

The Sabbath Recorder

Missionaries' Children

Have you ever heard it said that the children of missionaries lead an unnatural life so that when they return to the States they find it difficult to adjust to the ways of young people their own age? Is there any truth in such a statement? We think it may be true. Just as there may be some truth in the old joke about "P.K.'s" (preacher's kids, in case you've never heard).

So, it may be that missionaries' children will find it difficult to adjust to the ways of the young people of this country when they come home to complete their education, to live, to marry and to establish homes of their own. Frankly, we can think of some far-out practices we might be glad to have them reject. But we should not close our eyes to the fact that the young people that grew up on some mission field are going to be out of touch with the ways of thinking and acting of those their age in this country. As teen-agers, when it means so much to be "one of the gang," they will find that they are different from the gang in many seemingly important ways. It will be a trying time for them. To be forewarned may help a little. To be a part of a family unit that really cares will help a lot.

Having been a "preacher" most of one's life and having raised some very nice children (of whom, incidentally, he is very proud), and having observed many fellow ministers in their efforts to "bring up their children in the way they should go," the one writing this article may be permitted to make some suggestions along the line of preparing

our children for life.

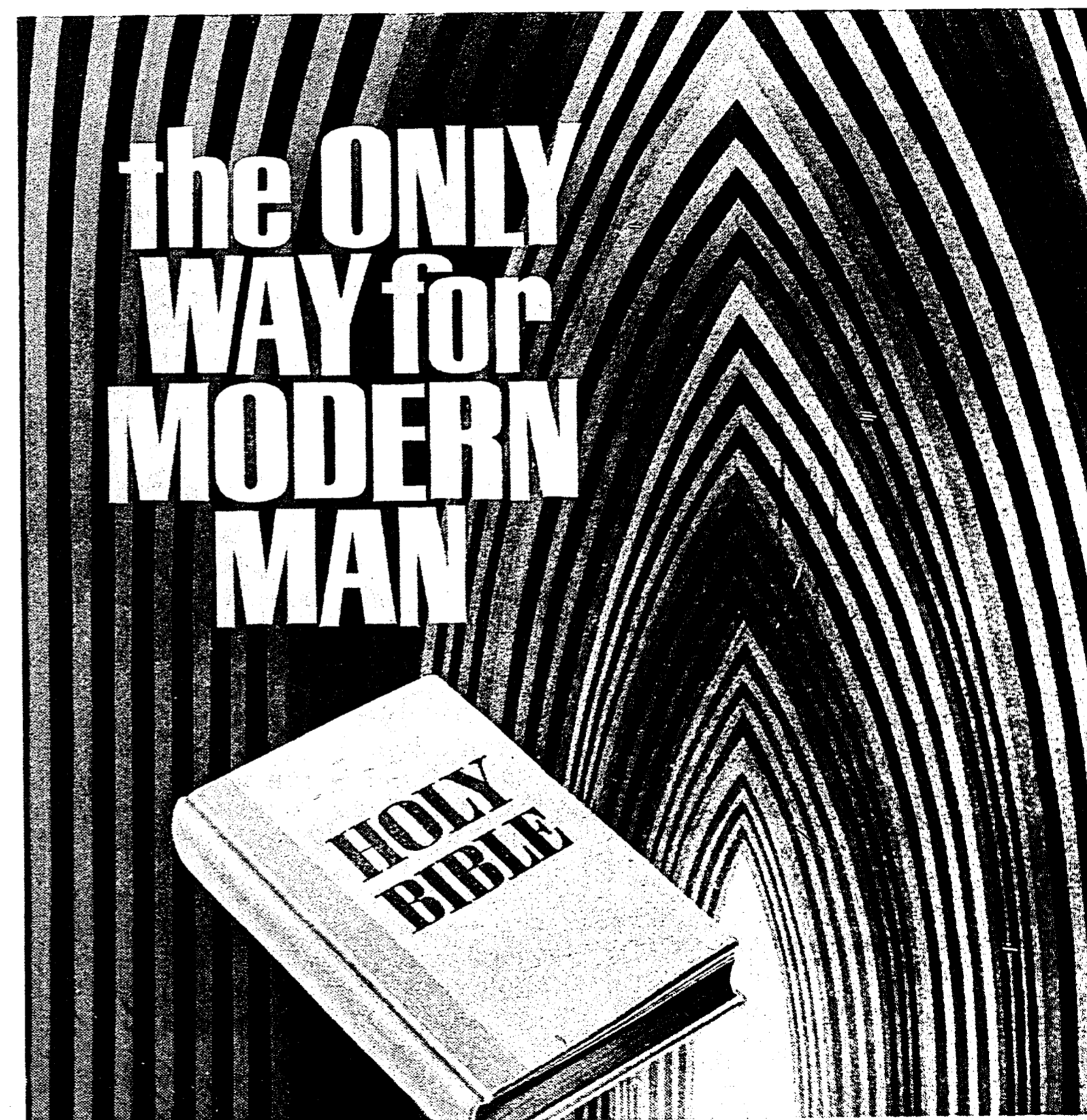
One of the most important factors in this matter is to build a closely knit family unit. From the very beginning father and mother and children should play together, work together and worship together. One can face a hostile world with composure if he knows he has a strong home base, where he is loved and needed.

The missionary (or home pastor) may well be very careful not to insist that children should or should not do certain things just because their parents are missionaries. If this reason is pressed it may contribute to the "rebellion" that will come later.

Loving discipline in early years is necessary, expected and even appreciated. Contrary to what some people think, the children want the limits set. As an example, on one occasion the young daughter on the phone turned to her mother and asked in a loud voice if she could stay out until midnight. Then with hand on phone she whispered, "Say no, Ma, say no." Then back at the phone she complained, "My mother says, no, ten o'clock is the deadline." They want the limits set and feel more secure when they know it is "thus far and no farther."

And then comes the difficult time when the controls have to be shifted to the young people themselves. But they must learn to make their own decisions. When they leave home the principles we have built into their lives, along with our prayers, will sustain them. This we do believe.

—Everett T. Harris



NATIONAL BIBLE WEEK
OCT. 20-27

WORLDWIDE BIBLE READING
BIBLE WEEK to THANKSGIVING

Bible Week, involving participation by some 40 million persons, comes early this year, October 20-27. President Johnson, endorsing Bible Week said: "The Bible holds answers and hopes. It is life's greatest truth. While this mighty book traces our history and projects into tomorrow, it remains the best possible guidepost for today's living."

