

LET'S THINK IT OVER**On the Brink of Crisis**

In a book released April 1, 1967, Dr. Carl F. Henry affirms that a major realignment of conservative Protestants may be in the making. He weighs the merits of more cooperation among conservatives in "Evangelicals at the Brink of Crisis." Dr. Henry, who organized the Berlin Evangelism Congress last summer, finds that pressures are mounting for "a structural framework to coordinate evangelical effort for a dynamic witness to biblical realities." He cites some of the larger evangelical groups who have been reaching toward larger liaisons across denominational lines, particularly Southern Baptists, Missouri Synod Lutherans and Nazarenes, groups that have held themselves aloof from the National Council of Churches and the National Association of Evangelicals.

Informed Christians need to be aware of the combined size of the unaligned large churches. Where the NCC represents a membership of some 30 million and the NAE a membership of 2.5 million, Dr. Henry gives figures of unaligned conservative churches totalling 21,226,000 as follows:

Among the evangelically - oriented groups in neither the liberal National Council of Churches nor the conservative National Association of Evangelicals: Southern Baptist Convention (11,000,000 members), Lutheran Church—Missouri Synod (2,700,000), American Lutheran Church (2,500,000), Churches of Christ (2,350,000), American Baptist Association (725,000), Seventh-day Adventists (365,000), Wisconsin Evangelical Luther-

an Synod (385,000), Church of the Nazarene (343,000), Conservative Baptists (325,000), Salvation Army (288,000), and Christian Reformed (272,000).

Dr. Henry contends that "whether evangelical ecumenism will acquire structural and organizational forms now depends largely upon the extent to which conciliar ecumenism continues to repress, retard and reconstruct evangelical principles and priorities."

"Perhaps some new evangelical fellowship is due," he adds. "Or perhaps NAE must undergo a transformation and enlargement no less significant than the changes now so imminent in the neo-Protestant, conciliar movement. Who knows but that the next decade will see the emergence of two world frameworks—a commonwealth of neo-Protestant, Orthodox, and Roman Catholic churches, and a global fellowship of evangelical churches."

In Birmingham

Did you know that there is a young couple with much zeal and ability in Birmingham, Alabama? John Bevis is trying to start a group in that city by advertising, tract distribution or by any other suitable means. To make it easier for people to answer ads he has rented a Post Office box under the name, Seventh Day Baptists, P. O. Box 4004, Birmingham, Ala. 35206. If anyone has any family connections or knows of people in the Birmingham area with whom Mr. Bevis could get in contact with a view to organizing a Sabbath School or fellowship, he would appreciate the information.

The Sabbath Recorder

**GIANT LOCKS — THE WORD UNBOUND**

According to recent discoveries and an Egyptian wall painting, modern, Yale-principle locks date back at least 4,000 years. There were times in biblical history when there was no open vision. But, thank God, there are no great wooden keys to lock up the Word of God, at a time when almost everything we possess is under lock and key.

The Sabbath Recorder

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150 Editors Talk It Over

The editor of the **Sabbath Recorder** was among the 200 people closely related to the publication of religious magazines who gathered in New York for the three-day annual meeting of the Associated Church Press, April 5-7. About 150 of these men and women represented member publications of the growing organization (twelve more periodicals have just been accepted as members). Of the other fifty in attendance, twenty were overseas representatives from the Lit-Lit organization, which promotes the publication of materials for newly literate people throughout the world. Others were from organizations engaged in religious publication work.

What do these editors, mostly from the United States and Canada, do when they get together annually in some major city? Naturally they do something different each year in the detailed program worked out in advance. The program always has some relation to the opportunities for editorial enlightenment available in the city where the meetings are held. In general, the Associated Church Press exists for the purpose of helping editors to do a better job of communicating to their present or prospective readership (which now totals about 19½ million). There is also a similar association (Evangelical Press) to which some of the leading periodicals belong. Much attention is given to physical improvement of publications, much to broadening editorial knowledge and know-how, much to the subject matter that religious editors presumably ought to be emphasizing.

This year there were several workshops, one of which was "Handling controversy on the editorial pages." It was an informative and stimulating presentation, with questions from the floor—something on which many editors were glad to have help.

The proximity to the headquarters of the National Council of Churches and the United States Mission for the United Nations afforded opportunity to listen to an appeal by Robert Bilheimer and others for greater Vietnam peace efforts on the part of the religious press. He

represented the National Council's Peace Priority Program. Francis Carpenter (second to Ambassador Goldberg) briefed the editors on the United States involvement in Vietnam and answered questions (off the record).

The secular and the sacred were seen in a pretty strong secular mixture in an evening in Greenwich Village in lower Manhattan at the Judson Memorial Baptist Church, whose auditorium now resembles a theatre much more than a sanctuary. Few of the young people presenting the song and dance program for the editors wore normal clothing or had normal hair styling, although the extremes were not as great as those seen on the streets of the neighborhood. Editors had a chance to react to, or approve, or at least to take note of, the way some young people express themselves in what they call worship, communion, happy, or sad occasions. The church, we were told, has preaching services only twice a month.

Addresses, panel discussions of experts, and general sharing in session and between sessions proved valuable to many. Much that was done and said will eventually be translated into action on the part of the editors. A few of the papers in condensed form will be highly interesting reading to subscribers when they can be made available and processed.

Membership and Enrollment

The Southern Baptist Convention continues to show marked growth in membership and really substantial increase in total giving. Membership in the largest Protestant denomination stood at nearly 11,000,000 at the close of 1966 and there is reason to expect that the Cooperative Program budget of \$26.7 million for 1968 can be reached.

It is a bit hard to reconcile such figures with another set of figures. Though membership increased in 1966, the number of baptisms was down 675 from the previous year.

