

The Sabbath Recorder

Accessions

MILTON, WIS.

By Letter:

Lester Hurley
Thelma (Mrs. Lester) Hurley

Births

Cargill.—A daughter, Twila Jean, January 15, 1968, at Ord, Nebr., to Ronald and Shirley Severance Cargill of Scotia, Nebr.

Severance.—A daughter, Shawn Dianne, January 9, 1968, at Ord, Nebr., to C. Brice and Peggy Hawley Severance of North Loup.

Sharp.—A daughter, Kelly Irene, January 5, 1968, at Ord, Nebr., to James and Karen Scott Sharp of North Loup, Nebr.

Obituaries

AYARS.—Mrs. Margaret H., daughter of Lewis and Margaret Hall Hummel and widow of Dr. Oscar S. Ayars, was born in Shiloh April 6, 1885; and died at her home in Salem, N. J. Dec. 28, 1967, after a long illness.

Mrs. Ayars was a member of the Seventh Day Baptist Church of Shiloh.

Surviving are: a daughter, Mrs. William R. Smith, and a son, Everette, both of Salem; four grandchildren and two great-grandchildren.

Funeral services were held in Salem with her pastor, the Rev. Charles H. Bond, officiating. Interment was in the Shiloh Cemetery.

—C. H. B.

CRANDALL.—Alfred A., son of Deacon Henry F. and Lucinda E. Cottrell Crandall, was born Feb. 26, 1885, at North Loup, Nebr., and died Jan. 6, 1968, in Colonial Manor Nursing Home, Janesville, Wis., after a long illness.

He was married to Corabelle E. Crandall May 14, 1907, at Dodge Center, Minn. She died in 1963.

Mr. Crandall was a long time resident of Milton and was a member of the Milton Seventh Day Baptist Church. He was employed about ten years in the Dunn & Boss Department Store and farmed several years in the Otter Creek area. He had been employed about 40 years as

an interior decorator with Shadel Company, Janesville, retiring in 1955.

He was preceded in death by two brothers, Henry and Will Crandall, and two sisters, Byrd Coon and Maude Hurley.

Surviving are: three daughters, Mrs. Paul (Geraldine Cleone) Van Horn of Milton, Mrs. Edmar (Wanda) Hansen of Milton Junction, and Mrs. Victor (Gwendolyn) Loofboro of Milwaukee; nine grandchildren; and many nieces and nephews.

The funeral services were conducted by Rev. A. A. Appel at Albrecht Funeral Home, Milton Junction, and interment was in the Milton Cemetery.

—A. A. A.

EVANS.—Phebe E. Bassett, daughter of William H. and Myrta Bliss Bassett was born at Alfred, N. Y., May 11, 1889, and died at the Rebecca Hospital of the Odd Fellows Home, Springfield, Ohio, Jan. 2, 1968.

Baptized April 25, 1902, she became a lifelong member of the Alfred Seventh Day Baptist Church. She was active in church and community life.

She was married to James R. Evans of Alfred Aug. 30, 1910. He preceded her in death in 1960. To this union were born one son and two daughters.

She is survived by her daughters, Carolyn (Mrs. Harold Alty) of Freeland, Mich., and Ruth (Mrs. Hugh Williams) of Springfield, Ohio; her son, William H. of Alfred; her two brothers, Leon of Alfred and Robert of Beaver Falls, Pa.; seven grandchildren, three great-grandchildren, and nephews and nieces.

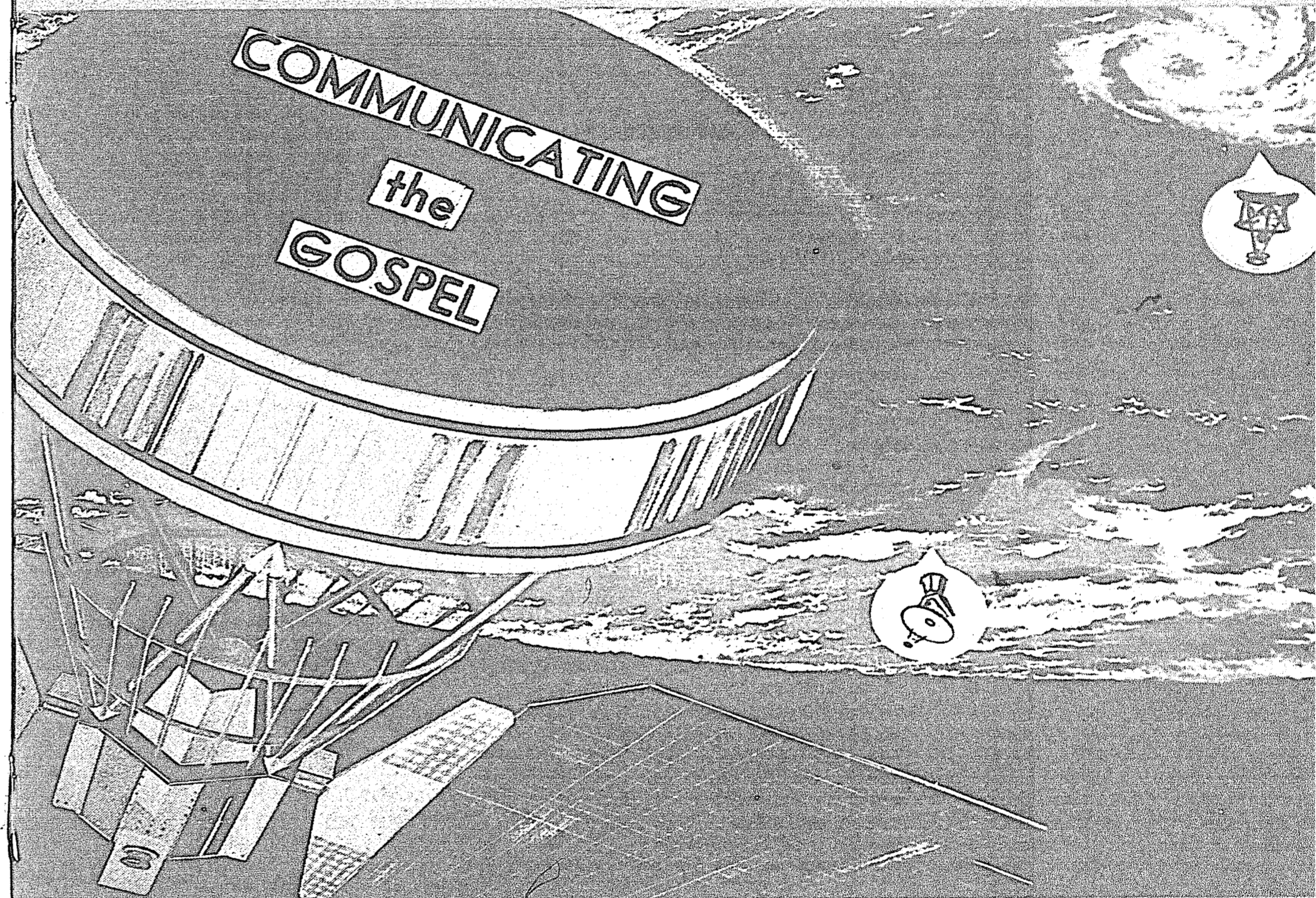
A memorial service was conducted Jan. 5, 1968, at the Alfred Seventh Day Baptist Church by her associate pastor, Hurley S. Warren, and Pastor David S. Clarke. Burial was in the Alfred Rural Cemetery.