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press
REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS Everett T. Harris, D.D.
WOMEN'S WORK Mrs. Earl Cruzan
CHRISTIAN EDUCATION, Rex E. Zwiebel, B.D., M.A.

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. October 14, 1968
Volume 185, No. 14 Whole No. 6,319

Editorials:

Church Union and the Will of God 2
Upheaval in the Catholic Church 3

Features:

President's Column 4
The Denver Church Project 5
A Prayer Corner 6
SCSC Project Directors 7
Contentment 10
Planning Committee Holds Fall Session .. 10
Make Designated Gifts to Ecumenical Causes 11
Witness Beyond Barriers (book review) 13

Missions:

What Is the Crusade of the Americas? 8
Annual and Special Board Meetings 9

Christian Education:

Some Questions and Answers About Youth Week 12

Women's Work:

Human Rights for Real—World Community Day 1968 14
News from the Churches 15
Accessions.— Marriages Back Cover

Church Union and the Will of God

There is a strange thing going on in the church today. We ought to give it some serious thought and seek the leading of the Holy Spirit as He has spoken in the Word of God and as He speaks to those who are in the closest touch with Him through prayer.

All of a sudden the men in high places in the various denominations, the people on the staff of the National Council of Churches at the United Church Center in New York and some of the high officials of the Catholic Church start talking positively about the will of God. These people in times past have advocated many things and have done much to promote cooperation and understanding among different Christian bodies. They haven't previously had this term "the will of God" in their active vocabulary or in the pamphlets and pronouncements that they have published. Now on every hand from the highest denominational levels where policies are made, promulgated and urged upon the people, comes this authoritative statement like an oracle of God, "The union of all churches is the will of God."

What are we to think? This shakes us; it is a new note. Have these leaders who previously said timidly, "Let us get together and see what we can agree on" suddenly, to a man, received the prophetic gift and heard a voice from heaven that is irresistible, "Complete church union is the will of God"? They haven't had the same kind of heavenly light on all the other problems that face the Christian Church.

Has the Bible changed since the days of Luther or the days of John James or the days of John Wesley, or John Calvin? Is this an authoritative new interpretation? Scriptures like the phrase in the so-called high priestly prayer of Jesus for His disciples in John 17, "That they may all be one . . ." It hardly seems that the new light on such passages will bear that much strain. There have always been other logical and legitimate interpretations about the meaning and application of this and the few other passages that are the stock in trade of the bright-eyed, idealistic church union advocates. We wonder

MEMORY TEXT

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need (Hebrews 4:16).

if the new expression about the will of God is new light or perhaps some sort of self-hypnotism. May I be pardoned for such a cynical, uncharitable suggestion. It is prompted by recent developments in the from-the-top railroading of union between the Church of England and the Methodist Church. The annual gatherings of both bodies see obstacles of conscience. The Methodists, for example, can't believe that the clergy has the power of absolution. The establishment on both sides sees the plan of union as "an irresistible summons to obey Christ's will for His Church."

Let us come back to that type of guidance mentioned earlier. There is the revealed will of God in the Bible and there is the guidance of the Holy Spirit in response to prayer. It is reasonable to ask if the top ranking members of the establishment who have not previously written the best books on prayer have now given themselves to prayer in a new surge of seeking the will of God on the union of widely divergent denominations or Catholics and Protestants. Again, who can point to evidences of this or proof that the common people are getting the wrong answers when their prayers for the will of God lead them to continue praying for the will of God within their church structures?

There is no use elaborating on the conclusions to be drawn from the questions raised here. The "big boys" could be wrong about their exclusive corner on the knowledge of the will of God. To be downright practical when I pray to God after another forward-looking session of the Seventh Day Baptist General Conference, I don't seem to get any different answers for myself than I did 15 years ago when I accepted the denominational responsibility of being the corresponding secretary of the American Sabbath Tract Society.

Upheaval in the Catholic Church

Strange things are happening in the Roman Catholic Church, many of them here in the United States, many in other countries. We are all familiar with the strange phenomenon of large numbers of priests in the Washington, D. C., area and throughout the country taking sharp issue with Pope Paul's encyclical on birth control. Archbishop O'Boyle has now strongly disciplined those outspoken priests who are under his jurisdiction. It seems almost unbelievable that priests would have the courage to oppose the Pope when they think that he has taken a wrong stand. This is a new thing. What will come of it? The rebellion may grow; other thinking-for-themselves priests may speak out. More likely the ecclesiastical priests' authority will win out and most of the young priests will feel compelled to knuckle under the constituted church authority.

From Argentina other winds are blowing. From what little we know they seem like contrary, unpredictable winds. There is a falling away from the Catholic Church and at the same time a strange spiritual renewal among some of the priests and their parishes.

The Rev. Kenn Opperman recently back from a trip to Latin America states: "The archbishop of Buenos Aires, Argentina, reported that 1500 priests have left the Roman Catholic Church in that city alone." Why they left is not stated in the brief quotation from Mr. Opperman. It seems to be part of a large problem faced by the Catholic Church in South America. Mr. Opperman reports further, "There are 90,000 parishes in Latin America without any priest." It hardly seems possible that the church of Latin America is not producing or not holding enough priests, or that the church is unable, with its extensive importation from other countries, to more nearly fill this tremendous gap. Something must be wrong with the system. The church and the priesthood evidently are not held in high regard by the nominal church members.

What about that other strange wind that is blowing in Latin America? Mr.

Opperman, surveying the situation, heard some priests preaching like Protestant evangelists, telling their congregations that they must be born again. Some of these priest-evangelists were giving altar calls in Catholic churches. They evidently had found Christ as a personal Savior and were preaching the need of a personal experience in place of the traditional church-centered idea of salvation. What percentage of the parish priests are in this category is not stated. If it were really high we probably would have heard more about it.

It is hard for us here in the United States to understand the different struggles that go on in Latin American countries where the old and the new are in such sharp contrasts, where the hierarchy attempts to hold the line but is unable to do so. When the reins are held loosely the wagon may stop or the horses may run away; it depends on the horses. Apparently some of the geldings have caught the spirit of Evangelical Protestantism.

