

The Sabbath Recorder

Violent Nonviolence

H. Rap Brown, new head of SNCC, which is neither "student," "nonviolent," nor "coordinating" anything often succeeds in stirring up conflagrations. He strikes matches in tinderbox situations, caring nothing for the losses. Society should find some way of keeping the matches away from the boys who play with them.

Marriages

Waite - Arnold.— James Loren Waite, son of Mr. and Mrs. James G. Waite of Hopkinton, R. I., and Gayle Elizabeth Arnold, daughter of Mr. and Mrs. Harold Arnold of North Stonington, Ct., were united in marriage on October 21, 1967, in the First Seventh Day Baptist Church of Hopkinton, Ashaway, R. I., by the Rev. Edgar F. Wheeler.

Van Horn - Redland.— L. Milton Van Horn of Milton, Wis., and Miss Ruth Redland, daughter of Dr. and Mrs. Arthur J. Redland of Kerrville, Texas, were united in marriage September 22 at St. Augustine's by the Sea Episcopal Church of Santa Monica, Calif., with Rev. Robert E. Haggard officiating.

Obituaries

LOFTIS.— Clara, daughter of I. J. and Anna Scriven, was born June 18, 1879, in New York state and died April 27, 1967, in Hermosa Beach, Calif.

She was baptized by Rev. A. H. Lewis and joined the Plainfield, N. J. church where her membership remained until her death.

For many years she resided in California near other members of her family. She is survived by: one sister, Mrs. Florence Munro; two brothers, Walter and Elmer Scriven; nieces and nephews.

Funeral services were conducted at the Church of the Hills and interment was in Forest Lawn Memorial Park, Hollywood Hills, Calif.

—M. G. S.

RAINEAR.— James Elbert, son of James R. and Lucy West Rainear was born near Shiloh in 1882 and died October 24, 1967.

He was married to Myrtie Raisinger Rainear Jan. 9, 1902, and farmed on the edge of Shiloh for 61 years.

Mr. Rainear was a member of the Shiloh Seventh Day Baptist Church, and was a prominent man in community affairs.

Surviving in addition to his wife are: four sons, LeRoy F., Hopewell Township; Edward R., Orelan, Pa.; Lester, Pennsville, and Herbert, Millville; a daughter, Mrs. Jonathan Davis, Shiloh; 15 grandchildren, and 33 great-grandchildren.

Funeral services were conducted by Pastor John A. Conrod of the Marlboro Church in the absence of his pastor, the Rev. Charles Bond. Interment was at the Fernwood Cemetery.

—J. A. C.

REEFMAN.— Mrs. Jennie, daughter of Mr. and Mrs. Cornelius Bowman, was born in Michigan, June 6, 1875, and died at the home of her daughter Minnie in Muskegon, Mich., Sept. 26, 1967.

She moved to Fremont with her parents as a young girl, and married Bert Reefman Jan. 28, 1894. Mr. Reefman died in 1945.

She was a member of the Seventh Day Baptist Church in White Cloud, Mich.

Funeral services were held from the Crandell & Ensing funeral home in Fremont with Elder William Draper of the Seventh Day Adventist church of Muskegon officiating.

Surviving are: one son, Darrell, of Ocala, Fla.; two daughters, Mrs. Dora Siems of Battle Creek and Miss Minnie Reefman, with whom she made her home; four grandchildren; nine great-grandchildren; and a brother, John Bowman of Muskegon.

SWIGER.— Paul B., son of Ottis F. and Mary Witter Swiger, was born Dec. 9, 1910, at Salem, W. Va., and died while visiting his son at Santa Maria, Calif., Sept. 17, 1967.

Mr. Swiger, a resident of Mannington, was a veteran of World War II and was retired from the West Virginia State Police. He was a member of the Seventh Day Baptist Church at Salem.

He is survived by: his wife, Pauline Williams Swiger; two children, Paul W., Santa Maria, Calif., and Mrs. Janet Sue Hayes, Mannington; his mother, of Pittsburgh, Pa.; three brothers, A. M. (Del), Salem, Sam W., Mount Dora, Fla., and Ottis F. II, Milwaukee, Wis.; and one sister, Mrs. Helen Coll, Pittsburgh, Pa.

Funeral services were conducted by the Rev. J. Paul Green at the Huey Funeral Home, Mannington. Interment was in the K. of P. Memorial Park, Salem.

—J. P. G.

WE GIVE THEE THANKS

REVELATION II:17

我們感謝主

מודים אנתנו לך

Te damos gracias

Εὐχαριστοῦμέν σοι

Nous te rendons grâces

благодарим Тебя

Noi ti ringraziamo

Wir danken dir

The Sabbath Recorder

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REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS Everett T. Harris, D.D.

WOMEN'S WORK Mrs. Earl Cruzan

CHRISTIAN EDUCATION, Rex E. Zwiebel, B.D., M.A.

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Thanksgiving 1967

This is the time of Thanksgiving proclamations by mayors, governors and the President. Our hearts are patriotically stirred by these official statements which set aside the fourth Thursday of November as a day of special recognition of "Divine Providence," as our benefits from God are so often called. Whatever is said by proclamation has some value, but it does not usually change fixed patterns of behavior or make a family grateful that has not previously built into its life times of rendering thanks to God for all His blessings. What our governmental executives ask us to do on this national holiday does not carry weight enough to overbalance the holiday aspects of the day which many have long before decided to take advantage of, to the exclusion of meaningful prayer.

How Christian are we in our celebration? Can we honestly say that roasting a turkey and adding all the trimmings of the traditional dinner is an expression of true thanksgiving, especially when it is not shared with others than the closest members of our well-fed family? Does the prayer of thanks, which may be offered on a once-a-year basis and kept very short, change the day from a non-religious festival to a real day of Thanksgiving? Do we call it Thanksgiving Day and limit the thought of thanks to just a fraction of a minute before the head of the household starts to wield the electric or conventional carving knife? Well, there is enough truth in it to make the conscience twinge a little. We don't do very well in devoting a good portion of the weekly Sabbath to the Lord, but many of us do better at it than we do in observing Thanksgiving Day. We should, of course, for the designation of this day rests on human custom, not divine commandment.

