

# The Sabbath Recorder

spoken in Andhra State (Pradesh). We quote from a published letter to the Broadcasting Company written in this language:

"I am strongly convicted in my heart of my spiritually lost condition. Now I accept Him as my Savior. He is my God, my light and the light of the world." Another writes, "We are regularly listening to your messages. We don't have anyone here who can preach and teach the Word of God. Please pray for us."

Missionaries on the field in India say that visas are being refused renewal and that by 1972 missionaries may be excluded entirely—as is the case in Burma. The Far East Broadcasting Company is establishing a new station in the Seychelles Islands to reach more of India's millions.

Native evangelists given encouragement now may be prepared to carry on the Seventh Day Baptist witness in the future. We have provided for the printing of some pieces of literature in at least three of the languages of India in the past few years.

—L. M. M.

## The Book of Ruth

"The book of Ruth is an early expression of that sentiment contained in the familiar words of Paul: 'And we know that to them that love God all things work together for good,' and which is expressed so beautifully by the poet:

I know not where his islands lift  
Their fronded palms in air,  
I only know I cannot drift  
Beyond his love and care.

"The author gives us to see both the good and the bad in the lives of his characters. But they are so portrayed that

we almost unconsciously lay all that is true and beautiful in these lives to their faith in Jehovah.

"We read the book of Ruth with a growing consciousness of the wonderful power of God in human lives. We close it with a prayer for a closer walk with Him; for more of His Spirit in us to lead us in the journey of life."

Rev. A. J. C. Bond

(From article "An Exposition of the Book of Ruth," *Sabbath Recorder*, p. 744, June 15, 1908)

## Notice of Annual Meeting Seventh Day Baptist Missionary Society

The annual meeting of the members of the Seventh Day Baptist Missionary Society will be held in the vestry of the Pawcatuck Seventh Day Baptist Church, 120 Main St., Westerly, R. I., on Sunday, March 16, 1969, at 2:00 o'clock p.m., for the following purposes:

(1) To elect voting members, a Board of Managers and officers.

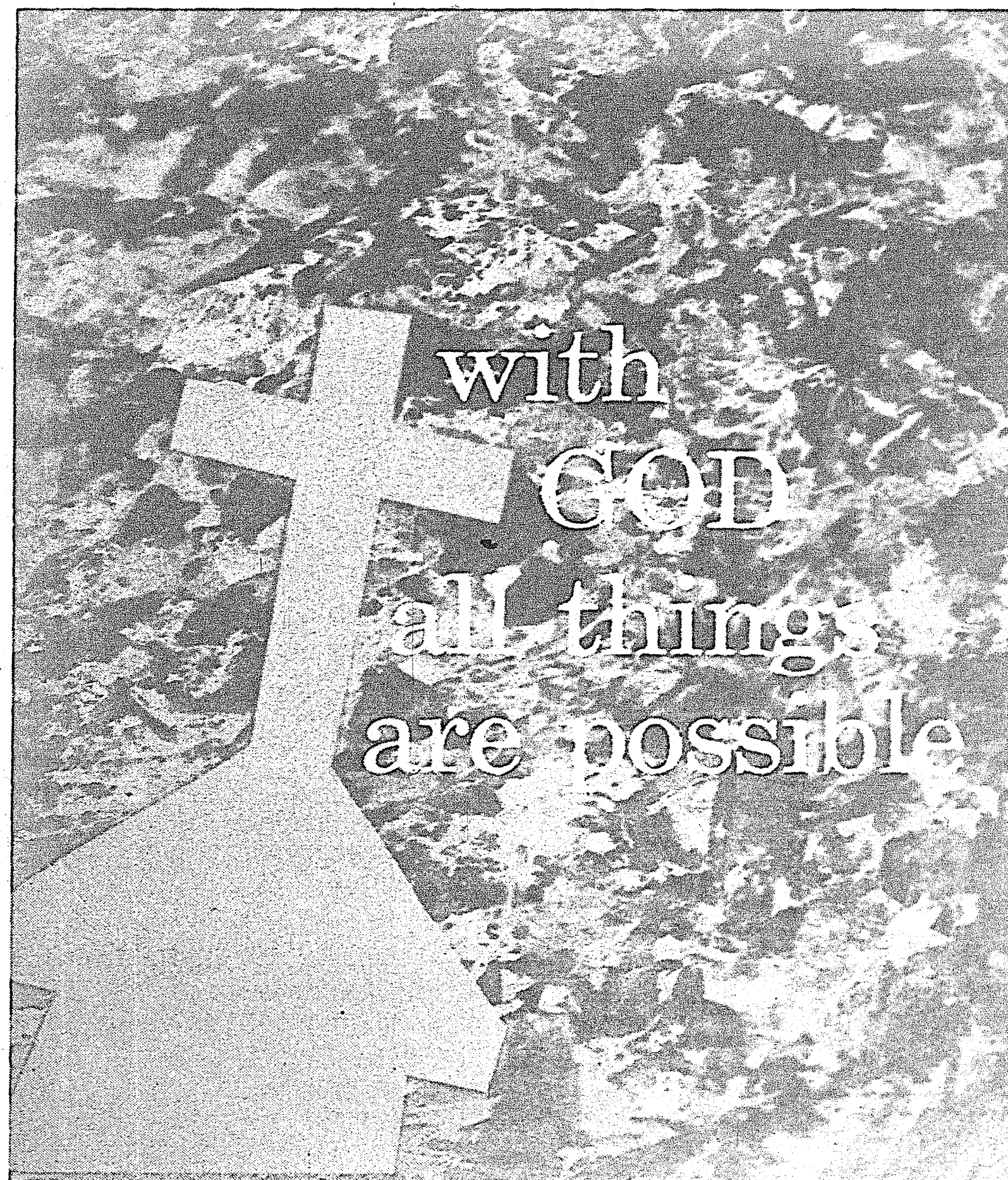
(2) To hear and act upon the reports of the Board of Managers and officers for the period from May 1, 1968 to December 31, 1968 inclusive.

(3) To ratify the appointment of independent public accountants for the current fiscal year.

(4) To consider and act upon such other matters as may properly come before said meeting or any adjournment thereof.

The Board of Managers has fixed the close of business on February 28, 1969, as the time at which members entitled to notice thereof and to vote at the meeting and any adjournment thereof shall be determined.

—Elston H. Van Horn  
Secretary





# The Sabbath Recorder

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## Editorials:

Prophets of Doom ..... 2  
Vatican Diplomatic Exchange? ..... 3  
No Oil or Frankincense ..... 4

## Features:

Our Prayer Corner ..... 4  
Conference Publicity ..... 5  
President's Column ..... 5  
Commission's Column ..... 6  
Thoughts on Remembering ..... 6  
Marlboro Pastor Ordained ..... 7  
A Statement of Christian Experience ..... 8  
North Central Association ..... 15

## Missions:

Work and Plans of the Assistant in Evangelism ..... 10  
Prayer Makes a Difference ..... 11  
Notice of Annual Meeting ..... 12

## Christian Education:

World Development Series for Frontiers of Faith in April.— Camp Dates.— Request for Study and Program Books.— Quarterly Cycle Change.— Youth Pre-Con Retreat ..... 13

News from the Churches ..... 14

Accessions.— Marriages.— Births.— Obituaries ..... Back Cover

## Prophets of Doom

The prophets of doom of a previous generation were the students of Bible prophecy, the preachers in certain Protestant denominations. They told us that all the signs of the times pointed to the end of the world in our generation in fulfillment of biblical prophecy. Not all of the Christian world was convinced of the starting points, the interpretation of the prophecy, or of the sequence of the final aspects of world history at the second coming of our Lord. The signs appealed to as the portents of the end convinced some but not others. The world outside the church was little impressed. It assumed that things would go on and on with increasing material advance and unmitigated pleasure for nearly everyone.

What is the situation today? The prophets of doom within the church have fallen silent in comparison with the loud noise of the prophets of doom outside the church. It is the secular scientists now, much more than the preachers and interpreters of Daniel and Revelation who are scaring people. Another example of it is found in an address by a biochemist research director.

Speaking to a program-planning conference, composed of 225 leaders of the American Baptist Convention, Dr. Bruce Merrifield, associated with the Hooker Research Center, Niagara Falls, N. Y., said that if the world survives the next 25 years it will be an event as significant as the emergence of civilization itself. In fact, there is a possibility that we may be the last generation on earth.

The speaker pointed out the great advances in nuclear research, but he did not say that man would destroy civilization with nuclear warfare. With man's capacity to shape his environment there is great responsibility, for it may be used in the wrong way.

The speaker went on to say that so few people see the impending crisis of society, and because man will have to employ technological means to survive, popular consensus may not be possible in time to solve the problems. "Rule by the elite" (scientists and technocrats) is a "realistic possibility," said Dr. Merrifield.

(Another biochemist, speaking in New York a few days later, voiced a similar

prophecy of doom, according to Frank Sharp, ABNS.)

This prophet of doom held out the hope that the church might do something in an unselfish way that would perhaps avert the destruction that he had predicted would come in twenty-five years.

The question remains as to whether the current prophecies of doom that seem to be unrelated to the Bible and that say nothing of the glorious reign of Christ will scare people enough so that they will do their best to transform society and make it outlast the present generation. What seems best is to put our full trust in Christ. Whether or not things will continue as they are is not so important as to trust Christ as the present and the ultimate Lord of our lives. If we do His bidding and are sensitive in His service the future cannot be dark.

## Vatican Diplomatic Exchange?

Disturbed by what he called "apparently reliable" reports that the President is about to set up a "diplomatic exchange" with the Vatican, Glenn L. Archer, executive director of Americans United for Separation of Church and State, has appealed to President Nixon not to do so. "The country does not need this. This is not the way to bring us together . . . Mr. President, you do not need this . . . It will disfigure your image and indicate that you have succumbed to sectarian pressures which your immediate predecessors resisted."

Mr. Archer reminded the President of the furor that was raised in 1951 when President Truman appointed General Mark Clark as ambassador to the Vatican state. He said that those advising the President that the situation was "different" today were wrong.

One can only guess at what people who urge a "diplomatic exchange" with the Vatican are telling President Nixon about how things are different now than the last time a President sought to send an ambassador to the Vatican. There could be a number of arguments (some-

what inconclusive). Haven't we witnessed a change in attitude between Catholics and Protestants since the Catholic Ecumenical Council known as Vatican II? Hasn't the Catholic Church shown a willingness to attend Protestant ecumenical gatherings? Are there not now a few Roman Catholics on the staff of the National Council of Churches? Haven't local (formerly Protestant) local clergy associations opened their membership to the Catholic clergy in many cities? Does not the growing popularity of the Catholic-sponsored Week of Prayer for Christian Unity indicate that these two branches of Christianity are forgetting their differences? Do not the union Thanksgiving services now fostered in many places show that we think alike as patriotic citizens?

Many similar questions could be asked that would seem to lend color to the argument that the climate has changed in regard to diplomatic relations with the Vatican state. But isn't the astute lawyer, Glenn Archer, right in pointing out that cooperation between Catholics and Protestants in a number of areas does not add up to sufficient reason for recognizing the Vatican as a nation and for setting up a diplomatic exchange? There is a basic difference, and nothing has been done to substantially change the reasons why the American people have consistently opposed exchanging ambassadors with the Vatican.

The relaxing of religious tensions does not argue logically for what President Nixon is reportedly contemplating. This two-way softening of religious attitudes does not prove that Rome has abandoned its long-held program of union of church and state and increased support of religion from tax funds. Diplomatic relations with the Vatican would add to this and would, as Mr. Archer has told the President, "indicate that you have succumbed to ecclesiastic pressures which your immediate predecessors resisted."

(There will be another brief item on this subject soon).

MARCH 10, 1969

## No Oil or Frankincense

The Book of Leviticus with all its details about ceremonies, uncleanness and offerings may seem far removed from the 20th Century, but there are some basic principles set forth in many of the regulations that are both interesting and helpful. Take, for instance, the sin offering (for what might seem to us insignificant sins) in Leviticus 5.

If a person had trespassed with his lips or had touched an unclean thing his first duty was to confess his sin. Then he was to bring to the priest a sin offering according to his ability. If he could afford it he brought a lamb or a kid. If he had no flocks he could bring two turtle doves or two young pigeons. There had to be two, not one. If the person was too poor for such a sin offering it was provided that he should bring "the tenth part of an ephah of fine flour for his sin offering." A handful of this flour, called a memorial of the larger amount, was to be burned on the altar by the priest. Here is the interesting thing in the God-given instruction: the priest was not to put any oil or frankincense on this handful of flour that was offered as an atonement for the relatively small sin that had been committed.

Herein is an eternally valid principle which is more clearly understood when we remember that in all other meal or flour offerings oil and frankincense were added to the little cakes as they were put on the altar for burning. So it was with peace offerings, thanksgiving offerings that were consecrated to the Lord. The frankincense made a sweet smelling smoke, pleasing to God and to those who ministered at the altar. Why was the frankincense withheld from these little sin offerings? The answer is obvious. There should not be any attempt to make sin smell good. In that Old Testament economy sin was sinful. The offering for sin, even after the sin had been duly confessed, must be made without either oil to make it palatable or frankincense to make it smell good.

The people back in those early days, those unsophisticated times, might have preferred to cover up their sins with a

little incense burned with the gift. It was not permitted. How is it that so many of us 1900 years after Christ offered Himself as the sacrifice for our sins are trying to belittle the sinfulness of sin? We lightly confess even the gross sins, thus belittling the "Lamb of God that taketh away the sin of the world."

In seeking reinstatement with the people of God we want to mix oil and frankincense with that handful of flour, the tenth part of an ephah. We can learn much from the early regulations that were given to Israel in the days of Moses and Aaron. Let us avoid the temptation to try to make sin smell good, even as we take refuge in the provision for the removal of guilt and the restoration of the sinner.

## Our Prayer Corner

*"Men ought always to pray and not to faint."*

*"But thou, when thou prayest, enter into thy closet."*

*"The effectual fervent prayer of a righteous man availeth much."*

Suggestions for Prayer This Week

Pray for:

1) The young folks who have volunteered for dedicated service this summer and are beginning to do assigned reading in preparation.

2) The high school and college students who are seeking guidance for next year's study or work.

3) The ministerial students who are preparing for summer assignments that are challenging, particularly the work in the Chicago area to which Russell Johnson has been called as field worker for the North Central Association.

4) The youth field worker, Miss Esther Burdick, as she continues her ministry to the youth of our churches throughout the United States.

Suggestions for intercessory prayer are solicited from all who see the need. Send them to the editor or to the Conference president so that there can be many voices raised in intercession for the people who most need to be upheld at the throne of grace.

## Conference Publicity

Operation Conference 1969

(Number 1 of a series)

Perhaps this is "old hat" to most of you who are once again getting into the mood for Conference! Perhaps you only need to know the dates (Aug. 11-16), the place (Nyack Missionary College, Nyack, New York), and the approximate cost (about \$45 for the complete package) and we can count on your registering for this the 157th session of our Father's and our denomination's business.

But this is the year to be "sensitive in His service," and I hope that those of you who can be so counted upon will bear with us as we go through the Pre-Conference publicity routine a little differently over the next few months. There are many persons who might also attend if they really knew what it is all about. There are many "traditional" Seventh Day Baptists who never come to Conference. Too, there are many "fringe" Seventh Day Baptists who might come if they knew that they were really invited and convinced that it's worth "giving up" some vacation time. And finally there may be a total stranger reading these articles in one of our many "witnessing" spots, who might become interested enough to really find out about Seventh Day Baptists first hand by "dropping in" on our meetings, and learn the definition of "fellowship" the way it should really be caught. These articles will be aimed a little toward each of these types of people, with the hope that we all will grow!

We will try to define what a Seventh Day Baptist General Conference really is and, insofar as the written word can communicate, something of the fun, fellowship, friendliness, spirit, etc., that pervades that assembly. We will try to define the location literally as a rural, rustic, small, but "mountain top" campus overlooking the Hudson river 20 miles north of New York City. We will try to help you get there, make suitable accommodations, suggest what to bring, and generally help make your stay as pleasant

as possible. But our real challenge is to help you to decide *why you* should "make the effort" to come, and for what purpose we really *need you*. We ask only for your attention and a chance.

## President's Column

The rewards for the efforts that you put forth in the work of the Lord are many. Some of the letters that I have received are such rewards. Everywhere I go people are trying to be more "Sensitive in His Service."

Just recently I received a letter from a young man who attends one of the churches I have visited. It is evident that he is putting "sensitivity" into practice for he said, "In case you do not get a letter of thanks, I am writing you one." He went on to say, "We have our shortcomings as do all people — one is prejudices. It is up to our generation to solve these problems and, God willing, we will." He concluded his letter with this statement, "Your visit, I hope, has helped me to become more 'Sensitive in His Service.'" You can see that this kind of sensitivity makes one's work worthwhile.

Somehow, I am beginning to get the feeling that Seventh Day Baptists want to come out of their shell and grow. They are becoming restless. They show evidence that they want to share their faith which for generations they have tended to keep to themselves. They seem to say "Let's be Christians first, and then Seventh Day Baptists." I am convinced that if the Holy Spirit is really within our midst things are going to happen!

—Leland W. Bond

## MEMORY TEXT

Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee . . . .

—Deut. 4:40a



## Commission's Column

### Guideline for Closing Churches

Since from time to time there are those situations where there has been significant shift of population or moving of members of given Seventh Day Baptist churches, the Commission has come to realize that there is need on the part of our Conference to offer helpful guidelines to churches considering closing their doors. Those which were set forth in January include: (1) Those churches considering disbanding should notify the office of General Conference. The general secretary in turn will confer with the Commission to see that proper steps are taken including legal counsel being sought. (2) The Commission will determine the date of closing of the church if and when it is verified and will thereafter recommend to the General Conference the recognition of the closing of said church. The *Yearbook* will hereafter list any and all such churches until "the Conference has taken official action in recognition of closing," according to action taken in January 1969.

### Thoughts on Remembering

By Charles J. Bachman

"Remember now thy Creator" (Eccl. 12:1)

The advice to remember is based upon a very human tendency to forget.

We forget the nice things that people do for us, but remember all the bad. We remember those things we want to remember, but cast aside both good and bad if they don't fit into our scheme of things.

Living as we do in God's creation, we take it for granted, and taking it for granted we do not have to remember any more who it was that did these things and made it all possible for us. It is like being married. Oh yes, I am married. But now I don't have to remember my wife's birthday or our anniversary.

That is about how it is with us and God. We now have access to all that God has created, and so why remember the birthday of this creation any more?

It is questionable if God appreciates those who remember His birthday one day late each week, any more than a wife appreciates receiving her birthday card one day after her birthday.

It is questionable if God appreciates the spirit of the Sabbath being observed on Sunday, any more today than He did the bleating of the sheep Saul brought back to sacrifice when he was told to destroy all.

It is questionable if God appreciates asking us to "Remember the Sabbath day" to keep it holy on the seventh day, only to have us remember it a day late and try to make up for it on Sunday.

The very fact that God asks us to remember is because He knew we would forget. Our day is marked with forgetting. It seems that this generation has forgotten every worthwhile value. The revolution of our time is marked not so much by a revolution of new and better ways, but a negative revolution against the truths of God, long established and proven, as a far better way.

We have come to a time when people want to worship God according to their own misconceived and warped ideas. "God is dead," "God is far away," "there is no God," and so on. But God is none of these. He is standing by observing the processes of time, fulfilling ancient prophecies, right on time according to His time schedule. And no matter what men can say or do, the will of God will be done on this earth, with or without us.

What a far better thing to "Remember now thy creator." Not only in our daily life but especially on the Sabbath day. Somehow the Sabbath is a very special day, and no matter what others may do on it, it is still God's Holy Day. The word "judgment" is used over 300 times in the Scriptures. Somehow it seems futile to be a Christian in name and refuse to remember not only the Creator but also the Sabbath day. Especially when we all shall have to give an account of our actions in the judgment of our lives. It is quite apparent that if we had to stand before a traffic court and tell the judge we really did stop for that

sign, one block late, that our admission would condemn us. Likewise in the judgment.

Let us "remember our creator," and be on time in worshiping Him on Sabbath.

### Marlboro Pastor Ordained

Seldom is it possible to have as many churches represented at an ordination as were represented on the ordination council at the Marlboro, N. J., church Sabbath day, February 5, when the young pastor John A. Conrod was called to ordination. Invitations had been sent to all of the churches of the Eastern Association. Two laymen represented the oldest church (Ashaway, R. I.). The young (as yet unordained) pastor and his family from Rockville and Second Hopkinton churches were there for the day. The pastor from Westerly, the Rev. S. Kenneth Davis, also sat on the council.

From Plainfield came denominational leaders to the South Jersey country church. