

The Sabbath Recorder

en \$10 to help a Jamaican attend a youth camp.

Pastor Saunders' mimeographed report consisted of an impressive list of activities during his five months of service. He had begun to serve as chairman of the 1969 Conference Host Committee and is head of the Vacation Church School Committee. He planned to direct the work of the SCSC in Plainfield and to be director of the Senior Camp at Jersey Oaks.

A local budget of \$14,585 and a goal of \$4,700 for Our World Mission were adopted.

Our new treasurer is Charles North and our new moderator, William Armstrong. Mrs. Barbara Saunders was elected assistant organist and chorister, and she is also the new Sabbath School superintendent.

—Correspondent.

"Suppose the whole world goes to smash! God can make another one."

—Luther.

Obituaries

MAIN.—Mrs. Mabel D., daughter of John T. and Mary Davis Dixon and the wife of the late George A. Main, was born in Shiloh, N. J., May 1, 1882, and died at the home of her daughter, Mrs. Rex Ayars, Shiloh, April 16, 1968.

Mrs. Main was a lover of music and spent much of her life teaching in this field.

She was a member of the Seventh Day Baptist Church of Shiloh and faithfully attended the services as long as her health permitted. She had returned to Shiloh after the death of her husband.

Surviving are two daughters, Mrs. Rex Ayars, Shiloh, and Mrs. Alton Wheeler, Plainfield; five grandchildren and two great-grandchildren.

A memorial service was conducted by her pastor, the Rev. Charles H. Bond, in the Seventh Day Baptist Church of Shiloh on Sabbath afternoon, April 27. The ashes were interred in the church cemetery.

—C. H. B.

TODD.—Mabel L., daughter of Sherman and Evaline Rogers Langworthy, was born in Brookfield, N. Y., Feb. 13, 1883, and died March 14, 1968, in Ormond Beach Memorial Hospital, Fla.

In 1905 she married Orlo Perry. To this union two children were born. Mr. Perry died in 1955.

On Oct. 9, 1959, she married Clark Todd in Milton, Wis. The couple made their home in Ormond Beach, Fla., but visited their children and friends in central New York and southern Wisconsin each summer.

Mrs. Todd was a member of the Verona, N. Y., Seventh Day Baptist Church, and an associate member of the Daytona Beach (Fla.) church. She sought to express her Christian faith in an enthusiastic manner wherever she lived.

Surviving besides her husband are one son, Alfred L. Perry of Holley, N. Y.; one daughter, Mrs. Donald (Eudora) Greene of Unadilla Forks, N. Y.; and one sister, Mrs. Devillo (Marletta) Frair of Oneida, N. Y.

Funeral services were conducted by the Rev. Donald E. Richards at the Campbell-Dean Funeral Home, Oneida, on March 19. Interment was in the New Union Cemetery of Verona Mills, Verona, N. Y.

—D. E. R.

VAN HORN.—Kathryn B. Stout, daughter of Mortimer W. and Byrd Lawrence Stout, was born April 10, 1889 at Rockford, W. Va., and died at Union Protestant Hospital, Clarksburg, W. Va., March 27, 1968.

In January of 1908 she was married to Harvey O. Van Horn, Sr.

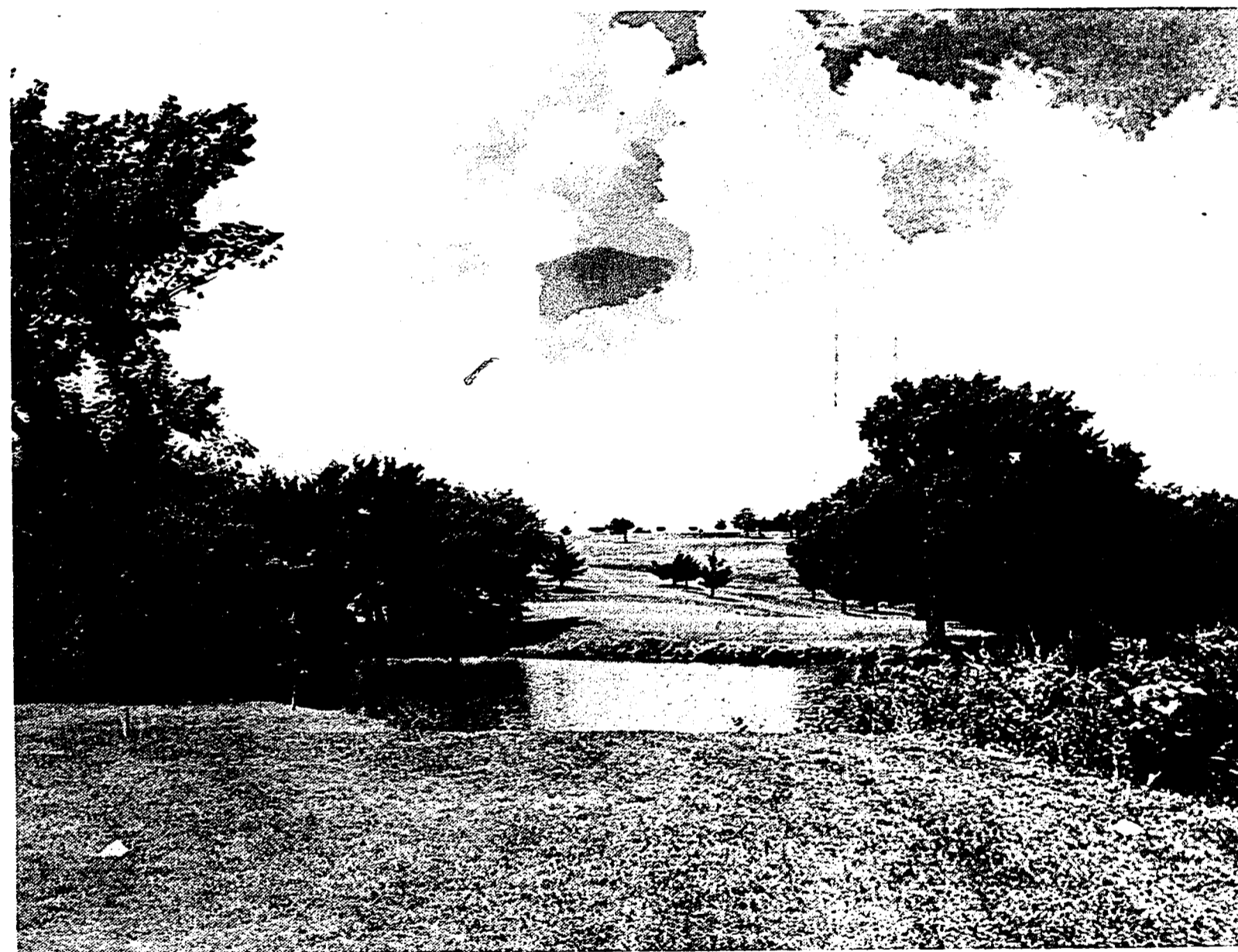
Surviving are three sons, Edward S. of Clarksburg, W. Va., Harvey O. Jr., Morgantown, W. Va., and Lewis of Moundsville, W. Va.; three daughters, Leola Bond, Camp Hill, Pa., Betty Van Horn of Lost Creek, W. Va., and Lela Gerstner of Weston, W. Va.; one sister, Mrs. S. G. Kennedy of Lost Creek; 26 grandchildren and 14 great-grandchildren.