The universality of Thanksgiving Day within our nation prompts us to do things together. Catholics, Protestants, and Jews can unite in rendering thanks to God, and the practice of a joint meeting in a neutral place on the evening before is gaining ground. The city of Plainfield, N. J., for the first time this year has such a service in the high school auditorium. If there were Muslims in the com-

munity, they could presumably join in such a service, for they acknowledge one God.

There is, however, some loss in an all-faith service. Quite rightly we teach our children at an early age to thank God for more than health and food. By example and precept we teach them to pray in this fashion, "Lord, we thank Thee for the best gift of all, Jesus our Savior." In an all-faith service we cannot very well express thanks for the best gift. Neither can we politely express deep gratitude for the Protestant Reformation which brought to light again the great truth, "The just shall live by faith."

It is some of the deeply ingrained Bible truths not held by all that arouse in us the most fervent expressions of gratitude. It is the faith experienced rather than the church-prescribed ritual that moves us to daily devotion and to the most meaningful expression of thanks on our national holiday. Let us strengthen that faith so that prayers of gratitude will not be perfunctory but natural.

How much we have for which to thank God in these days of blessing and of uncertainty! There are some certainties to lay hold of and to tell others about. Thank God for salvation now and in the time to come. Let us also put feet on our prayers and do something about giving the world's hungry a little more to be thankful for. May they have occasion to thank God for us as being among the company of those who care.

Post-Election Reflections

What does one say after election day to a nationwide religious readership in an off year election? All contests were state and local. Questions submitted to the voters varied from state to state. Not many of them, but some, had a bearing on Christian faith and practice. Some local elections indicated the progress or lack of progress in the relation between the races, which has been taken up as a crusading cause by some large inter-faith groups. There have been those who have made it almost a matter of faith to oppose the communist-containment

MEMORY TEXT

And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work. 2 Cor. 9:8.

policy of the President in the Vietnam war. A few candidates for state office made this a campaign issue. It appears that we cannot keep our politics and our religion entirely separate. A good many voters do not know which are religious issues and which are strictly political.

The first observation to be made is one of thanksgiving. We live in a country where free expression of opinion is not only allowed but guaranteed. We enjoy firmly established democratic procedure, with a secret ballot that enables us to vote without governmental pressure at the polls. Other private-interest pressures are fairly well contained. There is no place so well protected and supervised by police and by political watchers as the voting place. Ironically, prohibition is considered impossible throughout the year and is ridiculed right and left. We are told even by some religiously oriented groups that it is better to teach families how to drink than to try to abolish the drinking places. But on election day everyone sees beverage alcohol in a truer light and there is wide agreement that all taverns should be closed. For this we should be thankful and from this we might well take courage in our fight for the right.

We have cast our ballots; the counters have counted them; the results are known. Majorities, whether right or wrong, have spoken. We accept the result whether or not our candidates and causes won. If we lost and are still persuaded that we had a worthy cause we do not abandon the fight; we know that there is another election day coming which may reverse bad decisions reached this year at the polls. If our causes which we believed to be right were approved we take heart and determine to be vocal in other public questions that have a

bearing on good government and Christian principles.

In New York state the new, extremely liberal Constitution was given a good chance of passage. It was overwhelmingly repudiated. Undoubtedly it had some good features, but church leaders came out strongly against it partly because it had provisions which would go much farther in knocking down the wall of separation between church and state and thus providing a great advantage to the Roman Catholic Church in its parochial school program. In a day when court decisions seem to be more and more permissive of tax support of religious schools this decision at the polls brings a sigh of relief. Presumably the Constitution as a whole was not defeated just because of this, and this issue is likely to come up again.

If we as a church are to learn lessons from the political arena, one of them would be to take graciously the decision of the majority in Conference, Association or church voting. Only as we do this can we face the future as good church members. On the other hand, if we are convinced that matters were not decided right we can actively campaign in a Christian way for the reversal of the action at some future time when, hopefully, the majority will see things in the same light that we see them. We remind ourselves that it was a pagan society which spoke of "the law of the Medes and Persians which altereth not." Even that changed in the days of Daniel when the faithful few were true to their faith and God preserved them. How much more in church affairs should we expect change to come easily if mistakes have been made. The voice of the majority in church decisions is not necessarily the voice of God, though it is presumed to be more nearly so than the voice of the minority, if the facts have been well presented, well harmonized with Scripture, and if right motives can be assumed. We must constantly examine ourselves, whether in the minority or majority, to see whether we are campaigning for "my way" or His way.

Not Quite Happy with Our Giving

When we look at the contributions of the churches for October listed on page 15 of this issue we cannot be quite happy with our record of giving to denominational causes in the first month of the new budget year. We are credited with only \$5,860. Compared with the \$20,020 of September it doesn't look good. The comparison is not so bad when we look at the October giving of other years, but it is lower than a year ago (\$6,721). The average for the last five Octobers is \$6,409. It should be noted, however, that the Memorial Fund contributed \$1,188 in October of 1966 and did not give through OWM this October. Thus our church and individual gifts are slightly larger than a year ago, but our OWM budget is slightly larger also.

Our giving potential is much greater than our giving month by month. What we need is motivation for systematic, proportionate giving. To reach \$11,000 per month is not at all out of reason if we all pull together. The figures show this. For the past three months (including this low October figure) we have averaged \$12,734. The comparable three months in recent years, except for 1964, show the same thing: \$12,152 in 1966, \$11,723 in 1965, \$8,210 in 1964, and \$11,071 in 1963. It was in 1964 that we had a pared-down budget with special giving emphasis earlier in the year and an oversubscribed budget. There was a tapering off to only \$5,463 in September. In October of that year when we again adopted a larger budget giving was up to \$7,955, but that was a low year for August, September and October as a whole.