In addition, decreases were reported in Sunday School enrollment, .7 percent; Training Union, 2.2 percent; Women's

MEMORY TEXT

The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous: but the Lord delivereth him out of them all. Psalm 34: 18, 19.

Missionary Union, .7; Men's Brotherhood, 4.8; Royal Ambassadors, 2.9; Vacation Bible Schools, .18 percent.

The reasons given for the decline: current criticism of institutional Christianity, preoccupation with material concerns, 4 million young men in the Armed Forces, ineffective Bible teaching, too few trained evangelistic workers, inadequate physical facilities, etc., etc.

"American Baptists," comments Frank Sharp, "have known how to rationalize its lack of growth for a long time. Its membership has remained approximately stationary for the past 20 years. Membership figures for 1945 were 1,570,446 and for 1965 the figures are 1,557,633, or a loss of 11,813, which is .8 percent."

What do these admissions of public relations men in two other denominations say to us as Seventh Day Baptists? They remind us that we have been way ahead of them in this rationalization business—but have not been able to report as significant proportional gains in attracting new adult members nor in financial gains. We believe, however, that we are on the threshold of a great new dedication of youth—witnessing effectively for the Lord and His Sabbath.

Bible Reading Notes

Many are testifying in prayer meetings and on other occasions on the blessings they are receiving from reading consecutively large portions of the Bible each week or month. It is something new for quite a few older church members and the youth who are participating in the program of reading the Bible through this year.

We finished all four gospels, by coincidence, just at the time the Christian world was celebrating the resurrection

of our Lord. This concentration on all the gospel stories just at this time brought to many of us a new fulness of understanding and a new appreciation of the life and work of Christ in our behalf. It gave to many a new grasp of the unity of the mission of Christ told by four different evangel writers. Furthermore, it brought home to us how large a block of Scripture could be read in a short time by devoting only 15-30 minutes a day to this spiritual exercise. The writer of a young people's lesson quarterly on the Gospel of John called attention to the fact that one can read one of the longest books of the New Testament in about the same time that it takes to sit through one movie.

Turning again to the Old Testament some of us found some of Joshua intensely challenging, some of it rather dull reading because we were not interested in meeting all the people who moved by families in such large numbers across the pages of that book and across the promised land in bloody conquest.

There are differing attitudes toward the book of Judges when one begins to read its sad story. For my part, as I moved through the second half of it I found two things. It is almost as contemporary in its depiction of life as is the daily newspaper. The problems and attitudes, the intrigues and the crimes are basic to any age. I found also that I could hardly put the book down when I got to reading it as a whole, one story after another. I was surprised when I came to the end; it seemed a much shorter book than I had remembered it. There is chaos when every man "does that which is right in his own eyes" without relation to the standard of righteousness set up by God in the previously given Ten Commandments. What better expression describes the year 1967. Neglect of reading, rebellion against obeying the moral law is characteristic of the campus and of the country. There ought to be a penitent cry for judges sent from the Lord from among our brethren, as there was in the days of old when similar conditions brought the nation low.

Giving from the Heart

The support of Our World Mission has to come from our pocket books. It also has to first come from our hearts. In this respect the human heart of giving is so much different from that heart of flesh which beats so untiringly within our bodies. There are evidences that we sometimes grow weary in well doing and carelessly let our giving muscles relax. This can be as damaging to the body of Christ as the faltering of the pump within us.

It appears from the figures of our OWM treasurer in this issue that there has been some faltering at a time when acceleration of giving was needed. For the first time during this year the total for the month is actually less than last year. A glance at the list of churches shows that not many of the stronger congregations failed to get their checks credited; it is just that in general the amounts are smaller than usual. Why is this so? Perhaps you have a partial answer for your own church. The important thing is that we individually determine to do our best in the months to come so that the world work we have agreed to do is fully supported.

Would you like to take a quick look at last year's record as a guide for doing better than a year ago? There is no need for following a pattern that was so discouraging. As the percentage of budget raised slipped each month the amount needed each month to meet the budget steadily rose. The amount a year ago was similar to the \$12,436 reported in this issue and rose to \$19,000 as of last July. Then we made a big effort in August that brought us to within \$8,000 of our goal.

Here are the figures which we can improve on.

February 1966	\$ 6,433
March 1966	7,609
April 1966	10,388
May 1966	6,745
June 1966	9,251
July 1966	9,960

CULTIVATING THE FRUITS OF THE SPIRIT

Galatians 5:22-26

By Rev. David S. Clarke

It might be easy to assume that the work of cultivating fruit was the problem of creating the right complex of forces and matters, and that the agronomist simply had to create and combine the right factors to achieve the desired fruits.

If we are "realistic," we notice, however, that the agronomist uses forces and materials already given him: his fertilizer brings given elements of soil together in the right concentrations; his choice for an orchard takes advantage of season and sun already predetermined; the principle of seeds bearing fruit of its kind he appropriates from the Creator.



Out of careful knowledge of their values, he draws upon given resources and makes his planting where they can work to produce the best fruits for his purposes. He does not change the nature of the resources, nor add to them. He nurtures the fruit he wishes by bringing together nature's resources, as he sees them produce fruit more like that which he desires.

As Christians, our work is to cultivate the fruits of the Spirit of the living God by: (1) learning the true resources, (2) bringing them together productively in our moral and spiritual lives, and (3) constantly checking the fruits we seek by the purposes of God as revealed in His dealing with men, His loving law.

Sometimes we presume so thoroughly to change our lives for good that we seek to change the Spirit of God to our own ends—and even our own moods. Instead we should so thoroughly desire the fel-

lowship of God that we accept the Spirit of God in all our striving and planning.

But we do not cultivate the Spirit of God—we appropriate that as our spirits use their freedom to bear fruit to His glory.