—D. S. C.

SKAGGS.—Rev. James L., son of Leroy Forest and Rosanna Pearce Skaggs was born May 26, 1878, near Boaz, Mo., and died after an extended illness at Caravilla, Janesville, Wis., Jan. 1, 1968. Funeral services were conducted from the Milton Seventh Day Baptist church, Jan. 3, by Pastor Earl Cruzan. Burial was in Milton Cemetery.

(A more extended obituary is included elsewhere in this issue.)

—E. C.



Newest Communications Satellite

The Nimbus satellite pictured above is designed to maintain contact with hard-to-reach portions of the world by the use of sensors on sea and land and even planted on migrating animals and birds. It will be a great asset in disseminating complete weather information since it will be in communication with the whole world. It is spoken of as "Eye on the Sparrow," quoting from the words of Jesus about our heavenly Father. What an illustration not only of the all-knowing God, but also of communicating the gospel to all the people of the world. He has given us many ways of spreading the gospel and His eye is constantly on us taking notice of what we are doing and where we are migrating in the tasks to which He has called us.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

Member of the Associated Church Press

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WOMEN'S WORK Mrs. Earl Cruzan

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

Terms of Subscription

Per Year\$4.00 Single Copies10 cents

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

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

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

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

PLAINFIELD, N. J. February 5, 1968

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Editor's note:

In advance publicity as to the contents of this issue mention was made of two or three other articles. We regret that there was not room enough. The material will be found in regular issues. Subscriptions are encouraged. Write also for free literature to the above address, P. O. Box 868.

*In our ministry to the world
we set forth*

What We Have to Communicate

If the name Seventh Day Baptist sounds strange in your ears; if you might think it signifies just some minor distinction in a long list of Baptist groups; or if at first glance you confuse it with another denomination that observes the seventh day of the week, you may be glad for a brief setting forth of what we as a people have to communicate.

We are stressing as a theme in this special issue of our weekly publication the *Sabbath Recorder*, "Communicating the Gospel." It would be quite presumptive to intimate that we have some corner on the gospel—that we alone communicate the good news of the saving power of Christ when He is received in the heart. All evangelical denominations have the gospel to communicate and rejoice to proclaim the message of John 1:12, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." We do not have any exclusive publishing rights on a Bible that is open to all.

On the other hand our people have inherited the Great Commission as fully as any others. We are dedicated above all else to: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). There must be no misunderstanding on this point, no assumption on the part of any reader as to our desire, our aim, our emphasis. We want all people to come to a saving knowledge of Christ and to experience the fullness of life that is possible to those who believe on His name. Let no one think that the gospel is something that is communicated exclusively by non-denominational evangelists or those in other denominations and not by us. We want to be foremost, as far as is humanly possible, in setting forth convincingly that gospel on which no one else has a corner.

Let us take another look at the second part of the Great Commission. In making disciples in all nations the church, as we understand it, is and must be engaged in, "Teaching them to observe all

things whatsoever I have commanded you." Only when there is a conscious effort to fulfill this humanly impossible task can we claim the promise, "Lo, I am with you alway, even unto the end of the world."

You freely admit, as we do, that Christians have not fully lived up to either part of the Great Commission and that their failure is more noticeable in the second part than in the first, just because it is so much harder to teach and observe *all things* given to us by the precept and example of Christ than to scatter missionaries in all the nations of the world. It may be said that Seventh Day Baptists have been called into existence to remind people of the difficult but joyous endeavor to follow our Lord in an area of faith and practice that many have overlooked.

Some of those who have thoroughly studied church history, like Dr. A. H. Lewis, a prolific writer on Sabbath reform, maintain that throughout the history of the Christian church there has been some witness to the seventh-day Sabbath as set forth in the Old and New Testaments. That witness was strong in the first three centuries but pretty much repressed during the dark ages when Rome was supreme, when fundamental doctrines, like justification by faith, were neglected and nonconformists suffered martyrdom at the hands of the established church.

With the Protestant Reformation came the opportunity to rediscover neglected truths of the Bible. The process was slower in the matter of worship practice than in some other areas. But there came a time in England when many restudied the Sabbath question and concluded that the church had been wrong in substituting Sunday for the Bible Sabbath. They established churches; they suffered for their convictions. Some came to Rhode Island in early colonial days and finally found it necessary to separate themselves from the Baptist church at Newport, and formed their own church in 1671. From this beginning Seventh Day Baptists spread throughout the colonies and later became a Conference, as early as 1801.

There is bound to be something sturdy and enduring about a group that started with adherence to personal, biblical convictions against the tide of unquestioned custom and practice. Baptists hold strongly to the view that every man should study and interpret the Bible for himself and that the local church should be self-determining. They started with one or two unpopular convictions like this congregational government and the insistence that baptism for anyone other than a believer is meaningless. We share these views, but we think there is much clearer biblical revelation on the Sabbath question than on these other requirements for church membership. We believe that we are better Baptists because we have gone further in taking the Bible as our rule of faith and practice. There is satisfaction and strength in following the example and practice of Christ and the New Testament church. Christ and Paul upheld the moral law in no uncertain terms; we cannot do other than this and be truly happy.

What then do we have to offer, to communicate? We have the gospel in all of its simplicity, purity, and glory. Nobody in any other denomination has anything better to offer. We hope, also, that we are as anxious as any others to find new and effective ways of telling this story. The experiences and plans outlined on these pages are examples of searching for and finding effective ways of bringing young folks and older ones into this new life in Christ. Our churches must be, and we trust are, increasingly channels of blessing to those who long for something real.

