

The Sabbath Recorder

The small sanctuary was full with relatives and friends when Mrs. Arthur H. Burnett (the former Ellen Swinney of Waterford, Conn.) played the introductory wedding numbers. The church wishes the Wilsons the best, and thanks them for giving the church the pleasure of entertaining them on the happy occasion.

—P. B. O.

Disagreement on Abstinence

Moderation rather than abstinence is urged by some temperance organizations, such as the North Conway Institute of Boston. Rev. Philip L. Hansen, a Lutheran pastor from Minnesota and member of the National Council of Churches Task Force on Alcohol Problems, began an address to the 14th Annual North Conway Conference with the following paragraphs under his chosen topic "Abstinence Hang-Up":

"While I believe that abstaining from alcoholic beverage is a good attitude, I do not believe that I can determine for someone else that it is the *only* or even the *best* attitude.

"It is at this point that I believe the church of any denomination makes a serious mistake when it says or implies that total abstinence is the preferred attitude toward the use of alcoholic beverage."

Marriages

Bozarth - Kimbrough.— Graylon Wayne Bozarth of New Market, Ala., and Miss Mary Glenda Kimbrough, daughter of Mr. and Mrs. R. T. Kimbrough of Paint Rock, Ala., were united in marriage August 30, 1968, at Huntsville, Ala., by Judge Ashford Todd.

Donahue - Maxson.— Richard E. Donahue, son of Mr. and Mrs. Anthony Donahue of Rochester, N. Y., and Maryann Maxson, daughter of Mr. and Mrs. Paul L. Maxson of Berlin, N. Y., were united in marriage

August 30, 1968, at the Seventh Day Baptist Church in Berlin, N. Y., by the bride's father, the Rev. Paul L. Maxson.

Hoover - Sartin.— Frank Hoover, son of Mr. and Mrs. Clayton Hoover of Birch River, W. Va., and Miss Wilma Jean Sartin, daughter of Mr. and Mrs. Alva Z. Sartin of Little Birch, W. Va., were united in marriage, July 27, 1968, as Sutton, W. Va., by Pastor Charles G. Wyatt of the Methodist Church.

Kenyon - Teal.— Rex, son of Raymond M. Kenyon of Salem, W. Va., and Linda Lou Teal, daughter of Mr. and Mrs. Rex R. Teal of Hendersonville, Tenn., were united in marriage, Sept. 9, 1968, at the bride's home.

Kinney - Nutt.— Daniel Lee, son of Mr. and Mrs. Clyde Kinney, Jr., of Salem, W. Va., and Sharon Lee Nutt of Clarksburg, W. Va., were united in marriage, Oct. 5, 1968, by Pastor J. Paul Green at the Salem Seventh Day Baptist Church. They are living in Virginia Beach, Va., where Daniel is serving with the United States Navy.

Phillips - Percy.— Joseph Robert, son of Mrs. Caroline Phillips of Oxon Hill, Md., and Helen Percy, daughter of Mr. and Mrs. Evert R. Percy of Salem, W. Va., were united in marriage, June 15, 1968, in the Sacred Heart Church of Salem, by the Rev. Michael O'Reilly and the Rev. J. Paul Green.

Wilson - Huffman.— Ronald J. Wilson and Sandra L. Huffman, daughter of Mr. and Mrs. Louis Huffman of Muncie, Kans., were united in marriage by Pastor Paul Osborn, Sept. 25, 1968, at the Seventh Day Baptist Church of Kansas City.

Births

Marks.— A son, Roderick Todd, May 28, 1968 to Ronald and Elaine (Davis) Marks of Salem, W. Va.

Ellis.— A daughter, Kim Diane, to Howard and Roberta (Clarke) Ellis, Stephentown, N. Y., on October 19, 1968.

Sartin.— Marvin Dale, son of Mr. and Mrs. Alva Z. Sartin of Little Birch (Crites Mountain), W. Va., was born July 19, 1968.

CHRIST the only hope



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. November 18, 1968
Volume 185, No. 19 Whole No. 6,324

Editorials:

Is Poverty Relative?	2
Thanksgiving for Giving	3
Features:	
Congress on Evangelism	3
Time to Talk Turkey About OWM	
Giving	4
SDB Churches in the Crusade of the Americas	4
Continental Congress on Evangelism Helps Prepare North America for the Crusade of the Americas	5
Panel Discussions Share Needs and Methods	6
For Personal Reflection	6
Your Delegates Discuss Their Insights Gained	8
Manifestos Speak of Man's Situation, God's Provision	12
Bible Reading Guide	14
Christian Education:	
The Good Teacher	7
Through the Week Religious Education	7
Missions:	
October Missionary Board Meeting	10
Missionary Society Adopts New Constitution	11
News from the Churches	13
Our World Mission	15
Accessions.— Obituaries	Back Cover

Is Poverty Relative?

How is poverty to be measured, by annual income or by material possessions or perhaps by other less tangible standards? It is manifest that poverty in the United States cannot be figured on the same basis as in India, China or some of the developing countries of Africa where the annual income of a high proportion of the people is below \$100. Millions of people in Asia would consider themselves rich if they received an income of one-third the amount set by statisticians in the United States as the poverty line (\$3,000 per year).

A publication of RIAL (Religion in American Life), recently received, sets out in bold type a list of things characteristic of the American scene, its material advantages, its problems, and its promises. In some cases the figures do not easily harmonize. For instance, there are 100 million telephones for 200 million people and 95 percent of our families have television sets. It is reported that 80 percent of our homes have automobiles even though millions with adequate incomes live in cities like New York where an automobile would be a liability and a relatively useless luxury.

Comparing our possessions with our problems it is noted that 17 percent of our families have incomes under \$3,000 and are therefore considered to be in poverty. How does one reconcile poverty and television? Only 5 percent of the families are without TV and 17 percent are in poverty. One can say, perhaps, that TV is a status symbol and that many who are actually on relief feel that they must have television even if they have practically no other furniture. This situation was observed a number of years ago as we looked down on the Mexican "shanty town" of San Bernardino, Calif., and saw tall TV antennae rising like leafless trees from almost all the close-grouped one or two room houses.