We can take courage from the fact that our August and September giving this year was \$32,343 or \$2,605 higher than last year. Does not this show that we can raise our OWM budget month by month if we set ourselves to it? Tithing is the joyous, God-appointed way of supporting the Lord's work. Let us free ourselves from the pain of last-minute appeals and let us free our leaders from spending their time and energy in persuading us to fulfill our accepted financial obligations.

FIFTY-THREE CENTS

OR

WHERE DID ALL THE MONEY GO?

Glenn H. Asquith

"Why can't we save something? Do you realize that our savings bank account is down to fifty-three cents? When I think of all the money you've made in the thirty years we've been married, I wonder—where did all the money go?"

My wife had a point there. I had never been in the high brackets, but compared to many of our friends I had been fortunate enough to have a steady and fairly substantial income. I went off to a scheduled spot to meditate—where did all that money go?

Of course, there were the obvious answers. Three children do not come and grow up and go through college at bargain prices. Illness had found nothing on my door lintel to cause my house to be passed over when germs were around. Hospitals had taken their share of the dollars. Insurance of various kinds had been a necessity due to the lack of a surplus to care for emergencies. Moves required as I went slowly up the ladder of my profession accounted for tidy sums of cash. Clothes — furniture — cars — food — fuel — ! Now I had my answer, the money had gone for LIFE. Life for myself and my four dependents. Fortified by my analysis of expenditures I felt prepared to explain that fifty-three cents to my wife. On second thought, however, I knew that my answer was not the complete answer.

The unvarnished truth is that I am not, and never have been, the saving type. Across the years I remembered the pay envelope that I collected once a week for performance of my first full-time job. In the envelope (if I was not tardy at any time during the week) would be a ten dollar bill, a dime and two pennies. Happily, I rushed home on pay day; I gave the ten dollar bill to my mother, and the dime and two pennies to my younger sister. Money was to give away and not to keep. This philosophy has brought me a great deal of joy but — it has

brought me to late maturity with only fifty-three cents out at bank interest!

Through the years I have found that I can do four things with the money that comes to me: hoard, spend, invest, give. And, strangely enough, I have found that my character has depended upon what I do with my money; I have learned that I can assess the true nature of other people by what they do with their money. The use of money by one who is trying to be a Christian varies from that of the unbeliever or modern pagan.

Can that last statement be proved? I think so.

Take hoarding for instance. There was only one time that I indulged in this. Sometime after I had advanced from ten dollars and twelve cents a week, I had been faced with my obligation to the ministry through my church and had made a pledge. But I decided to tithe my income and I did not give all of the part set aside to my local church. I kept a certain amount in my bureau drawer until some great need came to my attention. When an urgency in a distant part of the world or nearby presented itself, I had money ready for immediate disbursement. Years later I heard of a church in Binghamton, New York, that did this kind of hoarding on a grander scale. A number of members tithed, and a part of the dedicated money was kept in a common fund. When a disaster struck some place in the world—famine, flood, epidemic; or when a local family had a great misfortune, the hoarded money went to work without delay. The point of hoarding is — for whom is the money put away? Can a Christian be content to hide away his substance simply to prepare for that "rainy day" in his own life?

There is that second way I have had with money. I have invested some of it (including the fifty-three cents!). But most of my investments have been peculiar. They have nothing to do with the *Wall Street Journal*. I must admit that I have a feeling of awe when I sit beside a man on a train or plane and watch him

run with his eye up and down the figures on the stock market pages. Why is he so unhappy at 13½ in one place, and so elated to read 47¼ in another? One of my stockbrokers was a Miss Alice Lloyd. She sent out a letter telling of how she had started a small school in a mountain section of Kentucky, but her money was mighty low. I liked the prospectus and I sent twenty-five dollars from the bureau drawer before mentioned. Today that little school is a college, and the boys whose pictures were on the simple little brochure are teachers, lawyers, doctors, serving in their home community. I have a big investment in my three children who are giving a good account of themselves in helping people. My investment in missions is spread around the world — if only there was a financial journal of another kind to show the rise in my stocks I think I would not be in danger of an ulcer.

Now, as to spending. I think I must have inherited a weakness from my father. I recall the day that he came hom to announce that a salesman had come to the factory and sold him a set of the *Five Foot Shelf of Books*. For once my mother was rather at a loss for words. We were going through a period of depression following a war, and she must have thought that we needed that big carton of books like the proverbial "hole in the head." How could that man spend his money so foolishly! And yet I read those books and cultivated a taste for good literature which is and has been a great comfort and profit to me. Books I have never been able to resist, and I have spent for them for myself and for other people. For Christmas trees, birthday cakes, greeting cards, and new hymnals for the church my money has gone. But I do not own a matched set of golf clubs, a color TV or a tailor-made suit. My poor wife has no mink. I am not only the exception to the "man that has everything," but I am a man that wants nothing.

However, giving is the most fun. When appeals come from church, school, the United Fund, special medical drives, the Girl Scouts, or Cub Scouts it is a won-

derful feeling to have something to give. And when members of the family find an urgent need for funds it is so satisfying to help. When the privation of people in far parts of the world is brought to my attention, I consider giving the only way to take the edge off the uneasiness which I feel when I look around at all the blessings that have come to me. When I give, I think that I am sending my proxy to places of want, just as I send my proxy in to my insurance company when an election of officers is in order—it speaks for me.

Where did all the money go? Well, I had some answers and some memories. But I am sure that I could have been a better steward. I realize that the ways of using money are the same with all men — hoarding, spending, investing, giving are in use wherever I look. What is the difference between a Christian use and careless use?