She was preceded in death by her husband, one daughter, one sister, and four brothers.

She was a long-time member of the Lost Creek Seventh Day Baptist Church and the Ladies Aid Society.

Funeral services were conducted by her pastor, Rev. Francis D. Saunders, and interment was in the Lost Creek Seventh Day Baptist Cemetery.

—F. D. S.



Going to General Conference?

The Seventh Day Baptist General Conference will be held in Nebraska this year. The adequate facilities of the state college at Kearney have been secured for our use. Nebraska is not advertised as the most attractive vacation land, but it has beauty as well as productivity. Just outside of Kearney are many beauty spots such as this lake-bordered golf course and country club. Our people in Nebraska are urging us to make plans now for the largest attendance ever.

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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PLAINFIELD, N. J. May 20, 1968
Volume 184, No. 21 Whole No. 6,300

Editorials:

Physical Fitness—Spiritual Fitness	2
Comparing Costs	3
We Can Do Better	4
May Emphasis Varies	4

Features:

General Conference Publicity	5
Priorities Facing Uppsala	6
Response of Youth	7
Extended Dedicated Service	7
For a Better Tract Ministry	9
Eastern Area Spiritual Retreat	13
Bible Reading Guide	14

Christian Education:

Christians Dedicated to a Purpose	8
---	---

Missions:

An Assistant in Evangelism	10
Guyana Mission Emphasis	10
Announcing Week of Prayer	11

YOUth:

What I Live For	11
-----------------------	----

Women's Work:

North American Baptist Women	12
------------------------------------	----

Our World Mission	15
-------------------------	----

News from the Churches.—Accessions.—

Obituaries	Back Cover
------------------	------------

Physical Fitness — Spiritual Fitness

The President of the United States since the days of John Kennedy has had a Council on Physical Fitness whose purpose it is to encourage American youth to put forth more effort in this direction. This Council sends out editorial material to secular and religious journals as part of its national programs.

Vice-President Humphrey as chairman gave an address to the commission recently in which he proposed a way to get more youth involved in active sports and thus make them physically fit. He noted that the average youngster spends ten hours in front of the TV for every hour in physical activity. Fifty percent of America's college students and people in their early twenties fail to meet accepted physical fitness standards. He did not try to draw any conclusions as to which fifty percent might have the most demonstrators against U. S. foreign policy, which might be interesting. His purpose was to encourage activity in sports as a means of toning up the body.

One of Mr. Humphrey's suggestions is to convert our schools into neighborhood recreation centers and to keep open during the summer all the school sports facilities—the gymnasiums, swimming pools, tennis courts, tracks and playing fields. He went on to say that America has nearly \$100 billion invested in its schools, yet most communities operate them at capacity only eight hours a day, 180 days a year. The extra cost for maintenance and supervision would be little in comparison to the cost of duplicating the trained leadership and extensive facilities which our schools employ only part-time. This makes sense, but there is nothing here to provide the motivation. If our youth are getting supervised athletics nine months of the year and are not active enough to be physically fit it is not likely that three vacation months with facilities available on a voluntary basis would change the situation very much.

One of the frequent and just criticisms of the local church is its waste of money in facilities that are used primarily only one day a week to capacity. We have these expensive buildings and let them stand relatively idle most of the time.

The purpose of the church is to make the people of the community spiritually fit. Any testing of the young people in our communities and our nation would reveal a much smaller percentage who are spiritually fit—who are in a healthy condition and are able to carry their load in the battle of life. They have not been challenged sufficiently to be strong in faith and active in Christian service. Spiritual health for most lags far behind mental and physical health.

Church buildings are necessary as meeting places, necessary as a base of operations in our campaigns to raise the spiritual tone of our communities. We ought to make greater use of our church plants; we admit it. What we need even more is a larger group of really dedicated workers who know the value of spiritual living and have the desire to convey this to others. The church has a task before it.

Comparing Costs

Right or wrong is not a matter of costs in dollars and in lives, but such costs do have to be taken into consideration by thoughtful people. One of the greatest issues today is our nation's participation in the war in Vietnam. Its cost in lives has been large and may continue to be so, but this cost is still relatively small for the number of men engaged. The dollar cost is estimated at \$25 billion a year.

Some say that such a drain on our resources is impoverishing us and keeping us from meeting the social issues at home and from doing the needed humanitarian work abroad. Perhaps so. George Meany, head of AFL-CIO, admits that the cost is high but adds, "Protecting freedom is always expensive. But it's worth it." He goes on to say that the \$25 billion is just about the amount by which our gross national product increases each year—from \$775 billion to \$800 billion.

When we pick up the statistics on other costs in our country the figures are just as startling. The American Bar Association, in preparation for the 22nd Annual Atlantic Regional Traffic Court

MEMORY TEXT

These are the things that ye shall do; Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates. Zech. 8:16.

Conference in New York (June 10-14) has published some facts about motor vehicle accidents. They cause 10,000 injuries each day, and 1,000 deaths each week. These accidents cost us about \$12 billion per year. Of course, not all of this is government expenditure from taxes, but it is a tremendous and wasteful cost that we pay for the privilege of having 99,700,000 registered vehicles and driving them 970,000,000,000 miles per year. The leading cause of death for teen-agers and young adult males today is not military action or disease but auto collisions, says the National Highway Safety Bureau.

There is another tremendous cost, not yet undertaken but being urged. The most affluent nation on earth is being told that to take care of the needs of the poor, and particularly the disadvantaged Negroes, will require an expenditure of \$12 to \$20 billion. These are pretty big figures.

The Christian citizen has to ponder the problems of his nation. He has to make up his mind about the things that make life uncertain and hard and has to decide what he will do with the resources that remain to him after the government has made its demands in taxes. Up to the present there has been a favorable balance in cost of living, with enough money left to support the important causes. There is a possibility that new taxes contemplated will force so much money into government programs that there will not be the same opportunity to give to worthy causes that are not tax supported. In the meantime, while we cannot settle the Vietnam war, stop all the highway accidents, or fill all the pockets of poverty, we have the option to support the Lord's work with our tithes and offerings. Let us see to it that we keep our own personal costs down and be ready to give while our money is still our own.

We Can Do Better

When we study the giving of our churches as recorded by Gordon Sanford, OWM treasurer, on page 15 of this issue we have to say that we can do better and we must do better.

What do those figures tell us when compared with the need and with last year's figures at the end of April? The need is great. Our OWM budget is more than figures on paper; it is our whole denominational program of evangelism and foreign mission work. It is publication and distribution of our outreach and faith-building literature. It is Christian education and youth work. It is training young men for the ministry. It is the kind of work that we do together.

Our leaders studied the needs, and our Conference delegates voted to attempt a work that would take \$126,603 in contributions between October 1, 1967, and September 30, 1968. The budget should have been higher; it left out a number of things that Conference wanted done to increase our service in needy places. But when we look at the record of contributions, we find that we are lagging far behind our goal—13 percent behind it. If we are to pay the salaries of our workers we will need to raise \$13,887 per month. The amount credited in April was \$7,733, not much more than half what will be required each month from May to September.

