepared by Owen and Jossett Lynch of Birmingham, England, for individuals, families and groups to use. These have been sent to every church. What are your plans for Week of Prayer?

LAY TRAINING: The Key ’73 program urges every church to have a session of lay training in late 1972 or in 1973. Individuals available for leadership are being made known to pastors and church clerks in November. Be sure your church is considering and planning its lay training session!

Leon H. Sullivan
A Positive Prophet
By Frank A. Sharp

Leon H. Sullivan, pastor of Philadelphia’s Zinzendorf Christian Church and founder of more than one hundred Opportunity Industrialization Centers (OIC) which are located across the breadth of the United States and into Africa, is a giant of a man.

He not only towers above most men in physical height (“6’4”) but he certainly can be classed as one of the most dynamic and forceful figures in American life for his ability to bring together the vocational needs of black ghetto people and American capitalism.

An added dimension to his philosophy is his religious motivation for economic justice and social action.

In a new book, “Alternatives to Death,” just published by Judson Press, Valley Forge, Pa., Dr. Sullivan’s attitude toward American business is stated and shown, in 1972, he has been so successful in securing the backing for his projects of large American corporations and he is now the 4th black member of the board of directors of the prestigious General Motors Corporation.

Because of his positive attitude toward business and his willingness to include the black in the world of work, “I don’t believe in a black world or a white world, I believe in one world and one America.”

Dr. Sullivan, in a unique role of religious idealism and practical realism has done more to motivate blacks in the work-ethic and to train them for practical jobs than any other American.

For those who feel that the church should be only a place of worship and should not be involved in economics, Dr. Sullivan says that the “basic solution to the problems of our society must come somehow by the efforts of the church and churchmen.”

His belief in the necessity for the Church and the Christian gospel to become engaged in all aspects of man’s life is so strong that he seems to feel that this is one of the main tasks of the Church.

He writes, “Politicians and social work-ers could take significant practical actions to assist the underprivileged and the poor to ameliorate some of the conditions that abound. But the real surge, the direction, the course to be taken, in my opinion, had to come through the Church as God’s agent working toward the ultimate development of solutions that could truly deal with conditions.

A strong element of religious humanism runs through the theology and philosophy of the author coupled with an intense drive toward activism. Typical of some of his pungent comments is, “If we would honestly analyze the emphasis of the Church in the past and the present, we would find that it is to get men into heaven, rather than to get heaven into men; it is to keep men out of hell rather than to get hell out of men; in the minds of our young people, we have separated God from reality.”

The book also includes a number of Dr. Sullivan’s sermons along with a description of the development of the OIC program throughout the world. —ABNS

Our Prayer Corner

Suggestions for Prayer This Week

Let us pray in faith—

1) Realizing that the Lord’s will may be worked out in us in ways beyond our present understanding and through trying experiences, we still are encouraged to pray in faith for the healing of our loved ones, His servants. There are several leaders and wives of leaders who are going through deep waters in the matter of serious illness. Let us pray for healing and for grace.

2) Leaders in the Philippines need our prayers to sustain them and to show them what is most important to do to the glory of God with their limited personnel and financial resources.

3) Pray for the trained or partly trained evangelist and ministers in various parts of our country who have found the Sabbath Baptist Church and fellowship with Seventh Day Baptists.
NEWS FROM THE CHURCHES

ASHAWAY, R.I.—We had a large turn-out for our revival meetings which were held October 25 - 29. They were held each night with the Rev. Charles H. Bond of Shiloh, N. J., bringing the messages. Two load cars of members of the Shiloh church joined us for the weekend, bringing their testimonies to us. Our Sabbath day several church librarians were invited for a fellowship meal. This was followed in the afternoon by an informal meeting.

A Halloween party was held October 31 for the Sabbath School children. They went out Trick or Treating for UNICEF first and then the group gathered for a good time. Hot chocolate and doughnuts were served and prizes awarded for the best costumes.

On Sunday, November 12, the Ladies’ Aid held its annual turkey dinner with Ruth (Wheeler) Thorpe as chairman.

HEBRON, PA.—Several ministers have filled the pulpit at various times while we are without a pastor. Lay leaders have been William, Kathryn and George Thompson, Walter Snyder, Karl, Kevin, and Keith Kenyon. Others have assisted in the services. Pearl Brock is our organist.

Keith Kenyon, Hebron’s Conference delegate, gave a report and answered questions at Sabbath School. Amy Brock of Clinton, Md., granddaughter of Mr. and Mrs. Ronald Thompson, gave enthusiastic and inspiring accounts of her experiences at Expo ’72.

New Sabbath School officers include, superintendents, Kathryn Thompson, secretary, Kevin Kenyon. There is a nice group of children attending who comprise the junior choir. Volunteers furnish the Sabbath School meditation. Bible pictures and stories have been shown by Rachel Kenyon. Others have been shown by Dana Kenyon for “Mission USA.” One on the Washington, D. C., church was especially appreciated since the Rev. Delmer Van Horn was a former pastor here. The Sabbath School sponsored a Halloween party at the Community Hall October 28.