It might have been logical for RIAL to have listed the percentage of TV sets under problems as well as blessings. Certainly television, even in the families that can well afford it, is not an un-mixed blessing, programs being what they are. The poor of our land, in general, do not exercise better judgment in

the selection of programs than the middle class viewers.

We haven't commented on the promises for America. Materially they are great. It is probable that one out of three families will have incomes of \$15,000 or more and that the rest will be correspondingly better off than now. But what of our spiritual blessings? Will they increase? Not unless we who enjoy such blessings show more dedication and use the media at our disposal to make life more worth living. If Christians are caught up with others in a pursuit of material things how will the spiritually poor in our land, to say nothing of the poor abroad, know the joy of the abundant life which is promised and is available through Christ?

Thanksgiving for Giving

As our national Thanksgiving Day approaches we may well pause to make at least a mental, if not written, list of the blessings for which we should thank God in our best phrased words of gratitude. High on that list should be the ability to give—thanksgiving for giving. The people of no other nation are as favored as we are in this respect. In spite of inflation, in spite of increased income and other taxes, most of us have the ability to give to others, to our friends and to those who are devoting their lives to the spread of the gospel. The almost countless millions we will spend on Christmas presents shows that we do have money to give away.

It was a letter from Bob Bowman of the Far East Broadcast Co. that brought forcibly to my mind this somewhat new concept that to be able to give is one of the great things for which we should be thankful on the last Thursday of November 1968. He expressed it this way:

The opportunity to share with others far less fortunate than ourselves is in the finest American tradition. It exemplifies as much as anything the real meaning of "Thanksgiving," for, as someone has said, "Thanksgiving really means that we should give thanks for the privilege of giving."

It should be easy to thank God for the turkey and dressing, the well laden

table and the mince pie. We should also remember that millions who once had freedom to worship and houses of worship no longer have these blessings that we take for granted. Thankfulness for the Bible in its many editions should include a prayer for those who are not allowed to purchase the Word of God. Thankfulness for the privilege of giving should be translated into giving the Bible to those who lack all these common blessings that we enjoy.

Congress on Evangelism

Ten delegates from six Seventh Day Baptist churches participated in the Continental Congress on Evangelism, October 10-13, in Washington, D. C. It was a thrilling experience to all! While all were informed and stimulated, the facts and fellowship brought new enthusiasm and vision for the basic ministry of all Christians—witnessing effectively so that the Gospel is clearly communicated to unbelievers that they may repent and put their faith in Jesus Christ.

But how can one adequately share such experiences? It comes out much like a warmed-over meal, or even worse, a description of a (spiritual) feast. Yet the facts and information received can be passed on through the printed word, the taped messages, and the witness of our lives changed by this vital encounter. God, who by the Holy Spirit led the men in their messages and witness, can in like manner lead us in our living effective lives for His glory.

We do pray that the words shared in these ways will be blessed by His Spirit to bring new spiritual fire in many hearts and churches! We have a great, wonderful task as His witnesses; one that is impossible apart from His power and leading. Let us individually, and together, seek this power as we are obedient to His Word and "Sensitive in His Service."

—L. R. L.

Editorial note: All of the material in this issue on the Congress on Evangelism was edited and submitted by Director of Evangelism Leon R. Lawton.

Time to Talk Turkey About OWM Giving

Below Our OWM Average

A look at the October receipts for Our World Mission should convince us that the majority of us are below our own average in giving. This means that we're going downhill. Let's see.

Sixty-one churches and fellowships contributed to the 1967-68 Our World Mission budget. Twenty-six of these reported nothing at all during October. Twenty-five reported less than their average (DeRuyter, Houston, Milton, North Loup, Pawcatuck, Salemville, Waterford, and White Cloud). Two churches held fast.

If we figured out the \$221 these eight gave above their average, and added the \$4,049 the 51 churches gave (or didn't give) below their average, we come up with a figure of \$10,598, which is about \$48 more than we need per month to raise *last year's budget*.

But this year we needed \$11,465 per month.

Forget the statistics. Look at the *Our World Mission Newssheet* for November. (If you did not receive one, get in contact with your church and find out why!) Please read the right hand column of the center page carefully, and then make some decisions as to what salaries should be stopped, what services should cease, what publications should perish. Please send your decisions to the Commission (c/o Rev. Alton L. Wheeler, General Secretary, 510 Watchung Avenue, Plainfield NJ 07061) so that they may have them for the January meeting when they consider the next year's budget.

You think I'm kidding! Now look! You are the ones who decide what level of stewardship you are trying for. There is no sense in having six men who are in close contact with the needs around the world trying to give away your money. That's why I ask YOU to decide what need we will not meet.

—Paul B. Osborn,
Stewardship Chairman.

Seventh Day Baptist Churches in the Crusade of the Americas

Many Seventh Day Baptist churches have indicated, by voting \$2.50 for 1968, their intention to be involved in *The Crusade of the Americas*. Several are now endeavoring to increase their Sabbath School enrollment and outreach as one phase of their evangelistic witness.

These, and other of our churches are being asked to again vote and remit \$2.50 for participation in 1969 — The Year of Proclamation. Highlights of this year should include:

1. January 1. PACT and the Seventh Day Baptist Prayer Fellowship begins.
2. January 11. Day of Prayer and Commitment (last day of Week of Prayer) for the Crusade of the Americas.
3. Spring 1969. Visitation and/or survey emphasis in local church area using the colored folder, "New Life . . ."
4. April 30. Close of six-month emphasis on Sabbath School Enrollment with each school seeking to qualify for the Gold, Silver or Bronze Achievement Certificate.
5. Summer 1969. Evangelism emphasis through area summer youth camps and in Vacation Bible Schools. SCSC and VCSC teams will assist some churches in these projects.
6. The period September 1 to Thanksgiving. Planned Evangelistic Meetings in each local church, building attendance on all the above and using Missioners as God's messengers. (See Year III, Facing Frontiers with Faith, packets)

The Crusade of the Americas is YOUR local crusade of evangelistic outreach only if you prayerfully participate plan local efforts, seek to witness effectively in your neighborhoods and communities. To neglect or refuse to do so is treason for Christians under the orders of their Lord (Matthew 28:18-20).