As indicated above, Seventh Day Baptists have something else to offer both to the new convert and to those who are anxious through further Bible study to learn new things about the will of God for their lives. We invite people to study the Bible, to learn the joy of the Sabbath that God gave to man at creation for his enrichment. The Epistle to the Hebrews speaks of Jesus as "the author and finisher of our faith." It speaks of the Sabbath as the emblem of eternal rest. The joy of spiritual Sabbathkeeping after the ex-

(Continued on page 12)

Experiences of humble soul winners
illustrate numerous

WAYS OF COMMUNICATING THE GOSPEL

By Connie Coon*

I

Door-to-Door Visitation

There is a record by Dr. Jack Hyles, pastor of the First Baptist Church, Hammond, Indiana, put out by Diadem Productions, Inc., 1553 Plainfield Ave., Grand Rapids, Mich., entitled: "Let's Go Soul Winning." It presents step-by-step lessons in exactly how to lead a soul to Christ. At the close of the lessons Dr. Hyles invites you to go with him into a home in a reenactment of an actual soul winning experience.

This might be a worthwhile investment for use by evangelism committees.

Barbara and Her Aunt

Recently a soul winner had the privilege of winning not one but two people to Christ on the same visit.

The soul winner, who was the pastor of the neighborhood church introduced himself as a neighbor of those visited. He was invited in and given the opportunity to present Christ. He spoke with Barbara while her aunt was in the other room. The way of salvation was presented using Scripture from Romans. Points brought out were:

Who has sinned? Rom. 3:23; 3:10

How May We Be Saved? Rom. 10:9-10
"Whosoever Will . . ." Rom. 10:13

The pastor led the sinner in a prayer of repentance and acceptance of Christ. Before he left Barbara asked that the pastor pray for her aunt, too. The aunt came from the other room and said she had heard the conversation and had asked Christ into her heart.

Barbara has been out to Sabbath School. The aunt is a nurse and hasn't been able to arrange hours so she may come.

* Connie Coon, a wholesome outdoor girl with many talents, gave up her successful employment to dedicate her talents to the Lord for one year (and perhaps much longer). The experiences related here are largely her own.

Sarah, a Deserted Wife

Sarah, the mother of four children, was deserted by her husband. This brought about illness in Sarah's life. She spent hours on end sleeping and had no desire to care for her family. If it had not been for her mother she confesses she doesn't know what would have become of her family.

Sarah received psychiatric care. She studied Catholicism and Mormonism. One day a knock came on her door. She could barely bring herself to the door to discover a lady who wanted to present Christ. She told her she was too busy but the lady asked if she might come back at a more convenient time. Sarah said she might come back in the afternoon about one o'clock. The way of salvation was presented and Sarah knelt and asked Christ into her heart that afternoon.

Over a period of time Sarah gradually became interested in her family again. She had a great desire to read and she read all the books given her by the soul winner. There were many return visits to the home. Sarah was invited to attend a small prayer group which met each Monday evening in a home. This helped her grow spiritually.

She was encouraged to teach a Sabbath School class. This loomed as a giant step in her new life but by the grace of God she was able to take it.

Her whole life was changed from "darkness into light." She became a living testimony to her family and friends. Several of her children accepted Christ through the Christian school they later attended. Her oldest daughter led her grandmother to Christ.

The psychiatrist made a written statement that Sarah had had a dramatic spiritual experience which had changed her condition.

To God be the glory for experiences such as this.



II

Soul Winning Through Bible Clubs

The first contact of the Smith family was made through a church census. The family consisted of a man, his wife, and twelve-year-old son, John. It was discovered that they had no church affiliation.

Workers involved in getting young people to the Daily Vacation Bible School visited the home in hopes that John would attend. He was going to a YMCA day camp at the time so didn't get to VBS. It was learned that the family was interested in boating and spent most of their weekends engaged in that in the summer months. Notation was made to visit them after the boating season.

A flier was left in the fall when a Bible club was started in a nearby home and again John was encouraged to attend. Three club meetings were held and John did not come. On Columbus Day there was a neighborhood baseball game in a vacant lot. The Bible Club leader stopped by and was asked to participate. This contact was used of the Lord in telling the group again of the Bible Club and its afternoon meeting. John and many others attended for the first time. The way of salvation was presented and John accepted Christ as Savior. He attended meetings regularly after this. There were meetings concerning the Bible, prayer and witnessing. Each new convert was given the tract, "5 Points for the Growing Christian" by Faith, Prayer & Tract League, Grand Rapids, Mich.

One copy per family was given of *Good News for Modern Man*.

A call was made in the home with the intent of explaining more fully John's decision. The parents were away at the time. John was encouraged to attend church and Sabbath School. He said he would read from his Bible and wanted to know if Old Testament stories could be found in it. John did not attend church or Sabbath School for several months.

Another call was made at Christmas-time and at that time his mother expressed an interest in attending a candle-light service. It was a great joy to see them attending as a family the Candle-light Service of the Ashaway Seventh Day Baptist Church. Mrs. Smith seems at this point to be receptive to the gospel. May the Lord lead as future contacts are made in this home.

Material on how to start a Bible club that will bring results like the case of John are readily available. Here are just a few suggestions.

Enlist the prayers of at least two "Prayer Warriors." Prayerfully decide upon the time and place. Usually the hour immediately after school has proved successful. Many young people are reached through meeting in a home rather than a church building. Pray for God's leading in the opening of homes.

Use the young people as much as possible in distribution of materials, leading songs, etc. Make them feel it's their club.

Present:

The Fact of Sin (Rom. 3:23)
The Penalty of Sin (Rom. 6:23)
Penalty Must be Paid (Heb. 9:27)
Christ Paid It (John 3:16)
Free Gift (Eph. 2:8, 9)
Must Accept (John 1:12)

Offer opportunity for those in the group who know: (1) God loves them, (2) that they have sinned, (3) Christ died for them, (4) that they want to receive Christ, to raise their hands. Have them stay for a few minutes at the close of the club and ask them what they raised their hands for? Listen to see if they really understand. When you are satisfied that a real change has taken place, en-

courage them to go home and tell their parents what they have done.

III

Soul Winning Through Camp Program

Karen had attended many summer camps and weekend retreats. About two years ago she attended a weekend retreat which proved to be the turning point in her life as to acceptance of Christ. Previous to this retreat specific prayer had been made for several months for Karen to come to know Christ as Savior.

Discussion groups were held. Basic material used in Karen's group was "Have You Heard of the Four Spiritual Laws?" as published by Campus Crusade for Christ. The Lord used the discussion following which centered around where would we be if we were taken from this life today. Real concern could plainly be seen. There was a break in the activities and of the approximate thirty campers in attendance, the Lord led Karen to the girl's dorm where a counselor had the privilege of kneeling with Karen and having her ask Christ into her heart.