So often we presume to manage the Spirit of God when we haven't yet managed our own spirits.

In many ways we cultivate the Spirit of God for our ends, instead of cultivating the fruits of Christ's life, using the Spirit of God to enlarge the crop. When Christ's clear example and command are before us, we like to dabble in doctrinal debate, for example. Paul explained it to the Galatians by showing how large a freedom God had given them to choose the fruits for their lives, but how completely they must depend on the Spirit of God's laws to develop the crop.

"Against such there is no law" means our world leans toward peace, love and understanding.

What we are saying is that, just as the agronomist does not manipulate the sun and soil and seasons but only brings his chosen fruit trees into the best situation among these resources, so the Christian does not manipulate his God or the Spirit's power or Christ's teachings but only brings his own talents and opportunities into the best situations among these resources.

There is a strange paradox in the modern development of "situation ethics" as a frame for sharing standards of conduct. John Krumm makes it clear in his book **The Art of Being a Sinner** (which is not as flip a title as you might first think). He shows there really is an art to dealing with the results of our sin, frustrations, and guilt, and to gaining forgiveness and renewal.

He says, "Situation ethics romantically assumes men are paragons of perfect love rather than ordinary sinners and ignores their need for the tutelage of moral law and principle."

Does it not seem obvious that much of our society depends on these naive assumptions of selflessness of men's natures amidst the plans and organizations of the very same men?

Paul would seem to speak in our ear, "If you assume men will love, why bind them hand and foot with involved plans that tie up mind and spirit? Stand fast (in freedom) and don't submit to yoke of bondage."

"In Christ's spirit," Paul might continue, "use those minds God gave you to choose the best freedom for your personal and corporate lives, but appropriate God's Spirit to develop those fruits."

"Choose and plan and act as responsible sons of God, but commit the growth and results of your acts to the great personal Creator God!"

How often we depend on a poll or survey for our principles of love! for our standards of giving! For our standards of conduct!

Should we not more responsibly believe and act from standards God has planted in our minds and spirits?....

In our proud age, it's highly convenient to "use our freedom (to choose) as an opportunity for the flesh."

We throw out—or nearly so—our concern for OWM, Church World Service and American Bible Society in our standards of spending, but we adopt the popular "war on poverty," Peace Corps, and Community Chest. We want a caring world, but we throw out the Spirit of Christ who is at the root of all unifying compassion.

We like the fruits of tender loving care, and the sum of the law (Gal. 5:14; Lev. 19:18) but we refuse, at their touching our lives, the fuller leadings of God's Spirit, the selfless Spirit of Christ.

Need Paul say more than, "If we live by the Spirit, let us walk by the Spirit"?

The world calls for renewal and there are enough signs of genuine renewal in the church of Christ to indicate here may be the key laboratories for the development of a renewed humanity responsive to God; of realistic human improvements by His law; of honest answers to the

problems of civilization, because truth is in our souls as in the soul of creation.

We can't produce the fruits without planting the seeds and cultivating them—planting them in the midst of life situations God gives us.

We can't produce the seeds without securing them from God, and this origin in God is attested by the law of God which undergirds their growth (Gal. 5:23 B), which verifies man's moral relation to God (Gal. 5:13, 14), which precedes and establishes the working of love (Gal. 5:13, 14), and which gives meaning to the emotional love so often mistaken for the moral, spiritual, intelligent love of man for God.

This Spring, have we secured the best seeds to cultivate?

SEVENTH DAY BAPTISTS
Reading Through the Bible in 1967
 "THIRTY MINUTES A DAY
 WITH THE WORD"

Watch this column for monthly schedule

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2	I Kings	20-22
3	II Kings	1-3
4	II Kings	4-6
5	II Kings	7-9
6	II Kings	10-13
7	II Kings	14-16
8	II Kings	17-19
9	II Kings	20-22
10	II Kings	23-25
11	I Chronicles	1-4
12	I Chronicles	5-8
13	I Chronicles	9-11
14	I Chronicles	12-14
15	I Chronicles	15-17
16	I Chronicles	18-20
17	I Chronicles	21-23
18	I Chronicles	24-26
19	I Chronicles	27-29
20	II Chronicles	1-4
21	II Chronicles	5-8
22	II Chronicles	9-12
23	II Chronicles	13-15
24	II Chronicles	16-19
25	II Chronicles	20-22
26	II Chronicles	23-25
27	II Chronicles	26-28
28	II Chronicles	29-32
29	II Chronicles	33-36
30	Ezra	1-3
31	Ezra	4-6

The Story of Makapwa Schools

By Mrs. Victor Burdick

It wasn't many days ago that Mr. Mazingah (mission superintendent and manager of schools) came to the door in a much more excited state than is customary for our people here. "Guess what, Dona," he beamed, "we now have 53 girls in the school who qualify for the domestic science classes. There shouldn't be any question now about our being given the government grant for the classes. That means we should receive a sewing machine, £75 (about \$210) for books and equipment, and 8% of the girls' school fees for materials for sewing." My reply was, "That is wonderful! The Lord is good. We have longed for a proper domestic science department in the school for many years. You have worked hard to find that many girls, for only a few days ago the school inspector was here, and he said we had to have a minimum of 30 girls to receive their grant. Remember, at that time there were only 18 girls. The inspector was impressed with all the work that had gone into the preparation of the building for the domestic science classroom. He said he would do all he could to get us the grant if we could get 25 girls. So see, all your walking and talking up the school has been rewarded."