MEMORY TEXT

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. James 1:26.

Continental Congress on Evangelism Helps Prepare North America for the Crusade of the Americas

The Continental Congress on Evangelism, held October 10-13 in Washington, D. C., offered delegates of Baptist communions in North America participating in *The Crusade of the Americas* the opportunity to be challenged, informed, trained, and motivated to better share the "Good News" that is in Christ Jesus. Baptist leaders from all over the world spoke, discussed, sang and declared themselves united in the basic task of all believers—evangelism.

Dr. Ruben Lopes, president of the Crusade of the Americas and a pastor in Brazil gave a challenging answer to the question, "What is the Crusade of the Americas?" Dr. Carl Tiller, former president of the American Baptist Convention, spoke lucidly on "Angels of the Good." Dr. Joseph Nordenhaug, general secretary of the Baptist World Alliance, clearly presented "The Need for Revival." Mr. Owen Cooper, Southern Baptist layman and chairman of the Pan American Congress on Evangelism for Baptist Men held in Rio last July, shared his challenge on "Laymen, and the Cru-

sade." Rev. Arthur Blessitt of "HIS Place," Hollywood, spoke from experience on "Evangelism and the Hippie."

These, and several other major messages, are available on tapes for local church, group or individual use. Available through the Tract Society AV library, they will begin circulation about December 1. A letter and order blank is being sent to church clerks and pastors. Others wishing this listing and order blank can obtain it by writing to the editor, *The Sabbath Recorder*.

Ten Seventh Day Baptist delegates attended. They were denominational leaders, pastors and laymen/women—Marian Hargis, Los Angeles, CA; Everett T. Harris, Westerly, RI; Leon R. Lawton, Brookfield, NY; Edward Page, Shiloh, NJ; Herbert and Barbara Saunders, Plainfield, NJ; Kay Satterlee, Plainfield, NJ; Delmer Van Horn, Washington, DC; Rua Van Horn, Washington, DC; and Albert Withrow, Shiloh, NJ. Pastor Herbert Saunders was a member of the panel on "The Need for Renewal" and Director of Evangelism Leon R. Lawton presided at the Sabbath afternoon service.



Arthur Blessitt, a Southern Baptist evangelist working with hippies and other youth groups along Hollywood's Sunset Strip, was one of the speakers at the Continental Congress on Evangelism, Washington, D. C. Both traditional and experimental ways of proclaiming the Christian message were considered by representatives from thirteen Baptist groups in the USA and Canada.

—(BP) Photo



The Crusade of the Americas was a principal topic of discussion among leaders of the Continental Congress on Evangelism, Washington, D. C.: Rubens Lopes, Sao Paulo, Brazil; Wayne Dehoney, Louisville, Ky.; Owen Cooper, Yazoo City, Miss.; and William J. Cumbie, Alexandria, Va. Thirteen Baptist groups in the United States and Canada were represented among the 1,257 registrants.

—(BP) Photo

Courage from God comes in retail quantities, not wholesale. If you depend on Him, sufficient unto the day shall be the courage thereof.

—From *Notes for Living* by Lindquist

Panel Discussions

Share Needs and Methods

The major addresses were but springboards for the more intimate and personal panel discussion conferences held late each afternoon. Competent leaders from many Baptist groups were members of the panels. Those on Friday dealt with the theology and practice of evangelism under such topics as: "The Biblical Basis for Evangelism"; "Understanding Media" (How can the church most effectively use the mass media in evangelism? What have been the effects of mass media on our culture? How media-oriented are we?); "Evangelism in the Inner City"; "Can Anyone Under 30 Be Converted?"; "Where Have All the Flowers Gone?" (Evangelism and the hippie? What are the hippies saying to us by their style of life? What do they hear us saying by ours?); and "Window on the World" (a report on the hemispheric and worldwide movements on evangelism). Our delegates attended these panels and took part in discussion. Some share brief quotes in another article.

Sabbath afternoon the panel discussion conferences were headed under the thought, "Making All Things New." Two groups sought to answer the "Why?" in facing "The Need for Renewal" and "The Theological Basis for Evangelism." Two others dealt with the new man through, "Evangelism Preaching" and "Help, I'm a Layman!" A new community was the heading for the last four groups: "The Area-Wide Crusades," "Can These Bones Live?" (renewal in the home church), "The Social Effects of Evangelism," and "Keep the Home Fires Burning" (how to develop and maintain a perennial program of evangelism in the local church). Ideas presented in these panel discussions are shared in your delegates' round table discussion article.

At each major session a manifesto on one phase of man's need and God's answer through the Good News that is in Jesus Christ was given. These, too, have been edited and are presented in "capsule" form in another article.

For Personal Reflection

For Group Discussion

IT WAS STATED . . .

(Items for thought from panel discussions, Friday, Oct. 11, Continental Congress on Evangelism)

"Preaching alone is not evangelism and preaching from the pulpit is the least courageous of possible ways."

"The majority of the population on our continent is under thirty. There is an amazing lack of concern for these young people. This group needs a person-to-person approach. Young people are waiting to be challenged. We must be honest in dealing with them. We must keep in mind their basic need, that of salvation."

"Many modern churches have so much machinery that people do not have time to witness."

"Social action with commitment to Christ is *not* evangelism."

"One who does not love people and share with them the trials of life cannot bring them to Christ."

"The worse fate is to be ignored!"

"The basic problem in the inner-city is a spiritual problem—the slum is the attitude of the people."

"Mass media is only an enlargement of face-to-face contact. We live in an age of persuasion-oriented people motivated by sequence of facts to produce results. Mass media can put across ideas."

"Since when do we minister to just good people?"

"Young people today have never really been confronted with Christ. He is a secret to them."

