

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.

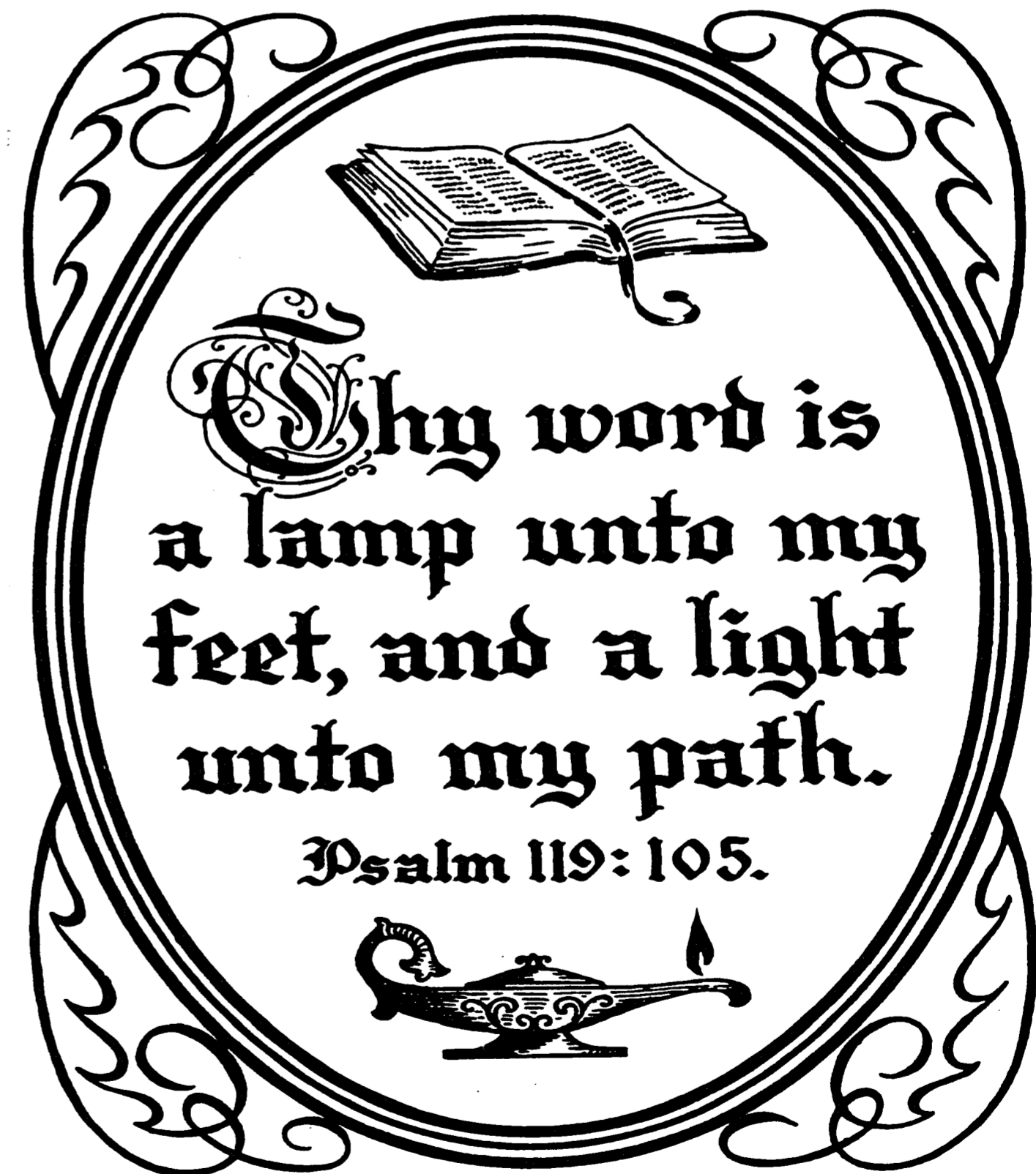
By profession of faith:

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.



The Sabbath Recorder

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What's Happening to the Protestant Reformation?

Our thoughts turn again at the end of October to Reformation Day, which is very much in the minds of Lutherans and others conscious of the European origins of their denominations. Seventh Day Baptists are not very far removed historically from these groups that sprang from Luther and Calvin. Reformation Day stems from that day in 1517 when Martin Luther nailed that sheet of paper on the door of the church at Wittenburg. It took quite a few years for the Lutheran church to form, and a Seventh Day Baptist church was organized in London less than 100 years from the posting of those theses. Baptist and Seventh Day Baptist churches arising about the same time are one step removed from the Reformation but close enough to appreciate the heritage.

The great gain of the Reformation was in posting the authority of the Bible above the authority of the Church. The rediscovered truth was, "The just shall live by faith." This is personal faith, personal salvation rather than salvation by church membership. There are forces other than age which are changing Protestantism. Some fear that the ecumenical movement has a tendency to reestablish the church as supreme in politics and perhaps eventually over men's consciences. Are we again putting the church above the Bible and leaving little room for private interpretation? Perhaps that danger is not great. Others are greater.

Last spring Clark H. Pinnoch, assistant professor of New Testament at New Orleans Baptist Seminary was addressing some 5,000 men at a pastors' conference. He made this statement. "The Protestant Reformation has become the 'Protestant Deformation,' exposing a man-centered and man-made theology based on a consensus of human opinions." He went on to state, "Our hope is for a new Reformation from God, a Reformation of truth and life, a return to biblical standards and to profound scriptural preaching." It is evidently his opinion that there is real danger of losing by neglect or substitution the cardinal doctrines that sparked and motivated the Protestant Reformation

450 years ago. He speaks of the current attack on the existence of divine truth as being the greatest crisis the church has ever had to face. Dr. Pinnoch described the new view of the Bible as belonging to those "who no longer feel that they can be bound to its literal teaching and authority."

Without a high regard for the authority of the Bible as revealing the only way of salvation and the will of God for man Protestant denominations and particularly the Sabbathkeeping Protestant denominations have no grounds for separate existence. On the other hand a mere profession of taking the Bible as our rule of faith and practice is meaningless unless we yield to its precepts and apply its principles in our daily life.

