

The Sabbath Recorder

Texas Students Against Discrimination

Some 1,300 Texas Baptist college students have pledged themselves to work to eliminate "every trace of racial discrimination in our Baptist Student Unions, sororities, fraternities, and clubs, as well as in matters of student housing and employment."

The pledge was made in a strongly worded statement on racial problems which was approved unanimously at the annual Leadership Training Conference of the Texas Baptist Student Union on the campus of Hardin-Simmons University.

Their statement, backed up by a \$600 offering, reads (in part) as follows:

"A succession of tragic events have focused attention on the great gap between the races of this nation. While it is true that some steps forward have been taken by men of good will and noble purpose, it has become evident that most of us have failed to respond to the need for significant and clearly-defined action in the betterment of race relations. It is clear that new intensity of dedication resulting in fresh approaches and departures from existing attitudes and actions is urgently in order.

"We will make personal sacrifices and engage in collective action to express our commitment to lessening racial tension and to contributing to racial harmony. We pray that all Baptists in the state will join us.

"We will involve ourselves in an aggressive program of witnessing to bring students of all races to a knowledge of Jesus Christ and to enlist them in the fellowship and service of our churches. We will pursue this role in the Crusade of the Americas, a hemispheric evangelistic campaign in 1969."

Church Participation In Anti-Poverty Program

The Rev. Harold K. Schulz, director of the National Council's Anti-Poverty Program was asked: "In view of the increasing involvement of the denominations and church councils in various programs of the Office of Economic Opportunity, would you explain how they can accept government funds without breaching church-state separation?"

Here is his answer in part. "The danger of having to compromise on principles is the central issue in regard to church programs receiving funds. It is my feeling that at any point where a principle cannot be upheld, then public funds must be refused. However, it is also my feeling that most church anti-poverty programs have maintained their integrity very well.

"The major reason I believe that churches *should* accept Federal funds to administer anti-poverty programs is that I believe they can faithfully carry out the principles on which the Office of Economic Opportunity was originally based. Churches also have the facilities and human resources necessary to run good programs. Although churches certainly are not free from the self-interest of some other institutions, my own belief is that churches are freer of political influence and the desire for personal gain than some other agencies which have conducted OEO programs.

"Finally, it is my contention that the complete separation of church and state is actually an unfaithful position. The church should work alongside the state for the development of a just society. It should always stand apart in order to judge when it is necessary, but it should be prepared to utilize whatever power and resources are available to it to better serve the needs of all men."



Father's Day

A good father teaches his young son to develop the skill of handling the ball and playing the game. He buys him the baseball glove and the Junior League outfit to go with it. But a fellow needs practice with his understanding father before he can take his place in the sometimes ruthless competition with the other boys. Father's paper can wait until the shadows lengthen. The wise father teaches not only sports, but by example and precept shows that the Bible, church and prayer have their place in well-ordered family life.

The Sabbath Recorder

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Jesus a Revolutionary?

James A. Pike, former bishop of the Episcopal church, notorious for his theological liberalism and proposals for church union made some statements about Jesus in a Lenten message in New York that many would challenge. Dr. Pike calls Jesus a revolutionary like the Vietcong. Others have loosely called Jesus a modernist; few have gone as far as this speaker.

The former bishop argues his case from Jesus' cleansing of the temple—an incident that seems to be used to prove many a left-wing point. The money changers represented the establishment; Jesus was against the establishment; revolutionaries like the Vietcong are against the establishment; therefore Jesus was a revolutionary. This seems to be the reasoning. The speaker went on to analyze the thinking of Jesus by reading between the lines of the Gospel story. He claimed that in His various acts "Jesus was hoping to increase friction (a common tactic of our time) hoping to force the time of trouble, in the belief that God would intervene to rescue the Jewish nation when the battle was finally joined." Some of us have what seems to us to be a more accurate and higher view of Christ's mission. There were indeed some revolutionaries in Judea about that time. Gamaliel mentions some of them in Acts 5:35-40. They were deluded dreamers whose insurrection came to nothing, but to class Jesus as one such is opposed to the New Testament (Bishop Pike to the contrary).

We are accustomed to dwelling on the words of Jesus "I am the way, the truth, and the life." It is therefore a little hard to accept the Lenten speaker's view that when Jesus counseled restraint He was really cloaking the truth (like some of our agitators). According to Dr. Pike, the word of Jesus in Matthew 10:34 "Think not that I am come to send peace on earth: I came not to send peace, but a sword" should be translated "dagger," the symbol of insurrection. The title of Dr. Pike's talk was "The God of Law and Order Is Dead." The implication seems to be that the god of revolution and insurrection is alive and that Jesus left us a pattern for that kind

of thinking and action. Well — this sounds a little different from John 3:16. The church today has the message of salvation, not revolution, to proclaim.

Alcoholism Problems

It has been nearly a year since the Georgia Supreme Court ruled that alcoholism is a sickness rather than a crime. The results in Atlanta where there are between 50,000 and 75,000 chronic alcoholics have not been all good, to put it mildly. The drunks have swamped the treatment facilities. In spite of the fact that drunkenness is no longer punishable by law 55 percent of the arrests are for drunkenness. Only a small fraction of the alcoholics have been certified by physicians because so many of them spend their money on drink and have nothing left to pay the doctor. One woman whose husband had been certified as an alcoholic asked for his decertification. With no fear of arrest (since his trouble is sickness) he is drunk all the time, says his wife.

The same ruling holds for Washington, D. C. According to one health official, "utter chaos" resulted in Washington, with more than 4,000 persons officially alcoholics and therefore immune from jail sentences.

New Goal for the New Age

In this marvelous scientific age, which may be limited to the years since World War II, it has been said that our advancements are racing ahead of our goals. We have the know-how to produce and the desire to possess infinitely more things than the previous generation. In the average supermarket of today the housewife has a choice of 8,000 items, we are told, in comparison with 1,500 twenty years ago. If *things* can satisfy, we should be completely happy stepping across the threshold of Utopia. But everybody knows that tears and anguish are on the increase; happiness has again eluded its pursuers, who have looked for it in the wrong places.

It was J. Paul Austin, president of the Coca-Cola Company who made the

statement that our advancements are racing ahead of our goals. Insofar as that is true it gives a discomfiting picture of our society. It can be nothing but confusion when, like the youthful driver with no knowledge of the road, "We don't know where we are going, but we're making awfully good time."