The *Sabbath Recorder* of May 22, 1967, carries the comparable figures for this time last year. In April of 1967 we gave \$5,913. Last month was better by \$1,860. That was good, but not as good it looks. In the first seven months we have given \$1,024 more than last year toward a budget that is about \$2,000 higher. We are at the same percentage level (45). This does not show as much growth in zeal and stewardship as we thought we could see evidence of.

We can do better. Every thoughtful person knows that. Average income is on the increase even with the higher taxes. We are constantly raising our standard of living without substantially enlarging our giving patterns. If we

would give the Lord His tithe and make a fair division between local and worldwide projects there would be more than \$13,000 per month for OWM. Some are catching the vision; some are holding down their family spending, but not all. It depends on whether or not we put first things first as our Lord asks us to do. There would be no need to stress giving if our hearts were really overflowing with love. Where there is love there is generous giving. We profess to love the Lord. We can and we must do a better job of expressing that love. Let us write our love in a book—a checkbook.

May Emphasis Varies

Our churches are placing major emphasis on a number of different things during the month of May. This is because there are a number of things that ought to have special attention in sermons and congregational projects. It may also be accounted for by differences in leadership and interest. Churches are independent and pastors are not complete conformists.

The pastor at Nortonville, conscious of Sabbath Rally Day in the middle of the month, is preaching four sermons on the Sabbath: "Why," "What," "When," and "Who."

Another church bulletin lays stress on stewardship throughout the month because the Commission had suggested that there be special emphasis on that subject in May.

A third church takes special note of Family Week and emphasizes the Christian family all through the month.

What do the other churches do? Well, some of them are separating these three emphases and presenting one on each Sabbath. Others combine Sabbath, stewardship, and family hoping that the people can be made to show new concern for all of them at the same time.

Perhaps there will be testimonies of new blessings, new insights, new actions.

"Aggression tolerated is aggression encouraged." — Rep. Wright.

General Conference Publicity

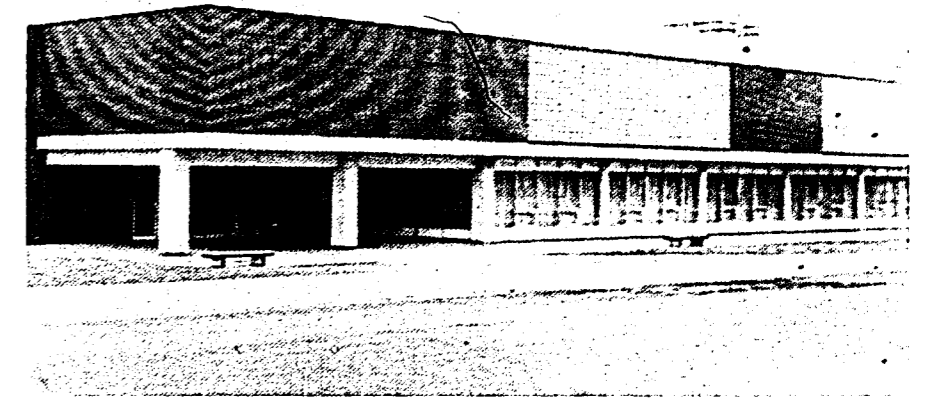
(Second in a Series)

In recent years, General Conference has been hosted by local area groups at college campuses in various parts of our country. The 1968 Conference sessions will be held at Kearney State College, Kearney, Nebraska, in Mid-Way America. We hope the easy accessibility in the central part of our nation and the costs this year will encourage a record-breaking attendance.

Registration fees for all attending General Conference this year will be \$2.50, children under 12, \$1.50. This will include insurance and the many costs of equipment and materials for maintaining a session like our week-long Conference.

Dormitory rooms are in the Centennial Towers East, built last year and completely air-conditioned. Four hundred beds in this dorm have been reserved for our use, with other air-conditioned dorms held for us, if needed. Cost per person will be \$14.00 for seven nights, or \$2.00 per person per bed. Bedding will not be furnished this year, which helps to reduce the cost. Each room has two single beds, with a semi-private bath between two rooms. Children 12 years and under may sleep on floor or cots in their parents' rooms at no charge.

Conference meals will be served Monday through Sabbath Day at the beautiful Nebraskan, the college's air-conditioned cafeteria. Meals for these six days will cost \$22.50 or \$3.75 per day. Since the Food Services at the college for their planning require a guarantee of how many people will eat there, only Conference folks who plan to eat all their meals at the cafeteria will be served there. Meal tickets will be issued, and a well-balanced meal with individual choices will be served each time. The exception for this "advance notice" and all meals there will include others who will want to eat special meals, such as the Women's Board dinner, and the youth dinner, which will be open to all by reservations.



The cafeteria where we will eat.

Children under two years may go through the cafeteria line with their parents free, children 2 to 8 will pay half-price or \$11.25 for the six days. The campus will be open for our occupancy on Sunday afternoon, but the cafeteria meals will not be served till Monday morning breakfast.

Folks who decide not to eat all their meals at the Campus Cafeteria will find many nearby restaurants in the city of Kearney, about 60 in all, and picnic areas in nearby parks if they prefer.

In summary of costs, adults who stay on campus and eat all their meals at the college will pay \$39.00; children sleeping in parent's rooms, under 10 years, eating at the cafeteria, a total of \$12.75, from 10 to 12 years, a total of \$24.00.

Folks who sleep in the college dorm but eat off-campus will pay \$2.50 registration, plus \$14.00 for beds, or a cost of \$16.50 for adults, plus their own eating arrangements. Adequate camping facilities are located near the campus for those who prefer, and people using these will pay only the registration, plus their own arrangements elsewhere.

In future articles, we will be telling you more about Kearney State College, the local area, and hope you will plan to attend. Registration forms will be sent to church clerks about June 1. If you wish to have one sent to you direct, write Mrs. Duane L. Davis, registration chairman, North Loup, Nebr. 68859.

"To be like Jesus in attitudes, words, and deeds," is not only the essence of missionary theory and practice, it is the essence of the Christian life. Christ's followers are to be like Him.—Hoke Smith.

Priorities Facing Uppsala

By Dr. Kenneth E. Smith

(The following commentary grows out of the recent meetings of the North American Conference of the World Council of Churches at Buck Hill Falls, Pennsylvania.)

One rather jolting measure of change during the past few years may be seen in the shift in Christian concern from New Delhi to Uppsala. If the social-political issues of the Indian conference were a strange wind of doctrine, we have a full-blown storm approaching in Sweden. That seems to be the preview.

American Christians have usually found themselves on the liberal side of theological encounter with other continents, whether Roman Catholics at the Vatican Council, or Protestants at World Assemblies. Now it is as though a whole new generation of voices has appeared in a few short years, and, what may be more perplexing, the ground of theological discussion has shifted. More than one brother in Christ from Southeast Asia may sound like the ambassador from Hanoi rather than an ambassador for Christ. American delegates may find themselves in the position of the layman who wants to get back on the safe ground of traditional religious issues.

What every American Christian must come to understand, however, is that these new voices of the political left are indeed authentic Christian leaders of their people, and they stand firmly against ideological threats as they see the world.