LET'S THINK IT OVER

Violations of Law and Order

The cry of "law and order" so often voiced in connection with civil rights disturbances should be a two-edged sword, which it usually is not. George Meaney, in a letter to the NAACP convention, spoke of the lag between purpose and performance in relation to the historic Supreme Court decision of 1954, a lag which has been used by extremists on both sides to thwart the purpose and to belittle the performance. He added:

"The laws that protect society have been flouted by arson, looting and murder. The laws to reform society have met stiffened resistance from those who welcomed the riots as a pretext."

These are things that good Christian people must think about and are thinking about. There is a developing Christian conscience on law and order in matters of civil rights. Reasonable people will avoid being cut by the forward stroke of the sword of civil rights or by the backlash resulting from violence.

President's Column

This I Pledge

At the closing session of General Conference at Kearney, Nebraska, many of those persons present joined me in a pledge to become more "Sensitive in His Service." Maybe you too would like to join us in this same pledge by doing the following:

1. Putting Christ first in your life.
2. Reading your Bible daily and by *studying* the Epistle of James.
3. Thanking God daily for at least five things, and by praying specifically for someone in need.
4. Being aware of the needs of your family; your neighbor; your local church, its minister and every member of his family; your denomination and its officers; your denominational boards and agencies and their servants; and your fellowman around the world.

I find the Epistle of James a real inspiration as I try to be more "Sensitive in His Service." As James held strongly to the concept that "Faith without works is dead," I am finding that sensitivity without service is sensitivity without life and meaning. For those persons and groups that would like to study the Epistle of James in depth I would suggest the booklet *The Good Life* by Henry Jacobsen, published by the Scripture Press Publications, Inc., Wheaton, Illinois. The price of the booklet is \$1.25. A leader's guide is also available for 65 cents.

Thanking God daily for five things has been a revealing experience in our family prayer life. We have so very much to be thankful for, yet, to extend your thinking beyond those everyday thoughts of a good night's rest, a beautiful new day, or the flowers and trees, reveals how very shallow our thankfulness to God really is. I am finding this prayer experience extremely helpful in my quest for sensitivity. Will you join me in these sensitivity experiences?

—Leland W. Bond

GENERAL CONFERENCE

The Denver Church Project

As told by Dr. E. J. Horsley

(Tape recorded remarks about serving and giving in Denver)

As a representative of the Denver church, I appreciate this, the first time that I have attended the Conference as a member, and the opportunity to speak to you for a few moments. I should like to cover about 500 hours or so of discussion in about nine minutes.

Back about a year ago, actually in June of last year, when I was not in town, and was not a member, one Sabbath day following Sabbath School, one member in Denver looked at another and said, "What was this all about? What did this mean to you today?" Apparently this indicated something that had been going on for some time. The other person agreed that there was a problem as to what the church program had been meaning. So a few couples got together for a Sabbath afternoon discussion. It seemed that there were quite a number of people who asked themselves the question, "Is the Seventh Day Baptist church a relic out of our childhood that we are trying to maintain some nostalgia for? Or does it really mean something in our lives?" The question seemed to be vital as they considered the number of their friends who had left the church, and to how many others church life did not seem to be a vital experience. It was decided to invite any who were interested in such a concern to meet, hoping that the entire church would be interested and concerned.

The group met and I met with them. Gary Cox was elected chairman of this very informal group, and after a great deal of discussion it was decided to appoint some committees to discuss specific problems in the church and to come back with specific recommendations. As the discussion went on, it became apparent that people could ask themselves, "What does the church mean to me? What do I mean to the church?" We began to ask ourselves questions: "Have I and my family attended church and

Sabbath School regularly? Have we helped out wherever we could? Have we supported financially somewhere around 10% of our income? Are we really loyal to the church? Do we know the doctrines of the church and do we have a working, practical theology for ourselves?"

These were questions that hit rather close to home because the answers were not as satisfactory as some of us would have liked. It became apparent, you see, that we have a tendency to talk about the church and ask "What are they doing for us?" It also became apparent that we can't talk about the church as, "they"; the church is "we," and now the church is "I." If the church is not functioning properly, I am not functioning properly. We are not functioning; we are not meeting our needs and others' needs.

Out of this type of discussion and this type of relationship, it was decided that there were at least three areas in which we should involve ourselves: first, in *Participation*. I as a member should make myself available to help out wherever I can. The result? In the Denver Seventh Day Baptist Church the superintendent of the Sabbath School couldn't believe it, because everybody that he asked to do something said, "Yes." They didn't think of some answer, didn't think of some excuse.

"Yes, I'll do it."

Teacher for the primary division, teacher for the young people, teacher for the adults—"yes, I'll do it." It really happened that way.

Secondly, we talked about *Stewardship*. How could we approach this? (1) We felt that we should commit ourselves to tithing, and did. (2) We felt that there should be an educational program to show the practical relationship of tithing to the church program, and also show the theology involved. Lectures were given, discussions were held, and personal visitation was made in conjunction with the church building fund program. The result? Most of the members, the active members of the Denver church, are now paying the tithe. Plus that, we have a church building fund,

to which, if we include \$10,000 from the Memorial Fund, we have \$60,000 pledged. We have \$35,000 in cash, \$25,000 of which has come in during the last eight months. Now, here is the involvement group—concerned individuals—anybody who is concerned working in conjunction with the established stewardship department. But, as I said, the majority of members are tithing, and we have this much money in the new church building fund.

We talked about *Sabbath observance*. It became quite apparent that if we asked people, "Why are you a member of the Seventh Day Baptist church instead of some other kind of church?"—it's the Sabbath. This is the only reason. The Sabbath is why I am a member of this group. Well, if it's that important, how are you keeping it? If this is the flag that we are waving for the world to see—that we are Sabbathkeepers—what kind of colors does the world see? Can they see the marks on the flag distinctly? Do they know that we are really keeping the Sabbath?

