

The Sabbath Recorder

No North or South in Vietnam

We are accustomed to hearing of the great gulf between North and South Vietnam and the inability of communication between the parts of the country. The Far East Broadcasting Company points out that the same language is spoken throughout the divided, war-torn country. When the gospel of Christ's love is broadcast in their language it is picked up on both sides of the border. In Christ there is no North or South. Though we cannot send relief goods to the North we can send the gospel by way of radio to all who need it—and all need it. Comfort, hope and salvation is for all who have sinned, and all can hear if they listen.

Milton Meals of Sharing

A 32-page mimeographed booklet of bulletin size from the Milton, Wis., church contains the annual reports of officers, committees and auxiliaries. Among these is a report on the "Meals of Sharing," a project that has continued for a number of years and has been mentioned before in these columns. In brief, a committee prepares a very simple meal and the participating church people contribute to some worthy cause the price of a regular meal. It is interesting to read that with nine such meals served during 1966 there was a total of \$991.64 contributed. Of the causes benefiting, five were in some sense denominational and four were broader based charities. The proposed use of the funds from each meal of sharing is determined in advance, which in some cases seems to affect the amount contributed.

Bible Distribution Increase

Last year the American Bible Society distributed more than 40 million copies of the Scriptures in the United States alone. Dr. Nettinga, newly appointed executive secretary for national distribution, expects this figure to exceed 50 million this year, in part because of the anticipated demand for THE INSIDE STORY, the latest paperback of the Scriptures to roll off the printing presses under ABS sponsorship.

"The Scriptures are only words from a printing press," he said, "until they are read and lived. It is hoped that THE INSIDE STORY will prove to be an appetizer for the Word of God. We cannot force feed scriptural steak to spiritual infants. This book will put the central core of the Bible in the market places of the nation."

A 300-page paperback selling at 35¢ per copy, THE INSIDE STORY offers four New Testament books in the translation of J. B. Phillips interspersed with dozens of contemporary new photographs. The book's cover design showing black and white concentric spirals emanating from outer space and focusing upon the earth is designed to impress the reader with the Bible's relevancy to the present space age.

Brotherhood

"Brotherhood is no cut flower that grows in a hot house, but it must come up through the cracks of pavements to survive."

Duke McCall, president
S. Bapt. Sem. at Louisville, Ky.



PLANNING COMMITTEE AT PLAINFIELD

There is a great deal of paper work involved in denominational program planning as this table in the Board Room of the Seventh Day Baptist Building shows. The secretaries found that there was more writing in advance, more sharing of material, and more joint preparation of programs for future use in the churches than ever before. The committee of board and Conference representatives conferred from Sunday morning, March 5 till Friday noon, March 10 with major emphasis on plans for the second year of the five-year "Facing Frontiers with Faith" (See story inside).

In the above picture, left to right are: Rev. E. T. Harris, missionary secretary; Rev. Rex Zwiebel, education secretary; Dr. Lewis May, Conference president; Rev. A. L. Wheeler, general secretary (chairman); Rev. D. S. Clarke, vice president; Mrs. Arthur Drake, Women's Board representative. Back of the camera, the other member, Rev. L. M. Maltby, tract secretary.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

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Terms of Subscription

Per Year.....\$4.00 Single Copies.....10 cents

Special rates for students, retired Seventh Day
Baptist ministers, and servicemen

Postage to Canada and foreign countries 50 cents
per year additional. Gift and newlywed subscriptions
will be discontinued at date of expiration unless re-
newed. All subscriptions will be discontinued six months
after date to which payment is made unless renewed.
The Sabbath Recorder cannot pay for contributed articles
but will send the writer, upon request, up to 10 free
copies of the issue in which an article appears.

Published weekly (except August when it is
published bi-weekly) for Seventh Day Baptists
by the American Sabbath Tract Society,
510 Watchung Avenue, Plainfield, N. J. 07061

Second class postage paid at Plainfield, New Jersey.
The Sabbath Recorder does not necessarily endorse
signed articles. All communications should be addressed
to the Sabbath Recorder, Plainfield, New Jersey.

PLAINFIELD, N. J. March 27, 1967
Vol. 182, No. 13 Whole No. 6,243

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Pastoral Salary Support

We must settle our own problems about how to provide a salary structure for pastors that will enable ministers to give full time to the work of the ministry. It is, however, of some help to see what other denominations are doing in the way of surveys and setting of standards.

The American Baptists are working on the problem in their Convention and have not yet arrived at the full answer. A plan for a national minimum salary for pastors and churches who qualify was the subject of a consultation of 66 American Baptist executives, February 13-16. It now awaits further development by the Commission on the Ministry, in cooperation with city societies and state conventions.

The discussions centered around the qualifications of the churches that would receive minimum salary support. Such questions as the following were before them as they met in small groups so that all could participate: How can we know when a church has a program that is actually ministering to the people in the community? What kind of field of service is regarded as adequate for a church? As good stewards of money that will be used in the minimum salary support plan, how can the funds be used so that people will receive an adequate ministry?

The consultants were agreed that each church to be helped must have the service of a trained professional minister full time, and that the budget and program of the church must indicate a ministry aimed not simply at keeping the church going for its own sake, but rather having a significant ministry of Christian teaching, witnessing, and service to the community.

The figure for minimum support was not determined but before the group was information about a study of salaries in 1964. It showed that the median salary, including housing allowance and utilities, for all American Baptist pastors was \$5,540. American Baptists rated 13th among 15 denominations studied.

The consultants looked toward 1968 as the time to start the national minimum salary support plan.

Seventh Day Baptists have been making considerable progress in the last few years in setting standards for the support of what are called missionary pastors. It is an attempt to raise the salary scale to the point where a pastor can give full time to his work without depriving his family of the necessities—including the education of his children.

Quite wisely, the Missionary Board, which budgets the funds and supervises the operation of the plan now in effect, has strongly urged standards similar to those being worked out by the other Baptists. If a man is to receive denominational funds, he and his church are expected to have a vision of witnessing and service to the community. The idea is not to put a third leg under a church so that it can stand by itself like a milking stool but to give it the walking legs of a man bent on shouldering his field pack and going into the battle for souls.