Many thoughts have passed through my mind since that day. How wonderful to have as our manager of schools, one of our former students. Yes, the Lord has blessed the school. But to me, the one He used to bring much of this to pass, was Joan Clement, fondly referred to as "Our Mother," by Mr. Mazingah and many others whom she taught over the years, and they in turn are referred to by her as "My children." There are not many people who have given themselves so completely to their work, so willing to be used of their Master. The history of the school is not a way of ease, but instead one filled with discouragements, criticisms, little help from government; lack of space, funds, teachers, materials—and yet the Lord had chosen one to

shoulder this responsibility who did so quietly, faithfully, prayerfully, and tearfully.

It was the year 1953. Joan, though a nurse, had come to Malawi (then Nyasaland) with the intention of helping the school until the medical work was developed sufficiently to use two nurses. She was willing to teach the then highest grade, Standard VII. School was about to open when we arrived. She asked that she might see her books to prepare some since she wasn't a teacher. She was told there weren't any books. Then she was told she would have two classes to teach instead of the one. So from early morning till noon she taught one class, from noon until late afternoon the other.

1954. After much struggle the school was reluctantly given permission to have Standard VIII. They said all our students failed the examination that year, and the Standard was withdrawn. Some years later, (also there was a different man as Director of Education) we were given permission to add the Standard VIII again, and since that time have had no trouble. Some of our students have passed in the top percentage in the land. During the year 1954 two new classrooms were added to the school. In the next few years cement replaced dirt floors, wooden desks taking the place of the mud benches. Joan had begun her teaching in a mud and pole building, no whitewash on the walls to lighten the dark room. But the children were eager to learn. That is an encouragement to the teacher. They were polite—maybe too polite—like the time one boy stood up until Joan asked him what it was, and he said, "Excuse me Madam, but there is a snake behind you on the wall." At that the snake jumped down, and the children jumped up on their mud benches until some brave soul killed the snake.

There was always the problem of teachers. Lack of funds prevented hiring of qualified teachers, except we later had them in the two highest standards. In the lower standards one teacher taught two classes, which meant long hours.

A few years ago we were given gov-

ernment grants for the schools. We now have two village schools in addition to Makapwa school. Each year the government has increased the number of our teachers that they pay. So today, we not only have a teacher for every class, but twelve of these twenty-four teachers are paid by the government. Included in these, we have a highly qualified woman teacher to head up our new domestic science department.

Space is still a problem. Although we have a teacher for each class, we don't have a classroom for each. We still have only four classrooms, and must use the church for two others. This means two classes meet in the afternoon. When the days are short it is nearly dark when school finishes, and the children must walk to their homes some distance from Makapwa. Perhaps some day our hopes and dreams of four other classrooms will come true! Many others have come to pass!

Joan was a "nurse" full time only one of her nine years in Malawi. Usually farewells are held in the school, but they held this one in the church, for the school was too small for all those who came. Many of the staff were her former students. They all wanted to express their feelings in song, or word, so the service went on and on. The next day as Joan left for the airport, the roadway was lined with school children on both sides up the hill, and they sang to her as she left.

Yes, the time comes when the "mother" lets the "children" go out on their own. It is wonderful to see the school going on, and up, in the hands of our people here. And "Mother"? She is present in thought and prayer. It was only the other day that I saw on Mr. Mazingah's desk in the office a letter—

"Dear Mother,
Thank you for your letter of encouragement"

Editor's note: It is hoped that there will be an article in a June issue of the Sabbath Recorder by Joan Clement on "Serving the Lord Where the Need Is Great"—an issue with special emphasis on the place of women in the work of the Lord.

The Singing Years

*How swiftly pass the singing years,
Where to I cannot see;
But I love to think they harbor at last,
At the door of eternity.*

*How can they sing mid earth's travail,
Where the vultures of greed and strife,
Are stripping the earth of all held dear,
Snuffing out its very life?*

*Why have they sung through centuries
past?
Who knows, I'm only a man?
Yet the years sing on because, I believe,
'Tis part of the Creator's plan.*

*They were put into motion by the Mas-
ter's hand,
Giving us time to use.
Idle they not, each moment possess,
While we each moment may lose.*

*Yes, the singing years began at dawn,
In the Word, you may recall;
Each man may hear that song in part,
No man may hear it all.*

*The ages roll while song remains,
Yet oft I still must ponder,
How anything can always sing,
Then back my thoughts will wander.*

*Back to the dawn when all was new,
When the Creator looked and smiled,
The song began; for the birth of man,
All things were undefiled.*

*The singing years were clean and pure,
As when the Master smiled;
Down through the ages still remained,
Both clean and undefiled.*

*May we learn the song of the singing
years,
A song dwelling in our hearts;
A song to fill our every need,
That never will depart.*

—Ralph Loofboro.