Out of this came discussions, studies, and a change in attitude in various people within the church. We developed some guide lines that seemed realistic and reasonable to most of the members. I can't go into what those guide lines are for the lack of time. It is very difficult to assess the results of such a thing

To start with, we made ourselves available as Sabbath School teachers. We felt that we needed better materials, Seventh Day Baptist oriented materials. We up-graded the teaching level. We saw that there were teachers for every division of the Sabbath School. Result? We have at least twice the actual attendance of the Sabbath School that there used to be. We have meaningful, interesting discussions going on, and the Sabbath School has been improved. We feel that the Sabbath School is not enough as an educational program; we need a home study program on a daily basis for adults and children. We feel we need better materials. There is a lot to be

done. But we have seen results. Now, out of all of this, we ask ourselves, as some people have asked, "Are you reformers? Are you a splinter group? Are you puritans within the church? Or what?" No. We are people who asked ourselves if we had done as much as our Lord expected us to do, and we think that it did something for us as members of the Seventh Day Baptist church.

A Prayer Corner

Conference President Leland Bond has suggested that we run a "Prayer Corner" in the *Sabbath Recorder*. This is quite in keeping with his theme for the year, "Sensitive in His Service." It we develop more sensitivity for our fellow members, for the needs of our workers and for the underprivileged at home and abroad it will show itself first of all in our prayer life. This sensitivity can be effectively shared by inviting others to pray for the things and the people for which and for whom we have felt led to pray.

What is a prayer corner and how will it be operated? It will be primarily prayer requests. It will be invitations to intercessory prayer. However, thanksgiving may be featured also. If you feel that the prayers requested have been answered that, too, should have a place. Send your prayer requests to the editor. Make them brief but give a word of explanation if that will be helpful to the editor. Since this is a national and international paper rather than a local church bulletin please emphasize such prayer requests and answers as will challenge our widespread readership. If you do this then the editor will not have to screen the requests for appropriateness.

The prayer corner will start as soon as we have sufficient requests and will appear regularly if material is available. It will be entirely voluntary unless the church or pastor delegates the regular correspondent or someone else to send in requests.

GENERAL CONFERENCE

SCSC Project Directors Enthusiastic About Work Teams

On the Sabbath afternoon program featuring dedicated service reports the project directors as well as the team captains spoke. Here is what some of them said (Taken from the tape):

Herbert Saunders Pastor of the Plainfield, N. J., church

It's surely a privilege and honor for me to be on stage with these young adults. Let me preface my remarks by saying that two years ago I am absolutely positive that I never would have suggested having a Summer Christian Service Corps here. I was quite skeptical about it. But I can assure you today that my attitude has changed drastically. One thing that comes to mind today as I think about the work of the corps and about their work in Plainfield is the fact that they joined the enthusiasm of their youth. But through this enthusiasm they have joined in the enthusiasm of the church.

I think the highlight of my experience with the corps is the fact that on Friday evenings we got together with the corps workers and with the people of the church and responded back and forth about the activities of the week, the work of the corps and the effect that work of the corps would have on the lives of the congregation. The spirit of Christian love and vision that came out in those meetings is exemplified by the fact that much was done by the corps and by those whom they served this summer.

I may be unique as far as project directors are concerned, because not only did I have my team in Plainfield, having five of them serving me there for most of the summer, but I also had two others serving me as we worked together in camp at Jersey Oaks. I hope that you have read or will read the report that I wrote in the *Sabbath Recorder* about this camp. It is one of the most thrilling experiences of my life. I felt that the Spirit of God was working far and above

anything I could possibly imagine. I'm sure that the enthusiasm that these young adults have given to us as project directors and as Christians shows in the lives that they have touched. I think that you can see, as I have seen, the radiance that shines in their faces when they think of Jesus Christ and what He has done for them.

John Conrod Pastor of the Marlboro, N. J. church

We can make a lot of excuses. Just about a year ago I was sitting where you are making my excuses. We were at Calvin College in Michigan, and the young people were giving their reports. My excuses were that I didn't have time to direct a project of SCSC workers; too much school work, too much summer camp. I went home that way with the attitude that this was a wonderful thing, but I just didn't have time for it. But it changed! I am thankful today that God changed that attitude in my heart, because we had the most thrilling experience we've ever had.

The two young people of the team that served our church were at Jersey Oaks Camp and then for two weeks canvassed throughout the Marlboro area.

Knowing the attitude I had last year and how I feel now, I'm sure there are some of you here today who have never had a Summer Christian Service Corps worker in your church. I would like to challenge you to be a delegate to go back to your church and make sure that a program is instituted there. You'll experience the same thing I did. It was right what was said last night, "These young people need danger signs hung on them, contagious signs," because it is true, I certainly was thrilled to work with them. And the only reason we might not have any next year is because I want to be sure that churches that have never had the opportunity to have a team would have a chance. Then maybe we would have another one next year. But it's a wonderful program! Make sure that your church has it.

(Look for other testimonies of project directors in an early issue of the *Sabbath Recorder*).

What Is the Crusade of the Americas?

By Director of Evangelism
Leon R. Lawton

(Adapted from a book, "Our Church in the Crusade of the Americas" by Wayne Dehoney and used by permission of the author.)

The Crusade of the Americas is the greatest organized evangelistic thrust ever attempted by any religious group. The crusade involves more geography, more churches and more Christians than any other evangelistic effort in history.

It is mobilization, organization, programs, plans—yes, all this and yet more!

It is events, activities, revivals—yes, but in reality the Crusade of the Americas is a *movement*, a *hinge* in history, a rising tide of spiritual *awakening* and *renewal*, a new spiritual *reformation*, *God at work in history!*

It is a mandate of God! It is a challenge! It is hope! It is the proclamation of the eloquent and supremely adequate truth, "Christ, the only hope," to the 500 million people of the western hemisphere!

The crusade has united more than 20 million Baptists in more than 100,000 churches in 28 countries and 38 conventions of the Americas in a gigantic hemispheric evangelistic campaign.

The Purpose

The purpose of the crusade as set forth in the Cali Declaration is:

(1) To lead to a deepening of spiritual life within the churches, homes and individual Christians.

(2) The evangelization of the Americas.

(3) To establish true moral and spiritual bases for the betterment of mankind's welfare.

To bring these to life, Baptists are engaged in a four-phase program: A Year of Preparation in 1967; A Year of Work and Witness in 1968; A Year of Proclamation and Revival in 1969; A Year of Conservation and Follow-through in 1970.

The crusade focuses on the central

purpose in evangelism to "witness to salvation through Jesus Christ, the only hope." The Crusade of the Americas recognizes the time-honored principle of Baptist freedom and autonomy. Consequently, each country, each convention or conference, each local church, is free to determine the degree of participation, and the nature of the Crusade to be conducted within its own area.