One of the pervasive characteristics of our time is a breakdown of culture due to urbanization and technology. If Christ is our common Lord, so also do we have a common loss of cultural identity, to which Christ's Lordship must offer a relevant and redemptive message. The "new style of life," which is one of the themes at Uppsala, is a familiar phrase in every part of the world. The mission of the Church is in process of continuing rediscovery, but what is the distinction between relevance and accommodation in such a world?

Uppsala may not do much to feed the hungry and the oppressed, but it

will certainly put Jesus Christ in their corner. The outcaste, the racial minority, the forgotten millions in the ghettos of the world, will hear the good news that the Gospel is especially to the poor, blind and lowly. The Christians of the wealthy, suburban churches will not be comforted as exegesis turns to the emphasis of Jesus and the first century church, and the rich "shall howl in their misery."

Much has been said of the polarization of rich and poor, black and white, powerful and weak in the world community. Uppsala may be described as a conference attempting to manifest the unity of Christ, not so much in church unity, as in cultural unity. There are militants in the young churches who have lost faith that such unity is more than traditional words. Uppsala will be called upon to provide painfully specific means of implementation and this, too, will raise new issues. Most of us do not yet understand the missionary efforts of the Netherlands in sending gifts and workers to the Mississippi delta, but such projects give us a perspective which has been lacking in our understanding of mission.

Uppsala will speak of violence and nonviolence. The spirit of Martin Luther King will be called to witness, including an empty, lighted pulpit and recordings of his message. Christian leaders in this country have described his death as an indictment of our society, but it will be hard to listen as others say it to us in the name of Christ. How far can the frustrations of social injustice lead Christians in protest? In what sense is Christianity a revolutionary force? Others are prepared to speak to these issues and we will be tested.

It is clear now that the Church in the world is talking back to the theologians, insisting that a witness to Christ today is one of social action. Those who have not yet recovered from the Social Gospel period of the early 1900's may be too quick to assume similarities, even to the belief that pronouncements are all that are required. The difference is profound. In the earlier movement the theo-

logians and scholars spoke on behalf of those who could not speak. Today the poor are not only speaking, they are threatening the social order. The question is whether the Church can be a powerful advocate of human dignity when its wealth and influence is on the other side of the tracks.

Finally, Uppsala will attempt to reorganize the local congregation as the unit of service and mission. The laymen must be trusted with the work of Christ in the world, and clergymen must learn to deal with real social problems. In a breakdown of cultures, everyone has an identity crisis, but nowhere is this more evident than in the role and the expectations of clergy and laymen in the new style of life.

Whether this generation of Christians can become ready to witness to the Lordship of Christ in such a messed-up world is a question with no obvious answer.

Response of Youth

Billy Graham is not primarily a youth evangelist; in many of his campaigns the bulk of those attending are mature church-related people. He has, however, appealed to large numbers of young people with his straight-forward, hard-hitting messages. His nine-day crusade in Sydney, Australia, which ended April 28, broke all records for response to the invitation in a single service (4,262). Attendance was far beyond expectation and young people predominated at many of the meetings. Night after night, 81 percent of those responding to the invitation to "commit their lives to Jesus Christ" were under 25 years of age. There were 22,420 who came forward at the invitation. Dr. Graham in a radio message on the sacredness of marriage on May 5 said that he could name scores of couples whose marriages were saved at Sydney by the change that came to their hearts as they accepted Christ. It is affirmed that 70 percent of the decisions in Australia were first time decisions. Let us join the rejoicing in heaven when the lost are found.

—L. M. M.

Extended Dedicated Service

Extended Dedicated Service in the present Conference year—1967-68—increased 200% over the previous year when only one worker was involved. Three individuals began their year of service following Conference at Grand Rapids, Michigan: Harold King was involved in local church ministries and, after projects in Plainfield, N. J., Brookfield N. Y., and Little Genesee, N. Y., withdrew to be student-pastor of the Little Genesee, N. Y., and Hebron, Pa., churches in January. Peggy Williams has served as secretary to our general secretary, Alton L. Wheeler in Plainfield. Connie Coon has served several churches in evangelistic projects. Churches at Second Hopkinton and Rockville, R. I., Schenectady, N. Y., Washington, D. C., and Battle Creek, Mich. (the last her "home base"), used her in special outreach ministries.

What of the coming year for these workers? Harold King will return to college, attending Alfred University as he plans to enter the ministry. He has accepted the student-pastoral call extended by Little Genesee and Hebron for another year. Peggy Williams will be employed as secretary in the office of General Conference beginning as of September 1, 1968. Connie Coon has accepted the call to serve as assistant in evangelism working under our Missionary Society in home field outreach.

What of the coming year for Extended Dedicated Service? The needs in various areas for this ministry continue to grow. Only you can answer this question through . . . prayer that God may raise up other Dedicated Service Workers to meet numerous challenging needs, . . . suggestion to individuals that they consider giving a year in specific ministry and . . . encouraging youth in some phase of Dedicated Service.

What of the coming year? Trusting our Lord, obeying His Word and Will, individually becoming personally involved in witness and outreach through the local church—you will decide by how you live each day.

—Leon R. Lawton.

Christians Dedicated to a Purpose

The Personal Witness Angle of the Christian Purpose

(A Youth Sabbath talk by Bette Bond of Dodge Center, Minnesota.)

Personal Witness Angle. Well, now, just what is this? What is this all about? These were the first questions that came to my mind when I saw this title.

According to the Thorndike-Barnhart Dictionary, "personal" means something that is done by oneself or that is done in person.

And a witness is an individual who testifies or is able to give evidence. Thus, we are able to say that a personal witness is you, testifying to something.

The angle or the approach at which we do a personal witness is on a one to one basis. So, this means you and somebody else; not the church, Sabbath School, or youth group, but you as an individual and me as an individual.

Every day, every hour, and every moment of our lives, we are witnessing to what we believe. But sometimes I wonder, just what exactly am I witnessing to? What do I give evidence of in my life? The answer I want it to be is that I show evidence of Christ in my life.

How does one become a good witness for our Lord?

First, and most important, we must have had a personal experience with our Savior. We must no longer know of or about Christ, but we must know Christ; we must know Him.

Second, a good witness will tell what he knows. Just what he knows and no more than that. But that is enough, for this hungry world wants only to know if Christ's power can heal their weary hearts.

Third, a good witness never retracts his testimony. A good witness will die for his testimony—become a martyr.

"What's the matter with the world?" you may ask. "It doesn't seem to be afire and full of action. Has the Christian's purpose ended?"

I think I know the reason for this semi-Christian existence. The majority

of the Christians are spoiled Christians. We have taken the freedom of religion far too much for granted. We are unappreciative. Thus, witnessing has become an unused privilege.

In school it may seem that those who claim to be Christians and those who are not have somewhat blended and become similar. The Christian doesn't seem different.

Where are the Christians of today? What identifies a Christian? Christ must be the center, the dwelling place, for those who bear His name.

Our great example of perfection, Jesus Christ, didn't confine His ministry to the temple or the synagogue. If we put God in control of our lives and have Him be the front seat driver, we will become vehicles going anywhere He leads us.

Christ commands us in Mark: "Go ye into all the world and preach the gospel to every creature." Maybe right now you can't go to Africa. But that's all right because you and I, brother, have a whole lifetime's work to do in our own backyard.