There are some people who know where they are going; they are not entirely caught up in this dizzy whirl of advancements without goals and objectives. Those who have a firm faith in Christ fix their eyes on the goal and go in that direction only. What can we do for our uninspired friends to get them off the shipwreck or collision course on which society in general is bent? Somehow we must devise ways to steady their ships with a built-in gyroscope and get their compasses set on the "goal of the high calling of God in Christ Jesus."

We will not deprecate scientific advancement or the wise use of all the good things it has produced. What we must strive for at the urgent request of the sober-thinking business men is more attention to spiritual advancement. Improvement in people by the new birth must match improvements in products.

Father's Day

No matter how much we emphasize Family Week there seem to be valid as well as sentimental reasons for observing Mother's Day and Father's Day. What should be suggested for Father's Day, June 15 or 16? The merchants are quick to suggest gifts, the kinds that they sell. In these days of upheaval and lack of communication between generations there must be something more appropriate than gifts, pleasant as they may be for the recipient.

The National Father's Day Committee, founded in 1910, issued a statement by Alvin Austin, chairman, indicating that "a closer father-child relationship will help build a peaceful, democratic world, for the family is a microcosm of society"

This suggests something more than a sentimental observance, such as has so frequently characterized Mother's Day.

The emphasis is not so much on what you can do for Father, but what Father can do himself to create better family relationships. Any man who has taken on fatherhood ought to be constantly considering the responsibilities of it, particularly those that are spiritual. There is, of course, desperate need for teaching children to "Honor thy father and thy mother," especially teen-age children. However, many a father who has tried to insist on obedience has not qualified very well for the honor that the commandment enjoins. We who are fathers ought to be grown-up enough to engage in some self-examination and then to study ways of becoming better fathers to our growing children. The Bible sets some pretty high standards. When we are too busy earning a living or planning our pleasures to read and apply the Bible, to bring up our children "in the nurture and admonition of the Lord," we are not discharging our God-given duties. It is likely that we will find much more obedience and honor if we have diligently taught our children to honor and obey God.

Compassion for the Have-nots

While we in this country are in great turmoil trying to force legislation through Congress that will take our taxes to provide for everyone (working or not) an income of \$3,000 a year, there are some voices raised to remind us that in one half of the world the per capita income is less than \$100—not \$100 a week, but a year.

We seem to be developing great compassion for the poor people of our country. There is nothing wrong with feeling sorry for them and doing all we can to help them help themselves with appropriate work. But there is something wrong with us when we increase our taxes to greatly supplement the income of those in the lower bracket and at the same time reduce our aid to the needy of the world. Patriotism is at the lowest ebb of our lifetime, but self-interest as a nation is as overflowing as a frothy beer mug. Why must we spend billions for housing, food, and make-work projects

MEMORY TEXT

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. Romans 8:26.

when half the world has to provide all the necessities of life on less than 30 cents a day?

Our government feels that it must manage our economy or we will be destroyed by inflation. The reasoning seems to be that the average citizen has too much money. He wants to spend it. This contributes to inflation. It can be taken away from him (for his own good) by taxation, or interest rates can be increased to discourage over-spending. How all this squares with the poverty picture may be explained by those who profess to know. The point is this, that if we must be taxed just to get the money out of the domestic market, why not get above national self-interest and stabilize our economy by producing more and contributing it to the world's needy? We do not seem to have very many in high places devising ways to do this. Perhaps if we had less goods and money we would also have less anarchistic tendencies. This nation could be Christian in its international welfare work. Let's have Christian compassion.

Dial-A-Bible

There are many little services that can be dialed. None is more satisfying than that provided by the New York Bible Society. They call it Dial-A-Bible. Verses of Scripture meet our needs better than human wisdom, counsel, prayer or devotions.

CORRECTION:

In the issue of May 27 the editor introduced Hollis Howard, writer of the article on page 6, as a Sabbathkeeping minister. Mr. Howard, of Dallas, writes that he is not a minister in the generally accepted sense, i.e., he has not been licensed or ordained by a church body. He is a minister's son, is well educated, and feels that he is called of God to minister.

Wayne Babcock Ordained to Gospel Ministry

By Ardith Greene



Newly ordained Wayne Babcock (left) greeted by his former pastor, Duane Davis.

For the first time in history the members of the Dodge Center Seventh Day Baptist Church had the privilege of ordaining their pastor to the gospel ministry. The ordination service for Wayne Babcock had been planned to coincide with the Semiannual Meeting of the Northern Wisconsin and Minnesota churches held at Dodge Center April 19, 20, 21.

Each church in the Northern and North Central Associations had been invited to send two delegates to sit on the council. Dean Victor Skaggs of the Center for Ministerial Education had been asked to be in charge. The North Loup, Nebr., church, which had first licensed Pastor Babcock to preach, was also issued a special invitation.

In spite of blustery weather, including a tornado alert, which caused us to finish our morning worship service in the basement of the church, we enjoyed an inspiring and challenging day. The candidate's statement of experience and belief was so clearly presented that there was very little need for questioning. The nineteen-member council quickly reached a unanimous decision to proceed with ordination, and all the ordained ministers present were invited to participate in the laying on of hands ceremony.

Included in this group was a former pastor, Rev. Earl Cruzan of Milton, Wis., Rev. Duane Davis of North Loup, Nebr., Rev. Addison Appel of Milton Junction, Wis., Rev. Edward Sutton of New Auburn, Wis., and Rev. Victor W. Skaggs of Plainfield, N. J.

The theme chosen for the Semiannual Meeting, "To Know Him and Make Him Known," was most fitting and the song of the same title was used as a theme song throughout the weekend.

About 75 guests were here for all or part of the weekend, and approximately 200 people were served at noon on Sabbath.

Four Faiths Call for Action

The leaders of the nation's four major religious bodies on Easter Sunday asked Congress for an Economic Bill of Rights for the Disadvantaged advocated by the late Dr. Martin Luther King, Jr., urged citizens to support the Government, "even in the area of taxation, as it seeks to achieve Dr. King's objective," and appealed to "the private sector to accelerate its program for improving conditions under which the disadvantaged live and work."

The unprecedented interreligious statement on the present crisis was signed by the Most Rev. John F. Dearden, president of the National Conference of Catholic Bishops; Dr. Arthur S. Fleming, president of the National Council of Churches; His Eminence, Archbishop Iakovos, chairman of the Standing Conference of Orthodox Bishops in the Americas; and Rabbi Jacob P. Rudin, president of the Synagogue Council of America.