The discussion leader had just presented the idea of leading a person in a prayer of acceptance. The counselor had always left it up to the individual to pray. The Lord doeth "wondrous things" (Ps. 86:10).

Karen then told her pastor about her decision as he had shown much concern for her salvation. She was given the book *Now, I Believe* by Robert Cook. Last summer one of the classes at camp used the book as a study guide.

If the camp program is going to contribute to winning young people to Christ, some of the courses must have as their basic purpose, presenting Christ. Such courses are available.

Through observation of intentness of interest when the way of accepting Christ is being presented the Holy Spirit helps one discern when young people are seriously considering accepting Christ as Savior.

Pray for an opportunity to speak to this individual about accepting Christ. Ask the question: "Would you like to ask Christ into your heart?" If the answer

is: "Yes, but I don't know how," you have an opening. When decisions are made, encourage converts to pray and read their Bible daily. The tract "5 Points for the Growing Christian" by Faith, Prayer and Tract League, Grand Rapids, Michigan, is helpful. Try to keep up a correspondence with them after camp is over if it is not convenient for you to call personally. Send them material you feel will encourage them in Christian growth.

IV

Winning a Friend to Christ

Acquaintance was made through business. Testimony of God's grace was given and the question was asked of Jane if she had accepted Christ. Jane was not ready.

Continued prayer was made for several years. Much love was shown Jane. She was given a Bible. Correspondence was used to keep in touch and a phone call made every year at New Year's. Summer vacations strengthened Jane and the soul winner's friendship.

The death of Jane's father led the soul winner to attend the funeral (a trip of 800 miles) and proved to be the opportune time for Jane's acceptance of Christ.

Many items of reading material and much prayer helped the new believer to grow in the grace and knowledge of Christ.

Today Jane is an ardent soul winner herself and a great worker for Inter-Varsity Christian Fellowship.

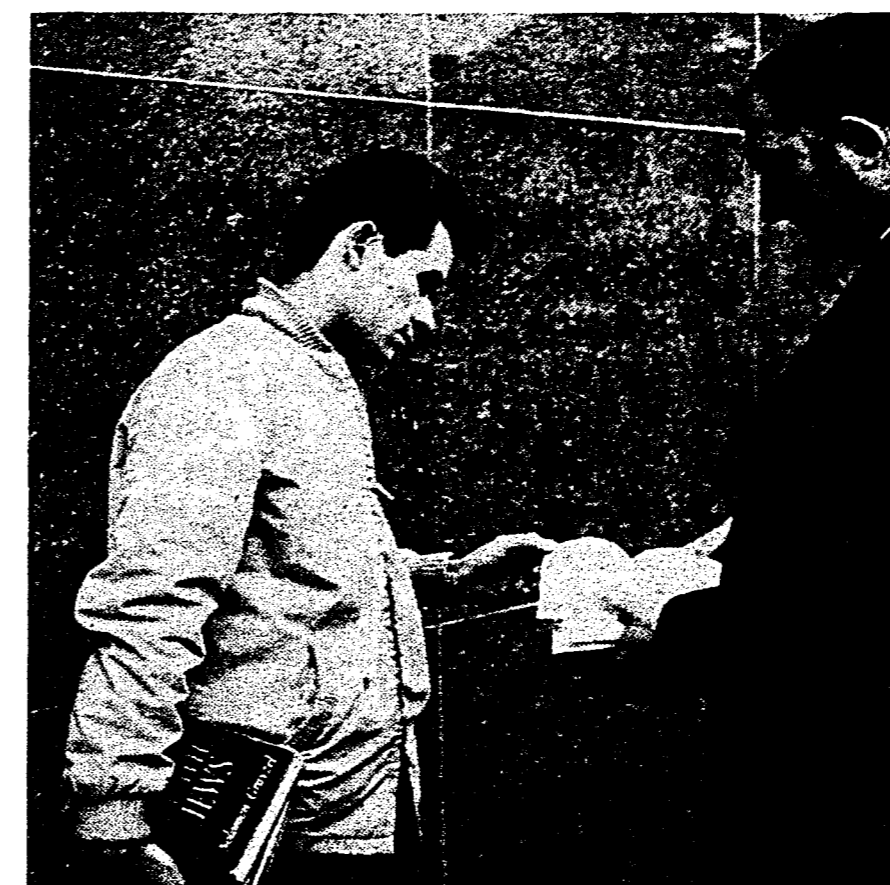
If you want to lead a friend to Christ, be specific in prayer for a certain friend. Show him the love of Christ at every opportunity. Share with him what Christ has done for you. Ask him if he has ever received Christ as his Savior? Look for an opportune time in his life to bring him to a decision for Christ.

"I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For this sake I have suffered the loss of all things, and count them as refuse, in order that I may gain Christ" (Phil. 3:8, 9a).

Communicating the Gospel by

DISTRIBUTING THE PRINTED WORD

In the city of Plainfield, N. J., there is a man of Italian background, Noah Cappiello, who earns his living at night as an ice cream pasteurizer but who would say like the shoe cobbler, William Carey, "My business is serving the Lord." For several years he has spent many of his daytime hours doing street corner evangelism in New York City with special emphasis on witnessing to traditionally hard-to-reach Jewish business men.



Of late he has shifted the major part of his "business" to college campuses in the New York and New Jersey metropolitan area. Recently there was a write-up of his work in the Rutgers University *Observer*, the campus weekly. The writer spoke of his work as "a different kind of handout." He and his associate, George Hermann, hand out Bibles, Testaments and gospel tracts. With the financial backing of the American Bible Society, the American Tract Society, the Million Testaments Campaign, a local religious book store, and other suppliers and donors they have been able to purchase and distribute unbelievable quantities of Scriptures and tracts, with some notable results. Incidentally Mr. Cappiello, a

Sabbathkeeper by conviction, feels that this conviction helps him in witnessing to rabbis, Orthodox and Conservative Jews. They are glad to know that they do not have to give up the Sabbath when they become Christians.

In the year 1967 these two laymen by dedicating their "off-duty" time to campus witnessing in at least ten colleges, universities and at the corner of Wall Street and Fifth Avenue handed out free of charge 9,940 copies of Today's English Version of the New Testament, the runaway best seller of the American Bible Society titled *Good News for Modern Man*. In addition they distributed 2,925 copies of the *Prophecy New Testament* (Million Testament Campaign). As for tracts, they personally distributed 104,000 from the American Tract Society, 4,500 from Good News Publishers, 6,500 of the Faith Prayer tracts, and 2,000 copies of a reprint from the *Reader's Digest*—a total of 117,000.