Where do we stand now? Probably at a point similar to that of our other church friends—a bit uncertain as to where the support money is coming from and whether or not all the churches and pastors will meet the necessary standards. There may be a delay in further salary support. Increases depend largely on OWM contributions.

Maintaining Church Membership?

A series of articles is now running in this journal under the title "Moving?" There will be some conclusions suggested on planned moving to locations where one can be of greater service to the total cause of Seventh Day Baptists. Readers are urged to follow these articles closely.

The director of press relations for the American Baptists has written a brief article for their news service on the relation of mobility to maintaining church membership. He takes the accepted figure of 40 million Americans moving during 1967 and applies it percentage-wise to the Baptists of his communion. This gives him a figure of 300,000 Baptists plus children and other related non-members (20 percent of the constituency)

who will move this year. Then he adds that the probability is that no more than 75,000 of the 300,000 will maintain a relationship with American Baptists in their new locations. The balance will join churches of other denominations, he assumes. Perhaps that assumption is over optimistic. It would be if applied to Seventh Day Baptists, for many who move (in any denomination) have grown cold to the church before they move and may fail to identify themselves with any church.

Mr. Sharp makes another observation that is of denominational interest. He says that these figures establish the corollary that "churches, on the whole, maintain their membership levels by accepting persons from other denominational backgrounds." In other words, American Baptists would have a net annual loss from members moving and joining other denominations of 225,000 except that some of this loss (hopefully all of it) is cancelled by the moving of people of other denominations who choose to join American churches in their new locality. Of course there may not be enough of those other people willing to accept baptism by immersion of believers only. Baptists have a slight handicap in holding to this doctrine and possibly in their modes of worship that are less formal than the general average in Protestantism.

Would someone like to apply the figures quoted above to the maintaining of Seventh Day Baptist membership levels, assuming that we have the same percentage of people who will probably move during 1967? What would be our gross compared with 300,000 moving and only 75,000 joining a church of like faith? What would be our gross gain from other denominations voluntarily associating with our churches because they had moved near one of our churches? An interesting speculation, part of which could be easily checked by going over the accession lists and asking pastors and clerks for further information about those who joined last year from other denominations. This is not a new field that we are plowing; we have har-

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rowed this ground before and have not found it as productive as we would like.

We, like the American Baptists, would prefer to get away from the expression, "maintaining membership levels," and think in terms of large net growth. Everyone is aware that we have losses in working membership when our best members move away, though they still support the home church to some extent. There are other losses when members (loyal or nominal) depart and join churches of other denominations. We are fully aware that we cannot by statistics predict that we will just naturally receive a goodly percentage of those people of various other denominations that move near our churches.

Can we add another corollary to the one suggested by Mr. Sharp? If membership levels cannot be maintained without drawing from other denominations, we should put forth every acceptable effort to "sell" the doctrines and practices of our church to community newcomers and make them at home in our kind of Sabbathkeeping church.

What Is the Answer

Statistical figures on church participation recently released by the Southern Baptist Convention show a substantial increase in total membership during 1966 but a moderate decrease in enrollments in most church organizations including Sunday Schools. The decrease in most cases is less than one percent although Baptist Men's (Brotherhood) organizations dropped 4.8 percent. Over against these declines was one, and only one, large increase—music participation. The number of Baptists enrolled in church choirs and other music programs was up by 8.3 percent.

Probably church leaders of a denomination that is constantly conducting surveys have some ready answers; the rest of us can only guess and speculate. Does it matter to those of another communion? Not unless there is something symptomatic about these figures. It could be that the music participation increase is but

MEMORY TEXT

Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

Acts 2:23, 24.

an evidence that the churches have had the services of better trained directors of music and thereby have built up the desire to serve in a choir. There are other possibilities. If there is a decline in study groups and a decline in witnessing groups, are some people switching their church involvement to music participation as perhaps the easier area? Or is the greater emphasis on music a shift in outreach strategy? Will larger choirs and better music in all departments increase church attendance and auxiliary enrollment? It evidently has not done so yet for the Southern Baptists. Perhaps another year will bring the answers. Leaders of other denominations attempting to "hold the line" by providing better music sometimes wonder whether they can effectively compete with the outside world, including radio and television, in the area of music appreciation. Will we have to come back to the somewhat difficult task of enlisting more laymen in personal witnessing and in leading Bible studies?

Coming Articles

The Rev. Mynor Soper has accepted the editor's invitation to be press representative for the **Sabbath Recorder** at the Silver Anniversary Convention of the National Association of Evangelicals to be held in Los Angeles, April 4-6. He has promised to write some of his impressions for this magazine. The theme of the convention is "Evangelical Certainty in a World of Change." It will "accept the challenge for the church in this time of change to find new ways to relate the gospel to man's needs."

Letters to the Editor

A Better Way than War

Editor:

Perhaps I can help to answer the questions raised by our brother, John A. Conrod, in the **Recorder** of March 6. He has raised some questions that many have never answered. I believe the place to begin is with the commandment, "You shall not kill" and the yet stricter command of Jesus, "You shall love your neighbor."

It is certainly not Christian to do nothing when people are being beaten. Whether the attacker is a stranger or your own brother you may need to get him by the throat and choke him until he desists, but you can usually find better ways without resorting to murder. If you love your neighbor you will seek the better way, remembering that both the attacker and the attacked are your neighbors.

When Peter came to the aid of Jesus with a sword, Jesus said, "Put your sword back into its place; for all who take the sword will perish by the sword."

Criminals and ruffians need to be restrained, detained in institutions and taught how to live as brothers, but to kill them cheats them out of any chance to repent or to learn. Policemen are trained not to shoot to kill except in the rarest circumstances.

Then, if it is wrong to kill one person, even a guilty person, is it not wrong to kill a thousand or a hundred thousand whose guilt we have no way of determining? In war the innocent suffer most. There are better ways than war to resist evils as Gandhi and many others have demonstrated. Yes, the early Christians conquered the Roman Empire without war.