While commending members of Congress for passing the Civil Rights Act of 1968, the statement urges Congress "to approve immediately the balance of the \$1,980,000,000 authorized by the Economic Opportunity Act for fiscal year 1968." The statement endorsed the request of Dr. Martin Luther King for "an Economic Bill of Rights for the Disadvantaged, requiring about 10 or 12 billion dollars."

Eastern Association Was Stimulating

No two Seventh Day Baptist associations are alike in their grouping of churches, in their annual meetings or in their program of work. Although the Eastern Association has the largest number of pastors, is made up of the oldest churches, and includes Plainfield, the hub of denominational activity, it cannot claim to set the norm and standard for the other associations. It can be said, however, that when nine of the eleven churches were represented at the weekend meetings, May 24-26, hosted by the Marlboro, N. J. church, it was a stimulating, profitable time together.

Most association meetings are alike in that they start with devotional messages appropriate for the Sabbath and do not get to the business until Sunday morning. So it was at Marlboro. Delegates did not think very much about the cooperative work of the churches until the very end of the weekend—unless they were on one of the few standing or appointed committees. However, what was reported, discussed and decided at the last session was highly important for the future. It lends itself better to an article for others to read than comments on the helpful, thought-provoking sermons that stimulated the good congregation.

Let it be said that the committee had planned a good program around the theme, "Lord, Increase Our Faith." Each service took up a different aspect of increasing our faith: (1) "In the Redemption of Christ," (2) "In the Worship of God," (3) "In the Truth of Thy Scriptures," (4) "In the Power of Prayer," and (5) for the business meeting, "In the Work of Thy Kingdom." The young student pastor, Clifford Bond, of Rockville and Second Hopkinton, R. I., led off with a clear presentation of our need for more appreciation of the redemption of Christ. Other speakers, Herbert Saunders, John Conrod, S. Kenneth Davis, and Delmer Van Horn (delegate from the Southeastern Association) followed with good messages closely adhering to their assigned topics. Each service began with a "hymnspiration

time" that set the tone and enabled many to participate in gospel songs that are not frequently used in some of the churches. The fellowship of song, of the Word, and of the people of like faith during and between meetings was enjoyable and rich—as it usually is at such gatherings where many old and new friends get together.

The standing Evangelism Committee, headed by Mrs. Paul Cushman of the Berlin church, gave a lengthy and encouraging report. The major project for the year was financial assistance to the extent of \$1,000 toward the pastor's support at Schenectady, plus materials for special evangelistic work in that city. It was voted to continue that support for another year. Money for association work comes from a \$1.00 per member assessment. Accumulated funds are being depleted and it was voted to ask the churches for \$1.25 per member this year to keep the work going.

Church membership, as a result of SCSC and other evangelistic effort, shows a healthy net increase. Quoting from the report: "Three Eastern Association churches held special evangelistic services during the year. There was an increase in membership of 47 persons, and a decrease of 28, making a total gain of 19 persons. A total membership of 1,131 was reported from the eleven churches—893 of which were resident, 238 non-resident." The committee sent out a special questionnaire in addition to the report form to gain information about local needs which would enable the committee to plan next year's work.

The chairman concluded her report with these words: "It is very heartening to read such good reports from the association churches—of the cooperation and dedication of the membership, working to further the gospel of Christ (our true mission) in the communities as well as abroad. Let us pray that this may continue manifold, and that an increased burden may be felt for the youth—our church leaders of tomorrow."

The treasurer reported that the balance and the receipts for the year to-

(Continued on page 14)

Why I Keep The Keystone Commandment

By Timothy Looney

A Sabbath Rally Day essay

Master, which is the greatest (keystone) commandment . . . ?

"Some careful Bible students . . . admit that the fourth is the Keystone Commandment." Disagreement with these scholars may cause a major collision of ideas. Possibly the disruption is unavoidable and necessary—unavoidable in that the Master, Himself, had this to say: "Love the Lord your God with all your heart, with all your soul, with all your mind." That is the greatest commandment. It comes first. The second is like it: "Love your neighbor as yourself." Everything in the Law and the prophets hangs on these two commandments' (Matt. 22:37-40 NEB). The Son of the God who set down the Commandments said that love is the greatest of all.

Through the use of the laws of mathematical equality (If $A=B$, then $B=A$) a comparison may be made. If the keystone of an arch is the greatest stone in that arch, then the greatest of the commandments must be the keystone of the law. (If keystone=greatest, then greatest=keystone.) Love is the keystone that holds the law together.

In today's Sabbathkeeping circles, many complaints have been heard that the observance of God's sacred day has been losing its importance. Agreed, it has. However, there is a difference between a rigid observance of a tradition and the placing of a stone where it belongs in an arch. Far too long have the traditional Sabbatharians been permitted to attempt to force the Sabbath stone into a position for which it was not cut. Placing the stone of the Fourth Commandment where it belongs does not

Note—This approach to the assigned topic was not exactly what the Sabbath Promotion Committee had in mind for the essay competition. However, this dedicated college student is entitled to his interpretation. For his award he chose a three-year subscription to the *Sabbath Recorder*.

change its shape, size, nor purpose. Not until the keystone of love is placed in the proper place can the bridge of true witness be completed as a sturdy construction.

The disruption of the Sabbath keystone concept is necessary if Sabbathkeeping groups desire to expand their witness to the world.

Many cases of Sabbath believers failing to become Sabbathkeepers are known. This failure to belong is due, if not completely at least in part, to the overemphasis on the Fourth Commandment.

The world needs a Savior, Jesus Christ, not a legalistic law enforcement officer. The Son's message was not the keeping of the law, but the preaching of love for the law.

The Master said, "If ye love me, keep my commandments" (John 14:15 AV). Notice the word is commandments not commandment. Seventh Day Baptists have forgotten that there are nine other commandments. Some have gone so far as to try to put the fourth in first place and in so doing have broken the first of the ten: "Thou shalt have no other gods before me" (Exod. 20:3). By distorting the first of the ten, the greatest or keystone commandment is chipped and cracked. When will the "peculiar" people learn to count? The number series is 1, 2, 3, 4, 5, etc., not 4, 1, 2, 3, 5, etc. The "peculiarity" of Seventh Day Baptists is not the Sabbathkeeping, because there are many other Sabbath observers throughout the world, but the fact that Seventh Day Baptists cannot count in proper sequence.