These efforts to communicate the gospel have cost quite a few thousand dollars paid out for Bibles and literature, besides the free grants. They have also involved something over \$400 in travel costs—which seems to be a very conservative figure. Are there results that would seem to justify the expenditure in time and money? George Hermann and Noah Cappiello think so. In the first place, they are doing what they think the Lord wants them to do. The fact that they are not receiving any profits except spiritually and that they never sell anything nor receive contributions from the recipients gives them a good talking point. They can say, as they do, of the Bible, "Read it; believe it; obey it. It produces the results it says it will." Theirs is a witness of what the Bible has done for them, not an argument about the Book.

The Discarded New Testament

Noah tells about one paper-back New Testament accepted by a Jewish student at Rutgers University. The student



promptly threw *Good News for Modern Man* into an open trash can. Wasted effort, a copy of God's Word lost? It turned out otherwise. Another student spied this unread Scripture in the trash barrel. Did he know what it was? Perhaps not, but it had an interesting title. He took it to his dormitory room and began to read. By the time he got to Romans 10:9, 10 he was ready to heed the message: "If you declare with your lips, 'Jesus is Lord,' and believe in your heart that God raised him from the dead, you will be saved. For we believe in our hearts and are put right with God; we declare with our lips and are saved." The student who had picked up the discarded Bible was converted by that Bible right there in his room.

The young man did declare with his lips that he had received Christ in his heart. He had a grandmother who was not a Christian. When he witnessed to her with his Bible, she was convinced that she, too, should delay no longer in accepting Christ. Did she know that her end was near? Apparently not, but three days later she died—rejoicing in her new faith. These experiences and added witnessing by the student had further results. Within three weeks his whole family was numbered among the saved. The Gospel had been communicated.

The Word Does Not Return Void

The Bible sometimes works even more directly. A copy was given to another Rutgers student. He read it and yielded his life to Christ. Not being able to remain silent, he witnessed to another student, who also was converted. The gospel then went from the new convert to three girls on the nearby campus of Douglass College (for women). In a college that got notoriety not long ago for quite unconventional morals three young ladies listened to the message of *Good News for*

Modern Man (and Woman). They received Christ, and presumably communicated the gospel to yet others.

A Jewish Testimony

It was at Brooklyn College where the student body is reported to be 90 percent Jewish. Ready for an argument with the Bible distributor on the campus a Jewish student asked Noah, "Do you believe in reincarnation?"

"No, but I believe in immortality. In the Gospel of John, Jesus talked to His disciples about immortality. Here is what He said."

Reading those passages that are the hope of the Christian, from the *Prophecy New Testament* which he gave the student, Noah went on to say that Christ fulfilled all the prophecies in the Jewish Bible about the Messiah:

"Jesus died for the sins of the world, yours and mine. Christ can become a reality to you if you put your trust in Him. You can exercise faith at this moment."

In that moment, without guided prayer, without any explanation of what was expected of a Christian, the young man did exercise faith. He felt something happening to him. He expressed it as feeling that he had been washed, that dirt had come out of him. Surprisingly he said, "I can't drink or smoke any more. I was intending to go to a dance tonight. Now I don't want to go; I want to go to church." Noah suggested that they go to New York and attend a dinner meeting of the Full Gospel Business Men's Fellowship. They went. That night he who only that day was far from the fold stood before an audience of 2,500 and testified of his experience. The Good Shepherd had found another lost sheep of the house of Israel. The Gospel was communicated by the printed Word.

OUTSIDE THE FOUR WALLS

By Kenneth B. Van Horn

He asked, "Where is your church?" My reply was, "801 N. Polk St."

We were leaning on the guard rail of the loading concourse overlooking the tracks of the Missouri-Pacific depot in Little Rock, Ark., four miles from 801 N. Polk St. The "world" has equated "church" with an address, and the church has fallen into the error. Is the "church" a place? Is not the "church" the body of Christ? Is it not where the Christian is?

The church is being criticized for not being relevant for today's world. Without doubt the criticism is justified, for we of the church are too apt to leave the church at 801 We put it on and take it off like a coat, much to our own shame and dismay, while the world is too prone to say, "Look! I am over here." Both are wrong. Is it possible that "never the twain shall meet"? The answer is simply "yes" if I have my church at 801 Where is the church? Where is the world?

Christ said, "The kingdom of God is within you." I believe that it can be said within reasonable limits of interpretation that "the Church of Jesus Christ is within you." Therefore, the church is where the individual or collective member of the body of Christ is; not necessarily within "four walls at 801"

The names Winslow and Joy Hendrich are strange to most of you. Joy bears this testimony.

"Whenever a person comes to our door, be he young, old or in between, we always witness to him of Christ's great love for us all. That person is our 'world.' If he is a born-again Christian, we find a happy fellowship together. But if we find that he does not know the Lord Jesus Christ, we try to get him to let us have the time to tell him of Christ, the Way. We give him a portion of the New Testament, like the Gospel according to John, and a tract which might give him further guidance toward the way of Christ. We invite him to accept the Lord,

Jesus Christ, as his personal Savior, and to return to visit with us."

Winslow and Joy are the directors of Child Evangelism Fellowship International for the state of Arkansas. They have been trained, as it were, right at the feet of the Lord Jesus Christ, just like his earliest disciples, for this type of work. So should all Christians be trained. Too often we hide behind the "skirts" of "I don't know how," "I'm afraid," "Let someone better qualified do it," etc. Where is the Christian's faith "to move mountains"? "The faith of a grain of mustard seed"? What an inspiration and strengthening it is to have fellowship with such persons as Winslow and Joy. We thank God, fervently, that our path crossed theirs. We are most grateful for the mutual strengthening of faith that has helped us to take the church *outside the four walls* to the man, woman, and child on the street.

Mr. and Mrs. Jewell Oliver have recently become members of the Little Rock Seventh Day Baptist church. They live in Palestine, Ark., about one hundred miles east of 801 Mr. Oliver is a barber by trade; a Bible student by choice; and a witness for his Lord by the Holy Spirit. He has taken over 1,200 Sabbath and Gospel tracts as well as several hundred *Sabbath Recorders* from our supply. He believes that the church must live *outside the four walls*. He testifies that never a day goes by at his barbershop but what he has the opportunity to witness for Christ and the Sabbath. He reports that not all conversations are pleasant, but in Christian love he lives and voices the saving grace of Christ and the blessings of the Sabbath. When he came to a complete conviction of the truth of the Sabbath, it meant the closing of his shop on Friday afternoon, and not opening again until Monday morning. He remarks, "We didn't know just what it would do to our finances, but regardless of doubts we took the

step in faith, believing. There has never been any actual lack of funds for our needs. When we observe all ten of His Commandments because we love Him He makes life complete."