However, the crusade is held together by:

—The theology and the common objective set forth in the Cali Declaration;

—An overall general calendar of activities;

—A uniform slogan, "Christ, the only hope";

—A uniform emblem and poster (a cross cast over the two continents against a background of blue imprinted with the Crusade theme);

—A crusade hymn (one tune with words in several languages);

—A considerable amount of common materials and literature.

Crusade Beginnings

The Baptists of Brazil planned and experienced an evangelistic outreach that exceeded their highest hopes. Beginning with the base of 250,000 church members, they reported more than 100,000 professions of faith, 300 new churches and more than 3,500 mission points—the results of their two year effort. This closed with a rally in January 1965 that filled the 150,000 seat Maracana Stadium in Rio. At this service Dr. John Soren, a past president of the Baptist World Alliance and pastor of the First Baptist Church in Rio, asked the multitude, "Now that we have completed our national campaign for Brazil, shall we launch a Crusade of the Americas?" Spontaneously, three times the crowd roared back the answer in Portuguese, "Sim (Yes), Sim, Sim," to the challenge.

That July, Dr. Rubens Lopes of Sao Paulo called for a Crusade of the Americas at the Eleventh Congress of the Baptist World Alliance in Miami. Delegates responded by setting up a provisional planning committee with Dr. Lopes as chairman.

At the meeting of the newly formed North American Baptist Fellowship in Washington in March 1966, the first official action was to wholeheartedly endorse the crusade.

A few months later, in July, at Cali, Colombia, the official organizational meeting for the Crusade of the Americas was held. The "Cali Declaration on Evangelism" was adopted by Baptist leaders from 26 countries and five conventions.

In August the crusade progress was shared with Baptist World Alliance leaders meeting in London. Hopes were expressed that a similar crusade could be planned for Europe and Asia.

The second meeting of the Central Coordinating Committee met in Louisville, Kentucky, in July 1967. At this meeting the delegate of Seventh Day Baptists was welcomed, and through him the Seventh Day Baptist General Conference (USA) became involved in the crusade. He also represented our Conference in the third meeting held in July 1968 at Sao Paulo, Brazil, and attended the Panamerican Congress on Evangelism of Baptist Men in Rio which was held the next week.

Thus a tidal wave of evangelism that started among Baptists in Brazil has spread through a hemisphere, as Baptists of every nation, tongue and most groups begin to march in the common cause of evangelism.

A Conviction

IF we believe in a living God who is manifestly active in the affairs of man;

IF we believe that such a spiritual phenomenon as the Brazilian campaign must be of God and not of man;

IF the crusade theme—"Christ, the only hope" is a statement of fact;

IF it voices the only effective alternate for the central ills of the Americas;

IF the gospel of Christ is indeed redemptive and relevant to an individual lost in sin as well as a hemisphere in revolution;

Then the Crusade of the Americas is of surpassing importance!

(A second article, "Why a Crusade of the Americas?" will appear in a future issue.)

Annual Missionary Society and Special Board Meetings

The annual meeting of the Seventh Day Baptist Missionary Society was held Sunday afternoon, September 15, 1968, at the Pawcatuck Seventh Day Baptist Church in Westerly, R. I., with a good attendance. The meeting was called to order by President Loren G. Osborn and opened with prayer by Rev. Edgar F. Wheeler.

The call of the meeting as advertised in the Westerly Sun was read by Recording Secretary Elston H. Van Horn. This call of meeting called for consideration of amending of Act of Incorporation of the Society, repealing of existing constitution and possible adoption of a new modern constitution among other items of business to be brought before the meeting.

The 126th annual report of the Board of Managers was approved by the society.

The report of the Special Committee and the Amendment and/or Revision of the Constitution and Bylaws of the Missionary Society was presented by the committee chairman, Morton R. Swinney.

The old constitution of the society was repealed and a new one adopted. This new constitution will be printed in the 1968 *Yearbook* as a part of the official minutes of the annual meeting of the Missionary Society, as will also the names of the newly elected officers, Board of Managers and consultant members.

Following the adjournment of the annual meeting of the society a special meeting of the Board of Managers was held. Two actions as follows were taken at this meeting:

(1) Voted: That Rev. Everett T. Harris, second vice-president of the Seventh Day Baptist Missionary Society be given the title of executive vice-president and be assigned appropriate duties for the conduct of that office.

(2) Voted: That Loren G. Osborn, president; Rev. Harold R. Crandall, first vice-president; Rev. Everett T. Harris, executive vice-president; Elston H. Van

Horn, secretary; Karl G. Stillman, treasurer; Rev. Edgar F. Wheeler and Elwin A. Kenyon, Jr., shall constitute the Executive Committee of this board until the next quarterly meeting and that when this board is not in session, said committee shall have and exercise all of the powers of this board in the management of the affairs of the society, except as otherwise provided by law, the Act of Incorporation or the Constitution of the Society.

Contentment

*If from my window I could see
In all its beauty, just one tree,
My heart with gratitude would sing—
A tree is such a lovely thing.
Yet trees by hundreds I can see,
Whisp'ring and waving gracefully;
No song, how'er it charm or please,
Could ever say my thanks for these.*

*If one dear little bird should find
The water placed with him in mind,
And take a bath, and drink his fill,
That could be one whole summer's thrill.
Yet birds by dozens come and share
The water that is carried there;
And round my yard all summer long
They make a symphony of song.*

*If on my arch one summer's day,
There grew one honeysuckle spray,
Attracting just one hummingbird,
My deep delight could find no word;
Yet flowers of every form and hue
Bloom here for me the summer through;
Such beauty grows before my eyes,
My garden seems like paradise.*

*If I had lived with you, my dear,
In our own house, for just one year,
The balance of my life, 'twould be
A sweet and tender memory.
Now fifty years have passed us by,
Still we're together, you and I;
The past is like a story told—
We learn contentment, growing old.*

Eva Millar

Written for golden wedding anniversary, celebrated September 15 by Mr. and Mrs. W. D. Millar, Battle Creek, Mich.