Paul Snyder is teaching industrial arts at Liberty, Pa. Karl Kenyon is a Pittsburg U senior. George Thompson is a college student at Grove City, Pa., and Walter Snyder is a member of the Mansfield State college field football team.

The WSSS ladies have been very busy. Some of them cleaned the church and refinished the vestibule floor, and painted the stairs and upper classroom floors. They completed forty-three bibles for the patients at Maple View Rest Home. One WSSS project still in the talking stage is a church library. We sponsored our annual bazaar at the Community Hall to coincide with the Grange smorgasbord, October 28. Some of our women conducted a tract booth at the Petter County Fair.

Thelma Stearns was September hostess for WSSS. The Rev. and Mrs. C. H. Harmon Dickerson of the Richburg church were present at the Stearns home, where she gave an informative and interesting tape recording of the Women’s Board Conference activities, giving comments and answering questions on the same.

On October 3, the WSSS hosted the Women’s Society of the Hebron Center Union church at the Community Hall. Our Conference banner, “Linking the World to the Cross to the Glory of God” was displayed. Kathryn Thompson, leader, presented a meaningful worship service on that theme. The main feature of the service was fastening nine links to a wooden table cross, which were then fastened to a global world. The last links were titled, “Faith, Vision, and Communion with God.” An interchange of ideas and projects was enjoyed.

Bible study meets Wednesday nights at the church. There is good attendance. The study course is by Campus Crusade for Christ.

On October 7, the Rev. David S. Clarke, Alfred Station, conducted the service and administered Communion. The congregation enjoyed dinner at the Community Hall where Mr. Clarke treated us to various church camping experiences.

—Correspondent

THE SABBATH RECORDER

OUR WORLD MISSION

OwM Budget Receipts for October 1972

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| TOTAL | $8666.00 | $8666.00 | $8666.00 |

OCTOBER DISBURSEMENTS

| Board of Christian Education | $644.24 |
| Historical Education | 48.88 |
| Ministerial Education | 253.79 |
| Ministerial Retirement | 424.48 |
| Missionary Society | 320.48 |
| Tract Society | 320.48 |
| Treasurers of General Conference | 919.59 |
| Women’s Society | 133.09 |
| World Fellowship & Service | 342.21 |
| General Conference | 2564.54 |
| Washington DC Church | 20.00 |

SUMMARY

| 1972 Budget | $162050.00 |
| Receipts for ten months: | |
| OwM Budget Receipts | $16504.02 |
| Boards | 98840.00 |
| To be raised by December 31, 1972 | $12628.82 |
| Percentage of year elapsed | 83.75 |
| Percentage of budget raised | 78.25 |
| Ten months: | |
| Due | $135401.70 |
| Raised | $12628.82 |
| Arrears | 82158.88 |

Garland Sanford
OWM Treasurer
DAILY BIBLE READINGS
for December 1972

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.")

Jeremiah: A Man for the Hour
1-Fri. “Skilled in Doing Evil.” Jer. 4:14-22
2-Sabbath. God, the Only Lord. Is. 43:10-21

A Nation Against God
3-Sun. A Nation in Rebellion. Jer. 2:11-19
4-Man. Consequences of Faithlessness. Jer. 4:1-8
5-Tues. Refusing To Acknowledge National Sins. Jer. 5:1-14
6-Wed. Hope for God’s Mercy. Lam. 3:20-23
7-Thurs. The Lord’s Vineyard. Is. 5:1-7
8-Fri. “Return, O Faithless Children.” Jer. 3:11-18

Convictions Can Be Costly
14-Thurs. Ebed-melech to the Rescue. Jer. 38:7-12
16-Sabbath. Denounced and Persecuted. Jer. 20:7-12

The Promised Messiah
17-Sun. Good Tidings of Peace. Is. 52:6-15
19-Tues. God’s Promise To Be Fulfilled. Jer. 33:10-18
20-Wed. “Bruised for Our Iniquities” Isa. 52:1-12
22-Fri. Gifts for a King. Mat. 2:11-12

The Reshaping of Life
24-Sun. The Prince of Peace. Isa. 9:6-7
26-Tues. Ruler of the Nations. Ps. 33:1-12
30-Sabbath. God the Potter — We the Clay. Is. 64:8-9

The New Covenant

Not by Magic

Magic is the Devil’s big thing right now. But, strangely, few churchmen know what that really is. Magic is using a combination of words and actions to force God, the Devil or their angels to do something.

Satan, the deceiver, who also transforms himself into an angel of light, is dragging the Church around by both ears (1) denying it the miracles it needs in its work (1 Cor. 12:8) (even Pentecostals seldom use anything but medical healing), and (2) teaching it to run off uselessly at the mouth, denying Matt. 6:7-9. Jesus said this is how to pray. He did not say repeat these precise words.

God is not a jackpot, paying off when you repeat the right combination of words, or sooner or later if you repeat them enough times.

“Test the spirits to see whether they are from God.” If anyone tells you his combination of words has extra horsepower with God, “he is a false prophet in the world” (1 John 4:1). —Hollis Howard

At the Seventh Day Baptist Publishing House, owned and operated by the American Sabbath Tract Society, the presses are running to produce many kinds of literature to promote the gospel and the growth of church groups at home and abroad.