Mrs. Widener is a wonderful, born-again Christian who lives in Camden, Ark. She, too, is a member of our church in Little Rock. She is semi-invalid; never able to make the one hundred mile trip to come to church. But she sends her tithes and offerings regularly and continually prays for her church, requesting prayers for her son and his family who are Christians but have not yet accepted the Sabbath of God. Her two grandsons have felt the influence of their grandmother's life on theirs. They, too, believe.

Miss Patricia Williams, a member of the Summer Christian Service Corps team, and I called on a family in DeWitt. What a challenge it was to take the church to them. A mother, father and five children have had no experience with Christ. The parents were politely indifferent, but the children listened eagerly as we told of the wonderful love of Christ working in and through the church. Oh, we need to go back, again and again, with the love of Christ on our lips and in our hearts, that they might receive the blessing of His presence in their hearts. If we had not walked the streets we would not have met this family or known of their deep spiritual needs. The "world" walks outside the four walls.

At Christmas time we met a family in North Little Rock, Ark., as we carried the White Christmas gift from the church to them, having learned of them through a member of the church. He does not read or write; his eleven year old son is in the third grade; there is an eight or nine months old baby. Although meeting the wife at the same time, we learned very little about her. He is a fruit and vegetable peddler, but seems unable really to meet the needs of his family, either physically or spiritually. We gave them a Bible, "Good News for Modern Man." We hope that the son will be able to read



Ministering outside the walls of our church may also mean ministering inside other walls.

it for them all. We must go back. There is our world. We need to minister to them spiritually which is the true task of the church either inside or outside the four walls.

A man accosted me on West Seventh Street asking for money for coffee or something else. He was carrying a Bible in his hand. He never offered to open it or show it to me, so I rather suspect he carries it as a "good luck charm." I had seen him before, and I rather suspect I shall meet him again, because I feel that I must make it a point to meet him again. Perhaps we can get the book open to help him find his way and The Way. The church will have to meet him on West Seventh. Incidentally, his skin is very black.

If someone asks me again where my church is, I shall have to say, "It's right here where I am standing," and try to show how he can become a real, vital part of it. In no way must we seem to diminish the value of the "gathering together" in the fellowship of God within the four walls of an address, for this is the source of mutual strengthening and sharing of witness. But we must remember that of all things, the church is one thing we can take with us—wherever we go.

*We found that we could
communicate the Gospel through*

A SUMMER CAMP PROGRAM

By Mynor G. Soper

"I didn't know this camp was like this—religious—and so strict—or I'd never have come. It's no fun here and I'm never coming back."

Those were the remarks of a young man named John at what was nearly the climax of his rebellion last summer at Pacific Pines Camp. He and three other boys had come to camp as strangers to all of us and had nearly succeeded in turning the program into chaos. They refused to cooperate in any way and least of all by obeying camp rules. In trying to cope with the situation, the staff had nearly exhausted its patience and was now urging that the boys be sent home. In a last desperate effort, after having talked with the boys' mothers on the phone, some rather strong "applied psychology" was used and the boys were allowed to stay for the remainder of the camp.

The teachers in the class sessions continued to drive home the basics of Christian faith and practice. In the chapel programs there was an increasing build-up of what it really means to become a Christian and how. On Sabbath morning a regular worship service was conducted. At the end of the sermon an invitation was given for any of the young people who would like to receive Christ as their personal Lord and Savior and begin living the Christian life, to stand up and come to the front as a testimony of this decision. For just a moment no one moved. Then very quietly but unhesitatingly John, who had said he wished he had never come to the camp, came forward to accept Christ. The decision was genuine. Gone was the bold defiance—but the determination still showed through; only this time the determination spoke of the fact that it took all his courage to walk up and make a profession of Christ in front of that group of young people when they

knew all about his rebellion and trouble-making through the week.

Who knows for sure what caused the tide to turn—the persistent teaching and witness of the staff, the prayers that were frequently offered up, or the truths proclaimed? But whatever, certainly John also played a part by making his decision, for there followed him to the front to make a public declaration of Christ a total of 15 more young people that Sabbath morning, including two more of John's gang.

Someone will surely ask, "Were the decisions real and will they last?" To this we can only say that God alone knows for sure. However, I am firmly convinced that a number of those decisions, if not all, were made in sincerity. Many of those same young people will be back to camp other years when they will be challenged to deepen their dedication and follow through on their decisions. The Holy Spirit has begun a good work in those young lives and we commit them to Him to complete that work.

Coincidentally, perhaps, there were 16 young people to make decisions in each of the Intermediate and Junior Camp sessions of Pacific Pines Camp last season. A number of these were young people who do not attend one of our churches. They were brought to or told about the camp by some of our own young people or by someone who had attended our camp previously, as was the case with John and his friends.

No better evangelistic tool is available to us as a people than our camping program. It allows us not only the opportunity to work more closely with our own young people, but to reach out beyond the circle of our own fellowship to young people who may have only one such opportunity to hear the claims of Christ before they get caught up in the often fatal swirl of total rebellion being expressed by so many in our society

GOD'S DAY

(Written for this special issue)

*Yes, I enjoy the Sabbath,
The day God chose to be
A special day of all the week,
Especially for me.*

*He might have chosen Sunday
To be the special one,
But nowhere does my Bible state
That this is what was done;*

*Nor does it mention Monday,
Nor others of the week,
As being set aside for rest—
One day He made unique.*

*One day when in His wisdom
He chose to bless mankind,
And gave to us the very best
That He could ever find.*

*One day when I can turn aside
From all that's commonplace,
And know that by so doing,
I'm walking in His grace.*

*Not worshiping the Sabbath,
But Him who asked that I
Through love for my Creator,
Might willingly comply.*

*Yes, often in the Scriptures
I read of "Sabbath's rest";
Of "resting on the Seventh Day"
"The day which God hath blest."*

*Oh yes, I love the Sabbath,
And also pray that you
Might come to hold it ever dear,
As God would have you do!*

—Owen H. Probasco.

today. Every camping program can and should be used as a means to evangelize. Despite our own inadequacies God will honor the work if, in sincerity, we ask Him to lead the way.