Historians tell us that the American colonies could have been independent within a short time without war if they had used more patience and diplomacy instead of violence. And if Lincoln could have had his way there would not have been a Civil War. Slavery was fast be-

coming economically unprofitable and would soon have become outmoded.

And what were the two World Wars fought over? Is domination of world commerce a just cause for war? Hitler climbed to power by feeding the bitterness that grew out of the First World War and the injustices that followed it. Britain and the U. S. raced to see which could sell Hitler the most armament. Then when the clash came, American boys were killed by American made bullets and bombs. Cathedrals in England, Germany, and France were bombed, and millions of innocent people were killed and maimed.

What do we make of it all? Who suffered most, the guilty or the innocent? Who were the innocent? Perhaps the world learned a lesson in a terribly costly way. Perhaps it is becoming clearer that neither single nor multiple murder can solve problems.

—Neal D. Mills,
Crandall High School,
27 Charles St., Kingston,
Jamaica, W. I.

Promoting the Sabbath in Korea

The most recent production of Sabbath literature in Korea is the reproduction of the tract "My Holy Day" by Jin Sung Kim, the young man (pictured in the February 6 issue) who is organizing Seventh Day Baptist churches in the area of Kwangju, Korea. The tracts are reproduced by a process similar to mimeographing as a personal project of young Mr. Kim from his limited resources.

What can be accomplished with this small tract ministry depends pretty much on the care taken in the distribution and the follow up. It can hardly be as effective as good printing, but it is certainly better than nothing and is a commendable venture. A few copies of the tract are on file in the office of the secretary of the Tract Society.

SABBATH SCHOOL LESSON

for April 8, 1967

Power for the Task

Lesson Scripture: Acts 2:1-11.

Planning Committee Shades Eyes To Look into the Years Ahead

Both close range and long range planning are necessary if the work entrusted to Seventh Day Baptists is to move forward as we believe our Lord wants it to. The responsibility for leading the churches in the various areas of co-operative endeavor is divided among the boards and agencies which we have set up for that purpose. Twice a year the secretaries or representatives of the major boards, together with the president, vice president and general secretary of Conference, schedule week-long planning sessions. The spring meeting was held at the Seventh Day Baptist Building in Plainfield, N. J., March 5-10 with full participation. The Women's Board was represented by a newcomer to the committee, Mrs. Arthur Drake of Milton, Wis. A second representative of the Missionary Board, on call and assisting in numerous ways, was the director of evangelism, Leon R. Lawton.

It is difficult to select from the crowded agenda of more than twenty-five items those most interesting to our readers. Some of the important matters on which much time was spent are not yet sufficiently developed to publicize. It takes long hours of work to change a topic into a worked out program and to produce the writing necessary to present that program. The Planning Committee caught up where it left off last fall in mapping out procedures for the next stages in the five year advance called "Facing Frontiers with Faith," moving on from ways to strengthen individual and church life to strengthening Associations.

The reports from boards and agencies coming early in the week enabled the planning group to come to some evaluation of the progress being made this year and to correlate the work of the remaining months. In the matter of training and assigning Summer Christian Service Corps workers, plans had to be quite close range, because the applications of willing workers and the churches asking for their services were still coming in.



In shop, office and committee sessions there has been an occasional coffee break. Only two of the members of the Planning Committee (right rear) got into this picture where the editor's secretary, Gladys Poulin, is cutting her surprise birthday cake. Others caught were: Etta O'Connor, office; Andrea Crandall, dedicated service; Margaret Herres, shop; Gerry Landry, shop.

Here was one of the most challenging of all forward looking programs. Unlike last year, the calls for help were found to be more than could be met, even though a goodly number of youth were volunteering.

It was noted by the dean of the Center for Ministerial Education that the prospects for candidates in training for the ministry in the next few years was good and that considerable additional funds would need to be provided if registration figures climb to the number now contemplating training. Several of these are young men who have had one or two summers of stimulating work as SCSC workers. Helping the various agencies to correlate their involvement in promoting this youth (and adult) dedicated service occupied some of the time of the group.

What is the best way to make our present trained ministry more effective was another continuing item of discussion. What sort of ministerial institutes should be planned for the future and in what rotation? Should there be some periods of intensive study sponsored by the Center for Ministerial Education, covering

(Continued on page 13)

1966 YEARBOOK COMPLETED

Some twelve tons of lead ago, several skilled craftsmen in the printing department of the American Sabbath Tract Society were confronted with the assignment of publishing the **1966 Yearbook** of Seventh Day Baptists. Certain handicaps were imposed the first of October as the printing department was phased from being a commercial business to becoming a non-profit religious publishing enterprise. In spite of the fact that the number of men working in the shop was reduced from seven to two (and occasionally three), the 274-page volume was completed the first of March, 1967.

Immediately, several hundred of the 950 copies printed were distributed in response to orders received from churches and individuals. Additional orders are continuing to trickle in from week to week.

In urging that there be a copy of this invaluable denominational handbook in every Seventh Day Baptist home, one might employ any one of several persuasive approaches. He might quote astronomical figures including the fact that some twenty-four thousand pounds of lead were used to set the type for the printing of a total of 263,300 pages, noting that over 500 hours of time were invested in this production; or he might better call attention to the intriguing combination of statistical information and spiritual challenge contained within those two covers.

A glance at the Table of Contents confronts one with a preview of that which follows. One section contains a combination of the business transacted and inspiration shared at the 1966 General Conference sessions hosted on the Redlands University campus in California last August.

Perusing the annual reports of six boards and agencies (note Documents A through F), one discovers that there is evidence of growth and expansion in almost every area of endeavor. Seventh Day Baptist conferences in other countries are increasing; certain mission fields are becoming indigenous; investments are

increasing in Malawi and Guyana. Indications are that the number of theological students in prospect for training during the next five years will be on the increase, and that a higher percentage of pastors (thanks in part to the "missionary pastor" plan) are devoting full time to the ministry. Additional Dedicated Service programs are being introduced involving laity as well as clergy, and youth as well as adults. Numerous groups are becoming involved in co-operative planning and in sponsoring of projects and programs in keeping with the canopy concept being stressed these days. The increased Our World Mission budget totaling \$221,180 (of which \$124,735 is anticipated through current giving), p. 62, is only a reflection of the evidence that many individuals and organizations are "**Facing Frontiers with Faith**!"