In our everyday lives, there are small things we can do to witness.

We speak through our actions, whether they are good or bad; by what we do people will know what kind of persons we are. We are supposed to bear the fruits of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:23-24).

Scripture tells us, "By your words, you will be justified and by your words you will be condemned." What you say is thus very important.

It is a beautiful summer day, the sky is a deep blue, the birds are chirping, and the perfume of the flowers is scenting the whole world. You are out in your yard hanging up clothes. Your neighbor is there, too. Over the clothesline, say a word for the Lord. Just pop it out of nowhere. It will have a tremendous effect on your neighbor and yourself.

In school, at your job, at home, or anywhere, when you receive a high achievement, put credit where credit is due—give God the credit.

Far too often we commit the sin of guilty silence, the sin of leaving good words unsaid. A kind word here and there can do the work of a million others.

In Psalms it says, "This is the day which the Lord has made, let us rejoice and be glad in it." Smile. Let the beauty of Jesus be seen in you. We should be just bubbling over with joy and glowing with happiness.

The way you look—your appearance—is another segment of witnessing. Look clean-cut, fresh, and pure for the Lord. God doesn't care for the cheap and the imitation. God doesn't want a disguise, special coating, or a camouflage; He wants the real thing.

Take advantage of the second-mile opportunity. If anyone forces you to go one mile, go with him two miles. I say, go three or four. Be the good Samaritan. A legion of indifferent people pass along the wayside every day. They refuse to get involved. Every situation in life is full of ministry that goes beyond the obvious need.

Dare to stand up and be counted. I would like to tell you a true story that happened in Dodge Center. It has been passed around among my friends and family.

A bus was coming home from an out-of-town track meet. It was the player's bus. The bus was quiet except for a confused conversation going on toward the back of it. Religion was being debated very hotly. A boy proclaimed loudly, "There are no real Christians left in this world, they are all hypocrites and frauds. Why! I bet there is not one real Christian in this bus!" A tense silence followed as if waiting for someone to take up the challenge. . . . Then from somewhere in the dark bus a person responded, "Oh yeah? Well, I am a Christian." The bus was quiet in meditation the rest of the way home.

Stand up and be counted. Live every day as if it were your last. I know that is easier said than done. The Christian's road is not the easiest road. But once we've reached that beautiful city, it will be worth it. Wouldn't it be marvelous to have God say to you, "Well done, thou good and faithful servant"?

Remember when Christ was on trial before Pilate? The agony and sorrow He must have felt! How it must have hurt Him for the people He loved so much had denied Him.

Well, Christ is on trial right now. In your life, in my life, in view of the whole world. He is on trial among our friends, among our loved ones; will He win? He needs good witnesses. He needs you and me to stand for Him.

For a Better Tract Ministry

Needed

"Printing new denominational tracts by the present generation."

—1967 Conference Committee on Publishing Interests.

The Committee on Publications of the Tract Society realizes this need, but no new tracts can be published unless manuscripts are submitted for approval. The committee would welcome material on pertinent subjects that would appeal to this generation in a topsy-turvy world.

Meanwhile, for several years the committee has been concerned with editing and revising tracts already in print. When tracts which have served for many years become in short supply, the committee tries to evaluate them before having them reprinted. We would appreciate your help in this reevaluation. At present these six tracts are in short supply: "Was Paul Wrong?" "My Holy Day," "By Grace Through Faith," "The Treasure of Your Heart," "The Second Coming of Christ," and "Traditions of Men." The committee would appreciate suggestions for making this material more appealing to our generation. Please send any suggestions or comments to the chairman of the committee, Mrs. L. H. North, S. D. B. Publishing House, 510 Watchung Ave., Plainfield, N. J. 07061.

SABBATH SCHOOL LESSON

for June 1, 1968

PICTURE OF A RIGHTEOUS MAN

Lesson Scripture: Job 31:5-8, 16-23.

An Assistant in Evangelism



Arrangements for the work of Miss Connie Coon as an assistant in evangelism are being made by the Missionary Board. Miss Coon's services will be offered to the churches beginning in September, 1968.

A call was extended to Miss Coon at the January 1968 meeting of the Missionary Board and it was reported at the April meeting that she had accepted. A job analysis has been carefully prepared so that her work and schedule of services will be closely coordinated with those of the director of evangelism, the Rev. Leon R. Lawton.

Miss Coon, as an assistant in evangelism, will work under the supervision of the secretary of the board and will report directly to the Westerly office. She will consult with the Home Field Committee of the board as often as her schedule of services will permit.

Among her duties have been listed the following:

To promote establishment of Bible Clubs for youth with the purpose of winning young people to Christ, and to be available for field work, spending a period of time in an area to work with churches, fellowships, boards, or interested individuals in establishing Bible Clubs or assisting in other evangelistic opportunities.

It is understood that local churches requesting the services of the assistant in evangelism will provide help on board, lodging, and travel expenses while in their areas. Since the months of June, July, and August provide a good oppor-

tunity for evangelistic services it is suggested that these summer months will be left open for special scheduling in cooperation with churches and other boards.

Guyana Mission Emphasis

It is encouraging to have reports from missionary keyworkers as to the observance of the Guyana Mission Emphasis.

At Second Hopkinton, "the large poster with pictures of Guyana leaders, industry, etc., was displayed on the flannel board." Also, Pastor Clifford Bond used, during his talk, maps of Guyana (locating Seventh Day Baptist churches), pictures of our missionaries in Guyana, a story about headhunters before missionaries came to the country, and excerpts from Pastor Bass' letter. In closing the report, Mrs. Thelma Tarbox wrote, "Our Guyana Mission Emphasis service has given us all a deeper appreciation of the need for greater missionary work."

At Little Genesee, Mr. and Mrs. Thomas L. Burdick, missionary keyworkers, arranged for the emphasis. A slide set on Guyana was shown with accompanying narration. "Several commented on how meaningful it was to see the people we hear about." The letter from Pastor Leroy Bass enclosed in the mission emphasis material was read in full. Previous to the showing of the slides the biography of the Prime Minister was read and statistics regarding the five Seventh Day Baptist churches were given by Mrs. Burdick. Mr. Burdick had copies of the Guyana map made. "Each person had one of these to which he could refer and later, study."

In Ashaway, the Adult and Graded Departments of the Sabbath School combined for the viewing of slide pictures and the story of the Guyana Mission work. The poster and informational matter, was displayed by Mrs. Kenneth Leighton. These mission emphasis programs are regularly carried out by Mrs. Leighton, Graded Department superintendent.

Announcing Week of Prayer

January 5-11, 1969

During the first full week of January 1969 (Sunday, January 5, through Sabbath, January 11) Seventh Day Baptists around the world are asked to join in prayer for themselves and for others. This Week of Prayer is sponsored each year by the Seventh Day Baptist World Federation.

The Rev. James McGeachy, pastor of the Mill Yard Church of London, England, has been asked to serve as editor this year. He has brought together devotional material for each day of the week and has chosen as a theme for these devotions, "The Hearts of Men," inspired by the story of the heart transplant operations in South Africa and the U. S. A.

In developing the theme, Pastor McGeachy has taken up such aspects as "The Natural Heart," "The Stony Heart," "The Cleansed Heart," etc. It will be inspiring and edifying to Seventh Day Baptists of many nations around the world to unite our hearts in prayer this first full week of 1969.