As long as the Sabbath Day is left in the position in which God placed it, I will willingly and joyfully worship my Lord on the day that He desires. But when man removes the Sabbath from its rightful place and tries to make it the keystone, then I begin to doubt the validity of *Sabbath worship!*

SABBATH SCHOOL LESSON

for June 22, 1968

MAN'S WAY AND GOD'S WAY

Lesson Scripture: James 3:13 through 4:4.

Adventure with Pastor Kanyenya

As sent by Rev. David Pearson,
Blantyre, Malawi, Africa.

A report dated April 6, 1968 from Pastor Gresham Kanyenya of our Manjanja church in the Central Region of Malawi tells of an exciting and profitable trip to other Seventh Day Baptist places of worship in his area.

The writer assumes this effort was undertaken by bicycle, as public transport is not available in this rather rugged section of Malawi. Part of the area is uninhabited, at least by man. This was no easy endeavor for the aging pastor, who traveled in the company of Preacher Zimemba.

Three persons were baptized at Kaponda, and four others at Chechawa. The largest reported attendance was here where sixty souls met at the "Jordan" or place of baptism. The Lord's Supper was celebrated at Chechawa and Damu, to groups numbering thirty-nine and thirty-one respectively.

Excitement was experienced on the road to Damu, when they encountered elephants which, according to the report, had closed the way with trees. These heavy beasts were close enough to permit the crunching of their feet to be heard, a rather rare experience never known by the writer in ten years of residence in Malawi. From Damu to Manjanja no more elephants were encountered. On this homeward phase of their journey, they were pelted with rain which dampened their bodies, hopefully not their spirits.

Thanksgiving is expressed to God for safety and strength to pedal a bicycle on one of His missions. Thanksgiving too, is given for new converts. May these wax strong and learn under God how to encounter and overcome elephants, symbolic or otherwise, which Satan may lodge in their way on the path which "leadeth unto life."

Thank you, Pastor Kanyenya, for sharing these experiences. It is believed that these redound to God's glory. Do write again.

Dr. McGilvray Gives Insight on the Place of Medical Missions

An article taken from a bulletin of the World Council of Churches reviews the insights given by Dr. James C. McGilvray, director-elect of the World Council's newly established Christian Medical Commission, as to the place and role of medical missionary service in today's missionary emphasis in the churches.

Dr. McGilvray assumed his new post in Geneva, Switzerland, on June 1, 1968. The New York office of the Division of Overseas Ministries, NCC expressed "mingled regret and pride" as they bade farewell to Mr. McGilvray.

Dr. McGilvray's words as quoted from the World Council bulletin are thought-provoking and significant. Noting that the Church "has usually been confused about the nature of its response to its Lord's command to heal," Mr. McGilvray said the Church "has always had difficulty in explaining why the particular charisma of healing which was so prominent a part of Christ's earthly ministry . . . should have waned in the Second Century."

"As a result of this confusion," he said, "the Church has been divided as to its special role; with some claiming the unique ministry as a channel of divine healing and others building hospitals and clinics for the exercise of Christian compassion and concern."

This latter interest, he added, has led Protestant and Anglican churches to establish more than 2,000 hospitals in recent years of missionary expansion and these are now "being questioned as a distinctive contribution of the Church."

Mr. McGilvray who was director of the Christian Medical Council for Overseas Work, NCC, said that while church-related hospitals were frequently pioneers in the field, "they are more costly to operate" and "their present relevance has to be examined in the context of rapidly growing secular expansion in health services."

"Moreover, it is at least questionable whether a preoccupation with hospitals is the best expression of the Church's

concern with healing and wholeness," he stated.

"We have too often given the impression that the hospital is the 'sacred place' where you go to receive healing just as the church is the 'sacred place' where you go to get salvation. Yet the average person spends only a few days of his life in such an institution.

"The church has a ministry to all human experience of which life in community plays so large a part. In terms of its healing ministry it will now have to address itself to the task of building healthy communities and be concerned with the socio-economic, cultural and agricultural factors which make people ill as it has been with parasites and infectious diseases."

Doors That Can't Be Locked

One of the prominent families in the Seventh Day Baptist church of Braunschweig, Germany is the family of Ernst Mellmann, whose son, Alfred, was until recently the chairman of the Executive Board of the German Conference. These very unassuming folks come from a



background of prominence in civil affairs. They have in their possession a very old, hand wrought lock that was once used to protect the money held by the treasurer of the city. The padlock pictured here kept those funds secure. It took two keys to unlock it—one on each side. No one man could open the locked vault. No bandit could force the treasurer to unlock the door, for he had only one of the keys.

Locks are a wonderful invention of the long, long ago. They serve a good purpose if used to exclude the bad and give ready access to the good. But sometimes they are used by the bad to exclude the good. In fact, good people have more trust and feel less need for locked doors.

There are several great countries that try to lock their doors against the entrance of the gospel. China has thrown out the Christian missionaries, humiliated the native pastors, destroyed or desecrated the church buildings and in every possible way tried to lock its national doors to keep out the liberating message of Christ. Other nations under communist control or in the throes of extreme nationalism have succeeded in excluding missionaries. But there are some doors that cannot be effectively locked.

The voice of radio crosses the territorial waters and climbs over the mountains of countries hostile to the gospel. It is too costly to try to jam the reception of all radio signals. The locks don't work against native language broadcasts of the Good News such as are beamed to communist countries from the islands of the sea by the Far East Broadcasting Co. The Word of God may be banned as a book; the personal messengers may be debarred by locks or travel restrictions but, praise the Lord, the doors of radio remain unlocked.

—L. M. M.

Still Serving Well

Did you know that as long ago as when Thomas Jefferson was President the New York Bible Society was organized (1809)? It has found new ways of serving New York people, but it still serves them with the Word of God.

Where in the Bible Is Isaiah?

By Rev. Richard R. King
pastor, First Baptist Church,
Freehold, N. J.

For years there has been a glaring defect in Uniform Lessons—the fact that every piece, for teacher or student, has reprinted a passage from the Bible!

What is the result? Let's use Jesus' method, an illustration which vividly, perhaps pathetically, gives the answer. The guest teacher of a men's class wanted to involve them creatively in the use of the Bible as they searched out biblical truths and sought to relate them to daily life. Four separate Bible passages from the current Uniform Lesson were assigned to four groups of men into which the class was temporarily divided. Almost immediately the teacher sensed confusion for first of all he had asked them to hunt up the passage in their own Bibles, and few had even brought a Bible. Next he saw men searching from back to front, or front to back trying to find Job, Isaiah, Matthew, and Acts. One man discovered an index in the front of his Bible and before long found his passage via the page number. Perhaps most pathetic was a long-time deacon and church leader who had his problems locating Isaiah.