Planning Committee Holds Fall Session

The Planning Committee as distinguished from the Commission of General Conference plans and promotes denominational outreach program. To do this it now has three major meetings per year besides a brief pre-Conference meeting—one in the fall, one in mid-winter (meeting part of the time with Commission), and one in the spring. The fall meeting this year was shortened to four days, Monday morning to Thursday evening September 16-19. The secretaries of the three major boards and the first vice-president of General Conference, the Rev. Edgar F. Wheeler, made up the committee this time under the chairmanship of General Secretary Alton L. Wheeler. The Women's Board was unable to send its president. Participating also a good share of the time as a consultant on several phases of projected program was the Rev. Leon R. Lawton, director of evangelism. Others called in for special information were Dean Victor Skaggs of the Center for Ministerial Education, Miss Evalois St. John of the Historical Society, and Charles H. North, president of the Tract Society. The meetings were held at the home of Secretary-Editor Maltby whose movements are somewhat hampered by a full-length leg cast.

The agenda for this particular meeting was agreed upon in the first hour. In general it followed the job analysis worked out by the Planning Committee three years ago. The concluding paragraph of that analysis departs from the numbered items and says:

The committee should allocate sufficient time at its regular meetings for brainstorming and creative thinking about joint work for the future, work that may or may not have been suggested by individual boards, Conference committees or Commission. It is felt that the thinking of the committee is sharpened as well as harmonized by the give-and-take of ideas at committee meetings. Its meetings should be the seedbed for the germination of ideas as well as the field where the programs suggested by others are ripened, harvested and sent out to feed the gospel-hungry world.

During the course of the meetings the question was brought to the committee as to whether or not the general secretary should be expected to come to the Planning Committee meetings with proposed plans and concepts, presenting them for discussion and ratification, thus saving much time. The committee voted as follows: "No one person shall be charged with the responsibility of initiating all programs, but each member is expected to conceive and introduce ideas to be presented to the Planning Committee."

At this fall meeting the greater amount of time was spent on implementing the various phases of the current Year III of Facing Frontiers with Faith and a smaller amount of time in working out details for Year IV when the emphasis will be "Strengthening Our Witness on the Home Field, or Nationally." Assignments were given to members to work on this before the January meeting.

The promotion of summer and extended dedicated service is a project of the Planning Committee which is doing much to revive our churches and to encourage full-time service in the ministry—as the dean of the Center for Ministerial Education noted. It was decided to get out a new printed (rather than mimeographed) Dedicated Service booklet. This is already well under way with volunteer typesetting and printing done by a committee member and a consultant. There was extended discussion of how to involve our churches effectively in the 1969-70 Crusade of the Americas. Consideration was also given to the longer term outreach program called "Mission in the 70's."

A brief report of the deliberations of the Planning Committee cannot mention all of the items of the agenda. Much that was discussed was not fully decided. Some items were held over till the joint meeting with Commission in January. Since coordination of the work of the boards in carrying out denominationally adopted programs is a major function of the Planning Committee there had to be reports of progress and division of responsibility. Opinions were expressed regarding the enlargement of the com-

mittee, with the consensus being that it should be kept at its present size with perhaps greater use being made of called in consultants. There was the feeling that advance in the future depends on an understanding of the past. Therefore attention was given to the possibility of printing some historical material in pamphlet form. The promotion of further laymen's retreats is also arranged. It was noted that the major boards have adopted new bylaws and some are changing their constitutions to allow for possible annual meetings at Conference or for changing their fiscal, reporting, and budget years. The working minutes of the committee meeting three times a day ran to some 37 typewritten pages.

—L. M. Maltby

Make Designated Gifts to Ecumenical Causes

With the current OWM Budget split into designated and undesignated funds Seventh Day Baptist financial relationships with some ecumenical bodies is dependent on designated gifts. The American Bible Society, Church World Service, the National Council of the Churches of Christ, and the World Council of the Churches of Christ fall into this category.

It may not be well understood that designated gifts do not go into the percentage distribution to agencies but are sent directly to the agency for which they are designated. Because of this distinction and because most giving is undesignated, and properly so, the agencies listed above are not receiving the amounts approved by General Conference.

Our participation in the distribution of Bibles by the American Bible Society and in world relief through Church World Service are suffering because we are not meeting our obligations to them. Charter members of both the National and World Councils, we are also falling short in our commitments to them. Through the years we have participated in and furnished leadership for the work of both these councils far in excess of

our numerical ratio. In the coming years we have an unusual opportunity since our general secretary has been elected to the Central Committee of the World Council of Churches (see *Sabbath Recorder* for Sept. 9, 1968). In this capacity he will have opportunity to represent not only his own denomination but millions of other Christians with similar traditions of the free church will be looking to him for leadership.

As we approach the end of their fiscal years we would solicit and urge designation of gifts to the agencies named. Gifts to the National and World Councils will assure the continued voice of Seventh Day Baptists in the deliberations and decisions of those bodies. They will also assure our general secretary of our financial and prayerful support as he represents us on the Board of the National Council and on the Central Committee of the World Council.

—Council on Ecumenical Affairs.

CHRISTIAN EDUCATION—Sec. Rex E. Zwiebel

Some Questions and Answers About Youth Week — 1968

The new dates are:

October 27 — November 3, 1968

This year's theme is:

**"Justice on the Spaceship Earth—
You Have to Tell It Like It Really Is."**

The following paper comes from the NCC Department of Publication Services, 475 Riverside Drive, New York, N. Y. 10027, where more information is available.

1. *Why Have the Dates Changed?*

For several reasons, among them:

a) The new pattern provides dates which coincide with those set aside for the observance of Catholic Youth Week (sponsored by the C.Y.O.). Conversations on the national level and contacts in many localities anticipate that Youth Week may become the occasion for deepening ecumenical expression by the younger generation.

b) The fall is frequently seen as a time for beginning and Youth Week has increasingly come to be an occasion for beginning a serious consideration of im-

portant issues in the life of youth, the church, and the world. The fall dates will lend themselves to more integral program planning in summer conferences, planning retreats, etc.

c) As the Week of Prayer for Christian Unity (mid-January) has gained greater importance and wider observance, the former Youth Week pattern conflicted and we are eager for youth to participate in the Week of Prayer for Christian Unity as a logical expression of their concern for and participation in the wholeness of the people of God.

d) We have long been aware that the winter dates, often coming in the midst of mid-year exams, posed many problems and conflicts in the high school world. The fall dates offer a freer calendar and fewer major school conflicts. Such major religious observances as are within that time period (e.g., "Reformation Day," "All Saints' Day," "Festival of Christ the King") lend themselves very naturally to the attention which youth can give to questions of the unity, mission and renewal of the church.