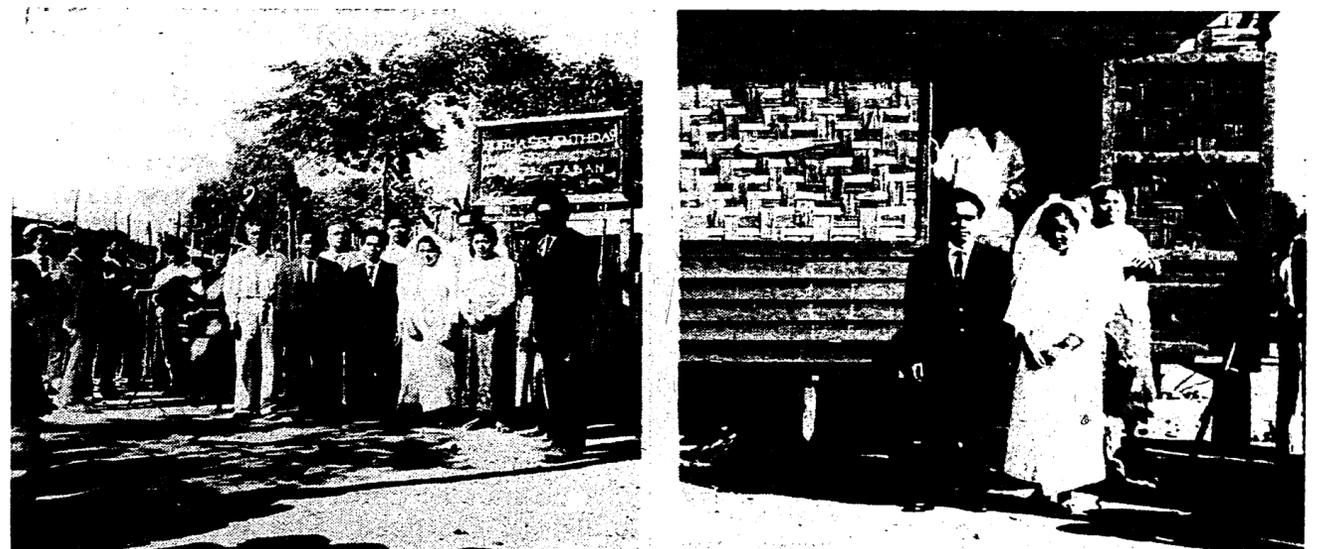
(At the time this poem was sent in Mr. Loofboro had been seriously ill for a long time.)

Picture Story from Burma Conference

For the first time there are pictures available that give a glimpse of some of the work and workers of the Burma Seventh Day Baptist Conference. These pictures were sent to General Secretary Alton L. Wheeler by the secretary-treasurer of that conference. All were taken during February in connection with the third annual meeting of the conference at Tahan.



The Tahan church building is a humble structure with walls of woven palm fronds. It is understandable that the members would like to have a better building like other denominational churches have—with outside help. The youth meeting had just been dismissed.



Weddings are happy occasions whether in Burma or America. Note the familiar musical instruments for making merry, the serious young bridegroom, L. Sawi Thanga, and his lovely bride, Miss Sei Thangi with her attendant. Pictures taken in front of Burma Seventh Day Baptist Church, Tahan.



Five people baptized at Burma Conference by Pastor Khawvelthanga.



When Conference ends the leaders go forth to the work. Here Pastor Khawvelthanga and elder Lianthuana, appropriately clothed for the journey, depart on foot into the distant Chin Hills "to preach the good news." The roads in the hills are too muddy for anything but four-wheel-drive Jeeps—but who has a Jeep?

"During this session two more ministers in addition to Rev. Khawvelthanga were ordained to the ministry. They are pastors Rokunga, the founder of this church and Chalselluaia, the first elder of the church. Four evangelists were called to the Lord's services

"At the close of the Conference, the message of the Rev. Wheeler representing the American Conference and the World Federation was read out in front of the audience and the representatives in the church by Mr. Thanga."

WOMEN'S WORK—Mrs. Lawrence W. Marsden

Summer Christian Service Corps 1967

We have much to report on summer plans for dedicated youth workers. God seems to be opening doors of opportunity on every hand and supplying volunteers for the service. It is indeed an exciting challenge.

Project plans are under way at Dodge Center, Second Hopkinton, Little Rock, Riverside, Schenectady, and Syracuse to use teams of Summer Christian Service Corps workers. Interest has been indicated by other churches which have not yet sent formal application.

So far we know of thirteen young people who wish to serve this summer. Study has already begun with the following books as texts: **The HOW of Vacation Church School; Colony of Heaven**, a guidebook for church members; **Simple Approach to Soul Winning**, a primer of visitation evangelism, and **Training for Triumph in Victorious Living**.

Young people serving in both the SCSC and the Vacation Church School and Camp program will meet at Salem for a Training Session June 15 - 21 with Leon R. Lawton, Director of Evangelism, assisted by Sec. Rex Zwiebel of the Board of Christian Education. Dates are now being set for the summer projects and will be announced soon. Director Lawton and Secretary Zwiebel plan to meet with the Women's Board committee at Milton on April 24.

Since there are many more projects this year and more workers to send, much is still needed in the way of funds to meet the expenses of transportation and supplies. We feel that this challenge will be met as church groups and individuals see the need. The Women's Board Newsletter for April tells how two of our churches have contributed to this work.

For a truly successful program we need your prayers as much as your finan-

cial support. Pray for the young people who have volunteered and the churches sponsoring projects, that they may be led all the way into larger service. Pray for those making decisions about the Training Session and the choice of workers in each location, that God may guide by making His will known. Pray that our people will feel a Divine nudge to "open their hearts loving" and will respond by supporting the program. Pray, too, for all those children and adults with whom the teams will work, that they may know Christ and His abiding love for them, that they in turn will make Him known.

—Lucile Todd.

CHRISTIAN EDUCATION—Sec. Rex E. Zwiebel

Campus Ministry Grant

Twenty-five campus ministers have been appointed by the Danforth Foundation to receive the Danforth Campus Ministry Grant for 1967-68. In addition, ten previous recipients for the grant have been reappointed for a second year of study during this year, according to an announcement made by the Danforth Foundation in St. Louis, Missouri.

The award winners were chosen on the basis of professional competence, intellectual promise, religious commitment, and dedication to the profession of the campus ministry.

The award allows up to \$6,000 for an academic year of graduate study in a university or theological school of the candidate's choosing. Each year a conference dealing with the profession of the campus ministry and its place in higher education is held in mid-summer for the recently selected grant recipients.

The Danforth Foundation was established in 1927 by the late Mr. and Mrs. William H. Danforth to strengthen higher education through its programs and through grants to schools, colleges, universities, and other educational agencies.

Note: Though the grants are made for this year some reader might like to try for one the following year.

Age Limits for Pre-Con Camps

The Youth Work Committee of the Seventh Day Baptist Board of Christian Education has finally concluded that there will be no change in the age limits for the annual Pre-Con retreats in August.