"Christians need to be insulated from the world but not isolated from it."

"Youth are looking for involvement . . . want to take part . . . need someone to listen."

"Seventeen years ago NBC offered Protestant Christianity 52 hours a year of free prime time. It has been difficult to schedule and continually produce top rate programs. Many in the church are still discussing the fact of time and not coming to grips with the opportunity

they have. There is need for new ideas, new format, new ways of presenting the gripping gospel truth."

"Remember, God loves you where you are and for what you are. We must learn to accept people without discrimination."

"Let's get out and start doing something!"

CHRISTIAN EDUCATION—Sec. Rex E. Zwiebel

The Good Teacher

By O. B. Bond

*It's nice to have a teacher
Who is gentle in her ways.
She lightens many burdens
And brightens all the days.*

*The first thing in the morning,
You find her on the job
To help the many children—
Not a moment would she rob.*

*She moves along so quietly
With everything in place.
She seldom wears a frown—
Not a wrinkle on her face.*

*To step up to her door
And meet that friendly smile,
Gives every one a feeling
That life is quite worthwhile.*

*The many children greet her
In such a loving way;
They are out for a bit of learning
And another happy day.*

*The way they work together
Shows they are a happy lot.
All courtesies have been remembered
Not a thing has been forgot.*

*She's well liked by all her comrades,
In everything she does
Her work goes on so smoothly
You can hardly hear a buzz.*

*She extends her hand to patrons
In such a gracious way,
She can melt down their furor
And make them want to stay.*

*To put the acts of her profession
All into one nutshell—
She is a modest teacher
Who always does things well.*

Through the Week Religious Education

Many of us feel that Christian education must be taught not only on Sabbath, but also throughout the week. Some of our Seventh Day Baptist churches and/or our pastors cooperate in Weekday Religious Education activity.

For our churches, or pastors, who are interested in continuing or starting a program of teaching through the week, the National Council of Churches is preparing a new curriculum which will be coming out on March 9, 1969.

The reason for this renewed interest is stated in a message to the churches of the General Board of the National Council of Churches on "Christian Responsibilities for Education": "We believe that the contemporary situation makes more necessary than ever before reinvigorated, extended and expanded programs of Christian education through the week. Churches and communities should be aware that such programs may take many forms including dual school enrollment released time, dismissed time, after school and free time approaches, as well as experimental patterns not now employed. Those churches and communities now maintaining programs should improve, extend and expand them, in accordance with high standards, and those that do not have such programs are urged to proceed with the establishment of them."

Churches or pastors who are interested in using the new curriculum, and in training for its use, may secure a folio for \$2.50 that will interpret the Through-the-Week material. The folio contains suggestions, information, and ideas. It is a gold mine of material. Write Department of Publication Services, National Council of Churches, 475 Riverside Drive, New York, NY 10027.

SABBATH SCHOOL LESSON

for November 30, 1968

BEHOLD, THE MAN

Lesson Scripture: 1 John 4:1-6;
2 John 7-9.

Your Delegates Discuss Their Insights Gained from the Panel Discussion Conferences

(See listing of topics in another article)



Lawton: While we have been exposed to many different groups, basically all of them are seeking to answer "how" we can approach and do the work to which all Christians are called. Secretary Harris, did your group find "the theological bed-rock for our crusade?"



Harris: The thought was brought out that a sound theological basis for evangelism could be arrived at by tracing throughout the Bible the sinfulness of man and the revealed will of God in Christ as He seeks to reconcile all men to himself. Great texts that sum up a theology of evangelism are found in John 3:16 and again in the Great Commission of Matthew 28.

Van Horn: It is good to give texts. But many people are confused about the real meaning of "evangelism" today. Some affirm anything and everything we do as Christians is "evangelism."

Harris: A definition of evangelism which might be acceptable to many is, "to so present Jesus Christ in the power of the Holy Spirit that men shall come to put their trust in God through Him, to accept Him as Savior from the guilt and power of sin, to serve Him as Lord in the fellowship of the church, and to follow Him in the vocation of the common life." But we need more than a definition.

The motivation and drive for evangelism centers in God Himself who sent His Son into the world and who in turn sends us. A theology of evangelism should include the double intention of God—who intended that His people respond to His love in Christ Jesus and also to become instruments of that love in the world.

Page: These words sound good. But what meaning do they have in our world of social, racial, poverty, drug problems

Lawton: One member of my panel told of a radio preacher who was late in getting to the station. He just had time to ask the disc jockey to pick a record to play immediately following his message. He spoke well on the subject, "You Cannot Hide from God," only to be jarred by the Chuck Wagon Gang singing, "We've Found a Hiding Place" immediately afterward.

Evangelism has at its heart social concern—concern for men where they are in need: spiritually, physically, morally, ethically, etc. The third aim of the Crusade of the Americas is this concern. It was said, "The gospel which does not express itself in social reform is a fraud. It is not in line with New Testament patterns."

Page: That Arthur Blessitt was really reaching me yesterday when he spoke of his witness through a Gospel night club on Sunset Strip. I become a bit

impatient when I see so many good people in so many churches doing so little . . . No! . . . being so fruitless in helping youth and others today.

Withrow: "Renewal" was the word in your panel, Pastor Saunders. What about it?



Saunders: Christ is the center of renewal. Dr. Adams emphasized: 1) we must choose Jesus Christ; 2) we must return to Christ's full mission and program. "What Jesus did said more than what He said did."; 3) we must emphasize the method of evangelism through prayer, the Sabbath, and fasting. His translation of John 10:37 went, "If you don't see me doing it don't pay any attention to what I say." Miss Van Horn, you attended this panel too. Can you add more?

Van Horn: There is need for renewal of the intellect but more to motivation—the "why." This makes the "how" clear. The New Testament takes hold of us in such a way that we have to act. Jesus transformed the disciples giving motivation (by the Spirit) so they *had* to act. "We cannot but tell the things which we have seen and heard!"