Hoarding is not to be despised. The careful squirrel storing his little nuts against the wintry day when he cannot forage for his family, the Israelites putting aside some manna for eating on the Sabbath, are hoarding. Anyone who pays premiums on insurance is hoarding for leaner days or days of disaster. When I pay the mortgage payments on a modest home I am hoarding. These instances of hoarding seem to me to be in the Christian tradition of caring for others—even a pension or annuity for myself would be caring for others to the extent that I need not be a burden to them in later days.

There is a kind of hoarding, however, that can be beyond the will of God. The man in the New Testament who kept on building larger barns to assure his affluence in later years is a glaring example.

Going on to spending, the same general tests hold good, for spending is taking care of current wants while hoarding takes care of future wants. Expenditures that take reasonably good care of the physical needs of a person and his dependents are well justified. Bodies re-

(Continued on page 14)

Ministry of Music

By Oscar and Mary Burdick

How can the local church use the techniques of our Pre-Con presentation? That is the topic on which we were asked to prepare an article. An obvious answer is to get a person who has college training in music to lead the choir. The music director must take his job seriously with a conscientious effort to continue to improve his capabilities.

One excellent way to get help with children's choir work is to join the Chorister's Guild, 440 Northlake Center, Dallas, Texas, 75238. The regular membership is \$4.00. Monthly "Newsletters" are sent which include music samples and many teaching ideas.

This last July Mary attended the Paul Christiansen Choral School. It is the most helpful single course she has encountered. The school meets from Sunday night through Friday and is held in several areas across the country during the summer months. Classes are held all day long covering conducting, public school music for elementary, junior high and high school, church music for all ages, vocal techniques, and the opportunity to rehearse and sing in concert under the direction of a master conductor. We highly recommend this. That week was worth every cent! For details write to Paul Christiansen Choral School, Concordia College, Moorhead, Minn.

Even with good training and refresher courses it is easy to forget that the music sung in a service of worship is a form of ministry. One can read a poem or verse, but hearing it sung, if done well, adds another dimension to the words. The director must always be wary of texts. Never say, "No one will notice that phrase," but take time to alter it so that the words speak to your faith. For example: We found an anthem by William McKie entitled "We Wait for Thy Loving Kindness, O God" (Oxford U. Press #A124) which was written for the marriage of Queen Elizabeth. The music is good and the text very meditative until the closing phrase "O Lord, send us now prosperity." So we altered

that phrase to be sung "O Lord, now our hearts prepare for Thee."

The textual content must be valid and the music must be creative. If you can guess what the next chord will be, perhaps you need to look for something "fresher."

The rehearsals too, are a form of worship if we think of worship as "worth-ship," the original meaning of the word. It is in rehearsals where our offerings of music to God are to be made worthy of acceptance. The members do not want to do a poor job, and it is the director's responsibility to see that they don't. If the director only "pleases" the singers he is selling the ministry of music short. It gives an individual deep satisfaction to make a sincere contribution to the worship of God. That is the ministry of music.

Two excellent books which can help the small church and its music are these: (1) Austin Lovelace and William Rice, *Music and Worship in the Church*, N. Y., Abingdon, 1960, and (2) Nancy Poore Tufts, *The Children's Choir*, Volume II, Philadelphia, Fortress Press, 1965.

NOTICE

A special meeting of the American Sabbath Tract Society will be held at 2:00 p.m., December 10, 1967, at the Seventh Day Baptist Building, Plainfield, New Jersey, to consider a proposed amendment to the Constitution, Article III, Section 1: "The Annual Meeting of the members of the corporation shall be held on the third first-day of the week in September, (proposed addition) or in conjunction with the Seventh Day Baptist General Conference, convened, at a place and hour to be named by the Board of Trustees. Special meetings of the corporation may be called at any time by the Board of Trustees."

Wayne C. Maxson,
Recording Secretary.

A father of the fatherless, and a judge of the widows, is God in his holy habitation.—Psalm 68:5.

Pearsons Appreciate New Home at Blantyre

The Rev. David Pearson has written regarding his new home and office (Blantyre House), "I wish you could be here to enjoy the new home. Our elevation is about 4,000 feet, so it is cooler than at Makapwa. There are good views here also. In one direction one can see four or five levels of mountains, each beyond the one in front, rising higher and higher (the Kirk Mt. Range)."

From a report of Pastor Pearson's recent activities comes this word: "I met recently with instructors Thorne and Lewis of Likubula Bible Institute to arrange for sessions with our two Seventh Day Baptist students studying there." He refers to students Stanley Muhezewa and Watson Mataka. Pastor Pearson added that he was able to meet briefly with Rev. Robert Barr, head of the school, before Mr. Barr left for the United States on furlough.

Plans call for Pastor Pearson to meet with the two students weekly. It is expected that two more Seventh Day Baptist students will be accepted for enrollment at Likubula in January bringing the total to four who will be meeting regularly with Pastor Pearson at the Blantyre Ministerial Training Center.

In reply to questions about arrangements for the Pearson children to go to school Pastor Pearson has written, "The distance to school from our home is about three miles, so we don't expect Debby to walk. Currently a neighbor is making the morning trip and I get the children at noon.

"Joanna hasn't started school yet, though she is taking first grade studies at home with her mother. We hope to have her enter second grade in January at St. Andrew's Preparatory School, where Debby now is. . . . We are expecting that Vickie Burdick will be finishing his school work at Cholo, and will be with us in January."

Missionary Board Meeting

(Reviewed by the secretary of the Missionary Society.)

There were fifteen members and three visitors present at the October 29 meeting of the Missionary Board which met in the lounge of the Pawcatuck Seventh Day Baptist Church. Visitors present were welcomed by President Loren Osborn and were extended the privileges of the day. Visitors were General Secretary Alton Wheeler, Mrs. Leon Maltby, and Miss Connie Coon, extended dedicated worker who had been serving the Second Hopkinton and Rockville churches. One new Board member, Mr. Elwin Kenyon, Jr., was welcomed and appointed as a member of the Home Field Committee.