2. *What Is the Purpose of Youth Week?*

Our developing common consensus about the place of youth in the total life and mission of the church has caused the Youth Week observance to become more and more an occasion for inviting youth to a serious and sustained pursuit of some issue or question before the church and the world. It has expanded from its earlier orientation as local church "youth day."

The broader ecumenical possibilities implicit in the new Youth Week pattern suggest that Youth Week may now come to have an enhanced and essential validity as an occasion around which the younger generation—through their common exposure, study, reflection and action—can exercise an appropriate and necessary role on behalf of and for the sake of the renewal of the whole church.

3. *Why This Theme for 1968?*

"The problem of the 'widening gap' between the rich and the poor or between those who are advancing into the developed society and those who are

stagnating in traditional ways of life, which we observe even within the rich countries, is repeated on a much larger scale on the world scene between the rich countries and the poor.

"In the rich countries, the poor who are failing to make the adjustment to development represent a minority, and one hopes, a dwindling minority. In the world at large, however, the poor countries represent a majority of the human race, and there is a grave possibility that this majority may increase."

—Kenneth E. Boulding

"But today the difference and proportions between various parts of our world community are so great that agreed policies of cooperation run into reefs of hostility and envy. The gaps in power, the gaps in wealth, the gaps in ideology which hold the nations apart also make up the abyss into which mankind can fall into annihilation."

—Barbara Ward

"Will international injustice kill the Ecumenical Movement?"

—W.C.C. Youth Department

SABBATH SCHOOL LESSON

for October 26, 1968

GOD'S OWN PEOPLE

Lesson Scripture: 1 Peter 1:13-21; 2:9-10

YOUTH . . .

Seven Problems of the Church

1. The unbended knee.
2. The unread Book.
3. The unattended church.
4. The unpaid tithes.
5. The unrealized cross of Christ.
6. The uncompassionate heart.
7. The unconcern for lost souls.

How many of these problems are found in *your* life? (Dodge Center bulletin).

A Stewardship Book Review—

Witness Beyond Barriers

By Jack A. Sutton. The Bethany Press, St. Louis, Mo. 1968. Price \$4.95

I have just finished reading Jack A. Sutton's book "Witness Beyond Barriers." As a layman working with his church (Disciples of Christ) his specialty is stewardship, and his book is an appeal for Christians to go beyond the barriers of human hindrances in our witness as good stewards of God.

Starting from Malachi's prophecy which bears heavily upon the tithe, we are startled to face the fact that we are truly *robbing God* if we withhold the tithe, and if we "give" to Christian work without honoring His claim to the tithe, we are also robbing God and pretending to be good stewards with His own money.

To those who claim they are New Testament Christians and so the tithe has no hold on them Mr. Sutton replies that it is the New Testament Church that is referred to in Malachi, and that the tithe was established by God in the promises long before the Law was imposed upon Israel.

To those who protest that they are too poor to tithe there is a double challenge Are you saying that God's promises are not fulfilled? Can you afford *not* to receive the blessings which God returns upon the tither? No attempt is made to equate these blessings with financial prosperity even though many testimonies of spiritual and financial blessing are reported in the book. Mr. Sutton's position is well stated by him, "You must understand that tithing is no panacea for economic stupidity. Are you trying to shift your responsibility to God, or do you want to tithe because you want to have the right relationship with God?"

Christ's teachings on stewardship are investigated one by one, each one laying a burden of guilt on those of us who fail to honor God's ownership of all things. Especially biting in an emotional appeal to provide tools in the hands of God's called workers, the book still has its greatest appeal to the Christian who de-

sires to be obedient to God.

Those of us who are Sabbathkeepers must feel like crying out to Jack A. Sutton that he has established the tithe in exactly the same way we establish the validity of the seventh day Sabbath. O. K. When all of us Sabbathkeepers are obedient in tithing, then let's work on all the other tithers to be obedient in Sabbathkeeping.

—Paul B. Osborn

WOMEN'S WORK—Mrs. Earl Cruzan

Human Rights for Real World Community Day 1968

The wide discrepancies between the thirty articles of the Universal Declaration of Human Rights enacted by the United Nations twenty years ago and the actual state of human rights today are the concern of Church Women United as they prepare their annual nationwide observance of World Community Day, November 1.

Across the nation, women are preparing for the day by sewing children's garments, collecting blankets, good used clothing, fabric, and purchasing gift certificates for Church World Service, the global relief arm of the National Council of Churches, to distribute to the victims of war, natural disasters, poverty and starvation.

The year 1968 is human rights year, and it seems as if Americans are all for human rights. They tell themselves in their hearts and their neighbors over the fence, and thus being on the right side of things, feel a pleasant glow of patriotic satisfaction. Part of the fatal charm of being for human rights has been that it is one of those causes which is so all-encompassing that it has seemed almost impossible to do anything about it except reflect sentimentally upon its general goodness.

But strange things are happening in the world, and all those high-sounding principles we've been espousing since the UN enacted the Universal Declaration on Human Rights are beginning to catch up with us, giving cause for second thoughts to many.

If there is one thing we know in this year of 1968, it is that we are faced with hard choices; that it is no longer possible to smilingly and emptily be for anything without committing ourselves perhaps further than we really are prepared to go. Are you for human rights? Think twice before you answer, because like being for Christ's way instead of being simply a churchgoer, you will find the pathway narrow and difficult to travel, demanding intelligence and sacrifice.

The manner in which World Community Day is celebrated by the millions of church women varies with each unit. Some schedule all day meetings, others plan sacrificial meals—gathering around a banquet table and eating only a bare minimum of food. Some groups pile their tables high with the children's garments and layettes they have sewn during the year and still others plan regular services. This year, for the first time, services will be held in a number of Roman Catholic and Orthodox Churches. Two major projects will be supported through the offerings they bring: Christian Causeways; Direction, the Americas and the Right to Eat Right.