It is requested that a contribution of five cents per copy be made to help cover the cost of preparing and mailing out the brochures. Please send contributions to the Office of General Conference, Rev. Alton L. Wheeler, 510 Wat-chung Ave., Plainfield, N. J. 07061 (U. S. A.). Advance orders should be placed through the World Federation secretary (Mr. Wheeler).

YOUTH . . .

What I Live For

By Linda Burdick
DeRuyter, N. Y.

When I first went away to school, I was asked to write my philosophy of life. This doesn't seem so difficult at first, but when you stop to think what you are really putting into words, it is quite an undertaking. I completed my essay with a stanza from a poem by

Mr. Banks which I'd like to share with you:

I live for those who love me,
Whose hearts are kind and true;
For the Heaven that smiles above me,
And awaits my spirit too;
For all human ties that bind me,
For the task by God assigned me,
For the bright hopes yet to find me,
And the good that I can do.

I live to learn their story
Who suffered for my sake;
To emulate their glory,
And follow in their wake;
Bards, patriots, martyrs, sages,
The heroic of all ages,
Whose deeds crowd History's pages,
And Time's great volume make.

I live to hold communion
With all that is divine,
To feel there is a union
'Twi'x Nature's heart and mine;
To profit by affliction,
Reap truth from fields of fiction,
Grow wiser from conviction,
And fulfill God's grand design.

I live to hail the season
By gifted ones foretold,
When men shall live by reason,
And not alone by gold;
When man to man united,
And every wrong thing righted,
The whole world shall be lighted,
As Eden was of old.

I live for those who love me,
For those who know me true;
For the heaven that smiles above me,
And awaits my spirit too;
For the cause that lacks assistance,
For the wrong that needs resistance,
For the future in the distance,
And the good that I can do!

George Linnaeus Banks.

Heard in passing: "A person involved in church work is like Brer Rabbit in the tar puddle—you might pull your foot out but you will set it right back down in some more."

North American Baptist Women Hold Executive Committee Meeting



The executive committee of the North American Baptist Women's Union met at the American Baptist Convention headquarters at Valley Forge, April 23-24. The organization is one of six continental unions affiliated with the Women's Department of the Baptist World Alliance.

The group heard a report from each president on the major emphases of the program of her group, and heard Mrs. Edgar Bates, chairman of the Women's Department of the Baptist World Alliance, and Mrs. R. L. Mathis, treasurer of that organization, tell about the meetings of the Asian Baptist Women's Union in Hong Kong and the Australian Baptist Women's Union. In conjunction with the two-day meetings, the group toured Valley Forge Park and the American Baptist Convention building. The executive committee is composed of the elected officers and the presidents of participating women's organizations.

Seventh Day Baptist women are represented on the executive committee by Mrs. Arthur Drake of Milton, Wis., president of the Women's Board. In the picture she is identified as number 4. Number 1 (4th on front row) is Mrs. Judson Levy, Wolfville, Nova Scotia, pres-

ident of the North American Baptist Women's Union. Next to her (No. 2) is the representative of the Jamaica Baptist Union, Mrs. Clement Gayle. Number 3, is Mrs. Ivan B. Bell, Redlands, Calif., president American Baptist Women. On the second row (No. 5) is another important and well-known person, Mrs. Edgar Bates, Islington, Ontario, chairman, Women's Department, Baptist World Alliance. Near her (No. 6) is Mrs. R. L. Mathis, Birmingham, Ala., treasurer, Women's Department, Baptist World Alliance.

A Sabbath Essay Not Written

I have hurt in these last weeks because I wanted so much to write something for "Why I Keep the Keystone Commandment." It burned inside me and I did the scriptural research and had my thoughts jotted down. But I never got to the project of organizing it. And I love the Sabbath so much—and have felt such a deep blessing in being called and chosen. I have wondered how many people will be left untouched because God had called me to do this and I didn't. It is wonderful He understands us and knows that we fall short.

—in a letter from Wisconsin.

Eastern Area Spiritual Retreat Held at Jersey Oaks Camp

The Seventh Day Baptist ministers of the eastern area of the United States were invited to a week-long spiritual retreat in the Shiloh-Marlboro vicinity April 29 to May 7. Most of them came, although some were kept at home by emergency situations. An earlier retreat was held on the Pacific Coast and a Mid-Continent gathering was scheduled for Camp Wakonda just a little later.

There were 17 or 18 ministers present throughout the week at Jersey Oaks and a total of 22 part of the time. The anticipated value of the gathering is apparent when it is noted that ministers from as far apart as Rhode Island and Florida made the effort to be there.

What the values of these spiritual retreats are is hard to put in adequate words. The name does not mean much by itself. The two success factors are adequate planning by the director (Rev. Leon R. Lawton) and wholehearted participation by the brethren. Most of the men had some program responsibility, which they took very well. On both counts this retreat seemed to justify the effort and expense; at least that is the testimony of all those who wrote out their candid evaluations on the last day. Leland Davis had the chapel message each day, based on 1 & 2 Timothy. Charles Bond, host pastor, was camp manager and breakfast cook.

The ministers' spiritual retreat is not the same as the ministers' conference held on alternate years where all the pastors get together, make plans and produce documents. Neither is it primarily a study session in which pastors are retrained as in a seminary. It is somewhere between and above the two. It is, as the name implies, a period of spiritual refreshment, coupled with new motivation for the work of the ministry.

The program had two main features each day, an evangelism class conducted by the director, and a "Facing Frontiers with Faith" class led by Secretary Alton Wheeler. A free-ranging discussion period each afternoon led by Paul Green

of Salem proved valuable. The classes and the discussions were challenging. The men were brought face to face with their failures and successes.

When the pastors summarized the personal benefits received, there was more mention of Bible study and prayer services than anything else, although the classes and discussions must have contributed much to the frame of mind that made the study and praying so meaningful. Mentioned by most of the brethren were two evening prayers services, one led by Delmer Van Horn of Washington and the other by Charles Graffius of the German Seventh Day Baptist Church of Salemville, Pa. What was so challenging about these services was their definiteness. Mr. Van Horn divided the men into small groups and gave each group two churches and two individuals to pray for. The service continued much longer than previous, more general prayer services. Charles Graffius on Sunday evening asked each man to pray for the person on his right and on his left. It meant something. The brethren went back to their churches determined to make more use of definite prayer.

The unsigned evaluations, if they could be quoted in full, would be very encouraging to the people in the churches back home. One gets the strong impression that from such a spiritual retreat there will come a more spiritual parish ministry.

One pastor wrote: "The retreat was of value because the sharing of dreams and problems lightens the load and tends toward a greater spirit of unity that may be reflected in our churches."

Another wrote: "It gave new insights; it provided a mountain-top experience with other devoted disciples; it gave perspective to get away from the church and still be thinking about it."

A third said: "We got to know each other's hopes, dreams and plans as of now, and because we saw how the wheels are turning in the conference leaders' programs in the field of administration and evangelism, etc."

A fourth stated the values thus: "It allowed freedom of expression and dealt

with particularly pertinent issues. It was more meaningful to me than two years ago because it was more relaxed and not so tight in scheduling. It was particularly helpful in understanding denominational concerns."