The concluding sections of the **1966 Yearbook** list ministers and other leaders, churches, associations, church schools, vacation church schools and camps. Conferences of several other countries are also included.

There is no better time than **now** for every person or family to order a copy of the **1966 Yearbook** priced at \$2.00. Orders may be sent to the Office of General Conference, Box 868, Plainfield, N. J. 07061.

—A. L. W.

General Conference Publicity

(Fourth in a series)

Battle Creek, Michigan

Known as the cereal capital of the world, Battle Creek, Mich., is also known throughout the world as the home of the famous Battle Creek Sanitarium, founded by the late Dr. John Harvey Kellogg, whose wife was a Seventh Day Baptist, and in whose memory the local church was dedicated.

The city was founded in 1832 and is said to have gotten its name from a skirmish with a few Indians on the convergence of the two rivers in this location, now named the Battle Creek and

Kalamazoo Rivers. The population of the city is approximately 44,000, and the immediate metropolitan area, 100,000. The city is located four miles north of Interstate Highway 94, and nearly mid-way between Detroit and Chicago.

There are plants of six cereal manufacturers located here, the largest being the Kellogg Company, and Post Cereals Division of General Foods Corp. The Kellogg Company, and Post Cereals its plant from 9 a.m. to 4 p.m., Monday through Friday, and is one of the top industrial attractions in the state. A free package of assorted individual cereals is given each visitor and free refreshments conclude each tour.

Other tourist attractions in the vicinity, all free, include the Kellogg Bird Sanctuary 13 miles northwest, with many species of wild ducks, geese, swans, pheasants, peacocks, etc.; and the Kingman Memorial Museum of Natural History, open weekdays 8 a.m. to 5 p.m. and Sunday 2:30 to 5 p.m. John W. Bailey Park, just north of the city limits, is the scene of the National Amateur Baseball Congress World Series each September.

Willard Park at Goguac Lake has swimming and beach areas, bathhouse facilities, playground, and picnic areas. Admittance is free to pedestrians or 25¢ toll per car. We hope you will plan a visit to Battle Creek either before or after General Conference in Grand Rapids next August 14-19.

—Madelene Parrish.

Church Union Consultation

A ninth denomination, the African Methodist Episcopal Zion Church, has joined the Consultation on Church Union (COCU) as a full participant in the talks. Dr. David B. Colwell, chairman of COCU extended the 770,000-member Negro Methodist body a "warm welcome" to the unity discussions.

The AME Zion Church, which has 4,083 congregations, is the second Negro religious group to join COCU.

Vocational Representative Duties Defined

In many American communities, the average span of residence by home owners in one house is approximately three years. Seventh Day Baptists are no exception as they move from one community or state to another or from rural to urban areas.

Many of those individuals and families recognize and express their need of a spiritual fellowship and church home. This means that more than ever before, a significant service can be rendered by those offering vocational information, assistance and guidance.

In this fourth of a series of articles listing duties of Board and Agency representatives, the role of the local vocational representative is outlined in behalf of the Vocational Committee (one of several departments of the Board of Christian Education).

—A. L. W.

Duties of Vocational Keyworker

I. The Vocational Keyworker shall be the contact person for the Seventh Day Baptist Board of Christian Education Vocations Committee.

II. He shall

A. Receive all Vocations Committee mailings, evaluate them for local church application, and share usable material with the local church promptly.

B. Cooperate with the Vocations Committee of the Board to the best of his ability when programming is possible and practicable.

C. Keep an up-to-date list (as practically as possible), of all vocational opportunities in the district of the local church, to be shared with the denominational committee and other churches.

III. The Keyworker might

A. Familiarize himself with all types of vocations and job opportunities that would be suitable for Seventh Day Baptists.

B. Act as a counselor to the young people on vocational opportunities.

C. Originate or promote local church programs to stimulate interest in vocational recruiting.

Fourth in a series:

Moving?

By Ralph Hays

As we drive away from the old home place and feel a little sad, we remember Romans 8:28, "All things work together for good" Being a good Seventh Day Baptist, you know the rest. Now that we are on our way, what about church? Now, more than before, I have a witness. I feel somewhat at a loss, but I must be faithful. Yes, I am a missionary in a strange land. As the Lord helps me, I know all will be fine, and the Bible says, ". . . into all the world . . ." But!

I need the prayers of the praying people at the home church, so I will do this:

1. Write my pastor a letter to keep in touch.

2. Write for and keep some tracts on hand to help my witness as I am asked about my faith and my church.

3. Make sure that my name and address are in the hands of Leon Lawton, Box 54, Brookfield, N. Y. 13314 so that I can be reached and helped in my new area.

Remember that John the Baptist baptized Christ. Yet when in prison alone, he sent word to Christ asking, "Are you really the Christ?" As a believer, you are a part of His church, and as a member of a local congregation there is to be order in your life. He did not intend for you to stand alone. So feel the missionary spirit as you move. Through you, the church is reaching new areas and new people.

What can the churches do? Share the addresses of their members who have moved with the Associations and local churches that are nearest. Also notify Leon Lawton at Brookfield, and thank God for this moving. Ask the Lord to use it to help cover this mission station—earth.