Keep in mind that most of these men were Christians, and had been fairly regular class attendants over a period of years. A number were key laymen and church officers. As teacher, I felt embarrassed for them. One might have been more sympathetic if they were looking for some more difficult and obscure books such as Jonah, Jude or Habakkuk, but these were all "well-known" books.

This experience, together with many others, raises serious questions about the so-called "value" of the printed Bible passage in a lesson quarterly. The fact that a portion of the Bible relating to a particular lesson is printed may seem quite desirable to both teacher and student. *But is it good Christian education? Does it help one to become acquainted with the Bible? Are we fooling ourselves into thinking that the printed passage is*

a symbol of Bible-centered lessons? Are we using the quarterly as a substitute for the Book we are supposed to be learning? Is the printed passage used as a "crutch" for becoming knowledgeable about the Bible? Could it be that printing the passage in the lesson quarterly is of superficial value, even disadvantageous?

Yet publishers of church school literature know from experience that the moment they cease to reprint Bible passages in a lesson book, a cry will go up from many areas condemning them as "not believing in the Bible." And this would come from those who, while prizing the Bible highly, at the same time are most anxious to use a substitute for the Bible. It is a contradiction hard to reconcile.

Let's face it! The printed passage in the quarterly actually keeps students from getting acquainted with their own Bibles. It also makes it possible to leave the Bible itself on a shelf unopened for months at a time. We are deceiving ourselves into thinking we are gaining biblical knowledge and spiritual strength while using a "crutch." Children, youth, and adults must get acquainted with the Bible itself or else when difficult times come—illness, death, loneliness, discouragement—they will not know how to turn to their Bibles for strength and encouragement.

It is an extravagant and senseless waste of approximately 25 percent of the allotted space for each Sunday to use it up in helping to create "biblical illiterates"! That space could be put to much better use by providing a deeper level of historical explanation of the Bible passage and to provide illustrative examples on how to apply the Bible to daily life.

Let's stop deceiving ourselves into thinking we are *Bible-centered* Christians, when in reality we may be merely quarterly-centered. The quarterly is the source of vital interpretation of the Bible, so we must learn how properly to use the Bible *and* the quarterly. Let's get the Bible off the shelf and into the church school students' hands and above all let's learn to apply its teachings to our lives.

—Torch.

YOUTH PRE-CON RETREAT

The Youth Work Committee of the Seventh Day Baptist Board of Christian Education has set the fee for Youth Pre-Con Retreat at \$20.00. This is higher than we first anticipated, but we have been notified that the rates for the use of Camp Comeca have been raised so we had to adjust.

Youth Pre-Con director, Paul Green, has set the theme for the retreat. It is "The Dimensions of Christian Commitment." All camp activities will be centered on the theme. Watch for further details of Youth Pre-Con.

Fees for Pre-Con Retreats

At a regular meeting of the Youth Work Committee of the Seventh Day Baptist Board of Christian Education the fees for the Pre-Con Retreats were agreed upon. The Youth Pre-Con Retreat which will meet in Methodist Camp Comeca at Cozad, Nebr., has a fee of \$20 per camper. This includes board, accommodations, and insurance.

The fee for Young Adult Pre-Con Retreat, which will be held at Camp Riverview, North Loup, Nebr., is \$12. Camp Riverview is owned and operated by the North Loup Seventh Day Baptist church.

Information and pre-registration blanks will be mailed to each church soon.

Our Camper Exchange

The following program has been set up by Mr. David Sanford for the Youth Work Committee of the board:

Miss Donna Ross, camper from the Pacific Pines Camp, will attend the Rocky Mountain camp at Boulder, Colo. The camper from the Mid-Continent Association will go to Camp Wakonda at Milton, Wis., June 16-23.

Miss Chris Pederson, camper from the North Central Association will go to Camp Harley Sutton at Alfred Station, N. Y., July 14-21. Miss Ellen Lewis, camper from the Western Association, will go to Camp Harmony of the Central New York Association, July 1-7.

Miss Ruth Burdick of the Central New York Association will go to Camp

Holston of the Northern Association, June 23-30. The camper from the Northern Association will go to Lewis Camp of the Eastern Association, June 23-30.

The camper from the Eastern Association will go to Camp Joy of the Southeastern Association, June 23-30.

Miss Martha Welch, camper from the Southeastern Association is scheduled for Camp Miles of the Southwestern Association. The camper from the Southwestern Association is slated for Pacific Pines of the Pacific Coast Association, July 3-7.

Miss Ruth Lewis will direct Pacific Pines; C. Harmon Dickinson, Camp Harley; Eugene Fatato, Camp Holston; Ashby Randolph, Camp Joy; Earl Cruzan, Camp Wakonda; Leland Davis, Camp Harmony; S. Kenneth Davis, Lewis Camp; Kenneth Van Horn, Camp Miles.

Camp directors and exchange campers have the privilege of switching plans when all involved are in agreement.

Alternates for the above campers are Dan Richards of Camp Harmony, Bette Bond of Camp Wakonda, Jackie Day of Camp Harley Sutton, Linda Allen of Camp Joy, and Ralph Macintosh of Pacific Pines.

Use More Filmstrips

If you have the responsibility of planning church programs or teaching a Sabbath School class, you will do a better job if you carefully consider the use of filmstrips for your presentation. Some people have been familiar with them for a long time; others have yet to try them. They have not gone out of style. One company alone, Family Films, of Hollywood, Calif., has produced over 500 religious filmstrips with records. Seventh Day Baptists now have equipment and know-how for making these filmstrips of mission fields, etc., that are so much more convenient to use than slides. Your filmstrip catalog prepared by the American Sabbath Tract Society lists over 200 items that can be ordered free. The Board of Christian Education also has a number relating to teaching and youth work. Keep them in use!



love letters from a college girl

Hi again,

Who says the Christian life isn't the most exciting, "grooviest," "out-of-sight" thing going?!!

Ever hear of the "Hell's Angels"? "Red Mountain Boys"? "Diablos"? If not, ask any of the one hundred Southern California college students who spent Easter week at the Colorado River. We went to tell the thousands of high school and college-age kids who converge on the shores of Lake Havasu each Easter, how they could personally meet Jesus Christ.