Renewal is a fresh new person—Christ in me. We must accept the aid of the Holy Spirit. We must be always refilling our vessels, growing in the likeness of God. Three ways of prayer were suggested: Lord, help me to do my work; Lord, help me to do your work; Lord help me! Do your work through me!

Lawton: I was intrigued by your panel name, Mrs. Saunders—"Help, I'm a Layman!" I understand there is a new book out by this title, but can you share with us what Howard Butt, Owen Cooper and others discussed?

Mrs. Saunders: A pastor gives spiritual leadership but the clergyman is best who loses his own ministry in that of his lay people. We should be concerned with getting the prodigals back into the church. Neither laymen or pastor can do it alone, but they can do it together—with His help.

Harris: But how can the pastor help laymen develop their potential?

Mrs. Saunders: The pastor must stop long enough to train someone to do jobs and then let go of them. There is something every man can do. The church needs to find a place for everyone and, strangely enough, the church gets laymen by giving them away.

It was suggested that we pick out a clear target for laymen to aim for—a "DMZ"—De Missionized Zone. Expose the laymen to the problem and let them catch your enthusiasm.

One last thought: A pastor needs a degree of maturity to not be afraid of the laymen and a layman needs a degree of maturity to not be afraid of those around him.

Lawton: Ed Page, "Can These Bones Live?"

Page: Not if there isn't more life than I felt in our group. It was to deal with "Renewal in the Home Church: Effective means to bring life to the old institution." Somehow I missed gaining anything constructive to share.

Hargis: I'm sure that some were more helpful than others, but I believe these open discussions on such matters allowed for a sharing of insight, experience, and opinion that was helpful generally. I wish we could have more such discussions with some conclusions and followed by action in our local churches! It is only as we face matters openly, objectively, prayerfully and willingly—willing to be led to do His will—that we can really get out of our ruts.

Lawton: I'm sure we could continue this discussion profitably and wish that we

October Missionary Board Meeting

(A review of the minutes by the executive vice-president)

The regular meeting of the Missionary Board was held in the lounge of Pawcattuck Seventh Day Baptist Church on October 27, 1968, with nineteen members present. Following the opening prayer by Pastor S. Kenneth Davis a resolution of respect for the late Edmund T. Smith was read and approved. After this the reports of the treasurer, the executive vice-president, the director of evangelism and the assistant in evangelism were approved.

Matters of particular interest grew out of the reports of the standing committees. From the Home Field Committee came this report, "The schedule of Miss Connie Coon, assistant in evangelism, is rapidly filling up. There is still a period open from February 9 to March 14, 1969, for a church or churches which would like her services. Applications are to be filed with the executive vice-president of the Missionary Society." It was also reported that Director of Evangelism Leon Lawton is presently conducting a "Whoever Will Come" clinic in Dodge Center, Minn.

A recommendation was approved from the American Tropics Committee which would "request Rev. Grover Brissey to serve as principal of Crandall High School, Kingston, Jamaica, for one year, during the interim period between the terms of Rev. Neal Mills and Mr. Wayne Crandall." It was reported by the executive vice-president that both Mr. and Mrs. Brissey and the Crandall High Board of Education had been consulted

about the possibility of such a request being made by the board. Both had expressed willingness to consider favorably such an interim plan if it seemed within God's will and leading.

The African Interests Committee noted a previous action of the board to transfer ownership of mission property at Makapwa "to be effected following the incorporation of the Central Africa Conference of Seventh Day Baptists, upon reaching a mutually satisfactory plan for reimbursement of funds invested." The committee noted that the constitution of the Central Africa Conference grants power of that body to hold title to property.

The African Interests Committee interpreted "funds invested and to be reimbursed" as the Mrs. Alfred Burdick Trust Fund that had been used for medical facilities renovations at Makapwa, adding the phrase "this being the extent of their financial responsibility." A study is being made of the exact amount which the above action entails. A plan was presented and approved by which such repayment would be made by withholding a certain amount of the usual monthly payments to the Central African Conference account. The trustees of the Central Africa Conference had already suggested "withholding \$78.00 per month from funds sent to the field."

Consideration was given to plans for publicizing the new constitution adopted by the Missionary Society on September 15, 1968. It was voted to authorize the society president, Loren G. Osborn, and such others as he would choose to help him, to go ahead with plans for a general mailing to the present membership of the Missionary Society (all Seventh

Day Baptists at the present time), conducting a membership drive under the new requirements for voting and non-voting members. It is expected that such a letter will go out to all Seventh Day Baptists in the near future.

The treasurer's report and more details of actions taken at this quarterly board meeting will appear in the next issue of the *Missionary Reporter*. The executive vice-president was requested to offer a closing prayer before adjournment at 4:10 p.m.

Missionary Society Adopts New Constitution

By President Loren G. Osborn

The 126th annual meeting of the Seventh Day Baptist Missionary Society was notable for the adoption of a new constitution and set of bylaws immediately after the repeal of the former operating documents. This action came as the result of several years of consideration by the Board of Managers, and after a year of intensive study and work by a select committee and a highly-qualified attorney. The new constitution brings the operating procedures up-to-date in accordance with the laws of Rhode Island in which the society is incorporated. It also contains some revisions that respond to the needs and desires of the General Conference and the widely scattered members.

The chief elements of change in the constitution made possible the establishment of the office of executive vice-president, to replace the archaic title of corresponding secretary. Rev. Everett T. Harris was elected to fill this post at a specially called meeting of the Board of Managers immediately following the annual meeting.

Also of importance is the change of meeting date for the annual sessions of the society. In order to cooperate as fully as possible with the General Conference (USA) and the other boards and agencies in reporting, the fiscal year and reporting year have been taken as the calendar year. To facilitate business, the closing of books and keeping reports

up-to-date, the annual meeting will be held on the third Sunday of March, beginning with the year 1969.

Probably of most interest and importance to the present somewhat nebulous membership in the society are the newly adopted membership requirements. These privileges that will become effective with the new year, 1969, mark a tremendous step forward in both communication with members and opportunity for participation by distant members. A proxy voting privilege for legally qualified members is the most immediately noted benefit accruing to those members who desire the greatest participation in society affairs, even though denied by time and distance from physical representation. The constitution provides that a duly elected voting member may exercise his voting rights by proxy at any annual or special meeting of the Missionary Society.

The constitution further defines membership in two classes:

1. *Non-voting* or *observers* are those members who subscribe to a "life" membership by contributing \$25.00 or more, or contributing \$1.00 or more annually to the funds of the society. In addition, any church belonging to the Seventh Day Baptist General Conference (USA) may send non-voting observers to annual or special meetings.

2. *Voting members* at present include every person who is now, through his affiliation with the member churches of the General Conference, or through his contributions to the society, a voting member of the society. Effective on January 1, 1969, voting membership will be subject to:

- (a) application for such membership;
- (b) the payment of the required dues as established by the Board of Managers (\$10.00 a year); and
- (c) fulfillment of the obvious requirement of subscribing to the tenets of the Seventh Day Baptist faith.

A brochure putting forth the aims and inviting membership will be mailed to all present members before the first of the year, so that voting members may be qualified to participate in the annual meeting (the 127th) on March 16, 1969.

had reports from all the panels. In closing I'd like to share one more thought expressed in my group: "If we speak (or live) the gospel to a man we have involved him and ourselves in a social implication of the gospel."

NOTE: Your Youth Fellowship, Women's Society or church may wish to present this discussion with individuals reading the various persons' remarks. Then, enter into your own discussion on these thoughts. But don't close without applying them to your own situation locally. What can you do to share the gospel more effectively? How are you going to start? Your director of evangelism would appreciate "backtalk" from this presentation and information on your use of it.

Manifestos Speak of Man's Situation, God's Provision

At the Continental Congress on Evangelism, six manifestos were presented. We need to give attention to their message! (Presented here in capsule form)

1. The Gospel and the Human Situation

The modern human situation is not a pretty scene. It is characterized by wars, hot and cold; political, racial, and social strife; population explosion and poverty; oppression and discrimination; despondency, frustration, and uncertainty. Sir Winston Churchill declared, "Our problems are beyond us."

Man's basic need is neither economic, intellectual, diplomatic, military, nor scientific. It is spiritual.

The "gospel" is the "good news" that God in Christ has acted in human history to reconcile man to God and man to man.

Evangelism is speaking of this good news to all men. Our problems may be beyond us. But they are not beyond God. In Christ He provides us the one exit from the human dilemma. This alone is "the gospel" for "the human situation."

2. World Crisis and Social Revolution

Mankind has taken his destiny into his own hands. Scientism has brought us "the age of the computer" and the de-personalization of man. The thinking of "the group" is given omniscience and sin is deviation from group thought. With all his powers man has not solved his problems.

Against the black background of world confusion and individual despair, we throw the bright torch of our evangelistic faith and message.

For a world that is going to pieces internationally, racially, and economically, Christ is the only integrative force.

We affirm that the gospel has deep social implications. The gospel cannot tolerate injustice or man's inhumanity to man.

We affirm that the gospel is the gospel of God's love for the person and that salvation is first a personal matter between an individual and God.

3. The Biblical Revelation

God's revelation is His self-revelation. Love reveals itself. And God is love.

The Bible declares that God has spoken to man both through nature and men. The Bible is the written record of God's revelation of Himself.

God has revealed Himself as Creator and Sustainer of the universe. But His highest revelation is in terms of His personal redeeming love, and the supreme revelation of this love is in the person of His Son, Jesus Christ.

The Bible clearly declares the responsibility of every local church and each Christian working both individually and cooperatively to carry the good news of God's redemptive love to each person in the world and in every generation.

In the Crusade of the Americas we Baptists of the western hemisphere have united around the theme "Christ, the Only Hope," in an effort to be faithful to the commission of our Lord, and to declare the full biblical revelation of God's eternal redemptive purpose in Christ Jesus.

4. The Church and its Mission

The Christian Church is the Church of the Living God and the Body of Christ. In this living organism every member is important as he functions cooperatively with other members and all in direct obedience to Christ its Head.

And as God gave Himself in Christ for all the world, His Church must give itself with dedication to His Great Commission of carrying the glad tidings to the ends of the earth through the testimony of lips, lives, labors, leadership, and liberality.

Certainly while the world is at its worst, the church must be at its best:

... *In Worship*, where in hushed, corporate waiting before God souls are calmed, cleansed, established, fitted for life's living and committed to great responsibilities.

... *In Work and Sacrifice* will genuine goodness express itself, for streams of blessing will flow from lives which are ordered by the Scriptures. The world

situation with its formidable array of problems today calls for souls of daring who ask no wage for extreme service and sacrifice, no limitation of hours, and who will once again out-think, out-live, and out-love the materialism, pessimism, and frustration of this embittered world. ... *In Witness* in continental evangelism and missions abroad. Human society will never be Christianized unless individuals are converted and committed to Christ.

When Christians resolve to serve His cause at least with the same intensity of devotion and diligence that others give to the service of causes less deserving, the breath of God will be upon His Church and mighty things will again be done in His name.

5. Human Freedom and Dignity

Man made in the image of God was created as a creature of choice and creatability. Jesus Christ, Son of God and son of man, freely chose to enter the realm of the created and fallen man, in order to offer again an opportunity to return to the rejected Lord.

The church was commissioned by Jesus Christ to take this good news to every creature offering a way back to God, the place of highest human freedom and dignity.

We therefore declare that all men to be free should hear the gospel of Christ, finding highest freedom in accepting Jesus Christ as Savior and Lord.

6. The Cosmic Christ and the Space Age

We are persuaded that no generation, regardless of how learned and advanced in scientific matters, can go beyond its need for reconciliation with God.

Therefore, we will use every means available to us to present the cosmic Christ and make His claims known to men. To this task we dedicate ourselves anew believing that the opportunities of this technological age are an open door to us for the spread of the Gospel.

We address ourselves to this task with full confidence that we are laborers together with God in seeking to bring about the redemption of the world.

Note: Complete copies can be obtained from your director of evangelism.

NEWS FROM THE CHURCHES

BATTLE CREEK, MICH.—At the annual meeting held Oct. 6, the Rev. Eugene Fatato was unanimously called to serve another year as our pastor and at an increase in salary. Mr. Herbert Bennett was reelected moderator. Other officers elected were Mrs. Claire Merchant, clerk; Miss Helen Steadman, assistant clerk; Mrs. George Parrish, treasurer; Wendell Thorngate, assistant; Mrs. Herbert Bennett, choir director; Phillip Cavinder, head usher; Mrs. Herbert Lippincott, historian. New members on the Board of Trustees are Milburn Jones, George Parrish, and Mrs. Ethel Ruggles. The new adult Sabbath School superintendent is Mrs. Arnold Davis.

The report on Camp Holston showed that 131 persons had attended our own camps this summer and over 700 persons in outside groups had made use of the camp. This fall both the Juniors and Seniors have held weekend retreats. Six young people from Milton were guests at the Senior Retreat. We were very grateful for the helpful assistance of Miss Connie Coon during most of the summer and we look forward to her coming again next year.

The Ladies Aid, with Mrs. LeRoy DeLand, president, is looking forward to another active year of service. We are now in the midst of our annual series of chicken pie and swiss steak suppers, which are our main money-raisers for the year. A sizeable "nest egg" is already in the bank toward our big project of remodeling the church kitchen, and we find many other projects along the way which need our financial assistance. Last year we paid for repairs to the church furnace and now we are investigating the purchase of new chairs for the church social room.

This summer the church received an intercom system, which has been installed between the buildings at Camp Holston as a memorial from the family of Ernest Thorngate; and a beautiful new piano has been placed in the church sanctuary in memory of Mrs. Frank Hunt as a gift from her family.

The church observed Laymen's Sab-

bath, Oct. 19, when Mr. Claire Merchant, new chairman of the deacons, brought the morning message. Pastor Fatato conducted a preaching mission in the Buffalo church that weekend. Plans are under way to observe our annual church homecoming on the last Sabbath in November.

—Correspondent.

WHITE CLOUD, MICH.— The service of our summer pastor, Justin Camenga of Waunakee, Wis., and his wife Sue, was a happy experience for us and, we trust, for them also. During most of the summer John Farenhorst of Amsterdam, the Netherlands, was with the Camenga family, and in July the family was increased by the arrival of Kerith Lael, a baby sister for five-year-old Eric.

Besides teaching a class of young people in Sabbath School and preaching during regular Sabbath services, Justin made many home and hospital calls. He also organized and assisted a volunteer group who painted the interior of the sanctuary and cleaned and waxed floors and pews. Both Justin and John were active in Vacation Bible School and at Camp Holston in Battle Creek. Johnny returned home after attending Pre-Con and General Conference.

All was not work, however, as the parsonage was the scene of many informal get-togethers. All too soon the summer was over, and we reluctantly said good-bye to the Camenga family after extracting promises for an early return.

Early in the summer Mike and Lucy Mosher left for Juneau, Alaska, to begin their new work, Mike as a speech therapist in the public schools and Lucy as a nurse in the office of a pediatrician.

On September 28 Don and Shirley Cruzan entertained the church family at a farewell party for Sam. After induction he was sent to Texas for training as a medic because of his non-combatant convictions.

The White Cloud church was host to meetings of the Northern Association on October 11 and 12. We were happy to have the Camengas with us again, with Justin bringing the Sabbath morning mes-

sage. Approximately 50 people attended from Battle Creek, and visitors from the Milton church included Mr. and Mrs. Paul Green, Mr. and Mrs. Ralph Green, Douglas Sanford and Miss Dawn Shaw.

—Correspondent.

KANSAS CITY, MO.— Help is a two-way street for sister (or mother-daughter) churches that work together on various projects. The following note is copied from the Kansas City church bulletin:

"We have received a check from the Nortonville church for \$300. This is in appreciation for our helping them paper their church sanctuary. We in return are very appreciative for this help from them."

The Kansas City church may be unique among Seventh Day Baptist churches in this country. Is there any other having a pastor or student pastor who commutes by air? Student pastor, Ken Chroniger, flies up from his school in Springfield, Mo., every weekend. It gives him more time for pastoral work and study.

Bible Reading Guide for 1968

DECEMBER

	<i>2 Peter</i>	<i>Revelation</i>
1 — 1		15 — 5
2 — 2		16 — 6
3 — 3		17 — 7
	<i>1 John</i>	18 — 8 & 9
4 — 1		19 — 10
5 — 2		20 — 11
6 — 3		21 — 12
7 — 4		<i>Revelation</i>
8 — 5		22 — 13
	<i>2 & 3 John</i>	23 — 14
9 — 2, 3	<i>John</i>	24 — 15 & 16
	<i>Jude</i>	25 — 17
10 — Jude		26 — 18:1-19:4
	<i>Revelation</i>	27 — 19:5-21
11 — 1		28 — 20
12 — 2		29 — 21:1-21
13 — 3		30 — 21:22-22:5
14 — 4		31 — 22:6-21

OUR WORLD MISSION

OWM Budget Receipts for October 1968

	Treasurer's	Boards'		Treasurer's	Boards'
Adams Center ..			Milton	1,038.13	
Albion			Milton Junction ..	88.00	
Alfred	173.10		New Auburn		
Alfred Station ..	184.75		North Loup	280.25	
Algiers			Nortonville	183.50	
Assn. & Groups ..	125.40		Old Stonefort ..	23.00	
Battle Creek			Paint Rock		
Bay Area			Pawcatuck	532.77	
Berlin	207.64		Plainfield		
Boulder	45.43		Putnam County..		
Brookfield, 1st ..	71.00		Richburg	111.50	
Brookfield, 2nd..			Ritchie		
Buffalo			Riverside		
Chicago	12.50		Roanoke		
Daytona Beach..	128.85		Rockville	16.25	
Denver	228.55		Salem	209.85	
De Ruyter	80.00		Salemville	100.00	
Dodge Center ..			Schenectady	14.00	
Edinburg			Seattle		
Farina	49.00		Shiloh	1,218.45	
Fouke			Syracuse		
Hammond			Texarkana		
Hebron	70.00		Trustees of		
Hopkinton, 1st..	50.00		Gen. Conf. ..		
Hopkinton, 2nd			Verona	200.00	
Houston	55.00		Walworth	62.50	
Independence ..	57.50		Washington	25.00	
Individuals	85.00		Washington,		
Irvington			People's		
Jackson Center..			Waterford	131.60	
Kansas City			White Cloud	83.61	
Little Genesee ..	149.35		Yonah Mt.		
Little Rock					
Los Angeles	350.00		Total Budget ..	\$6,770.14	
Lost Creek			Non-Budget ..	167.50	
Marlboro	288.66				
Metairie			Total		
Middle Island ..	40.00		to Disburse ..	\$ 6,937.64	