Now to the one that remains—what can you do? Pray! Yes, and more. What about the name that you have of someone in another city that did not become a member, but who would possibly be

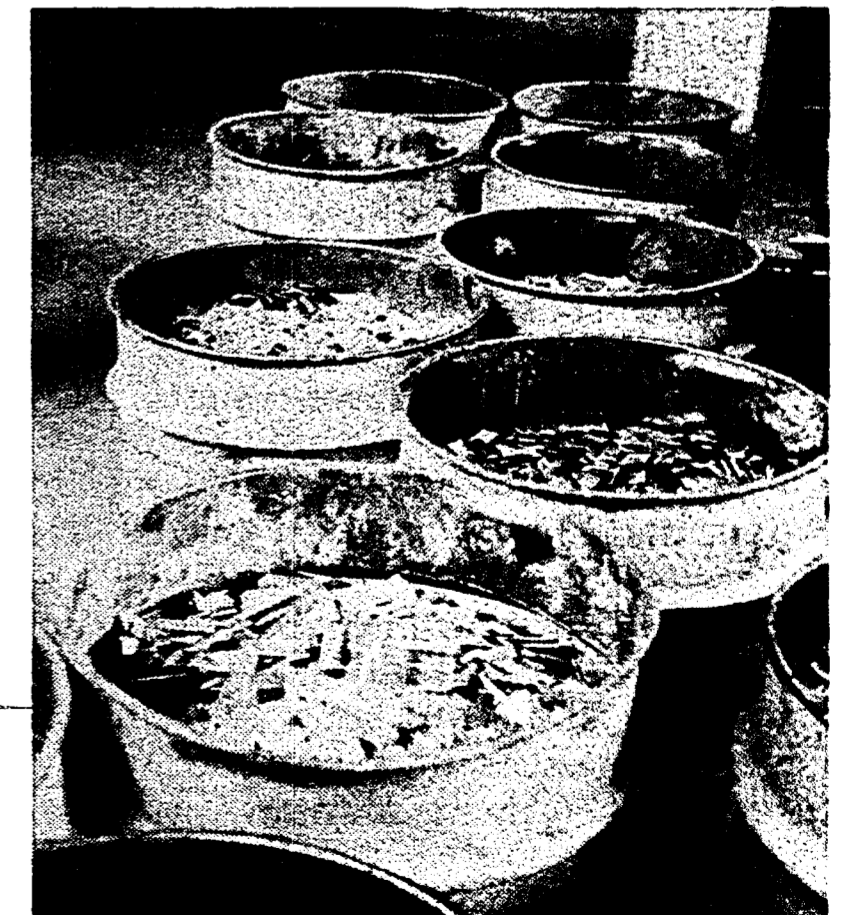
helped by a visit from a member of your faith? Write him a letter asking if someone can call. Then follow with a letter or note to the church nearest to where he lives.

We are to witness to all. We are to go into all the world by any and every means. Can you think of a better way than Christians moving and carrying the Good News where they live and work? Such was the experience in the early church. "That very day the church in Jerusalem began to suffer a cruel persecution. All the believers, except the apostles, were scattered throughout the provinces of Judea and Samaria. . . . The believers who were scattered went everywhere, preaching the message" (Acts 8: 1-4 TEV).

"For we know that in all things God works for good with those who love Him, those whom He has called according to His purpose." So move with God's leading and blessing. Remember His promises and remember also many are praying for you.

Saving the Type Metal

Few people outside the printing industry realize how much type metal is used over and over again when linotype machines are kept busy casting type and



pressmen are constantly using and discarding it. Normally it is remelted in the shop, purified and recast. Our shop now has a surplus that can be sold at full value. Some of the surplus type is dumped into these drums for later pick-up; some held for reprinting; some cast into pigs for reuse—all in the interest of efficiency and cost-cutting.

MISSIONS—Sec. Everett T. Harris

The Motive of Missions

What enters into the making of a missionary today? What motive impels him to go to far away places with odd sounding names and tell of the saving grace of Jesus Christ? The answer is, "They open their hearts, loving." The basic motive is love and yet there have been some changes in ways to express that love.

One great controlling motive is the desire to share. It is as simple as that. Stated plainly it is: Christ helps me. He can help you. Somebody brought Him to me. I must help others to know Him.

The word "must" is used for there is a sense of compulsion in missions. God's love in the missionary's heart is a marvelous, overflowing blessing and it must find expression through sharing His love with others. The Apostle Paul wrote, "Woe is me if I preach not the gospel."

When the missionary goes to a foreign land today impelled by the motive of sharing, he does not deride the other man's religion or lack of it. He does nothing and says nothing to undermine the other man's dignity and self-respect. Rather he seeks to find something to appreciate and goes on from there. He says, in effect, you have much that is good but we have something that is better which we would share with you. Then he presents Christ, the Son of the living God.

There was a time in former days when the motive of many missionaries was to preach to "the ignorant heathen." But such a condescending attitude was the cause of resentment in many a possible believer. Missionaries thus motivated are few in number today.

The sense of calling to become a missionary today is not that of kindness of the lucky to the unlucky. The sense of calling grows out of one's awareness of God's saving grace and the compelling necessity to share His grace with those who know Him not.

If history had been otherwise and the countries of Africa and Asia had been rich while Americans were poor, would this do away with the obligation of Christians of America to share Christ? Of course not. The missionary does not go out to share the wealth of this world but to share the spiritual riches and health that come through Christ.

Sometimes it is well to take note of what is being charged by the enemies of Christ. They like to make a caustic remark like this one: "When the white man went to Africa, he had the Bible and the African had the land but soon the African had the Bible and the white man had the land." This remark is meant to cast a slur on the motives of our missionaries. It is intended to stir up a feeling of almost unconscious resentment left over from Colonial days. The missionary is forced to carry a part of "the white man's burden" left over from the terrible injustice of other days.

Nearly a hundred missionaries have been killed in the Congo since 1960. Someone has truthfully written, "They were killed because they were white, they died because they were Christian." If they had not loved Christ and the people of that land they would not have been there.

Some of us recall a cynical remark about our missionaries to China who "went out with a gospel of love, backed up by American gunboats." That slur on the motives of our missionaries to China was refuted once and for all when they refused to come out of the country but went instead into the Japanese concentration camps. They had plenty of time and opportunity to flee under the protection of those gunboats. They didn't take the opportunity. They chose to stay and suffer with the people they loved.

Missionaries Joan Clement and Mrs. Victor Burdick (Beth Severe) have never

told the full story of those dark days when the future of Makapwa Mission lay in the balance. It would have been so much easier to have just come home when they realized the true condition of affairs but they did not quit. They stayed on through days of loneliness, despair, sickness, and separation and won the confidence and love of the people. They had no gunboats to back them up. They had only their faith in God and the love of our African brethren to uphold them.