Several matters of particular interest were brought before the Missionary Board from the Home Field Committee and after discussion were approved. These included approval of the request for aid in support of pastor jointly by the Second Hopkinton and Rockville churches.

The work and plans of Director of Evangelism Leon Lawton were discussed. The Home Field Committee's report carried the following recommendations which were approved: "Noting that the Central Coordinating Committee for the Crusade of the Americas is to meet next July at Sao Paulo, Brazil, the committee recommends that Mr. Lawton be authorized to serve as our representative at these meetings and that he be released for visitation of Seventh Day Baptists in Brazil at that time providing funds are made available for the trip. We further recommend that the financing of the proposed trip be referred to the Commission since Mr. Lawton will be serving in a denominational capacity if he attends the meetings. Mr. Lawton will know more about cost after attending the regional meeting of COTA in Chicago on October 30."

"The committee recommends that the matter of 'Prayer Partners' in connection with the Crusade of the Americas be referred to Mr. Lawton for implementation and coordination."

Other matters of interest relating to Director Lawton's work were approved as follows: Tentative dates have been approved for holding three area spiritual retreats for Seventh Day Baptist ministers as follows: Pacific Coast area—February 20-26, 1968; East Coast area—April 30 - May 7, 1968; Central area—May 21-28, 1968. It was noted that Memorial Fund trustees have again made available to the Missionary Board the amount needed to help on travel expense of missionary pastors to attend these area retreats next spring.

A recommendation was approved to ask Mr. Lawton to work into his busy schedule a laymen's training institute similar to the course of instruction given to the Summer Christian Service Corps workers. It was proposed that such a laymen's training institute be held at Lewis Camp during the four-day Memorial weekend in May, 1968. The secretary was able to report that Director Lawton had been consulted and had agreed to the plan—in fact he had been enthusiastic about the plan even though the time schedule would be very close.

President Loren Osborn appointed a special committee on amendment and/or revision of the Constitution and By-Laws of the Missionary Society. The Standing Committees for the ensuing year were appointed. Committee chairmen are: Investments, Karl G. Stillman; China, Harold R. Crandall; Home Field, S. Kenneth Davis; American Tropics, Paul Johnson; African Interests, Edgar F. Wheeler; Ministerial Retirement, Karl G. Stillman.

The following resolution was presented by Karl G. Stillman and approved by the Board:

"Resolved that the members of the Board of Managers of the Seventh Day Baptist Missionary Society in regular quarterly meeting assembled on this 29th day of October, 1967, express their thankfulness that God has spared the lives of Elston H. Van Horn, recording secretary, and Clara S. Harris, a faithful and regular attendant at meetings and to wish for them a speedy and complete

recovery, and that this expression be conveyed to them with our deepest affection."

The president called for comments by General Secretary Alton L. Wheeler. He brought two matters to the attention of the Board as follows: The Missionary Board has been chosen as one organization to be awarded \$2,000 from Memorial Trust Funds this year towards our operating budget, this gift coming to the Board to help provide necessary funds to carry on our work. He also announced that he plans to visit the German, Dutch and English Conferences next summer, also attending the World Council of Churches meeting in Uppsala, Sweden.

Secretary Harris reported on matters growing out of correspondence as follows:

1) Rev. David Pearson has begun work at Blantyre as Director of Christian Education and Evangelism.

2) The possibility of Rev. Robert Barr of the Likubula Institute near Blantyre, where two of our Seventh Day Baptist men are studying for the ministry, visiting us at the time of our January meeting was expressed.

3) Secretary Harris has agreed to serve on the Committee of Reference and Counsel of the Division of Overseas Ministries.

President Osborn gave a report of his attendance at the Brookings Institute held in Williamsburg, Va., September 17-23, 1967.

Secretary Alton Wheeler was requested to offer a closing prayer before adjournment.

PATRIOTIC PRAYING

Patriotic prayers are prayers that open unto the future with faith and confidence in an almighty and a righteous heavenly Father. They are not in substance nor in aspiration the transmitting of appreciations for the past. They are rather the equivalent confrontation with our own situation.

—C. Emanuel Carlson.

Regional Youth Retreats

We note that Seventh Day Baptist youth are having more district retreats than ever before. Faster roads and better automobiles, more capable young drivers, more retreat camps and spots available, and a general interest promoted by our leaders make these weekend experiences possible.

In the month of October, youth from the Central New York Association, the Western Association, and other points met for a weekend at Watkins Glen, New York, at the invitation of the youth of the Central New York Association.

A weekend retreat at Lost Creek, West Virginia, included people from the Southeastern Association as far away as Washington, D. C.

The Daytona Beach church under the leadership of the pastor, the Rev. M. C. Van Horn, expects to have a Florida Youth Retreat every quarter. The first one was held at the church, October 20-22.

We note further, from church bulletins, that the senior high Sabbath School class of the Alfred Station church visited our Plainfield church and the denominational headquarters in October, and that the Riverside SDBYF had an ice-skating party on the night after the Sabbath, November 4.

Sabbath School News

The junior boys' Sabbath School class of the Shiloh church is bragging about being the first class to hold a session in their new Christian Education Building.

Shiloh Sabbath School's annual report shows that Sabbath School sessions were held every Sabbath last year with an average attendance of 157. The average offering per week was \$42.75. Can any other Seventh Day Baptist Sabbath School top that?

SABBATH SCHOOL LESSON

for December 2, 1967
THE CHURCH

From the President's Bulletin Board

Quotations:—

"Civilization has had to await the beginning of the twentieth century to see the astounding spectacle of how brutal, how stupid, and yet how aggressive is the man learned in one thing and fundamentally ignorant of all else."

—Jose Ortega Y Gasset
in *Mission of the University*.

"Although fads in liberal arts education come and go, the purpose behind it has remained fairly constant over the years: namely, to develop a student's mind by helping him to know more and to think more accurately about what he knows. The more one knows about science, history, literature, politics, or anything else, and the more practice he has in drawing conclusions from these facts, the freer he becomes—free of ignorance, fear, prejudice, or fixed custom. This liberation of the mind is the aim of a 'liberal education.'"