Eligible for Youth Pre-Con are those who have finished their first year of high school through the age of 20.

For Young Adult Pre-Con the limits are from age 20 through age 35. We still agree that those between 18 and 20 years of age may have their choice of retreats to attend, but because of the living quarters arrangement at Barry County 4 H Camp, we would appreciate it very much if when the limit of campers is reached for Youth Pre-Con that those in the 18-20 age bracket would agree to change over to the young adult retreat. They will be asked to agree to do so on the pre-registration blanks.

Pre-registration blanks will be sent to our churches as soon as medical blanks are available to include with the mailing. All retreaters must have a doctor's medical report of good health to allow them to camp in Michigan.

Dedicated Service

We still need volunteers for dedicated service work in Vacation Church Schools and camps. If you can give your summer or any part of it, write the office of the general secretary, 510 Watchung Ave., Plainfield, N. J. 07061 for application blanks.

Negro Ministerial Students Needed

Statistics show that only 325 Negro students are enrolled in accredited theological seminaries in the United States. Negro Baptist churches are in need of perhaps 10,000 trained ministers to work with 20,000,000 people. Southern Baptist Seminary at Louisville has named a retired Army chaplain, Lt. Col. Robert B. Herndon of Atlanta, to counsel with Negro young people about the challenge of the Christian ministry. He hopes that the Negro ministry can do a better job of reproducing itself with men who are well educated.

FRIENDS WITH CHRIST

By Daniel Saunders

(One of two talks by youth given on Christian Endeavor Day at the Lost Creek, W. Va., church).

"No longer do I call you slaves; for the slave does not know what his master is doing, but I have called you friends, for all things that I have heard from my Father I have made known unto you" (John 15:15).

Why are we called the friends of Christ? Here in this verse we see a great contrast of two major groups of people. First we see the lowly slave, then the friend. Before this time in the relationship of Christ and His disciples, we find the twelve as lowly servants to Christ. Christ the supreme example has been showing these men the way to salvation. Now Christ declares them to be His friends, and reveals to them the riches of the Kingdom of God. Is this only for the disciples? No. God gave us His **Word** in order to show us the way as He did those twelve men. How are we Christ's friends, and how did we receive this friendship? How did Christ gain our friendship? There are four basic reasons for our friendship to Him.

Christ Became Our Savior

Christ came to earth not for any gain for Himself, but He came to save us as sinners. He was God and is God. He had everything, but He left His home in heaven to come into the lowliest form imaginable. He willingly lived a lonely life, and died a lonely death. Isaiah 53:6 reads, "All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all." Not only is Christ's friendship shown in His coming, but the love of His Father who is in heaven. We read, "And we have beheld and bear witness that the Father has sent the Son to be the Saviour of the world" (I John 4:14).

Christ as Our Helper

Christ is our helper through His preaching and His example. He taught us how to pray in Matthew 6:6-13. He gave us

His example as He was tempted in all points as we are tempted—without sin. At last He revealed unto us the Holy Spirit. As we read in John 15:26-16:1, "When the helper comes, whom I will send to you from the Father, He will bear witness of Me, and you will bear witness also, because you have been with Me from the beginning. These things I have spoken to you, that you may be kept from stumbling."

Christ's Eternal Love

John 15:9-13: "Just as the Father has loved Me, I have also loved you; abide in My love. If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments and abide in His love. These things I have spoken to you, that My joy may be in you and that your joy may be full. This is My commandment that you love one another, just as I have loved you. Greater love hath no one than this, that one lay down his life for his friends." Because of His great love we can receive eternal life with Him. John 14:1-3: "Let not your heart be troubled, you believe in God, believe also in me. In my Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to myself; that where I am, there you may be also."

Our Responsibility

The fourth reason for our friendship with Christ is our responsibility to Him. Through the grace of God, we have been saved. We were not saved by our own deeds. Because we have been saved from wrath, we are given a responsibility here on earth. What is our responsibility? First we must keep Christ's commandments. John 15:14, "You are my friends, if you do what I command you."

Keeping all the commandments of Christ is not easy. Such commandments as "love thy neighbor," and "love thy God with all thy heart," seemingly are not too hard to follow; but what about the commandment in Matthew that

reads: "But I say to you, Love your enemies, and pray for those who persecute you"? It's not easy to carry out a commandment like this, but it is what Christ is asking. When we think about those terms, we find that being a Christian is a hard road to travel. But Christ says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

Here is a paradox, that the Christian life is claimed to be a hard life, and Christ is telling us that the life we are expected to live is easy. Let us think on this for a moment. A yoke is a collar that is put around an animal's neck to make a load easier to pull. Therefore with this yoke the load seems much lighter. Let us then compare Christ with the yoke. With Christ as our yoke, our load by His power is lightened, making it easier to bear.

In the last part of the 18th verse of Matthew 28, Christ tells us this, "All power is given unto me in Heaven and in earth." Then He gives us our last important responsibility as we read the last words of the Gospel of Matthew, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen."

P. T. L. Takes Bible to Vietnam

In answer to heavy requests for Scriptures from Vietnamese Christians and U. S. military chaplains, J. Edward Smith, International Director of the Pocket Testament League announces that more than 600,000 Vietnamese Gospels have been distributed. Mr. and Mrs. Garth Hunt, C. & M. A. missionaries assigned to PTL since 1965, have been tirelessly working with able Vietnamese assistants to supply the need. Mr. Hunt has been in combat areas with the 3rd Corps Chaplain, distributing 5,000 gospels.

Youth Temperance Week Proclaimed by President

President Johnson has proclaimed April 23-29, 1967 as Youth Temperance Education Week.