Seventh Day Baptists have been wonderfully blessed with highly motivated missionaries through the years. What a privilege and joy it is to uphold them, even today, with our prayers, our confidence, our love, and our means. And if God is calling one who reads this message to join the company of this select group of missionaries, harden not your heart but let Him have His way. There is still a great need for missionaries to carry the gospel message to those far away places with the odd sounding names.

Crusade of Americas Promoted

The Steering Committee of the North American Baptist Fellowship, an inter-Baptist outgrowth of the Jubilee Advance, of which Seventh Day Baptists are a part, held a meeting at Washington in early March. The Fellowship had previously gone on record as endorsing the 1969 Crusade of the Americas, a program of evangelistic thrust for two continents that originated with Brazilian Baptists. It is to be an outreach carried on, each in its own way, by all the participating Baptist denominations.

The General Council of the American Baptist Convention, over the objections of their 1966-67 president, Carl W. Tiller, has twice voted against participation. The reason given is that they were already committed to a Christian Faith and Work Plan for 1969-71. Some say the greater reason is that the majority on the General Council are committed to what is sometimes called "The New

Evangelism," a concept of social betterment evangelism urged by such men as Dr. Morikawa.

At the Steering Committee meeting, President Carl Tiller said that American Baptists would "have the crusade in our prayers and will be concerned that it will be helpful in winning large numbers of people to Christ."

Dr. Tiller reported that at least four state conventions within the ABC and an uncounted number of city associations and individual churches have made plans regionally to cooperate with the hemisphere-wide evangelistic effort in 1969.

What part Seventh Day Baptists can or will take in this hemispheric evangelistic program that is building up has not been fully determined. It may well be noted that in the country where the idea originated there is a Seventh Day Baptist conference with churches in several of the major cities and out on the frontiers. The leaders of this conference were visited a few months ago by a former president of the United States General Conference, Dr. Lloyd Seager of the Little Rock, Ark., Seventh Day Baptist church.

The Rev. V. Carney Hargroves of Philadelphia, chairman of the Fellowship and presiding officer at the meeting, reported "many signs of cooperative efforts and the fellowship" between Baptists in varying conventions and conferences on the continent. He said that ministers are crossing convention and racial lines for dialogue discussions.

Baker J. Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, said that Baptists in Central and South America are entering into the Crusade plans "with zeal and imperative." He urged all North American Baptists to support the crusade plans with "an undergirding of prayer."

—L. M. M.

When two-thirds of the world's produce is consumed by one-third of the people, it creates a tremendous imbalance, says James MacCracken of CWS.

The Bible for Broken Lives in a Broken World

By Rick Thorngate, Denver, Colo.

(Sermonette given at Youth Sabbath service)

Through the years the Bible has been a comfort to many people. The Bible can change people's lives instantly. It can transform skid row bums into God-fearing, law-abiding citizens. The Bible can become a major part of our lives if we only give it a chance.

The biblical system is remarkably uniform in its content, and when we think of the centuries of prophecies that are contained in its text we are able to discern that no mortal man nor mortal men could possibly have written a text that is so unvarying in its doctrine of love and hope.

Unaided, man would have been wholly incapable of creating such a biblical system and presenting its doctrines in the midst of changing conditions throughout the centuries. There are those things in the Scriptures that no human intelligence could have foreseen. The teachings are such that they would never have been invented by mere man. Therefore the Bible must be accounted for on spiritual grounds, and it must be accepted that the Scriptures were divinely communicated—that the authors of the Bible were divinely inspired to write what they did. For without such inspiration they could not and would not have done so. Each author's personality and characteristics are evident in his writings, so that we realize the authors were not mere automatons but inspired with the Holy Spirit to write in their own ways.

Divine inspiration is stated in II Peter 1:20,21 when Peter relates that no prophecy ever came by the will of man, but holy men of God spoke as they were moved by the Holy Ghost. This emphatically states that the Scriptures cannot be ascribed to men; that they did not originate in the human mind, and so the writings are not of human production alone and cannot be accounted for on

natural grounds. Men spoke from God and did so under the inspiration of God.

We carry the Bible with us in a modern world. It does not carry us back to the ancient conditions and surroundings of the time when it was written. But we must remember the polytheism and paganism practiced by the people of that era. We must have a concept of the religious and political time periods in which the Bible was written. The Bible was a revelation of truth and a new way to live with one's fellow men. The Word of God served as a pillar of strength for the doubting Israelites. It presented them with hope and faith, and gave them knowledge of the truth in a world that was trying to keep its eyes turned to the false.

We can compare our world with its civil rights struggles, vain wars, and lowered morals with the polytheism, paganism and evil government that prevailed in the time of Moses and the Hebrew prophets. I would like to suggest that if this Bible could bring strength and comfort to them, it should be able to bring truth and knowledge to us also. So I ask you to seek out the Book of the Lord and read.

Youth Work Committee

Young Adult Pre-Con Retreat will be held at Camp Holston, August 9-13, 1967 under the direction of Leland Bond, a layman of the Lost Creek Seventh Day Baptist Church. The fee for this retreat has been set at \$13.00. The business manager is Mrs. Louise Fick, a member of the Battle Creek Church.

Youth Pre-Con Retreat will be held at the Barry Co. 4 H Camp near Hastings, Mich., August 9-13, 1967 under the direction of the Rev. Earl Cruzan. The fee has been set at \$19.00.

Directors of both camps are busy selecting staff and molding the program in such a way that these retreats will be most worth while. Capacity attendance is expected! Watch for further announcements!

World Federation News

Birmingham, England—The Jamaican group of Seventh Day Baptists have an opportunity to purchase a church building. The idea is very challenging, but the price seems impossible to raise. The Seventh Day Baptist Conference of England is seeking a way to make the purchase possible.

—The Rev. James McGeachy.

The Vocational Committee and the Higher Education Committee of the Seventh Day Baptist Board is asking for the names of the Seventh Day Baptist juniors and seniors in high schools. The names are desired so that the committees may be of assistance to our young folk in apprising them of higher education opportunities in our church communities.