What an exciting privilege! We spread out in ten camps along 17 miles of the lake and lived shoulder-to-shoulder with "high school dope addicts, society's acid-dropping, pill-popping, grass-blowing dropouts of all ages, and motorcycle gang members—molls and all." They were blowing their cool (and one, even his life) having fun, fun, fun—being their normal gross selves. And we were having fun, too—but with no "bummers," bad trips or hangovers. We went water-skiing with them, fed them, and bandaged their battle wounds. God's love (according to Gary Taylor of San Diego) was supernaturally evident.

They gravitated toward Jesus' love in us, love for them and for each other. It was a quality of life altogether different, and they wanted it. In the camp in which I stayed, we started with 11 Christians and counted 90 decisions for Christ at week's end!

These weren't just verbal agreements between people either. We saw lives radically changed when these young people committed their confused and contorted lives to the love that God had promised them. No, hang-ups don't miraculously disappear unless God *actually* controls our lives when we ask Him.

One Hell's Angel named Gary was

almost killed by his own gang members when he decided to quit the gang and sell his bike. He came stumbling into our camp about 1:30 Friday morning and asked me to take him down the road where the Hell's Angels wouldn't find him. He'd been knifed and was high; we took him to another camp about five miles down the road where the Christians fed him and put him on the road for home the next day. *Please pray for Gary.* He said he wants to receive Christ, promised to do so soon, but his mainline habit and environment make it very difficult for him.

There are many other dramatic stories I could tell of that week, but more important now is the follow-up contact that each of those young people will have with another Christian somewhere else who, being a little more mature in Christ, can share some of God's love. Every day you're meeting new Christians or nonchristians. Accept them the way Christ accepts you — unconditionally.

As E. M. Bounds said in his book *Power Through Prayer*: "The Holy Spirit does not flow through methods, but through men. He does not come on machinery, but on men. He does not anoint plans, but men—men of prayer." Prayer is not just talking to God, because that is unnecessary. He knows our needs and desires before we speak them. Prayer is just allowing God access to our minds and hearts, giving Him control.

Your prayers can help reach many more like the hundreds who met Christ at the Colorado River. Sometimes I think that Christianity has turned into the world's largest spectator sport. Let's be men of action, God's action in our lives and God's action through our lives.

Truly in his love,
Janie

Three Attitudes Toward Riots

By John H. Eberly*

The recent riots set off by the assassination of Dr. Martin Luther King Jr., are still the great discussion everywhere. Many people are searching for the right pronouncement that will properly interpret such conduct, while not a few have made pronouncements without any searching.

What is the proper position for the Church to take? Does the Christian condone, sympathize or condemn, or should the reaction be a mixture of all three? To limit one's reaction only to one, as most persons do, is entirely inadequate.

Those who condone violence point out that racism is so deeply entrenched in the American system that only a violent attack on it can have any effect. Overcoming racism is like war, they say. It requires burning, bombing and destruction to achieve its ends. Something beyond law—which is slow and reluctant—is needed.

The sympathy reaction says you can't condone the riots but you can't condemn them. This is a good safe position but runs the risk of being worthless. This is the great middle ground which is pretty much uninvolved in messy human tragedies.

For the most part, the "sympathy people" are the churches who preach brotherhood and the good life. The Christian-democratic culture has the medicine but this culture is not working the cure as it ought. So government, education and religion are all weighed in the balance and found wanting.

The third group pronounces the riots bad, terrible, insane. It denounces them. This is the easy course followed by the self-righteous. All sin and failure need to be recognized as such but condemnation is not the way to reconciliation and forgiveness. Further questions need to be asked: "Who sinned? When? Where?"

The churches and church representatives in Washington do not avoid the

* Mr. Eberly is director of the Washington office of the Church of the Brethren.

poverty marches or the riots. However, this doesn't mean either approval or condemnation. It probably means accepting the given situation and working within it as Christians however bad or dangerous the situation is.

Urges Religious Editors to Fight Racism

The first Southern Baptist to serve as president of the interdenominational Associated Church Press, W. C. Fields of Nashville, urged the organization's members to crusade against racism in the nation and in their churches.

"Race prejudice should be cleansed from our lives and from the lives of our people because it is a sin against almighty God and a denial of the mission and message of Jesus Christ, his son," declared Fields, public relations secretary for the Southern Baptist Convention.

Speaking of the culturally deprived and the social outcast he charged, "We have despised and rejected them, esteeming them not, and have hidden our faces from them. But in so doing, we have rejected Christ, for here surely is where Christ is moving today, reclaiming and redeeming."

Dr. Fields further declared that it is "hypocrisy of the worst order and incongruity right out of the pit for us to send missionary and military messengers to other shores and then live like the devil himself here at home."

The Baptist editor and director of the Baptist Press news service made the statements in his presidential address to the Associated Church Press, April 17, 1968, at Washington, D. C.

In his address, Dr. Fields outlined social and technological changes in the past decade which have drastically affected the churches.

"We tended," he said, "to mix up the religious dimensions of American culture with the cultural dimensions of American religion . . . the passage of time may prove that an essentially alien social order has trapped and tamed the churches."

"We (editors) have frequently done more to canonize prejudice than to wrestle for truth, to solidify and petrify the sacred than to redeem and sanctify the secular," he stated.

"The sad, tragic, ironic fact is that politicians have had to prod and push church people into doing something about our public responsibility," the Baptist editor said.

He added that government has dragged the church leaders, often kicking, to posts of civic duty, and that there was too little religious or theological evaluation of civil rights and welfare legislation, aid to education, relief for the poor, minimum wages, etc.

"Now when the people are in trouble," he observed, "they turn to the government, not to the churches. The role of the state is expanding, while that of the church seems to be becoming more and more marginal."

Eastern Association

(Continued from page 6)

talled \$4,226 and that disbursements had been \$3,760. The Sabbath morning offering, which goes to OWM, was about \$140.

Looking forward to entertaining General Conference next year at Nyack, N. Y., the Finance Committee recommended increases in the budget for the Host Committee and some other committees.

The Resolutions and Petitions Committee, appointed by the president, James Davis, brought in appropriate courtesy resolutions and the following significant resolution on social action.

We resolve:

That we make a concerted effort as individuals and churches to be informed on crucial current social, economic, and political issues, such as war, poverty, racial prejudice and economic inequities and to address ourselves to their solution with a Christian perspective, always maintaining the centrality of changed individuals through the gospel of Jesus Christ.