The purpose of the week, according to a joint resolution approved by Congress in May 1966, is to alert young people to the dangers of intemperance and to assist them in the development of moral strength, physical fitness, and civic responsibility.

The President called on the nation to consider during this week how to help young people develop the moral and spiritual strength to accept the challenge to build a better world for all mankind.

"Human experience illustrates," the President said, "that liberty and discipline are not in opposition; that, in fact, liberty finds its roots in discipline. For the wider goals, the larger dreams, the nobler hopes belong to those who have learned to discipline their impulses and desires, to direct them toward the constructive purpose and the creative challenge."

We Are Becoming Better Known

The Baptist World, a monthly, is edited at Washington, D. C., from the building where our Washington church holds its services. The editor, C. E. Bryant, is well acquainted with Seventh Day Baptist leadership and often speaks appreciatively of the **Sabbath Recorder**. It is his duty to publish material of interest to all the Baptist groups connected with the Baptist World Alliance. At the present time **Baptist World** goes to the Baptist leadership in 103 countries around the globe. The March issue carries a four-inch story, "Seventh Day Baptists Plan Five-Year Advance," which quite adequately describes the program, mentioning present officers and noting that one of the emphases of this year is interpreting Sabbath observance.

SABBATH SCHOOL LESSON

for April 29, 1967

Standing for the Faith

Lesson Scripture: Acts 4:5-20.

**Annual Youth Retreat
of
Mid-Continent Association
A Thrilling Experience**

The annual spring retreat and banquet of the Mid-Continent Associaters (SDBYF), was held at Nortonville and Kansas City, March 24-26. Forty-five youth and sponsors from six states joined 15 others from the Nortonville area in the meetings, using the theme, "Would You Believe . . . !"

The theme was developed in four major areas. The first, "Would You Believe—He Died!" was brought out by the Nortonville YF in the Sabbath eve service. That service concluded with a candlelight communion service at which Robert Babcock and Harold King officiated and the pastors served. (Bob and Harold are college students, preparing for the ministry, and licensed to preach by the North Loup church.)

The second theme area, ". . . He Lives," was treated in the Sabbath morning worship service by Pastor Duane Davis of North Loup. The youth had gotten up early that morning for the devotions led by the Boulder YF and for the presentation of the third theme area, "Would You Believe—He Loves!" This was led by Pastor Clifford Bond and featured a Bible study of Romans 12:1-2, discussion by groups, and a panel summary.

These meetings ended at 2:30 Sabbath afternoon. The group then left in North Loup's bus and six cars for Kansas City, where the Sabbath Vespers were led by the North Loup YF at the Seventh Day Baptist church. The fourth theme area, "Would You Believe—He Calls!" was treated by Miss Joyce Sholtz of Verona, N. Y., speaker at the banquet which was held at the new \$450,000 Youth for Christ Building in Kansas City. President Philip Burrows of the Mid-Continent Association was the toastmaster at this event.

The group stayed after the banquet for the Youth for Christ Saturday night rally, and stopped at Wheeler's in Leavenworth for refreshments enroute back to Nortonville.

Sunday's plans for an early fishing trip and outdoor breakfast had to be changed because of rainy, cold weather. After breakfast in the church basement the youth assembled in small groups to plan the recreation period. At 9:30 a.m. they assembled upstairs for the devotions led by the Denver YF, and the annual business meeting. The retreat will be held in North Loup next year with Bernard Keown, president; Jerry Van Horn, vice-president; Maris Cox, secretary; and Allen Williams, treasurer. This year's officers were Florence Bond, Judy August, Kathy McAlexander and Bill Prentice, Jr. Following the business session they adjourned to the basement where they carried out their planned recreation while most of the adults met for an Associational Executive Committee meeting.

Meals were served by the ladies of the church with most of the food being donated by the folks of Nortonville and Kansas City. Eight parents drove to Kansas City from Nortonville to help serve the banquet. One thrilling moment was when our group was introduced at the YFC rally. Director Al Metzger couldn't remember the name of our group and called for Cliff Bond, a former YFC worker, to introduce us. He was on the opposite side of the auditorium from us, having come in late after making a hospital call, and didn't know where we were, either. He gave the name of our group loud and clear, and then asked, "Where are you?" and as if rehearsed, five rows, over 60 folks, stood and cheered! We'll bet Brother Al doesn't forget the name Seventh Day Baptist very soon. We were also pleased when three of our group went forward at the invitation, some to be counseled and some to help.

The retreat closed officially with the Sunday noon meal at the church back in Nortonville. The fellowship circle and singing of the Young People's Rally Song brought its usual feeling of sadness over the parting but joy for the encouragement of friends.

—Paul B. Osborn.