Camp Dates

According to the **Church Chimes**, publication of the Riverside Seventh Day Baptist Church, Pacific Pines Camp dates for the summer of 1967 are as follows:

Intermediate Camp June 25-July 2
Junior Camp July 2- 9
Primary Camp July 9-12
Senior Camp July 14-16

The Intermediate and Junior fees will be \$15.00; the Primary, \$9.00; the Senior, \$6.00. The fee includes, in addition to the usual benefits, the new, enlarged, printed Camp Annual for all campers.

Planning Committee

(Continued from page 6)

half of the denomination one year and half the next? Should area ministerial retreats such as held last year be planned on alternate years? Would it be beneficial to have the country-wide Ministers Conference every third year to foster the area meetings mentioned? Decisions on these matters are still in the future with the suggestion that the Ministers Conference the first of May give further consideration to the alternatives.

The missionary program and other

forms of adult dedicated service for shorter or longer periods was given consideration with a view to new recruitment and the use of dedicated skills by missionaries who felt that their best assistance to a church might be something other than public meetings. One new concept quite thoroughly discussed was what might be termed the Macedonian call to move to a new community, a weak church area or a place of need and help to start a church group. There will be more about this later.

Adequate publicity for all projected plans of advance was a frequently recurring topic of discussion at this March meeting. The **Sabbath Recorder** will be increasingly used to tell the stories of what is being done. An enlarged news-sheet is also in the planning stage. One major proposal in regard to more specialization in the **Sabbath Recorder** once each month was adopted for presentation to the Tract Board at its March 12 meeting. There will be further detail on this after proper correlation of plans with the editor of **Mission Notes** and others involved.

Baptist Student Spends Summer In Vietnam

While other collegians were picketing and demonstrating about Vietnam, Auby Brown had a different idea. He went there.

Brown spent his last summer vacation from Howard Payne College teaching English to villagers as the only Texan ever to go to Vietnam on the Texas Baptist Student Union summer mission program.

Brown taught one class in the draft center at Nha Trang and journeyed to the village of Thanh regularly for a class of young people.

He didn't ride the motorized pedicabs from Nha Trang to Thanh. "The pedicab drivers are said to be hard-core Viet Cong and it's not safe for Americans to be their passengers," he explained.

"The overall situation in South Vietnam is full of surprises," he said.



Miss Andrea Crandall who is giving a full year of dedicated service to Seventh Day Baptist work tells a story of her

Tract Distribution Experiences In the Nation's Capital

The street we are on is one like several in this city. The street is narrow and fully lined with parked cars probably belonging to people who see nothing in these streets but their own parking space and the sidewalk, cracked and littered, that leads them to the main street some two hundred feet away. The sidewalk is narrow, too. The buildings on this street are again like those on many streets in Washington. And yet, even though they are "common," how does one describe what is known as a row house?

As its name implies, a row house is one of a long row of identical buildings. There may be one or two that have been painted a rather bright color (not really as recently as might appear to be) but, all in all, row houses look alike. Each row house appears to be only about eight feet wide and is three stories high. Each has steps that lead to its front door. Each door has a double latch. Some work, some do not. Often a main room will jut out around the steps and porch. Thus when looking down such a street, the houses seem to be one twisting and curving row with its bends toward the street.

As you go up the four or five cement steps to a row house, the general reaction is that no one lives here. Yet someone does live here. As a matter of fact six someones live here. A row house entrance is the entrance to what may be an apartment house for six, or more often eight.

Looking in, you see the wall mail boxes—six or eight. Some have names on them, some do not. The hallway is narrow and dark. This particular hallway has been painted a dark green and a bare 25-watt bulb lights the hallway at

the other end. You hesitate. Do you go in and try to contact all six or eight mail box owners? Do you leave a tract at the entrance? Is it really safe to go (you have noticed four men following you)? Why not go in? And yet . . .

You decide to go in. The air in the hallway is stale from the lack of circulation and hits you head on. You feel your first reaction to an environment not like the one you have been used to. You decide to go to the top floor and work down. The stairway is very narrow and seems darker than the hallway. The steps aren't level and you wonder again if anyone lives here. You reach the third flight of steps and find that it is the last. You begin to leave tracts, one by one, at the doors which are numbered in some way—crayon mark or stick-on number. You work your way down the flights of steps. You pass a toy or two in the hall. Children live here? As you reach the bottom you hear a door open and close from the second or third floor. That is all you hear.

Opening the door out to the street which will take you to the next row house, you find on the bottom steps two Negro boys, one of 7 or 8 the other 5 or 6. You smile. They stare. Silence.

Suddenly the older boy grins, "Hi."

"Hi" says the little one.

You smile and say, "Hi."

"What's your name?" asks the older one.

"Andrea. What's yours?"

He tells you two names but you don't quite catch just exactly what they are.

He goes on, "I like you. I like your shoes and your coat and your mittens!"

"I like you," says the little one.

As you come out of the next row house, the little boy comes out and yells across to you, "Why didn't you come into our house?"

The above sketch is a description of but one of many areas that Rev. Delmer Van Horn and I covered in tract distribution February 27 through March 3. It is difficult to "report" on tract distribution. How can we know just what percent could be considered "successes"? Just today I received word that two written inquiries have been received. Praise the Lord for this! Yet we handed out a total of 500 tracts. Two out of five hundred, a success? **Definitely yes!** While passing out the tracts and an information tri-fold piece we saw many reading them. Success? **Yes!** Although we never see results other than scattered glimpses, I truly believe that the work done in the Washington, D.C. area was a joy, a most profitable four days and a most rewarding experience for me, and I pray for those who received the materials!

Depravity or Omnipotence of Man

During the recent past, Christian theology has been telling us that humanity is depraved and in fact so sinful that man can do nothing about it. This theology immobilized man and reverted him to a magic hope that it would be taken care of automatically or else turned man's hopes toward otherworldly expectations.