Not everyone was agreed on the scheduling. Some thought that there should be more free time for discussion, study, rest and play. Herbert Saunders had a planned program of volleyball, horseshoes and table tennis with some tournaments that never got quite finished. One of the criticisms mentioned by several was that we were fed too well. It was not that the men did not enjoy the good food prepared by a different group of cooks each day from the Shiloh or Marlboro churches but that there ought to be a little sacrifice if somehow it could contribute toward feeding the hungry of the world.

One of the daily features appreciated by nearly everyone was the morning Bible study of 1 John. It was conducted according to the "Growth by Groups" plan. First there was 45 minutes of private study, paraphrasing part of a chapter, and then 45 minutes in a small group sharing this private study. New insights came to many. The method was a helpful one.

In summary it can be said that this ministers' retreat was characterized by unity. The men felt that they were together, perhaps much more so than at some such gatherings. Sharp differences of opinion were not in evidence. Theological unity and practical unity were very noticeable. In a spiritual retreat men stand on the same level reaching up. It was, indeed, a valuable experience. It should carry over into a stronger local ministry and into more unity of denominational outreach.

—L. M. M.

Communism Characterized

Communism extends an uninhibited tyranny over the society it dominates. It wages unceasing subversive war and calls it "peace." It promises freedom yet delivers abject slavery. Communism obviously embodies the very spirit of "anti-Christ."

—McBernie

Bible Reading Guide

JUNE

	<i>John</i>	16 — 13:21-35
1 —	6:22-40	17 — 13:36-14:14
	<i>John</i>	<i>John</i>
2 —	6:41-71	18 — 14:15-31
3 —	7: 1-24	19 — 15: 1-17
4 —	7:25-52	20 — 15:18-16:4
5 —	7:53-8:30	21 — 16: 5-33
6 —	8:31-59	22 — 17
7 —	9: 1-35	23 — 18: 1-27
8 —	9:36-10:21	24 — 18:28-19:16
	<i>John</i>	<i>John</i>
9 —	10:22-42	25 — 19:17-30
10 —	11: 1-27	26 — 19:31-42
11 —	11:28-44	27 — 20: 1-18
12 —	11:45-12:19	28 — 20:19-31
13 —	12:20-36	29 — 21
14 —	12:37-50	<i>Acts</i>
15 —	13: 1-20	30 — 1: 1-11

Read the passage through. Then read over these suggested questions and seek answers from that passage. You might wish to keep a loose-leaf notebook with your daily notes on each passage.

British Baptists Against Union

General council, the main administrative body of the Baptist Union of Great Britain and Ireland, has repeated in London its belief that a single super-church is not the goal of the church unity movement.

The council approved a document which questions any church union which would develop a "common organizational structure" for all church groups. If a superchurch were the aim, then most Baptists would find it difficult to go along with.

General Council also was informed that Baptist membership in Great Britain declined even more last year than during the year before. The 1966-67 loss of 5,314 members topped the loss of 4,334 in 1965-66.

Nine churches intend to withdraw, according to the general secretary, principally because the union belongs to the World Council of Churches and because of disagreement over whether the union should have a "more clearly defined doctrinal basis of membership."

OUR WORLD MISSION

OWM Budget Receipts for April 1968

	Treasurer's		Boards'	Treasurer's		Boards'
	April	7 mos.	7 mos.	April	7 mos.	7 mos.
Adams Center ..		\$ 501.00		Middle Island ..	59.00	380.00
Albion	163.52	516.04		Milton	1,143.99	5,509.64
Alfred	377.05	3,020.22		Milton Junction ..	76.30	572.60
Alfred Station ..	299.00	1,659.10		New Auburn	43.80	238.60
Algiers				North Loup		1,010.00
Assn. & Groups ..	30.00	380.43	\$420.13	Nortonville	116.50	923.43
Battle Creek	309.33	2,731.67	60.00	Old Stonefort ...	68.50	210.00
Bay Area	215.00	340.00		Paint Rock	88.13	308.13
Berlin	98.13	883.52		Pawcatuck		3,119.72
Boulder	98.38	505.02	25.00	Plainfield	409.49	2,138.14
Brookfield, 1st..		602.25		Putnam County..		
Brookfield 2nd..		734.25		Richburg	69.50	659.81
Buffalo		415.00		Ritchie		231.50
Chicago		410.00		Riverside		3,063.29
Daytona Beach..		765.25		Roanoke		6.00
Denver	168.60	1,385.40		Rockville	15.70	127.06
DeRuyter	45.00	252.00		Salem	300.00	1,196.91
Dodge Center ..	260.76	934.19		Salemville	40.00	291.09
Edinburg				Schenectady	12.00	132.53
Farina	7.50	281.53		Shiloh	580.70	3,761.78
Fouke		55.00		Syracuse	27.00	47.00
Hammond		32.26		Texarkana		
Hebron	70.00	440.25		Trustees of		
Hopkinton, 1st	129.00	1,395.35		Gen. Conf. ...		
Hopkinton, 2nd	12.00	75.20	150.00	Verona	183.50	1,171.63
Houston	65.00	159.89		Walworth		604.00
Independence ..	52.30	499.70	15.00	Washington	185.00	450.00
Individuals	90.00	586.00		Washington,		
Irvington	700.00	1,311.50	200.00	People's		105.00
Jackson Center..		500.00		Waterford	119.05	764.66
Kansas City	50.00	328.50		White Cloud ..	72.61	329.01
Little Genesee..	144.47	897.12	20.00	Yonah Mt.		
Little Rock	28.78	144.69				
Los Angeles	350.00	2,415.00	70.00	Totals	\$7,733.25	\$55,718.52
Lost Creek		891.61		Non-Budget	492.50	\$1,448.11
Marlboro	358.66	2,318.05				
Memorial Fund ..				Total		
Metairie				to Disburse	\$8,225.75	

APRIL DISBURSEMENTS

Board of Christian Education	\$ 568.84
Historical Society	5.75
Ministerial Retirement (Mem. Fund) ..	735.14
Ministerial Education	545.89
Missionary Society	3,227.85
Tract Society	887.10
Trustees of Gen. Conf.	31.63
Women's Society	186.19
World Fellowship & Service	277.36
General Conference	1,735.00
S. D. B. World Federation	10.00
Salem College	15.00

Total Disbursements\$8,225.75

SUMMARY

1967-1968 Budget	\$126,603.00
Receipts for 7 months:	
OWM Treasurer	\$55,718.52
Boards	1,448.11
	57,166.63
Amount due in 5 months	\$ 69,436.37
Needed per month	13,887.27
Percentage of year elapsed	58.3 %
Percentage of budget raised	45.15%

Gordon L. Sanford
OWM Treasurer

April 30, 1968

The Sabbath Recorder

NEWS FROM THE CHURCHES

KANSAS CITY, MO.—The church property now has a new sidewalk, thanks to the work of the men of the church. Other cement work has been done in preparation for a hall and classrooms.

Sabbath Rally Day was postponed till the 25th of May—the last Sabbath that Ken Chroniger, student, would be bringing the message. A student pastor, Sam Studer, will come about June 1.