The Fortas Affair

While the editor does not think it proper to enter into any partisan politics in a religious journal such as this he does think it proper to call attention to good government and any serious lack of the same in order that our readers may encourage the good and take whatever action they can to discourage a recurrence of the bad.

The news media including editorial writers and columnists have had much to say about the injustice and the bad politics involved in the Senate debate over President Johnson's nomination of Justice Fortas to be Chief Justice of the Supreme Court. The lack of agreement and the filibuster finally led Justice Fortas to ask the President to withdraw his name from nomination. We cannot go into the details — about which there could be reasonable disagreement.

Your editor does not often find himself in close agreement with the leadership of the AFL-CIO whose material comes to him about twice a week. In this case, however, AFL-CIO President George Meany has said something worth thinking about in a comment of regret that President Johnson was forced to withdraw the nomination. We quote:

"Our regret is the greater because this nomination was defeated through the use of that shabbiest parliamentary tac-

MEMORY TEXT

In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the Lord hath spoken it.

—Isaiah 22:25.

tic—the filibuster. Once again the democratic process has been thwarted by a minority of senators, who refused to allow a vote on the issue.

"The use of the filibuster here was even more nefarious than its use to block legislation, for the Senate is mandated by the Constitution to 'advise and consent' on such Presidential appointments. The Senate neither advised nor consented nor refused to consent. It simply abdicated its responsibilities. This craven performance, if allowed hereafter, could make government impossible."

Ministry to the Scientific Man

How does the pastor in the pulpit or the spiritual layman minister to the scientific man in the pew or in his place of business or home? Grave mistakes are made, as many troubled men of science will testify.

For what does the doctor of science, medicine or philosophy come to church? Is it to hear a discourse on science by a minister of the gospel who is trying to meet the man with a specialized education on his own mundane ground? Ask a few such people. Observe them going away from church unsatisfied. Or watch them respond with the same kind of tears that flow from the eyes of other mortal men when eternal truths are presented and they are struggling to get into right relation with God through Christ.

If the man of science comes to church and gets nothing essentially different from what he is immersed in the first six days of the week, why should he come to church? The surgeon all the week has been doing a good work putting together broken bones or sewing up torn tissues. He has been doing ex-

pert carpentry on the human body to prolong life or make it more comfortable. He would like on the Sabbath to get his mind off these temporal improvements, good as they may be. He wants to listen to an expert of another kind, one who can speak with the authority of the Word of God about things not temporal but eternal. He wants to be assured that there is something that outlasts his allotted three score years and ten.

The college professor, a bit weary with his efforts to impart knowledge to pleasure seeking, shallow thinking, action-minded students doesn't sit in the congregation to listen to a lecture such as he might have given but to get something to satisfy his soul, something more nourishing than human wisdom.

The man who is successful in the field of applied science and has all he really needs of this world's goods wants something definitely religious when he comes to church or when the church caller visits him in his place of business. He knows the meaning of, "What shall it profit a man if he gain the whole world and lose his own soul?" He wants to avoid the latter.

These men all have pretty much the same problems of life as all the rest of us. Christ has an answer to these problems. The Bible interpreted by those who have studied it and claimed its promises speaks to the souls of men and satisfies their needs. Let us not be afraid to speak with all boldness of the hope that is in us. Others whether men of science or uneducated, need what we profess to have found. Let us not be trumpets giving forth an uncertain sound half science, half faith, half secular, half religious.

Commencement, Beginning, Genesis

Some of our young people have recently had the thrill of receiving a diploma on the commencement platform.

Commencement means beginning. Genesis means beginning. Genesis begins with "In the beginning God" Can you think of a better beginning?

Obviously, there are worse ones!

—Margaret E. La Mont

President's Column

What Does It Mean to You?

Recently I had the wonderful opportunity at a weekend retreat to share experiences with an outstanding group of Salem College young people and their advisors. It is always quite revealing because they make you feel so young again, but your real age shows up the next day in the form of sore muscles, as well as the realization that in many ways you just aren't "with it, man." This is the kind of experience you need if you want your thinking challenged.

I was asked to speak to the group. I thought that it might be a good idea to see what young college people thought of the Conference theme "Sensitive in His Service." Before I spoke, I asked them to share with me in writing just what the theme meant to them. Their answers were quite stimulating and revealing so I want to share with you their thoughts just as they were presented to me. After you have read the comments from these young people and their advisors, maybe you would also like to share with me your thoughts as to what it means to be "Sensitive in His Service."

—Leland W. Bond

"Sensitive in His Service"

(Meaning from a group of Salem College youth at a retreat, September 28, 1968)

"Being sensitive is being able to feel to a strong degree the need or small desire in others for help. The safecracker makes his fingers more sensitive by roughing them with sandpaper. This might be done to smooth souls that we possess. Rough them up a little so that our souls will be tender and thus feel the small clickings of the tumblers in another's soul."

"1. Being sensitive means always listening for a call to His service. 2. When He wants anything or even if He doesn't, being aware of His many blessings and knowing that all things can happen if we are sensitive."

"Being sensitive in His service seems

to me to be first of all a Christian. Being a Christian and practicing Christian ways one must serve God and be a friend to man. Be generous and open-minded in giving of one's self. Think of the well-being of fellow man. Be willing to offer one's service in church activities."

"Sensitivity through the act of putting oneself last and remembering the commitment he and the Lord have made. To be able to understand how another person acts since he is a Christian."

"To me it really means doing something. Not just saying that you are going to serve Christ. Getting up and doing it to the glory of God. Committing yourself to the very purpose of living up to Christ's ideas."

"Taking the work of the Lord seriously. Being sincere in helping others. Doing things for Christ not because you are forced to but because you love Him."

"Naive + complete open-mindedness. Loose + revealing. Up tight + out of sight. A tagalong."

"Negatively: Does not mean that we are sensitive in the sense of 'wearing our feelings on our sleeve' — 'being easily offended.' Positively: 1. Sensitive to the guiding of the Lord. 2. Sensitive to the real needs and feelings of other people."