Remember that every young person is going to need Christ desperately as he moves on into the complicated society of the Twentieth Century with its often confusing and changing pattern of ethics, morals and standards of conduct. With the new advances in science and the resultant emphasis upon man's superiority and adequacy, only a firm faith in Jesus

What We Have to Communicate

(Continued from page 3)

ample and teaching of Christ is a new discovery which we invite people to make by private study of the Word.

We offer to the Christian world not only the Sabbath, but the Sabbath uncluttered with other regulations and practices of doubtful biblical validity. Baptist beliefs, practices and government are quite simple. We offer a good bridge of fellowship, combining Sabbath and Baptist convictions. Many have rejoiced as they have found such a group. Often it brings families together. Others having heard that there is a solid church with a history of service and cooperation are anxious to move into a community that has a congregation or to build a fellowship group of their own.

While we are not happy that our American Conference is one of the smaller denominations or that many of our local churches are small as churches go, we can say something for membership in a group of this size. You are important; you are not lost among many. It is one great big family where each contributes his part and feels that he counts. Our missionary work, strong for our size, is close to us through ties of acquaintance and friendship. Neither are we isolationists. Our history is full of cooperation. We are ecumenically minded in the best sense of the term. Our community relations are good.

We make no claim to having perfect churches, but we follow a perfect Master.

Christ as the Son of God and as the living, personal Savior, will be sufficient to help the young person cope with such changes and insinuations and to keep him from being engulfed in the egotistic claims of atheism along with the multitude who are traveling that broad path to destruction.

We need not be ashamed or afraid of using our camping programs as a means to evangelize the young people for Christ, for only thus can they be saved and only thus can they have a part in sharing the message of the One whose purpose it is to save the world—not to destroy it.

The Church in Your Home

By John D. Bevis

With God's help this can be a year of soul winning for us all. We are here to represent Christ, to present Him to others. At the beginning of the Christian Church God gave the Church chain-reaction evangelism, where one Christian would win another, and that other person would win another, and right on, link after link in a chain of personal work. (Have you broken the link?) Man has never found a better way to win others to Christ than through personal communication with his fellowman. Christianity is a layman's religion and we must all get busy and be about our Father's business and accept the challenge to carry the gospel to "every creature."

There are many ways to communicate the gospel to others, and one method is personal evangelism *in your own home*. In the New Testament we have many examples of Paul and other apostles preaching and holding meetings in the homes of the early Christians. These home meetings helped to lay the foundation of the Christian Church. This plan can be put into practice today and can be of great benefit to the church, stimulating growth.

Being many miles from the nearest church of our faith we have found great joy in opening our home to the work of Christ through fellowship meetings with other Christians. There are many ways to stimulate interest in home meetings. One way is to invite neighbors and friends in for Friday evening hymn sings. It is surprising how much people enjoy getting together to sing in an informal atmosphere. Later Bible study and discussion can be added to the hymn singing.

We have found that the best home service is one in which everyone is given an opportunity to take part. We have a leader who presents a subject with everyone taking part in the discussion. This gives an opportunity for questions and for everyone to feel a part of the service. Singing continues to play an important

role in the service with group singing and specials. Many people come to the service with a special selection they want the group to sing. We have discovered that music can be as much a part of the worship service as preaching. The children are not left out, but are told a special story and then given a paper to enjoy. We encourage our group in daily prayer and Bible reading through the use of the Conference sponsored plan of "Receiving the New Testament Message" this year. The response to this plan in our area has been good, with many taking part in it.

In these days of large churches where the individual seems to be lost in the crowd, many people long for the fellowship of a small group where they can have a part in worshipping their Lord. We have a beautiful promise given in Matthew 18:20:

For where two or three are gathered together in my name, there I am in the midst of them.

It is exciting to see at each meeting new faces who have been invited by someone in the group, and to see their reactions as we study together. At a recent meeting in our home we were pleased to discover that we had people present representing five different denominations, all enjoying Christian fellowship together.

We are told that the true calling of a Christian is not necessarily to do extraordinary things, but to do ordinary things in an extraordinary way. So if you find yourself far from your church why not start a fellowship in your home? With our people scattered over such a wide area, and many far from a church this would not only bring personal blessings, but also blessings upon the church as a whole by stimulating interest in our message and growth in the church.

Each year brings to us its share of duties, opportunities, and responsibilities. The spirit in which we approach the work and activities will vitally affect the results. Let us go forward with large confidence and high expectation. Let us be alert to the fresh opportunities and do everything possible to advance the gospel of Christ and the work of the church.

THE MEDIUM OF RECREATION

By Leland E. Davis

In suburban areas I have discovered that youth can be reached for Christ through the medium of recreation. Youth who might never be reached just by inviting them to church can be won to Christ in this way. The word soon spreads that there is volleyball every Friday evening during the summer on the church lawn. As you win the friendship and confidence of teen-agers by playing Ping-Pong and other games with them at your home, they will tell you their problems. Games can be followed by gospel hymns and choruses, closing with a brief but clear presentation of Christ's claim on their lives. In Schenectady, N. Y., and Georgetown, Guyana, we have found that this method works.

You can speak to youth in a natural way of how much Christ means to you and what He has done for you. From your pocket or purse remove your New Testament and take them on "The Roman Road." Read, or better still, have them read Romans 3:23; 6:23; 5:8; and 10:9. Have youth bow their heads as you pray, and have them indicate by the uplifted hand that they would like to receive Christ.

Counsel with each teen to make sure he understands from God's Word (1) His own personal need as a sinner, (2) God's penalty for sin which is death, (3) God's provision for his sin which is the death of His Son, and (4) His need to personally trust Christ and receive Him in order to be saved. Then have him join you in prayer as he himself asks God to forgive and to take away his sins and bids Christ to come into his heart. To strengthen the believer's faith, encourage him to go at once and tell a friend or someone in his family that He has received Christ as personal Savior.

Youth who seldom, if ever, attend a church will gradually come into the fellowship of Christ, because they want to learn more of God's love. In this way you will be able to communicate more of

the gospel to them and enable them to grow in Christ. Within the past six months I know of at least six teen-agers in my community who have been won to Christ and His Church in this simple way.

I have also learned from personal experience that parents can be reached through their children. One teen who was won this summer invited us to her home where we reached her mother, as well as her younger brother and sister, for Christ. With Christ in their hearts, members of this family now can make their home a truly Christian one.

A new convert should be encouraged: to (1) Study the Bible daily that he might grow in Christ, (2) Pray individually to the Lord as well as collectively with other believers, (3) Witness to others of his faith in Christ, (4) Make a public confession of his faith by coming forward at the close of the church service, and (5) Faithfully attend church services and Bible classes.