DISBURSEMENTS

Board of Christian Education	\$ 460.26
Historical Society	5.03
Ministerial Education	490.86
Ministerial Retirement	354.97
Missionary Society	2,605.91
Tract Society	802.28
Trustees of Gen. Conf.	35.63
Women's Society	98.14
World Fellowship & Service	231.23
General Conference	1,708.33
S. D. B. World Federation	135.00
Mission Notes	10.00
Total Disbursements	\$6,937.64

S U M M A R Y

1968-1969 Budget	\$137,570.00
October Receipts	
OWM Treasurer	\$6,770.14
Boards	6,770.14
Amount due in 11 months	\$130,799.86
Needed per month	11,890.90
Percentage of year elapsed	8.33%
Percentage of Budget raised	4.92%
Gordon L. Sanford	
OWM Treasurer	

October 31, 1968

The Sabbath Recorder

The Lion and the Lamb

Walter Lippmann, commenting on Russian tanks in Czechoslovakia used scriptural terms: "In this very wicked world in which unhappily we live, the lambs have to be very good before the lions will lie down with them."

Accessions

SALEM, W. VA.

By Baptism:

Martin Zinn
Christina Rogers

By testimony:

Mrs. John D. (Hope) Bevis
Mrs. Raymond M. (Agnes) Kenyon

By letter:

John D. Bevis
Raymond M. Kenyon
Rex Kenyon

Associate members:

Robert Harris
William Lawson
Geri Osuna
Margaret Parrott
Robert Wheeler
Pamela Wilson

Obituaries

ALDERDYCE.—Lynn D., son of Arkwell and Emma Alderdyce, was born in Lenawee County, Michigan, June 1, 1894, and died in Battle Creek, April 22, 1968.

On Sept. 16, 1916, he married Gail F. Wells of Battle Creek, who survives him. Most of his life was spent in that city where he was employed for a time as a laboratory technician and for many years as a furniture salesman. He was a member of the Seventh Day Baptist church.

Besides his wife he is survived by one son, Duane, of Port Huron; seven grandchildren and one great-grandchild. —E. N. F.

DAVIS.—W. Scott, 87, of Fairmont, W. Va., former resident of Salem, died March 24, 1968. He was born Oct. 30, 1880, at Salem, W. Va., a son of the last Mr. and Mrs. Job Davis. On May 2, 1906, he married Bessie Faye Clark, who died Dec. 4, 1960. Surviving are two sons, J. Wilson Davis of

Fairmont, and Paul C. Davis of St. Petersburg, Fla.; one brother, Ova Davis of Pampa, Tex.; one sister, Mrs. Fonda Crislip of Cincinnati, Ohio; two grandchildren and eight great-grandchildren.

He was preceded in death by four brothers and three sisters.

Mr. Davis was a retired merchant and had operated a men's clothing store in Salem several years ago. He was a member of the Salem Seventh Day Baptist Church. —J. P. G.

ECCLESTON.—Sylvia Wells, daughter of William R. and Pauline Stillman Wells, and widow of Hugh C. Eccleston, was born June 6, 1884, at Ashaway, R. I., and died at the Westerly, R. I. Hospital, July 22, 1968.

Mrs. Eccleston was a member of the First Seventh Day Baptist Church of Hopkinton, and was an alumna of Alfred University.

She is survived by a daughter, Mrs. Dorothy Tarbox of Ashaway, R. I.; a sister, Mrs. Dorothy Van Sickle of Rockaway, N. J.; two brothers, Nathaniel D. Wells of Hackensack, N. J., and Forrest Wells of Beverly, Mass.; and two grandchildren.

Funeral services were held at the Buckler Funeral Home in Westerly, with her pastor Edgar F. Wheeler, officiating. Burial was in the River Bend Cemetery in Westerly.

—E. F. W.

SMITH.—Edmund Tillinghast, son of Wilbur and Bertha Dobbrow Smith, was born Aug. 10, 1887, at Alton, R. I., and died unexpectedly at his home in Ashaway, R. I., October 8, 1968.

On December 23, 1909, he was married to Alison Turnbull. A son, Edmund T., Jr., passed away in 1925.

Mr. Smith had been employed for many years as a shipping manager at the Cottrell Company, previous to his retirement in 1956.

He was a faithful member of the First Seventh Day Baptist Church of Hopkinton, and served as a member of the Seventh Day Baptist Missionary Board.

He is survived by his wife; a sister, Mrs. Orville (Millie) Murphy of Narragansett, R. I., and St. Cloud, Fla.; and several nieces and nephews.

Funeral services were held at the Schilke Funeral Home in Westerly, with his pastor, Edgar F. Wheeler, officiating. Interment was in Oak Grove Cemetery, Ashaway.—E. F. W.



THANKSGIVING 1968

What have we to be thankful for? Did the original celebrators of the feast of Thanksgiving have more cause for gratitude than we do today?

Wouldn't it be a sound idea for all of us to reflect a bit on that original scene of Thanksgiving? History is a great teacher, and a quick flashback to the first Thanksgiving might help us to rededicate our lives to sound principles, good deeds, human values, cooperation, peace, prosperity for all mankind.