Through the causeways project, now in its second year, funds will enable Latin American church women to visit the United States. Groups of American women have already begun to travel to South American countries. This project is a continuation of the Christian Causeways: Direction Africa Project launched in the spring of 1966. Its aim is to establish personal contact between Christian women in the United States and other parts of the world, so that the needs of each can be better understood by the other.

The Right to Eat project involves education for better nutrition in certain areas where poverty and ignorance threaten to cripple whole segments of the population. Funds from the World Community Day offering will support training programs in Haiti, Guatemala, and the Mississippi Delta area of the U. S.

NEWS FROM THE CHURCHES

ALA., GA., TENN. AREA.— At a called business meeting Sunday, September 1, Elder C. A. Beebe was recalled as supply pastor with Paul Beebe assistant. The latter is also designated as field missionary.

At the business meeting it was voted to "institute a vital, inspiring, and invigorating program to gain and retain the interest of the youth, a program to reach beyond just the Sabbath School hour. The emphasis is especially on reaching those who gained interest during the Bible School."

Pastor C. A. Beebe left Friday, Sept. 6, with his wife for Crites Mountain (Erbacon, W. Va.). They plan to return to Paint Rock the latter part of October. Then he is to go to Florida for another eye examination. It is noteworthy that since he decided to follow God's leading in going to Crites Mountain that his eyes have shown no noticeable change. It truly exemplifies the fact that God's care will be with those who trust in Him and follow His will for their lives.

Mr. Robert L. Butler, 88, was kicked by a cow recently causing a blood clot which has incapacitated him for awhile.

—Field Missionary Paul Beebe

NEW AUBURN, WIS.—Our summer was filled with challenging involvements, as we were "about our Father's business." The summer began with Vacation Bible School with 99 children in attendance.

Then our youth represented our church in attendance at Camp Wakonda in Milton, Wis., along with three of our adults as advisors.

August began with fair booth work at our Northern Wisconsin State Fair in nearby Chippewa Falls.

Immediately following the fair, our pastor and one of our youth attended youth Pre-Con in Cozad, Nebr.

We had 11 delegates attend General Conference, in Kearney, Nebr. It was a rich and rewarding experience for those of us who attended.

We had a public chicken dinner in September and served over 300 persons.

The proceeds went into our church building fund and enabled us to retire our church debt. The mortgage will be burned at our Semiannual Meeting, October 26th.

Our Ladies Aid meets regularly the second Wednesday of each month. We sponsored a bake sale in July, and are now planning for our fall bazaar November 13th.

—Church Correspondent

WESTERLY, R. I.— The summer was both an interesting and rewarding one at the Pawcatuck church at Westerly. We were privileged to have your young people with us for various lengths of time, helping with both routine and evangelistic projects.

Mr. and Mrs. Dale Rood were with us for nine weeks, Dale in capacity as pastor's assistant and Althea in the logical position as wife being initiated in a fraction of the involvements facing a minister's wife. Miss Laura Lee Bond of Lost Creek, W. Va., daughter of our new Conference president, and Bernard Keown, of North Loup, Nebr., worked in and from our church for two weeks as SCSC workers.

With aid of local teachers, these four conducted a concentrated week of Bible School for six hours a day. Thanks to calls made ahead and suggestions by local people, 43 attended this school, the highest enrollment in years. Another factor was the 3,500 letters sent throughout the community inviting all children not otherwise affiliated to attend the Pawcatuck Seventh Day Baptist Bible School.

Pastor Rood took over all pastoral duties while Pastor Davis and family were gone on a month's vacation, an arrangement that made for a continuity, appreciated by all concerned. We were introduced to the Roods at a reception and "pound party" when they arrived in June. The young adult class sponsored a "good-by" party for them in August.

For the third summer, Miss Kathy Kenyon, a church member and student at Alfred University, was our organist and choir director. Both choir members and those attending church otherwise

The Sabbath Recorder

appreciate the fine, professional job Kathy does.

Miss Connie Coon is now in Rhode Island following up the summer visitation program. The Sabbath School is providing our financial share of Connie's work for our church as she visits in the Rockville, Ashaway and Westerly areas.

—Correspondent

DAYTONA BEACH, FLA.—Each week more of our people are returning from vacations in the North so we are experiencing increasing attendance and renewed vigor in church programming and planning. Pastor Van Horn has been conducting our Sabbath eve vespers from the worship service programs of the recent Kearney Conference. These with his emphasis on the themes and messages in the Sabbath morning worship have brought to us much of the challenge and inspiration of the Conference.

We have some "New Frontiers to Face with Faith" in an older young adult group, in a college and career group, and the developing program of Bible Clubs for young children. These clubs had their beginning this summer in the really successful work of the SCSC team with our church. We are truly seeking to be more "Sensitive in His Service" in these new frontiers of opportunity.

—Correspondent

Is This the Way?

"Christian radicals — such as the young firebrands who dominated the National Council of Churches' Conference on Church and Society in Detroit last fall—argue that the true follower of Jesus is the revolutionary, siding with forces and events that seek to overthrow established disorder."

—Time (Quoted from *Church Management*)

Semiannual Meeting

The Semiannual Meeting of Northern Wisconsin and Minnesota churches, will be held October 25th, 26th, and 27th at the New Auburn Seventh Day Baptist Church, New Auburn, Wisconsin.

The theme for the weekend meetings will be "Sensitive in His Service," and the guest speakers will be Rev. Leon Lawton, and Rev. Don Sanford.

One of the highlights of the weekend will be the rededication of the church, Sabbath afternoon, October 26th, with the burning of the mortgage.

Semiannual Corresponding Secretary,
Briana Sutton

Accessions

DENVER, COLO.

By profession of faith:

Constance Lynn Higuera

Marriages

Conroy - Baum.— William Raymond Conroy, son of Mr. and Mrs. William H. Conroy, Janesville, Wis., and Carol Ann Baum, daughter of Mr. and Mrs. William C. Baum, Sr., Edgerton, were united in marriage on Sabbath afternoon, August 31, 1968, in the Albion Seventh Day Baptist Church by the pastor, the Rev. A. A. Appel.

Pearson - McEvoy.— Paul Pearson, son of Mrs. Joy Pearson of Los Angeles, Calif., and Elizabeth J. McEvoy of Midlothian County, Scotland, were united in marriage September 1, 1968, at the Seventh Day Baptist Church in Dodge Center, Minn., by the pastor of the groom, Rev. Wayne Babcock.