We further urge:

That each church in our association appoint a social action committee, if they have not already done so. The duty of this committee would be to study and inform on local and general social issues, and to promote action in regard to them.

The next meeting of the association will be with the First Hopkinton church at Ashaway, R. I., in May of 1969. Principal officers elected are: Martin Oates, president; Clifford Perrin, Jr., first vice-president; William Armstrong, second vice-president; Dorith Crandall, corresponding secretary; Gwendolyn Bowyer, recording secretary; Anna North, treasurer. Pastor John Conrod was designated delegate to the Southeastern Association and Delmar Ellis to the Central New York Association.

WOMEN'S WORK—Mrs. Earl Cruzan

Bible Readers

Names of women who have read the Bible through in 1967 continue to come to the board office. If you have not sent the list for your group yet, won't you try to do so soon? The following list is from Battle Creek, Mich.: Mrs. Mae Lippincott, Mrs. Nida Hudson, Mrs. Joe Walton, Mrs. Eloise Spells, Mrs. Gladys Hanke, Mrs. W. B. Lewis, Mrs. Myrtle Moulton, Mrs. Grace Babcock, and Mrs. Lloyd Lukens.

Allegheny Association

The Western Association of Seventh Day Baptist Churches has been considering for several years a name that would more accurately designate its geographic area. The churches in Western New York and Northern Pennsylvania were once our most western churches. At the association business meeting, May 19, the name was changed to Allegheny. This is appropriate since all the churches are in the Allegheny foothills. What used to be the Central Association was changed to Central New York in 1955.

The newly elected president of the Allegheny Association is Mrs. Francis Bucher, Sr.

NEWS FROM THE CHURCHES

WHITE CLOUD, MICH.—Our church, although without a pastor, continues to hold regular services, with local ministers supplying the pulpit. Communion services have been conducted by our former pastor, Rev. Orville W. Babcock. We were pleased to have Rev. Eugene Fatato of Battle Creek with us to give the morning message on February 5.

The Ladies Aid Society sponsored a card shower and provided a birthday cake to honor Nathan Branch, a charter member of the church, on his 93rd birthday, February 22.

The project of remodeling and re-decorating the parsonage, under the joint responsibility of the trustees and the Ladies Aid, is nearing completion, with very pleasing results.

On April 6 we were privileged to have a visit from Justin Camenga and his family. Mr. Camenga has agreed to serve the church as summer pastor, commencing June 8. After a fellowship luncheon Elma Matson showed slides of Jamaica taken during the Christmas holidays when she visited her brother Rev. Neal Mills and his wife Martha. Elma was accompanied on the trip by Mr. and Mrs. J. Paul Green, Sr., of Milton.

Unanimous approval of the proposed merger of the Northern and North Central Associations was given at quarterly business meeting. Our church was officially represented by Elma Matson at the ordination of Rev. Wayne Babcock of Dodge Center, Minn., April 19-21.

We were much benefitted by a weekend visit from General Secretary Alton L. Wheeler, May 18. We look forward with great pleasure to the arrival of Mr. Justin Camenga. May the Lord bless his coming and encourage us all to greater efforts in Christian service.

—Correspondent.

PAINT ROCK, ALA.—The church observed Sabbath Rally Day May 18 with Pastor Clifford Beebe preaching on "The Keystone Commandment." Mr. Beebe left early the next week to spend six weeks (less than usual) at Crites Mountain, W. Va., where he will perform pastoral duties, including a Vacation Bible

School. Other leaders scheduled for VBS at Crites Mountain are Jessie Curry of Lost Creek, W. Va., and Jeanne Lawrence of Marlboro, N. J. They serve under the dedicated workers program. The two girls will assist with a VBS at Paint Rock July 15-19, perhaps another week also.

It is expected that while Clifford Beebe is in West Virginia, his son Paul will come over from Georgia to conduct the Sabbath services. He is counted as assistant pastor of the church.

The pastor, who has for so many years had the interests of the Southwestern Association at heart expects to attend the meetings of the Association at Metairie June 14-16.

Camp Miles, the Southwestern camp, will be held after Association June 23-30 at Chemin-a-Haut, La.

—Gleaned from correspondence and bulletin.

SECOND HOPKINTON, R. I.—Around thirty-three people, including four first-time visitors, attended the Mother's Day program at Second Hopkinton, Sabbath, May 11. Members from each Sabbath School Class paid tribute to mothers. Donna Joubert's class, the littlest ones, proclaimed, "Moms are Wonderful, Wow!" with appropriate remarks. "A Day With Boswell's Mother in Malawi, Africa," highlighted by a "sandbox" African scene was presented by the Juniors. Ruth Kenyon's class reminded us that "Mothers are Listeners and Doers." And the adults' contribution was an interview by the pastor with a mother, Mrs. Marilyn Greene. Pastor Cliff and Carol sang a duet written by a man who cursed his mother but because of her prayers became a Christian after her death. The importance of grandmothers and mothers in nurturing the faith of children was the theme of Pastor Bond's devotional thoughts. The children gave "sachet" corsages, which they made the previous week, to their mothers and Ruth Kenyon presented carnation corsages to mothers and grandmothers meriting special recognition. A children's pledge and a mother's pledge were read by children and mothers; a prayer of thanks for

The Sabbath Recorder

mothers was offered by Donna James, and hymns in praise of mothers were sung.

During the week Pastor Bond had mailed over twenty-five beautifully printed programs to families in the village and we are thankful for the nice response.

The evening following the Mother's Day service, a reception in honor of Pastor Clifford Bond and his family was held at the Rockville parish hall. About sixty attended to extend greetings and to offer gratitude that the Lord has sent us such a dedicated family.

—Correspondent.

Take Him at His Word

We take God's word (copies are easy to get), but do we take God at His word? His promises can be claimed today.

Accessions

ALFRED STATION, N. J.

By Baptism:

Christian Reid Mattison
Kevin Neil Palmiter

By Letter:

Jane Elaine Lewis
Mark D. Lewis
Nelson W. Snyder

Births

Bidwell.—A son, Richard Paul, to Gary and Elizabeth (Dickinson) Bidwell of Shiloh, N. J., on May 19, 1968.

Brannon.—Norma Jean, daughter of Homer and Neoma (Morgan) Brannon, of North Loup, Nebr., was born at St. Paul, Nebr., on March 22, 1968.