LOS ANGELES, CALIF.—The Greater Los Angeles Massed Choir Festival was held May 5 in the First Baptist Church. It was a great occasion for the biggest (in area) city in the United States. Of special interest to Seventh Day Baptists is the fact that Miss Lois Wells, choir director of our church, conducted a concert of sacred music as a part of the Choir Festival.

—From a church bulletin.

RICHBURG, N. Y.—During the paneling of our church sanctuary we are holding our services in the church social room. We have a good attendance at our worship services.

The young people of the church had charge of the morning service on April 20 when the pastor and family were at Plainfield, N. J. April 27 was pulpit exchange Sabbath. Pastor Dickinson spoke at the Buffalo church and the Rev. Rex Zwiebel of Alfred Station was guest speaker at the Richburg church.

Pastor Dickinson attended the Spiritual Retreat at Jersey Oaks Camp in New Jersey April 30 to May 7. Our morning service was by the laymen of the church. Leaders were Deacon Jesse Burdick, Mrs. William Davidson, and Robert Stohr.

Our Ladies Aid Society meets the third Tuesday of each month for a 6:30 p.m. dinner followed by a program arranged by the Women's Board.

—Correspondent.

Accessions

ALFRED STATION, N. Y.

By Baptism:

Christian Reid Mattison
Kevin Neil Palmiter

By Letter:

Jane Elaine Lewis
Mark Douglas Lewis
Nelson William Snyder

Obituaries

BURDICK.—Mrs. Beulah A., daughter of the late Edgar O. and Emily Sherburne Burdick, was born in Walworth, Wis., May 23, 1878, and died at the home of her son, Dr. H. Laurence Burdick, in Milton, Wis., April 21, 1968.

She was married to Harvey L. Burdick, Dec. 3, 1900. Her husband died in 1945. She is survived by a daughter, Mrs. LeRoy (Dorothy) Rasmussen of Milton; three sons, George E. of Cohoes, N. Y., Ralph W. of Edgerton, Wis., and Dr. H. Laurence of Milton, nine grandchildren and five great-grandchildren; also a sister, Mrs. Flora Johnson, Milton.

Funeral services were held in the Milton Seventh Day Baptist Church with her pastor, Rev. Earl Cruzan officiating. Burial was in Milton Cemetery.

—E. C.

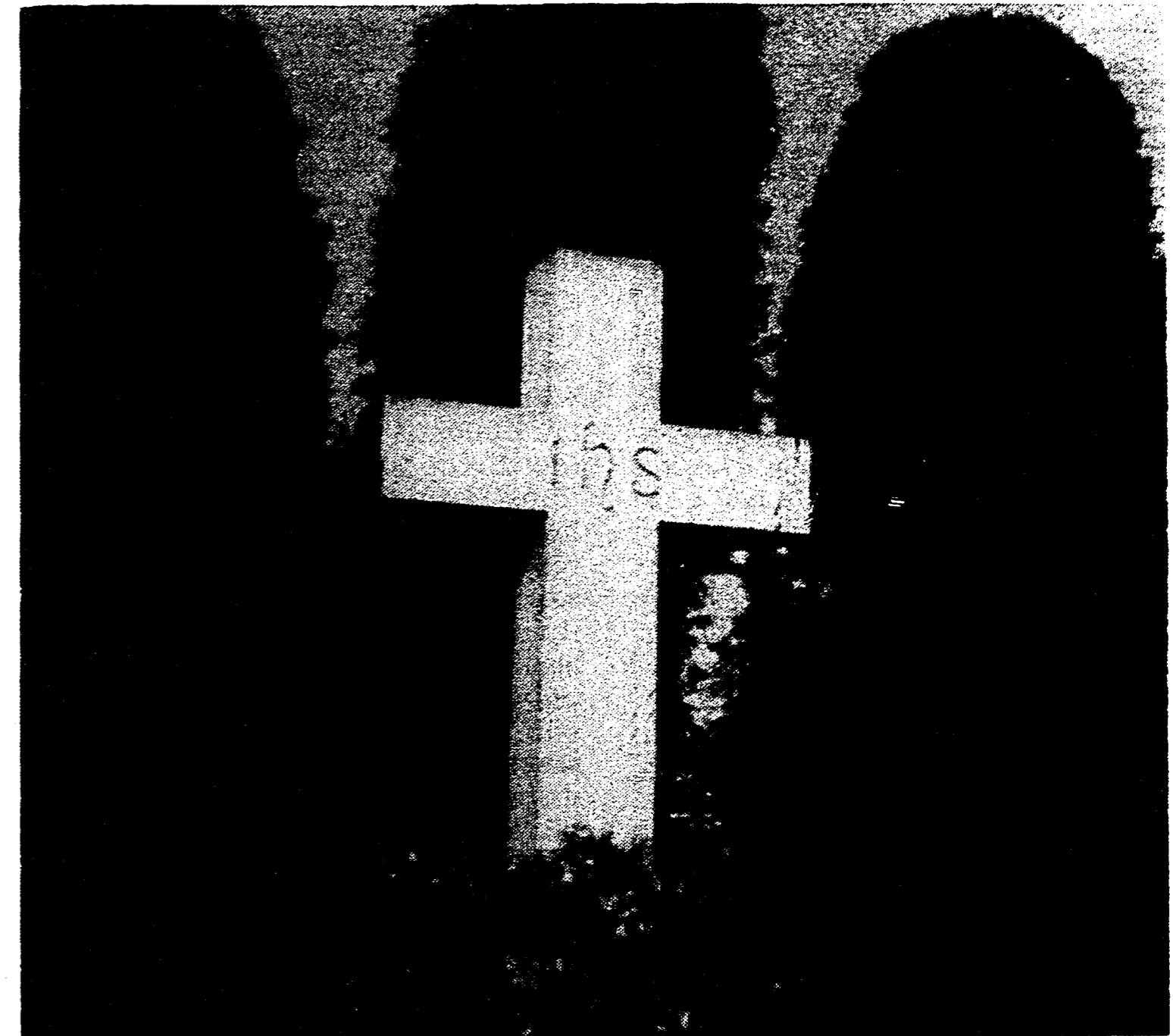
HURLEY.—Orville A., son of Lewis and Sylvia Hurley, was born in a sod house at North Loup, Nebr., Nov. 22, 1873, and died at Edgerton, Wis., March 6, 1968.

When he was a year old his family moved to Welton, Iowa. He was married there to Mary Schrader, Jan. 23, 1895. She died May 31, 1928. The following year Orville came to Wisconsin where he continued his employment as a carpenter and a farmer. He was a member of the Milton Junction Seventh Day Baptist Church.

Surviving are a daughter, Mrs. Illa Wenzel, and a son, Lester, both of Janesville, nine grandchildren and 25 great grandchildren.

Services were held Friday evening, March 8, at Albrecht Funeral Home in Milton Junction with Rev. Carroll L. Hill officiating. Graveside services and burial were at Welton, Iowa, the following day.

—C. L. H.



The Symbol of Christian Faith

The cross in its many sizes, materials and locations is the finest symbol of Christian faith. Its use in church architecture and public places is on the increase among Protestants. The cross hewn out of marble or granite against an evergreen background in a memorial park well signifies the central facts of our faith, that Christ died for our sins, and that He alone, having victory over death, ever lives to show that we through Him have everlasting life in our Father's house in that better land.