Youth won to Christ can communicate their faith by providing special music during the church service, serving as ushers, helping in the nursery, and assisting with a weekday Bible club. They can sing to shut-ins who may be unsaved, read to them from the Gospels, and even pray for their salvation. Youth who have been saved can courageously carry their New Testament with them to school and show their unsaved friends the way to become born-again Christians. They can point to *John's Gospel* and have them read 3:3; 3:16; and 1:12,13. They can say, "I took Jesus as my Savior. Won't you take Him too?" Once they have led others to Christ, they can show them the purpose of the church and the value of Christian fellowship. They can invite them to the youth fellowship and they will want to come. For communication to be effective it must be done by loving words from the Scriptures, clearly endorsed by the witness of a cleansed life and backed up with kind deeds.

ESTABLISHING NEW FELLOWSHIPS

By Mynor G. Soper

The lights of San Diego dropped away; the lights of other towns stretching up the coast burst into sight. As our jet plane climbed to 20,000 feet, the hilly coast shed its usual protective cover that hides one town from another for the motorist. The captain announced that we would be flying about 15 miles off shore as we headed up the coast "and," he added, "it's a beautiful night for flying." How right he was! The lights of the towns below looked like so many gems set in some gigantic necklace hugging the neckline of our beloved United States.

It was the night after the Sabbath just before Christmas. The additional Christmas lights didn't show up from the air except to create an under-glow for the larger town lights much as the smaller gems do in a crown dominated by larger stones. The vast black satin expanse, which was the Pacific Ocean, mingled with the equally black satin of the land so that one was indistinguishable from the other. All of life seemed to be clustered into those city islands where the light held at bay the power of that impenetrable darkness. Within fifteen minutes we were approaching that great sea of lights which was Los Angeles and its suburbs! Over seven million people were represented by that jeweled cluster.

I couldn't help but think that there must be literally thousands among those millions, who were anxious to hear the message that we as Seventh Day Baptist Christians had to share. But how to get the message to them? Below me was the potential for many Seventh Day Baptist churches which could add their lights to a very dark world through a witness to Christ and the Sabbath. But how to take advantage of the potential and get some churches started was the question which kept coming to my mind.

I was returning to Los Angeles after having flown to San Diego for a Sabbath afternoon meeting with the San Diego

Fellowship. The group is not large and there have been those who have advised me to give it up since I already had more than I could do in L. A. But somehow I just had not been able to quit believing that a Seventh Day Baptist church not only was needed in San Diego, but was possible. Much of the strain of the first year and a half of my work in San Diego (when I had driven the 140 miles each way every other week) had been relieved as Pastor Rex Burdick of Riverside shared the vision and began a once a month trek to meet with the fellowship.

I reflected upon whether or not it was worth it—the cost in time and money and effort that could be profitably used in the home church. But the home church, I countered, has many qualified laymen that can take care of any aspect of the work if they need to—and anyway isn't that the whole point in this Great Commission we are involved in—that is, everybody actively engaged in doing whatever they can of what needs to be done, in order to make the witness strong? And besides, I reflected, the home church is growing. Not fast—but steadily. Furthermore every church needs some mission outside itself, some purpose other than just self-perpetuation. Every church should in some way be breathing life into new church bodies if they themselves are not to become stagnant. They should be giving birth to offspring that would grow and mature and witness, and in turn give birth to other groups who would also join the cycle.

A Fellowship at Phoenix

Then I thought of Phoenix, Arizona. For over twenty years Arlie Davis and his wife have lived and prayed and witnessed in that town on behalf of the Lord Jesus Christ and His Sabbath. They were lonely and needed fellowship and the feeling of accomplishment. Since it seemed not to come for them in Phoenix, they were considering moving to Southern California to help in the work

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here—perhaps San Diego or Los Angeles or Riverside.

About that time I received a letter from a doctor and his wife in Phoenix who had gotten the name and address of our church in Los Angeles from the yellow pages of the phone directory. They were interested in becoming Seventh Day Baptists and wanted to know if we had a church or anyone they could fellowship with in Phoenix. I put them in contact with the Rev. Arlie Davis. He took it from there, and a small but dynamic fellowship was formed. They have since done some advertising and have had several responses.

That has been over a year ago now and they still are not large but they are encouraged. The group has even voted Mr. Davis a small monthly donation (I hesitate to call it a salary for it is much too small for that) to encourage him and show their appreciation for his labors. Basically all who are involved are supporting themselves and making whatever contribution they can to get the fellowship growing. Again the effort is small—but there are some in our Los Angeles church who can remember that it has not been but about 25 years ago that we were nearly as small as the San Diego or Phoenix fellowships.

Seattle Settlement

My vision shifted! That great light in the distant north! Ah! That is Seattle. There, very recently, a fellowship has been established under the sponsorship of the Pacific Coast Association. Pastor Glen Warner and his wife Sherry were sent there to see what they could do after reports indicated there was sufficient interest on the part of several people to warrant an attempt to get a group together there. Pastor Warner and Sherry were dedicated at the fall association meeting to this specific task. Glen is officially the Pacific Coast Association

field pastor and will be working in other areas some but his major thrust for the present is Seattle. Recently a letter from Glen tells of an attendance of 22 people at each meeting. These are comprised mostly of young families with children. Since that time another young family has moved from Riverside to join hands in helping to establish this witness for our Lord. More interest is being discovered each week. They now have assurance of a meeting place in a Baptist Church which allows them to use their facilities for a small rental. The group has elected a treasurer and is saving its money for the eventual purchase of a church property. Praise the Lord! It looks great!

I am confident that the Lord is going to make it possible for many new fellowships of Seventh Day Baptists to spring up all over the United States even as in other places in the world. More and more interest is being expressed in the Sabbath from all parts of the country. The time has come for us as a people to believe in outreach and evangelism and to set about the task of seeing to it that new groups are promoted. Some vision and maybe a little capital investment, and a lot of prayer and encouragement from you in the local church will provide the avenue through which God will bless these isolated nuclei and cause them to grow. The world needs Christ! The Sabbath is an important part of His will for His people. If you think you can not personally evangelize—then get active in getting your church to promote new fellowships. That is evangelism, too!

That is my vision which became more vivid last month on my flight back to Los Angeles which lasted only 23 minutes. I share the vision with you because I believe it is no disgrace to start small or even to fail. The only disgrace is if we don't start at all. The captain was right—it was a beautiful night for flying. The vision from up there was unlimited!

Facing Frontiers With Faith

Year I — 1966-1967

Strengthening the Individual

Year II — 1967-1968

Strengthening the Churches and Associations

**Seventh Day Baptist Yearbook
1967**