OUR WORLD MISSION

OWM Budget Receipts for March 1967

	Treasurer's		Boards'	Treasurer's		Boards'
	March	6 mos.	6 mos.	March	6 mos.	6 mos.
Adams Center ..\$	126.00	\$ 549.50				
Albion		229.40				
Alfred	576.87	2,965.09				
Alfred Station ..	126.00	1,220.75				
Algiers						
Assn. & Groups ..		101.71	263.39			
Battle Creek	510.03	2,517.12	80.00			
Bay Area		156.50				
Berlin	94.00	682.77				
Boulder	64.75	462.10	25.00			
Brookfield 1st ..	60.00	438.50				
Brookfield 2nd..	500.00	595.05				
Buffalo		225.00				
Chicago	185.00	605.00				
Daytona Beach..	100.00	742.82				
Denver	128.37	792.42	25.00			
DeRuyter	55.00	328.20				
Dodge Center ..	23.85	415.65				
Edinburg						
Farina		312.90				
Fouke	35.00	110.00				
Hammond		18.15				
Hebron, 1st	77.00	378.50				
Hopkinton, 1st..	374.60	1,493.97				
Hopkinton, 2nd	4.00	53.50				
Houston		67.81				
Independence ..	32.75	411.00	15.00			
Individuals		794.00				
Irvington		850.00				
Jackson Center..						
Kansas City	35.00	180.00				
Little Genesee ..	136.35	818.60	15.00			
Little Rock	6.27	95.42				
Los Angeles		1,900.00				
Los Angeles, Christ's		100.00				
Lost Creek		750.00				
Marlboro	329.99	1,940.23	70.00			
Memorial Fund ..		2,415.02				
Metairie					20.00	
Middle Island ..	25.00	190.00				
Milton	729.19	3,957.47			90.00	
Milton Junction ..	91.65	623.10				
New Auburn		191.18				
North Loup		1,242.25				
Nortonville	161.50	881.43			50.00	
Old Stonefort ..	23.00	157.00				
Paint Rock		60.00				
Pawcatuck	481.05	2,895.30			89.77	
Plainfield	501.75	2,061.98				
Putnam County..	20.00	20.00				
Richburg	182.20	566.20				
Ritchie	31.00	161.31				
Riverside	979.93	3,461.13				
Roanoke						
Rockville	6.00	116.99				
Salem	105.00	663.00				
Salemville	25.00	150.00			6.00	
Schenectady	17.00	128.21				
Shiloh		3,185.15			250.00	
Syracuse		39.00				
Texarkana						
Trustees of Genl. Conf. ..						
Verona	119.00	1,166.33				
Walworth	50.00	380.00				
Washington		85.00				
Washington, People's		75.00				
Waterford	127.60	670.23				
White Cloud	37.46	245.46				
Yonah Mt.		30.00				
Totals	\$7,294.16	\$49,139.40			\$979.16	
Non-Budget	161.00					
Total to Disburse	\$7,455.16					

MARCH DISBURSEMENTS

Board of Christian Education	\$ 415.73
Ministerial Retirement (Mem. Fund) ..	815.81
Ministerial Education	505.50
Missionary Society	3,044.45
Tract Society	718.19
Trustees of Gen. Conf.	26.73
Women's Society	155.49
World Fellowship & Service	179.76
General Conference	1,487.50
SDB World Federation	36.00
Church World Service	70.00
Total Disbursements	\$7,455.16

S U M M A R Y

1966-1967 Budget	\$124,735.00
Receipts for 6 months:	
OWM Treasurer	\$49,139.40
Boards	979.16
	50,118.56
Amount due in 6 months	\$ 74,616.44
Needed per month	12,436.07
Percentage of year elapsed	50%
Percentage of budget raised	40.18%

Gordon Sanford,
OWM Treasurer.

March 31, 1967

The Sabbath Recorder

A Big History In a Little Nutshell

First Hopkinton Church, Ashaway, R. I.

1680—Seventh Day Baptist meeting house built near Meeting House Bridge

1708—This church organized

1835—Present building constructed at old site

1852—Building moved to present site

1867—Pipe organ purchased and installed

1882—Building turned half-way around, vestibule and steeple added

1889—Baptistry installed

1891—Renting of pews abolished

1901—Steel ceiling installed

1902—Bell hung in steeple

1907—New pews acquired

1922—General Conference held here with about 1,000 persons present. Conferences convened here also in 1825, 1829, 1835, 1840, and 1849.

1947—Wurlitzer organ and carillon chimes installed

1948—Roof repaired, colonial pulpit and new heating and lighting systems installed, interior painted

1949—April 5th, rededication services

1965—New Hammond electric organ installed

Accessions

ALBION, WIS.

By Baptism:

Jerome Willard Hess

DAYTONA BEACH, FLA.

By Letter:

Miss Velma Maxson

Mrs. Sylvia Carr
Mrs. R. J. (Janet Van Horn) Smith
Marion C. Van Horn
Mrs. Marion C. (Erma) Van Horn
Miss Laura Jean Van Horn

MILTON JUNCTION, WIS.

By Baptism:

Richard Allen Hansen
Sharlene Kay Hansen
Karen Anne Hansen

Seventh Day Baptist

1966 YEARBOOK

Price: \$2.00

Order your copy now

S. D. B. General Conference Office

510 Watchung Ave. (Box 868)

Plainfield, N. J. 07061

Obituaries

DAVIDSON.—Mrs. Martha Ellen Johnson, daughter of Charles and Addie Howe Johnson, was born near Nile, N. Y., Oct. 14, 1884, and died at Cuba Hospital, Cuba, N. Y., March 31, 1967.

She was married to LeRoy S. Davidson Sept. 6, 1910, who died Nov. 7, 1966. She is survived by two sons, Victor of Friendship, N. Y., and Albert of Matawan, N. J., and three grandchildren.

Mrs. Davidson was a member of the Friendship Seventh Day Baptist Church at Nile, N. Y., until the time of its dissolving. She attended the church at Richburg, N. Y., as health would permit.

Funeral services were conducted in the Davis Funeral Home, Friendship, by the Rev. Ernest K. Bee, Jr., with burial in Maplegrove Cemetery.

E. K. B., Jr.

Program Leaders for Ministers Conference To Be Held at North Loup, Neb., April 26—May 3



Not all of the above ministers have equal responsibility and one or two on the program are not pictured. The first two have major responsibility, and the third is host pastor. From left to right: Victor W. Skaggs, Rex E. Zwiebel, Duane L. Davis, Albert N. Rogers, Delmer E. Van Horn, Charles H. Bond, Leon R. Lawton, Everett T. Harris, Elmo F. Randolph, S. Kenneth Davis, Alton L. Wheeler, Earl Cruzan, Marion C. Van Horn, Charles D. Swing, Herbert E. Saunders.