Dixon.—A son, Sean Alan, to Richard and Kathy (Hurley) Dixon of Bridgeton, N. J. on March 16, 1968.

Obituaries

BABCOCK.—Edwin J., son of Edwin J. and Jessie True Babcock, was born at North Loup, Nebr., in 1896, and died Jan. 28, 1968, at Cocoa Beach, Fla.

Edwin's parents and grandparents were pioneer founders of the Seventh Day Baptist settlement in the North Loup valley, his grandfather, Elder Oscar W. Babcock, being the first pastor there. He became a member of the North Loup church in his youth. He was a graduate of the University of Nebraska College of Engineering and was a planning and research engineer for the U. S. Bureau of Roads for 30 years, retiring in 1965. The Babcocks made their home in Lincoln, Nebr., and were spending the winter in Florida, when his death occurred.

Survivors include his wife, Mrs. Mary Babcock, Lincoln, Nebr.; two daughters, Mrs. Ralph Wedd, Akron, Ohio, and Mrs. James Wharton, Cocoa Beach, Fla.; on brother Arthur Babcock, Omaha, Nebr.; and several grandchildren. (One brother was the late Oscar T. Babcock, former registrar at Milton College.)

Memorial services were held in Florida.

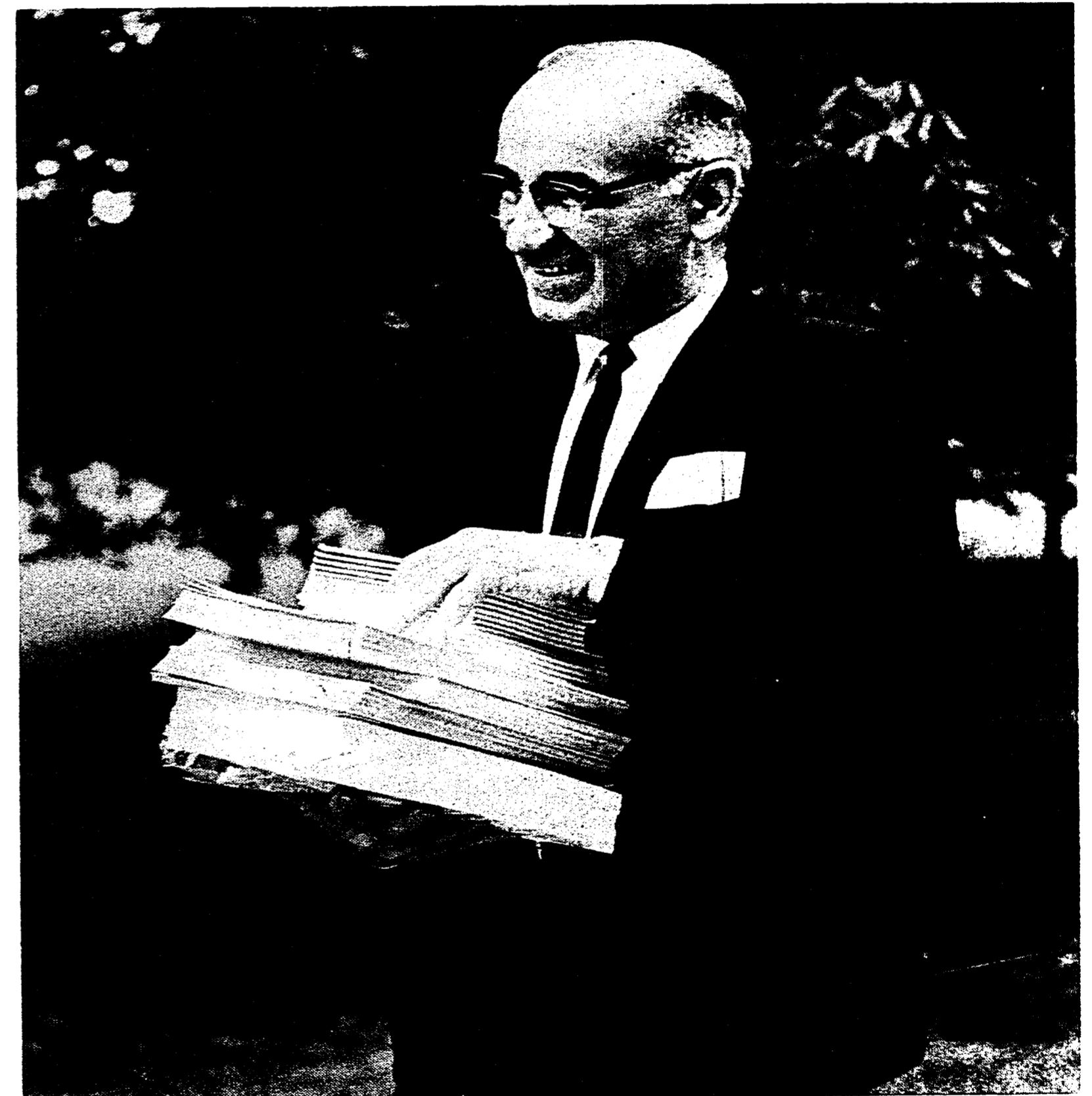
—D. L. D.

GRANT.—Mrs. Harriet, daughter of Leroy and Rosanna Pearce Skaggs, was born in Christian County, Mo., Oct. 26, 1880 and died at Caravilla Retirement Home, Janesville, Wis., May 26, 1968.

She was married to Edgar F. Grant June 2, 1901, who preceded her in death March 19, 1945. They moved to the Milton area in 1919 and made their home there since that time. Five children survive her: Dr. Claude S. Grant of St. Joseph, Mo.; Mrs. Lloyd (Mary) Burdick of Bloomington, Minn.; Mrs. George (Helen) Michel of Marion, Iowa; Mrs. Howard (Ida) Looftoro of Fort Atkinson, Wis.; and Mrs. Bernard (Ella) Ter Maath of San Antonio, Tex., also 18 grandchildren and 33 great-grandchildren.

Funeral services were conducted May 28 from the Milton Seventh Day Baptist Church by her pastor, Rev. Earl Cruzan, with burial in Milton Cemetery.

—E. C.



Honoring Our Graduates

Handing out diplomas and honors for special achievements is the joy that comes to the president or principal at the end of the school year. Present on such occasions are parents and well-wishers. The church also has a vital interest in graduates, for the church teaches the message that links the past and present with the future. "I am come," said Christ, "that they might have life, and that they might have it more abundantly" (John 10:10).