"Total Church Involvement. 1. Attendance. 2. Committee work. 3. Giving 10% of salary. Total Christian Commitment. 1. At work or business. 2. Christian living seven days a week. 3. Bible study. 4. Prayer."

"Sensitive to the needs of others. Sensitive to God's will for yourself. To be less sensitive to your own wants and desires and less sensitive about opening purse strings."

"To try to make an effort, more than usual, on being aware of our stand as Christians. To know that others are watching us, and that we are leaders. To think before we act."

"To me being sensitive in God's service is when you have an inspired moment in your life to try and convey it

to other people to win them to Jesus Christ. At times in life the emotions a person has, whether he is on a speaker's platform or not, don't matter, but the inspired feeling he has should be told to another person for whom he thinks it would do some good. This is how I felt on Sabbath night at Conference this year. When the program started I felt normal, but after your excellent message I was inspired. Being sensitive is hard to put into words."

"The Christian as he serves Christ Jesus should be sensitive to the surroundings and especially the feelings and attitudes of others. He must be ready to help and love those who do not know Christ or do not heed the will of the Lord with a true Christian heart. Sensitive perception to do the will or service of God."

"'Sensitive in His Service' means being aware of the needs of others and doing your best to help them out in any way you can. The reason for helping is that you care because God cared first. Actually this is one facet of trying to follow Jesus's example."

"Often we are sensitive to personal fronts, etc. I believe that we as servants of God should be sensitive, not so much to what others will think of us if we live a Christlike life, but sensitive as Christlike individuals to the needs of the everyday world we contact every day. Eyes open and a willing heart to see a need and to fulfill it in the name of Christ."

"This would mean to me one who was always ready and attuned to God. One who was willing, at any personal cost, to do anything God wanted him to do. One who puts the welfare of God's work before his own. It would mean one who didn't harden his heart to God and man as Jonah did. Lastly it would mean a real working relationship with God."

"We must be sensitive to what His word says if we are to serve Him properly. The Bible is necessary to the service of God, if we are sincere in what we are supposed to teach. My complaint is that the Bible isn't stressed enough

in the Seventh Day Baptist Church, and there should be more emphasis placed upon it in sermons as well as studies."

"We are Christians—but what type of Christians are we? Are we sensitive toward Christians and non-Christians who have problems?—Or do we have no Christian love and no real ties of brotherhood? Also, many of us as Christians are not full of enough ambition to raise questions, and after we have raised them we do not go directly to the Bible and search them out. Tell me—how are we going to be sensitive in His service if we don't follow His words to us (and we can't follow them if we don't know exactly what they are)? We are becoming dull, insensitive Christians. I believe that we can read our Bibles more, and become 'Sensitive in His Service.'"

"Diligent in witnessing for Christ both in what one does and says. Being a Christian example to fellow Christians as well as unbelievers. Daily praying, reading the Bible. A person 'Sensitive in His Service' is not just a once-a-week church attender who lives like the devil on the other six days of the week 'Being instant in season and out of season.'"

"How can we be sensitive when what we are supposed to be sensitive to is not stressed. Bible teachings are not stressed to the point of backing beliefs and also accepting what is true and right. I think Seventh Day Baptists are being hypocritical by professing to be Christians yet following practices that evolve from traditions or out of sheer convenience. I feel that S.D.B.'s do not stress Bible, truthful Bible teaching, but some colored pansy version of a non-holy script."

"It seems to me that this is sensitive to what we can do for the betterment of people. Sounds good, huh? Well, it also means we can do our bit for God and what we feel is His will. It will take some effort. We should hold our heads up when we tell people we are Seventh Day Baptists instead of turning a little red and hiding our faces when they suggest we do something on Friday night."

LETTERS TO THE EDITOR

A recent editorial "To Paraphrase or Not to Paraphrase" has brought comment from one of our pastors and from Ernest O. Knoch, head of the Concordant Publishing Concern, which publishes a very literal translation of the New Testament and a Bible study magazine received by the *Sabbath Recorder* for many years on an exchange basis. The pastor's thoughtful rebuttal is printed in full, Mr. Knoch's letter, in part.

We Paraphrase—Like It or Not

We all know that there are those who use the Scripture for their own selfish ends. No matter how they treat them, by paraphrase or by omission some fulfill their desire to make the Bible read more liberally or more conservatively than God intended. But if paraphrasing will make the Scriptures come alive to some of us and speak to our everyday living, shedding light on God's choice in our decision making, as it has for some, then I refuse to knock it.

What the Scripture says to *individuals* is what counts in *their* lives. We do not react to God's Word if we do not understand what it says to *us*. For some of us paraphrasing helps archaic language say something to us.

Like it or not, the life of every Christian is an animated paraphrasing of his knowledge of the Word of God: every life imperfectly, some wildly paraphrased. I am convinced that the more often we sit down with writing materials to put God's word into our language and our situations, the more perfectly our animated paraphrasings will interpret God's will.

This is not in any sense a defense of the many abstract, psychedelic or empirical paraphrasings which are all too common today but in support of those who want to know what God says, "to me in my situation," because I want to do His will.

—Wayne Babcock,
Dodge Center, Minn.

Dear Sir and Brother in the Lord:

In looking over your editorials in the current issue of the *Sabbath Recorder*, I was struck with the one titled "To Paraphrase or Not to Paraphrase." Sure-

ly this is an important matter, especially in view of the many "modern" versions, which are really paraphrases, which we find extant today.

While it is true that translations such as the King James and the Revised are closer to the original than the paraphrases, yet it is also true that the New Testament was originally written in Greek.

My father spent the greater part of his life in an attempt to make available to the ordinary English reader, the Scriptures just as they are in the original languages. He wanted to give them the facts, not his ideas of what it means.

May the Lord bless you in your work for Him.

—Ernest O. Knoch

One Issue Voters

By T. B. Maston

Retired Professor of Christian Ethics
Southwestern Baptist Theological Seminary

One of the most common mistakes of many Christian citizens is that they are one issue voters. If a politician is right, from their perspective on that particular issue, they will vote for him. Frequently they will do this, regardless of how much or how little background he may have for the responsibilities of the office he seeks.

The one issue will most frequently be something in the area of personal morality. For example, if the one seeking an office does not drink, many Christians will vote for him regardless of what else he may or may not do, and regardless of his position on the major issues of the race

I am not suggesting that any of the issues mentioned are of minor importance. For example, a Christian certainly should give serious consideration to the personal morality of candidates. He may wisely give some consideration to their religious affiliation. He should seek to know the position of candidates regarding all the issues that he personally thinks are important.

What I am attempting to emphasize is that we should not become so enamored with one particular issue that we will not

give proper consideration to other issues that may be of equal importance. Also, it will be wise for us to seek to determine whether or not the candidate's position on an issue represents his honest personal conviction or is a political convenience.

One candidate announced that his platform was the Ten Commandments and the Sermon on the Mount. It would be unfortunate if Christian men and women "fell" for this kind of propaganda. At least, they should ask how he would apply the Ten Commandments and the Sermon on the Mount to the daily problems that he would face if elected.

There are at least three things that Christian citizens should consider in determining the one for whom they will vote: (1) The basic character and integrity, as best it can be determined, of the candidates. (2) The position of the candidates on all the issues that are relevant to the office they are seeking. (3) The ability, the training, and the experience of the candidates to fulfill the responsibilities of the office.

Bible Reading Guide for 1968

NOVEMBER

2 Timothy	Hebrews
1 — 1	16 — 9
2 — 2	17 — 10
3 — 3	18 — 11
4 — 4	19 — 12
Titus	20 — 13
5 — 1	James
6 — 2	21 — 1
7 — 3	22 — 2
Philemon	23 — 3
8 — Philemon	James
Hebrews	24 — 4
9 — 1	25 — 5
10 — 2	1 Peter
11 — 3:1-4:13	26 — 1
12 — 4:14-5:10	27 — 2
13 — 5:11-6:20	28 — 3
14 — 7	29 — 4
15 — 8	30 — 5

Miss Connie Coon Begins Services

Beginning early in September 1968 Miss Connie Coon has now completed



over a month of services as assistant in evangelism. During these weeks she has provided assistance in the program of outreach of three New England churches, working in cooperation with Pastor S. Kenneth Davis of the Pawcatuck church in Westerly, Pastor Clifford Bond of the Second Hopkinton church of Hopkinton and Pastor Edgar Wheeler of the First Hopkinton church of Ashaway.

It is expected that Miss Coon will conclude her services in this area on Sabbath, November 2. During these weeks she has been staying at the home of her parents, Mr. and Mrs. James Waite. She is in the employ of the Missionary Board and it has been very convenient for those working out her schedule and program of services to have her drop in at the office on occasion.

It is expected that Miss Coon will drive to Daytona Beach, Florida, arriving on or about Friday, November 8, to begin her services there with the Seventh Day Baptist church, cooperating with Pastor Marion Van Horn, concluding on December 8.

Applications for her assistance have been received and agreed upon from

Paint Rock and Shiloh Seventh Day Baptist churches (Dec. 11, 1968 - Jan. 20, 1969, and Jan. 25 - Feb. 8, 1969 respectively). Several other inquiries have been received and already her schedule is almost full through Conference time.

From reports of her services already received we feel that God has called Connie to the particular work she is doing: establishing Bible Clubs for youth for the purpose of winning young people to Christ and carrying forward in general the outreach program of the church. When asked about her success Connie explained with a twinkle. "First I play with them and then I pray with them."

Why A Crusade of the Americas!

By Director of Evangelism

Leon R. Lawton

(Second article in a series of four)

The title reads with an exclamation, not a question mark. For a thoughtful person must feel arrested by any proposal that offers hope for our troubled times.

What are the motives and objectives of the Crusade of the Americas? The Cali Declaration clearly sets forth a broad threefold purpose.

A review of the results of the National Campaign of Brazil validates a number of hopes and expectations for the Crusade of the Americas.

I. Church Revival and Renewal

It is charged that churches are "more interested in preserving themselves than in helping people." There is spiritual lethargy, indifference, selfcenteredness. The Gallup Poll claims that the "church is rapidly losing its influence in today's world." In many churches, attendance is stagnant or declining. We all need to rediscover a vital personal relationship to Christ as Savior and Lord and seek afresh the mission of the church in the world today.

An expectation of the Crusade of the Americas is exactly this—revival and renewal for the local church.

II. The Evangelizing of the American Continents

The Crusade of the Americas is un-

equivocally and unashamedly evangelistic. Basic is the belief that men without Christ are lost and doomed. "He who believes is not condemned. He who does not believe is condemned already because he has not believed in the name of the only begotten Son of God." Each individual is responsible before God. Reconciliation is possible because Christ died for our sins.

The Crusade of the Americas is a sincere, concerted, organized effort to enlist every Baptist church in the Americas in evangelistic activity directed toward non-Christians and inactive Christians in their community.

A variety of evangelistic activities are suggested for the church: a religious census to discover prospects; Sabbath School enlargement and outreach; the establishment of missions, preaching points and new churches in unchurched areas; church revivals; area and open air meetings.

One challenging objective of the Crusade is the mass distribution of the New Testament. It is estimated that there are less than 38 million Bibles scattered among the more than 200 million people in Latin America.

Another major Crusade objective is the involvement of laymen in witnessing. Owen Cooper, a Southern Baptist layman, says that the great need of the church today is not for more buildings, not for more profound understanding of theology, not for more missionaries, but for lay members to become totally involved in the Christianity they profess. This will include more than witnessing, but it will of necessity include witnessing!

Today, in country after country in the western hemisphere, untold thousands of laymen (men and women) are being trained in classes in thousands of churches on how to use the Bible and how to witness.

In 1969, it is expected that these lay witnesses will fan out in teams throughout the hemisphere, witnessing from door to door and on the street corners and in the marketplaces.

III. Economic, Social and Physical Welfare Implications

The social and moral problems facing the Americas run the full gamut of humanity's ills. Poverty and economic deprivation live side by side with insensitive affluence. The gruesome spectre of famine stalks the exploding population of Latin America. Race riots and crime on the streets harass North America. There is gambling, alcoholism, immorality. In many countries communism threatens existing governments. The nightmare of a third world war haunts the hemisphere.

The Crusade of the Americas proclaims "Christ, the only hope" to the 500 million people of the western hemisphere with a deep sense of urgency. We believe that the problems besetting the Americas can find their solution only in Christ! A fundamental conviction of the crusade is that Christ-transformed men *must* and *will* transform the society and culture in which they live.

Recently when Dr. Rubens Lopes visited the Central American republic of Guatemala where communist guerrillas have committed such physical violence, the president said, "If you Baptists had begun this crusade sooner, perhaps you could have saved our country from all this killing. For Christ is our only hope."

IV. Baptist Cooperation

The Cali Declaration issues an invitation to all Baptist conventions to join hearts and hands in the Crusade of the Americas.

In the past there has been little communication between Baptists of various countries in Latin America. In North America, Baptist conventions have gone their independent ways for a variety of motives ranging from suspicion and jealousy to plain indifference and pharisaical separatism.

The common denominator of evangelism in the Crusade of the Americas has brought more than 95% of the Baptists of this hemisphere together, praying, working, planning, witnessing, evangelizing.

After the Crusade of the Americas is over, it can be expected that the ties that bind us together in Christian love should be stronger because we have borne each other's burdens in the crusade.

V. A Challenge to Youth

It is a prayerful hope that the Crusade of the Americas will capture the imagination of youth and lead them to be involved in the winning of the world to Christ.

Christian youth ever wants for a worthy cause to claim its life and talents. A fervent evangelistic church stimulates the claims of Christ and His Church. We believe that the Crusade of the Americas could be the answer to the concern in North America over dwindling seminary enrollments and the shortage of ministerial students and mission volunteers in our colleges.

VI. Conservation of Results

Rev. Earl Peacock of Brazil, the hemisphere coordinator, emphasizes that "decisions are of prime importance in the Crusade of the Americas, but not the handraising or card-signing kind. We are seeking genuine decisions which lead people to baptism and life committal to Jesus Christ and His Church."

In Brazil, new converts were enrolled in "Believers' Classes" to confirm the validity of their conversion experience and lead them to a fuller understanding of their faith.

The Brazilian Crusade developed numerous plans of sponsorship, as individuals and families within the church were individually assigned the responsibility for personal oversight and instruction of new believers.

The Crusade of the Americas is concerned with a "total evangelism." Therefore, the year 1970 has been set aside for "follow-up and conservation" to nurture the new converts.

VII. A True Ecumenicity

Much attention is focused today on what some call the "scandal" of Christendom—the many denominational walls that separate believers and churches. There is much talk of a united Chris-

tian witness in a world divided by sin and hate.

But many ecumenicists see a united witness being accomplished only at the structural and organizational level.

The Crusade of the Americas, ignoring "organic union," strikes out for a unity and fellowship that can be meaningful—the fellowship of labor and witnessing together. The unity of the Crusade of the Americas is not *structural*—it is *purposeful*. Our unity comes in the common cause of evangelism and the common purpose to proclaim "Christ, the only hope."

We believe this is the true ecumenicity, that spoken of by Jesus in John 17:21, "That they also may be one in us: that the world may believe . . ." Clearly the *object* as well as the *basis* of unity is the common cause of evangelism "that the world may believe."

Film for WCC Assembly Premieres at New York Church

An experimental film commissioned and produced for the World Council of Churches' 4th General Assembly in Uppsala, Sweden, received its first public showing at Judson Memorial church here.

A unique feature of the production, centered around a traditional worship service, is the total disrobing of the minister at the close of the service.

The nudity—an appeal for honesty—did not shock the several hundred Judson members or visitors who saw the surrealistic 40-minute movie, "Another Pilgrim," during a regular Sunday worship hour.

Mr. Jon Hendricks, who plays the part of the minister, was for three years a director of the church's art gallery as well as its residence for artists-in-training. He is a Quaker and a pacifist. He said he hoped the film would not be criticized by people who had not seen it.

SABBATH SCHOOL LESSON

for November 2, 1968

WITNESS IN SUFFERING

Lesson Scripture: 1 Peter 3:13-17;
4:12-17.

GENERAL CONFERENCE

SCSC Project Directors Enthusiastic About Work Teams

On the Sabbath afternoon program featuring dedicated service reports the project directors spoke. (Taken from the tape):

S. Kenneth Davis

Pastor of the church at Westerly, R. I.

I suppose the most important thing that happened to us this summer was that we discovered in spite of the hard things in life that can come to every man, even to Christians, that even in perhaps the hardest thing that can come to a Christian, God still works for good in so many ways, "for those who love Him and are called according to His purposes."

Before you can appreciate the transformation that has taken place in Westerly, you would have to know something of the religious climate of our community. Not very many years ago we called to hold special evangelistic services in our church the man in our denomination who certainly stands very close to top, as far as talent goes in that regard. We got out publicity by word-of-mouth, in the newspaper, on the radio, in the stores. Tracts were handed person to person all over town. When our evangelist showed up, very religiously the regular attendants of our church came out, and during the course of the whole series of meetings one other person came, who also, by the way, was a member of the church, but hadn't bothered to attend recently.

That's example one. Example 2: When the Home Field Committee of the Missionary Board was discussing what kind of criteria should be used to establish whether a community had enough of a religious spirit in which an independent church could be promoted, someone suggested that our community was certainly one that we would not send a missionary pastor to. There wasn't any potential. Several of the members of our church have told me that we had a dying church on our hands. Concerned,

I spoke to the other ministers in town about it at one of our Pastors' Association meetings. They all said they had dying churches on their hands too. The Methodists and the Episcopalians in Westerly had quit holding Vacation Bible School because the return they got for the time invested wasn't worth it.

This was the situation into which our assistant pastor and his wife walked this summer along with two wonderfully dedicated young people, Butch Keown and Laura Lee Bond. As a result of their visitation in homes that had been previously contacted by letter or homes that were suggested by others of our members, we had, I presume the largest Bible School that we have had in recent years. We had a parent sharing program as part of our worship service Sabbath morning at the conclusion of Bible School and had the second largest attendance in church in the summer. You have to be in Westerly to appreciate this. They tell me that any Sabbath I can find more of my members on the beach than I can in church. I have never been down to count, I hope they're wrong, but it reflects something of the thinking of the community anyway. This the other pastors concur on too, as far as Sunday goes. Anyway, it was the second largest attendance since I've been there, the only larger one being a year ago at Easter time.

After church we had dinner in the vestry. The annual dinner is the big social event of our church each year. We had more people out to this dinner than we've had to an annual dinner since I've been there. Not only that, but we looked through that crowd and, checking backgrounds, we determined that more than half of them were either not Seventh Day Baptists at all yet, I mean they hadn't joined the church yet, or were first generation Seventh Day Baptists, not having any ancestors from whom to inherit the faith. . . .

Well, numbers don't tell the whole story. There is the youngster whose parents came that day. The father is slowly deteriorating and dying of muscular dystrophy. After church he asked if he

could speak with me a while. We went into the study, and he asked how his family could become members of this church. There was a couple there for the first time who said that this was by far the friendliest church they had found in New England — and they had been searching. There was a mother there who was an Episcopalian and whose husband was a Baptist. The youngster had gone occasionally to the Episcopal church, occasionally to the Baptist church, occasionally to the Vacation Bible School that they had. She said that this one was the first one that the youngster had been so enthusiastic about that he insisted on coming every day without Mother pushing him. She said that he had learned more in this short week than he had any other time in his life from a religious institution.

In Pastor Dale's class, other than the Seventh Day Baptists, he had three or four youngsters that were not related to the church. One was absolutely impossible. Not only did the girl not understand what directions meant; she didn't know how to learn. The poor assistant pastor was at his wit's end. Many times during our prayer time he mentioned her and asked for grace and love to be able to put up with her for the next day. Well, guess which youngster it was that was back at church the week after Bible School was over. That was the one — because she had seen in Pastor Dale a love that she hadn't experienced before.

Two families whose youngsters had quit coming to church were back in the church. We had grandchildren of a couple whose parents had parted company. The youngsters had something of this antagonism within themselves. They are now established. The grandparents are happy to have them there. They said the kids had been asking questions about God, but they couldn't answer. They were happy to find someone interested in sharing the answers. The numbers don't count but individual cases certainly do. And through the love that these young people shared in the Westerly community, I don't believe Westerly will ever be the same.

CHRISTIAN EDUCATION—Sec. Rex E. Zwiebel

Youth Field Worker Secured

The Youth Work Committee of the Seventh Day Baptist Board of Christian Education is pleased to announce that Miss Esther Burdick of Waterford, Connecticut, has accepted the position of youth field worker.

Miss Burdick is the daughter of the Rev. and Mrs. Paul Burdick. Her headquarters will be in Waterford, Connecticut, and she has begun her work for the board. She is planning to visit as many of our churches as possible to lay plans for a more extended work.

Holding a Master's degree in social work, Miss Burdick worked for seven years as the executive director of the Onondaga County, New York, Campfire Girls with headquarters in Syracuse.

Our readers are urged to look for articles from the new youth field worker in the *Sabbath Recorder* and the *Beacon*. As soon as some plans are made definite, they will be shared with our churches.

Those wishing to contact her directly may write to her at 4 Shore Road, Waterford, CT 06385.

Annual Meeting

Board of Christian Education

The annual meeting of the Seventh Day Baptist Board of Christian Education, Inc., was held at the Alfred Seventh Day Baptist Church Parish House on Sunday, September 15, at 2:00 p.m.

The meeting was called to order by the vice-president, Dr. Burton B. Crandall. The Rev. Harmon Dickinson led in prayer.

It was voted that the bylaws of the Board of Christian Education as revised and recommended by the Board of Directors be adopted.

The chairman of the Nominating Committee, Mrs. Gordon Ogden, presented the list of nominations for directors for the year, 1968-69. The following were elected: Agnes C. Bond, Harold O. Burdick, Cathy Clarke, David S. Clarke, Burton B. Crandall, E. Wayne

Cruzan, Catharine S. Jacox, Dora D. Norwood, Helen A. Ogden, and Jean P. Snyder, all of Alfred, N. Y.; Susan D. Bond, Mary D. Clare, Madge W. Sutton, and Rex E. Zwiebel, all of Alfred Station; Mae R. Lewis, A. Lyle Sutton, and Hurley S. Warren, all of Almond, N. Y.; Mark R. Sanford, Harold King, and John M. Reynolds, all of Little Genesee, N. Y.; C. Harmon Dickinson, Ethel D. Dickinson, L. Maurice McCrea, Onnalee G. Saunders, and C. Robert Stohr, all of Richburg, N. Y.; Helena Aldrich, Greenwood, N. Y.; Richard A. Horwood, Farnham, N. Y.; Don G. Stearns, and Thelma C. Stearns, Shinglehouse, Pa.; Warren F. Brannon, Freeville, N. Y. Associate members elected were Richard Bond, Becky Butts, Paul Greene, Kathy Kenyon, and Gretchen Zwiebel.

It was voted to accept with appreciation the annual report of the Board of Directors.

Officers of the Seventh Day Baptist Board of Christian Education for 1968-69:

President, E. Wayne Cruzan, 17½ Sayles Street, Alfred, N. Y. 14802; vice-president, Dr. Burton B. Crandall, 5 Sayles Street, Alfred, N. Y. 14802; recording secretary, Mrs. Mae R. Lewis, Almond, N. Y. 14804; treasurer, L. Maurice McCrea, Box 23, Richburg, N. Y. 14774; executive and corresponding secretary, the Rev. Rex E. Zwiebel, Box 115, Alfred Station, N. Y. 14803.

—Mae R. Lewis, recording secretary.

Junior High Conference

Nineteen young people registered with an average attendance of fifteen for the Junior High Conference held at Kearney, Nebr., Aug. 12-16, 1968.

The body of the program featured the use of family life filmstrips dealing with "Four Spiritual Laws." Discussions were led by Ruth Bennett, Connie Coon, and the Rev. Eugene Fatato on the relationships of teen-agers to the Bible, prayer, witnessing, and responsibility.

Crafts were taught, and music was led by Ruth Bennett. We sang with the Junior Conference during the music period.

Three afternoons were spent at the beautiful city swimming pool and park. A most interesting trip was made to Pioneer Village, Minden, Nebraska. Another afternoon was spent examining an old fort.

My appreciation goes to all who shared in the responsibility of this conference. Special thanks to the young people for being so cooperative both in the discussions and other activities. May each of us have grown spiritually during these sessions together.

—Connie Coon, director.

LET'S THINK IT OVER

Analysis of Discontent

Listing several kinds of discontent in our nation, the General Board of the AFL-CIO in a statement on party platforms (it favors the Democratic platform) has this to say about one type of discontent:

Finally there are those whose discontent stems primarily from the war in Vietnam. They cry "peace" as though other Americans wanted war—and as though Hanoi wanted an honorable peace. Responsible Americans, who dissent on the war, have done so with reasonable recognition of the intransigence of the other side. Too many, however, are deaf to reason and more than willing to provoke, in the name of "peace in Vietnam," ugly disorders in the streets of America. These extremists include some whose loyalties are not to the United States or the democratic cause. But the extremists have so inflamed the Vietnam issue and their vile and false attacks have been so over-publicized by the sensational-seeking press, radio and TV, that the basic reason for America's involvement in Vietnam—the defense of freedom from aggression—has been all but forgotten.

These various discontents seem likely to have a primary though a conflicting impact on the coming election. There is nothing inherently disturbing in that; discontent with the status quo is a hallmark of the labor movement, and indeed of the American people as a whole. What is disturbing is that some of the discontented in all these groups have seemingly lost faith in America and lost sight of the fundamental principles on which American society rests.

The President of the North American Baptist Women's Union

"We North American Baptist women have been given a rich heritage. God has committed unto us a great task and has called us to a wonderful adventure to make His love known to those about us. We live in a confused and chaotic world. This is a time of crisis and of challenge for the Christian Church. We need to be on an endless quest for those things that are vital and worthwhile, that we may meet the challenge of our day.

"As we look forward to our Day of Prayer, may it be for all of us a time of spiritual renewal. May its challenge and inspiration evoke from each of us a wider vision, a greater faith, and a deeper prayer life, so that we, as a body of consecrated and dedicated women, may move on together to a shining goal."

—Mrs. I. Judson Levy

Program booklets have been sent to all women's societies. The booklet outlines a program of the theme, "Inasmuch as Ye Have Done It . . ." Meditation and prayer are outlined on the topics of showing compassion, testifying, praying, and giving.

This Day of Prayer is a medium that can bind Baptist women together. Mrs. Levy shares reports from women of other continents who say that the Day of Prayer is of great significance to women behind political curtains. Prayer is their only means of fellowship with other Baptist women.

Baptist Day of Prayer will be held November 4, 1968. If it is going to be impossible for you to hold it on the 4th in your community, may we suggest you hold it some other day during the same week. It is suggested the different Baptist groups meet together and a count be taken of the number from each of the different Baptist denominations. This information should be sent with the offering to Mrs. L. S. Casazza, P. O. Box 4116, Washington, D. C. 20015.

Ringling the Bells

Planning to go to Kearney with the bell choir this year was an act of faith



Bellringers lead the way to worship experiences.

on the part of each of us involved. We realized early in the year that we would not have the time for weeks of preparation before the Conference convened in August, because two of our "ringers" were going to be participating in the Summer Christian Service Corps. We were very proud of them, and what they wished to do, and we determined that if a way to have them gone and still play for our Conference worship was possible, we would do it! During the fall and winter of 1967 and 1968 we did a great many programs, and learned to perform with quite some skill a whole new program of music. We all agreed that we would go to Pre-Conference Camp, scout for recruits and do the best we could.

At Youth Pre-Con the bells were there for anyone to play and a goodly number of campers found it fun to ring them. During the retreat at Camp Comeca we found that Kathy Pierce, from Alfred Station was a ring-dinger! She helped us very much, because she is a regular member of a handbell choir in Alfred, and already understood much of the technique necessary to ring the bells.

When Conference convened at Kearney, we discovered a very willing and gifted "ringer" in Carol Rasmussen from Johnstown, Nebraska. With scarcely any practice Carol went through the entire week, serving in the choir, and

we were so thankful for her.

I think we learned a lot from this experience—first, faith will take you a long way; second, our denomination is blessed with many talented young people, most of whom are very unselfish in His service.

—Madeline Randolph

300th Anniversary Stamp?

Jack Hays, assistant pastor of the Metairie, La., church, when he has a new idea of something for the good of Seventh Day Baptists, doesn't let that idea die; he takes action. This is true of his proposal to start a \$400,000 home for retired Seventh Day Baptists and a home for needy orphans. It is also true of his idea to get the U. S. Post Office Department to issue in 1971 a special commemorative stamp recognizing the 300th anniversary of the first Seventh Day Baptist church in America.

Mr. Hays wrote to his local representative in Congress asking him to work for such a stamp. Mr. Boggs, assistant majority leader in the House, communicated with the Postmaster General but did not yet have an answer from the Postmaster's office. A similar letter to Senator Jennings Randolph brought a response from a representative of the Postmaster General to Senator Randolph, expressing appreciation for the Senator's interest in this particular stamp. No promise was made because the schedule for commemorative stamps in 1971 is not up until 1970. It was stated that the suggestion would "be retained in our files for consideration when the stamp program for 1971 is being formulated in 1970."

Some Aid Gets to Biafra

Officials of the American Protestant and Catholic overseas aid agencies announced that during the month of September and the first week of October over 2,890 tons of food and medicines were flown into blockaded Biafra.

During September 200 mercy flights were completed, and 50 such flights from October 1 to October 7.

NEWS FROM THE CHURCHES

DENVER, COLO.— Miss Cynthia Rogers, daughter of the Rev. and Mrs. Albert N. Rogers, Denver, Colo., flew to West Germany September 12th assuming a position with the U. S. Army Special Services. She is temporarily assigned in Munich as a recreation specialist.

Cindy, who earned the bachelor of fine arts degree from the University of Denver in June, attended the Young Adult Pre-Con at North Loup, Nebr., and served as clerk of the Denver church for the past year. She was presented with a gold wristwatch by the women of the Denver church before her departure, which was inscribed "vaya con dios" (go with God).

MARLBORO, N. J.— The last Sabbath of September was the annual Harvest Home Sabbath in the Marlboro church. The sanctuary was decorated with a profuse display of fruits and vegetables grown in the South Jersey farming community. The theme for the big day was built around the Conference theme for the year, "Sensitive in His Service."

On Sabbath eve the emphasis was, "Sensitive in Prayer." It featured a film-strip "Making the Lord's Prayer Our Own." The theme for the morning service was, "Sensitive in Worship." Pastor Conrod shared the service with Russell Johnson of Kansas City, part-time student assistant to the pastor. Following a bountiful dinner and sociable time at noon an afternoon meeting was held under the theme, "Sensitive in Christian Growth." This service included Sabbath School promotions from one department to another with appropriate readings, poems, welcomes, etc. Bibles were presented to three young people who had recently joined the church after baptism. There were also Conference reports by two young delegates, Jeanne Lawrence and Christine Ayars. Miss Lawrence also told of her experiences in West Virginia and Alabama as a Summer Christian Service Corps worker.

Remembering what the new Confer-

The Sabbath Recorder

ence president, Leland Bond, did as a visual aid in his address when he borrowed the shoes of some of our denominational leaders, Mr. and Mrs. Fred Ayars presented a dramatization, "Testimony of Conference." The work of the local church as well as the denomination goes forward when we are "sensitive in His service" and try to appreciate what it means to stand in the shoes of the leaders. In this case it was: Pastor and Mrs. John Conrod, Mr. and Mrs. James Davis, Mrs. Paul Lewis, Mr. and Mrs. Jonathan Davis, Miss Mary Jane Campbell, Duane Cruzan, Jr., and Mrs. Frank Davis. They came forward to be presented with their shoes, as was done at Conference. The Harvest Home service ended with a poem read by Mrs. Alberta Godfrey, "I Dare Not Idle Stand," followed by a prayer circle around the church. The closing hymn as they joined hands was "Blest Be the Tie That Binds."

The October 5 church bulletin gives the names and addresses of twelve college students in widely scattered areas. Two are in Salem College, the others in Rutgers and Douglass (N. J.), Alfred (N. Y.), Adelphi (N. Y.), Drexel Institute (Pa.), Cumberland (N. J.), Catawba (N. C.), Oklahoma, Maryland, and Mississippi (Air Force).

—Correspondent.

Obituaries

CARTER.—William Paul, son of Ralph and Mary Crandall Carter, was born April 17, 1950, and died July 30, 1968, as a result of injuries sustained in a motorcycle accident.

Billy had lived all his 18 years in the Riverside, Calif., area where the Seventh Day Baptist church was his church home. At the time of his death he was making plans to enter

Valley College at San Bernardino, Calif.

In addition to his parents, he is survived by brothers and sisters, Ralph Jr., Jeannette (Lovett), Barbara, Victor, Debbie and Cynthia; and by his grandparents, Mr. and Mrs. Paul Crandall, and Mr. and Mrs. William Petree, all of the Riverside area.

Memorial services were conducted by his pastor, C. Rex Burdick, at the Simons Mortuary in Riverside on August 2, 1968, and the body was laid to rest at Green Acres Memorial Gardens in Bloomington, Calif.

—C. R. B.

GRIESHABER.—William August, was born in Berlin, Germany, Aug. 10, 1888, and came with his parents to America at the age of four. He passed away at his home in Riverside, Calif., July 8, 1968.

He was united in marriage to Alta M. Hurley at Everly, Ia., Oct. 23, 1914. She preceded him in death Jan. 13, 1958. To this union was born one son, Arden Given Grieshaber.

Besides his son, Arden, he is survived by three grandchildren and two great-grandchildren, all of Riverside.

He was active in the Riverside Seventh Day Baptist Church until the time of his death.

Memorial services were conducted at the Simons Mortuary in Riverside on July 11 by his pastor, C. Rex Burdick. Interment was at Evergreen Memorial Park in Riverside.

—C. R. B.

WHITFORD.—Charles A., son of the late Kenneth and Gertrude Smith Whitford, was born at Albion, Wis., on July 4, 1910, and died suddenly at his home in Milton, Wis., on Oct. 2, 1968.

He was married Jan. 5, 1938, to Charlotte Polan. To this union were born five sons: Charles of Kewaskum, Wis., Monte of Chicago, Ill., Phillip and Gary of Janesville, Wis., Donald, at home; and two daughters: Mrs. Marjorie Arms of Gays Mills, Wis., and Janice, at home.

Charles was a member of the Milton Seventh Day Baptist Church. Funeral services were conducted from the Milton Seventh Day Baptist Church on Oct. 5, 1968, by his pastor, Rev. Earl Cruzan. Burial was in Milton Cemetery.

—E. C.

OWM Budget Almost Raised

Seventh Day Baptist people showed a strong upward thrust in their giving to Our World Mission during September to close out the year with the budget almost raised.

We lacked only six percent of reaching the higher-than-usual goal. The figures from the treasurer on page 15 of this issue are far more encouraging than expected two months ago.

Praise the Lord for the faithfulness of His concerned and committed people! But the Lord's work cannot stand still; it must go forward. We are already one month into the new year with its challenge of greater work and of necessity a larger budget. May our giving reflect a growing love for our Lord.

100%

94%