Now a new theological era is upon us which stresses a new hope in the ability of technology and science (man) to solve his problems. In this new day of Christian secularism the pendulum is swinging away from man's impotence to an acceptance of everything that man does as being part of the will of God. There seems to be an uncritical optimism and an acceptance of the secular.

Is theology a fad that swings to and fro from generation to generation? Or is there some balance between a view of man that is completely good or completely evil?

—Frank A. Sharp ABNS.

SEVENTH DAY BAPTISTS

Reading Through the Bible in 1967

"THIRTY MINUTES A DAY
WITH THE WORD"

Watch this column for monthly schedule

APRIL

Historical Books

1	Judges	1-3
2	Judges	4-6
3	Judges	7-9
4	Judges	10-12
5	Judges	13-15
6	Judges	16-18
7	Judges	19-21
8	Ruth	1-4
9	I Samuel	1-3
10	I Samuel	4-6
11	I Samuel	7-9
12	I Samuel	10-12
13	I Samuel	13-15
14	I Samuel	16-18
15	I Samuel	19-21
16	I Samuel	22-24
17	I Samuel	25-27
18	I Samuel	28-31
19	II Samuel	1-3
20	II Samuel	4-6
21	II Samuel	7-10
22	II Samuel	11-13
23	II Samuel	14-17
24	II Samuel	18-20
25	II Samuel	21-24
26	I Kings	1-3
27	I Kings	4-6
28	I Kings	7-9
29	I Kings	10-12
30	I Kings	13-15

Use "My Reading Record," a folder to check chapters read. Ask your pastor for a copy for each family member.

NEWS FROM THE CHURCHES

ASHAWAY, R. I.—The annual meeting of the church was held January 1 with a fellowship dinner in the Parish House. The following were elected for the year 1967: president, Arthur Brayman; vice president, James Waite; clerk, Mrs. Clarence Crandall; treasurer, Mrs. Arthur Brayman; trustee for 5 years, Clifford E. Perrin, Jr. Pastor Edgar Wheeler was unanimously called again to serve the church.

The Sabbath Recorder

Youth Sabbath was observed February 4 with the Senior and Junior Christian Endeavors in charge. Participating were Ruth Wheeler, worship leader; Walter Johnson, Richard Johnson, Danny Ponder, Richard Brayman, Richard Lewis, Richard Wheeler, Mary Lewis, Dorothy Johnson, Jody Morgan; and Helen Wheeler, pianist. The service was very well conducted, and much praise is due our young people.

The Sabbath School held a Valentine Party at the Parish House Sabbath night. There were thirty in attendance for a program of games and songs, and refreshments.

At the February meeting of the Ladies' Aid Society orders for home made candy were filled.

On March 4 seventeen teachers, officers, and others interested in Sabbath School met at the home of Mr. and Mrs. Martin Oates. After a very interesting meeting Mrs. Oates served refreshments and Mr. Oates showed slides.

—Correspondent.

Accessions

BOULDER, COLORADO

By Letter:

Mrs. Alta Leonard
Mr. James August

Obituaries

BABCOCK.—Lenna Bond Babcock, daughter of Ira and Alma Babcock Bond, was born near Humboldt, Neb., March 11, 1885, and died March 5, 1967, in the Jefferson County Memorial Hospital in Winchester, Kan., after a prolonged illness.

Her family moved from Nebraska to Western Kansas, to Nortonville, to Wisconsin, to

Gentry, Ark., and back to Nortonville where she met and married Herman C. Babcock April 30, 1913. They made their home in Nortonville. He died in 1956. She was a member of the Nortonville Seventh Day Baptist Church and a living witness for Christ in the community.

She is survived by seven children: Zella at home, Mrs. Clarence (Vera) McWilliams of Milton, Wis., Mrs. Lloyd (Ruby) August of Atchison, Kan., Osmond of Nortonville, Mrs. Edwin (June) Johnson of Kansas City, Mo., Mrs. Ralph (Evelyn) Weber of Arvada, Colo., and Paul of Seattle, Wash.; twenty-three grandchildren and twenty-one great-grandchildren; two sisters, Mrs. Leslie (Ethel) Greene of Valley Falls, Kan., and Mrs. L. G. Goodrich of Hastings, Neb.; and two brothers, Leslie Bond of Nortonville and Dewey Bond of Rockford, Ill.

Funeral services were held at the church conducted by Rev. Paul B. Osborn, her pastor. Interment was at the Nortonville Cemetery.

—P. B. O.

BREWER.—Allie Sheldon, was born May 26, 1888, in Redfield, N. Y., the only child of Orsen and Abbie Green Sheldon, and died Aug. 21, 1966, at a nursing home in Riverside, Calif., where she had been confined for many months.

She was married to Will Green in 1909. He died in 1932. On February 10, 1945, she was married to R. C. Brewer, who also preceded her in death. Among her survivors are Mrs. Bernice Brewer Chapman and Rex C. Brewer, children of R. C. Brewer, both of Riverside.

She was a life-long Seventh Day Baptist, working in the Berlin and Adams Center, N. Y., churches before coming to Riverside. The Riverside church ordained her as a deaconess in January of 1947, and she was faithful and devoted in her service until her death. Even though illness and confinement plagued her last years, her fine spirit was a true witness to the gospel and an inspiration to all.

Funeral services were conducted from the Simons Mortuary by her pastor, C. Rex Burdick, and a former pastor, Alton L. Wheeler. Interment was in Montecito Cemetery near Riverside.

—C. R. B.



The Road Past Our House

The road that goes by our house
Is just a common road,
Where every common neighbor
Walks with his common load;

But sometimes I have noticed
Along a weary mile,
How someone's load was lifted
By virtue of a smile!

The road that goes by our house
Keeps winding up and down
Across the halls of Commonplace,
And on to Humdrum Town.

But sometimes I have noticed
When the days seemed dull and long,
How someone's heart was lifted
By virtue of a song!

The road that goes by our house
Leads through a vale of tears,
And disappointments twine about
The milestones of the years;

But often I have noticed
When burdened deep with care,
How someone's faith has lifted
By virtue of a prayer!

Unknown.