—Julian L. Ross, Dean of Instruction
Allegheny College.

"... The advent of the computer has presented immense challenges. And one of the greatest of these has been the hard cold fact we have been least willing to recognize: We are educating our computers faster than we are educating our young people."

—Sol M. Linowitz, Xerox Corporation.

Christian Endeavor Week, 1968

Christian Endeavor Week in 1968 will be January 24-February 4. The theme for the week is: "That the World May Believe."

Our Seventh Day Baptist Youth Fellowships, interested in obtaining suggestions and materials to help celebrate this week, may secure a packet for 75¢ from *International Society of Christian Endeavor*, 1221 E. Broad St., Columbus, OH 43216.

A person all wrapped up in himself is no gift to anyone. —Harold S. May, Editor, *The Florence (Ala.) Herald*.

Mid-Continent Association Had Profitable Program

By Juanita Wheeler

The Mid-Continent Association held its twentieth session October 6, 7, and 8 in Nortonville, Kans., with the Kansas City church as co-host. The Sabbath Eve service opened with a singspiration and greetings were extended by President Philip Burrows, Kansas City. Pastor Osborn led the group in the observance of Worldwide Communion.

The principal speaker was Rev. Leon Lawton, director of evangelism, Brookfield, N. Y. According to an informal count, there were 67 out-of-state attendants. At one of the meetings those who had attended that first Association in 1947 in Nortonville were asked to stand. An outstanding treat for the services was provided by the Bell Ringers of Boulder, Colo., under the direction of Mrs. Elmo F. Randolph. All worship services were centered around the Association theme "Go ye into all the world, and preach the gospel to every creature" (Mark 16: 15).

On Sabbath afternoon study groups met to discuss Facing Frontiers with Faith—Year Two: Strengthening the Local Church and Association. Topics for the groups were:

- 1) "Witnessing—Public and Personal."
- 2) "Dedicated Service Opportunities."
- 3) "Following Through After Witnessing."

Group leaders were Lloyd August, Atchison; Ed Johnson, Kansas City; Clare Clement, North Loup, Nebr.; Duane D. Davis, Boulder; and Gary Cox and Rev. Albert Rogers, Denver, Colo. A special feature of the Sabbath afternoon meeting was listening to a special pre-taped program over Station KCCV. Host pastors Clifford Bond and Paul Osborn conduct a weekly program at that time called "Moments of Praise."

The teenagers and their sponsors attended the Youth for Christ Rally in Kansas City Sabbath night. The Bell Ringers were enthusiastically received at the rally—sharing the program at the rally with Debbie (Bryant) Wilson, Miss

America of 1966, and her husband. While the young people attended YFC in Kansas City, Sabbath Vespers in Nortonville carried the thought of five ways to witness—up-spoken, outspoken, oft-spoken, soft-spoken, and unspoken. A social hour followed with Wayne Lukens of Denison showing his slides of the Holy Land and wild flowers of eastern Kansas.

Guest speaker at the Youth Fellowship breakfast Sunday morning was Joe McCoy, recently returned from Vietnam. He showed colored slides of Vietnam and Hongkong, explaining and narrating the slides and allowing time for discussion or questions.

Business of the Association was conducted Sunday morning under the leadership of the president. At the closing session Sunday afternoon, President Burrows extended his thanks to everyone and introduced the new president, Gary Cox, Denver, Colo. In announcing his plans for 1968, the new president stated his hopes for a deeper personal commitment to and greater involvement in the church. He expressed the hope that church life would not be thought of as a habit, a routine, but might become very real, very satisfying. The Association adjourned to meet in 1968 in Denver, Colo.

Conservative Baptists Split

The Conservative Baptists, a group which originally split off from American Baptists, have suffered a split in their own ranks, resulting in a new national organization and a new Minnesota fellowship.

Known as the New Testament Association of Independent Baptist Churches of America, the new group was formed by conservatives who felt that their leaders were becoming too ecumenical. They also objected to the "new evangelism."

The Rev. Ivan Blomberg, St. Paul, is chairman of the new group, which will number 35 to 50 congregations, he believes.

—ABNS.

Missionary Thanks Women

The Women's Board would like to share the following letter from David C. Pearson with the women of the denomination.

Please convey my thanks to the Women's Society of the Seventh Day Baptist General Conference for their efforts in securing us a car for use in the Blantyre work here.

The car is a great blessing to us, and we appreciate every effort the ladies have made in providing the greater part thereof.

Since my return on August 29, the car has taken us to services at Makapwa, Luchenza, Matawa, and Nolo churches and also to meetings of the local Blantyre church.

Next week beginning on October 25, the car is to provide transportation for a three week's trip to the Central and Northern Regions. I plan to cover approximately 1,300 miles, and will be traveling in the company of four (sometimes more) National workers.

May this particular trip and the continued use of the car redound to God's glory. You share with us in this. Many, many thanks.

Christian greetings to you all.

Handwork Sales for OWM

The exhibit of the work of the Board, the Resource Book and recommended reading books, a review of the year's work of a few societies and programs of some that were on display at Conference attracted the attention of many. In a room just off the corridor where these were on exhibit there was a large display of handwork sent to sell, with proceeds to go to O.W.M. This project, suggested by the small but active group in Buffalo, N. Y., was a success. They contributed much which gave "ideas" as well as helping with the amount we turned in for O. W. M.

The Buffalo booth sales for O.W.M. turned in at Conference amounted to \$324.36. Later sales of \$20.00 brought the total to \$344.36.

"Many hands make light work."

youth

How to Thank God

By Nancy Brannon

Traditionally, Thanksgiving Day is a time for family reunions, huge dinners, and a time to remember our pilgrim ancestors who were able to praise God for His goodness to them even though they had suffered many hardships. We too rejoice as did the pilgrims for the blessings God has given to us, especially for the material wealth available to us in our affluent society. But, we have something even greater to praise God for—His unconditional love exhibited in the sacrificial giving of His Son, Jesus Christ. Don't all our other blessings center around this *one*? God's whole purpose for us as humans that He created is to reveal His love to us and to win us to Himself. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). Christ Himself said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33). Our existence as humans is only one small part in our eternal lives as children of God. God has promised to provide adequately for our future with Him. We should trust Him the same way here and now. We *do* need to specifically thank God for the ways He provides for and guides us each day. But we shouldn't get so involved in these blessings that we forget the *greatest* blessing—Jesus Christ, our Savior.

I'd like to suggest three ways we can show our gratitude and appreciation to God: 1) through prayer and Bible study, 2) through giving, and 3) through serving Him.

Prayer and Bible study seem to be two sides of the same coin. They are both ways we can acknowledge that God is Lord of all and is the reason for our existence. In our prayers we can submit ourselves to God daily and seek to do His will. Although we can often hear God answering our prayers directly in our daily tasks, we may also receive His

answer through His Word, the Bible. As we find guidance and promises in the Bible we can turn to God in prayer and praise Him. The cycle is continuous. The Bible teaches the importance of both in Ephesians 6:17,18. It must be very pleasing to God when we sincerely try to discover His will for us through communication with Him and reading His Word.

Giving is another way we can show our appreciation to God. We can give material things such as food and clothing for needy people (Matt. 25:31-46). We can give money to support the work of God's Church (Tithing is a practice clearly emphasized in God's Word such as in Leviticus 27:30-32). We can give love to others, recognizing that this love does not come from ourselves but from God through us (I John 4:16). And we can give of ourselves to God, which leads to our final way of thanking Him.

Christian service seems to be a term applied only to very special people such as ministers and Bible school teachers. But we should know that when we accepted Christ as our Savior, *each* of us was called to be a *full-time Christian*. This is stated clearly in the complete plan of salvation presented in John 3:14-21. Note especially verse 21, "But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." Our service to God is all centered around *sharing* the Good News of Jesus Christ, our Redeemer, with everyone. "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Mat. 12:30). Furthermore, "The Lord is . . . not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). Do we have a real *concern* for the souls of others? Unless we are *doing* something about it, we can't really call it *concern*. Time is short. "Behold, now is the accepted time; behold now is the day of salvation" (2 Cor. 6:2). And the best part is that we have the Holy Spirit on our side to guide us and do the work. "And we are his witnesses of these things; and so is

also the Holy Ghost, whom God hath given to them that obey him" (Acts 5:32).

Recently I have discovered that there is a difference in ways of witnessing. The first is by our actions. As Christians we will be blessed daily by God and can't help but be excited and joyful as we see Him working in our lives. This is evident to other people *without* our talking about it. It is useless to discuss these joys with non-Christians because they will not have had similar experiences and will not comprehend what we are saying. Thus to these people it is most important to be able to use the second way of witnessing — explaining directly and fully God's plan of salvation. This requires that we have a personal relationship with Christ ourselves and that we are prepared with the Word of God to be able to present this plan effectively. It is most important that we really know the difference between explaining the joys of a Christian life and proclaiming Christ Himself.

I would personally like to testify concerning the results of thanking God in these ways. As I seek God's will daily for my life in prayer and Bible study; as I give materially, financially, and lovingly; and as I find ways to serve God daily, especially through witnessing to my friends, I can truly say that He has blessed me and has rewarded me. I cannot thank Him enough for all He has done for me and I can honestly say that I don't deserve it. But God just loves us so much that He cares for each one of us personally, *even me!* Praise the Lord! I'm happy to be able to say with Paul, "Rejoice in the Lord always: and again I say, Rejoice" (Phil. 4:4).

Is This Possible?

Vice-President Hubert Humphrey, in an address before students and faculty of Furman University (Baptist), Greenville, S. C., said that he believed in the separation of church and state, but also favored federal aid to church-related colleges. The 2,000 students (who stood to benefit by federal aid) applauded.

Are You Tuned In?



Half-starved child wanders through forest in Bihar, India, searching for roots and berries. The churches, through the SOS, seek to feed growing numbers of the hungry overseas and help them increase food production.

Ships at sea always have their radios on and operators on duty. They are ready to receive and act upon emergency messages. They do not turn a deaf ear to the SOS of a stricken vessel; it is part of the code of the sea.

SOS to concerned Christians in America does not mean "Save Our Ship" but "Share Our Substance." It is the appeal coming to us especially at Thanksgiving time to share with the needy of the world.

Fifty-three Cents

(Continued from page 6)

quire food, clothing, shelter, recreation, medicine. These all cost in money, but they result in efficiency which is requisite for service to others.

On the other hand, money can be spent foolishly or unnecessarily. When one car will care for a family's needs an extra car may not be justified. A television set for every room, expensive hob-

by equipment, costly gadgets, rich and exotic foods, "status" homes, need to be looked at carefully in the light of God's commandment to love the neighbor in need.

The investing of money is not suspect of itself. Investment in the education of self or children may make possible the earning of more money and skills to use for others in the world. Reasonable sums placed temporarily at interest, or for longer periods of time make possible bank loans to others in need and enable businesses to produce needed products. Annuities bought from church or charitable organizations put money at use for good causes before the death of the beneficiary.

Another kind of investing that represents greed, or that permits the expansion of dubious ventures, or provides products that are a temptation and a danger to the weak should be examined with an honest eye. Such money is not neutral when it passes into a stockbroker's hands — it is still representative of our life and intent.

When I give money away I may be dabbling with the sacred more nearly than when using the other three methods of getting rid of it. Giving is so personal and intimate. Even though there may be a middle man, I know pretty much who the recipient will be. I am deciding what power or belief to give him. If I do not give in the time of crisis I must decide what will be the results of my niggardliness. Am I letting someone starve when I could feed him? Am I depriving another of medical attention? To give to my own family, I must be careful to give neither too little nor too much. As I have pointed out—it is fun to give! But it can be dangerous, too.

In a high school near us a great majority of the older students have their own cars. Their parents gave them these vehicles of dangerous capacity. Some lives will be lost, some sins will be committed that would not have been possible without the freedom of means of speed and privacy. Giving that indulges anyone

(Continued on back page)

OUR WORLD MISSION

OWM Budget Receipts for October 1967

Treasurer's		Boards'	Treasurer's		Boards'
Adams Center			Memorial Fund		
Albion	\$ 155.74		Metairie		
Alfred	355.45		Middle Island	35.00	
Alfred Station	350.60		Milton	78.47	
Algiers			Milton Junction	81.00	
Assoc. & Groups	84.00		New Auburn	23.80	
Battle Creek	302.62	\$ 30.00	North Loup	200.00	
Bay Area			Nortonville	191.93	25.00
Berlin	114.26		Old Stonefort	23.00	
Boulder	106.00		Paint Rock		
Brookfield, 1st			Pawcatuck	612.43	
Brookfield, 2nd			Plainfield		
Buffalo	5.00		Putnam County		
Chicago	200.00		Richburg	71.50	
Daytona Beach			Ritchie		
Denver	154.56		Riverside	81.93	
De Ruyter			Roanoke	6.00	
Dodge Center			Rockville	15.25	
Edinburg			Salem	146.11	
Farina			Salemville	71.09	
Fouke	25.00		Schenectady		
Hammond	13.00		Shiloh		
Hebron	66.25		Syracuse		
Hopkinton, 1st	193.85		Texasarkana		
Hopkinton, 2nd	11.50		Trustees of Gen. Conf.		
Houston			Verona	154.56	
Independence	41.00		Walworth	79.00	
Individuals	264.00		Washington		
Irvington			Washington, People's	30.00	
Jackson Center	500.00		Waterford	130.05	
Kansas City	30.00		White Cloud	39.96	
Little Genesee	128.10	5.00	Yonah Mt.		
Little Rock	14.00				
Los Angeles	315.00		Total	5,860.60	\$60.00
Los Angeles, Christ's			Non Budget	60.00	
Lost Creek					
Marlboro	359.59		Total OWM Receipts	\$5,920.60	

OCTOBER DISBURSEMENTS:

Board of Christian Education	\$ 358.28
Historical Society	3.69
Ministerial Retirement (Mem. Fund)....	547.60
Ministerial Education	349.98
Missionary Society	2,120.57
Tract Society	559.23
Trustees of Gen. Conf.	20.28
Women's Society	71.29
World Fellowship & Service	239.68
General Conference	1,590.00
S.D.B. World Federation	60.00

Total Disbursements 5,920.60

SUMMARY:

1967-68 Budget	\$126,603.00
October Receipts	
OWM Treasurer	\$ 5,860.60
Boards	60.00
	5,920.60
Amount due in 11 months	\$120,682.40
Needed per month	\$ 10,971.13
Percentage of year elapsed	8.33%
Percentage of Budget raised	4.68%

Gordon L. Sanford
OWM Treasurer

October 31, 1967

The Sabbath Recorder

or pampers desires can well be more hurtful than helpful. I can give things to myself that will impair my health.

Ah yes, where did all that money go? And my poor savings account!

I wish I had it all back—all that money—so I could dispose of it all over again. I think I know more now than I did in earlier years about the power of money for good or evil. I believe that the whole secret of hoarding, spending, investing, and giving is to remember that I am using something that never belonged to me at all—I am an agent for God.

Back to my wife, then, to try to put into words these thoughts and memories that have been going through my mind.

Trying to Gather Grapes from Thistles

Church-State News Service deplors the signing of a New Hampshire law which authorizes the use of proceeds from a state lottery to subsidize church schools. Dr. Glenn Archer voices the opinion of many when he says, "It was bad enough to have a state lottery, but to use its proceeds in an unconstitutional manner for church purposes gravely compounds the ill." He suggests that this is an attempt on the part of the Catholic Church "to gather grapes from thistles," a thing which Christ spoke of as impossible.

He further states: "New Hampshire's new law under which gambling revenues of that state would be paid to a church for support of its schools is unconstitutional, immoral, and indecent. The law was passed as a result of naked political pressures exerted by the Roman Catholic Church. . . .

New Hampshire's constitutional ban

on state aid to churches is supposedly avoided by this law because the funds involved are gambling money and not tax money. Does anyone suppose that this conscienceless proposal can stand? At the request of outraged New Hampshire citizens our general counsel is studying this legislation. We intend to assist them in any way we can as they seek to prevent this attempted subversion of their state.

SEVENTH DAY BAPTISTS Reading Through the Bible in 1967

"THIRTY MINUTES A DAY
WITH THE WORD"

D E C E M B E R

1	Daniel	7-9
2	Daniel	10-12
3	Hosea	1-4
4	Hosea	5-8
5	Hosea	9-11
6	Hosea	12-14
7	Joel	1-3
8	Amos	1-3
9	Amos	4-6
10	Amos Obadiah	7-9
11	Jonah	1-4
12	Micah	1-4
13	Micah	5-7
14	Nahum	1-3
15	Habakkuk	1-3
16	Zephaniah	1-3
17	Haggai	1-2
18	Zechariah	1-4
19	Zechariah	5-8
20	Zechariah	9-11
21	Zechariah	12-14
22	Malachi	1-4
23	Revelation	1-3
24	Revelation	4-5
25	Revelation	6-8
26	Revelation	9-11
27	Revelation	12-13
28	Revelation	14-16
29	Revelation	17-18
30	Revelation	19-20
31	Revelation	21-22



Thank God for Eyes that See

There are many thousands whose eyes see not. Many of them want to read the Bible, which we take for granted. They can thank God for the people who provide them with Braille Bibles, through the American Bible Society, which they can read with their fingers.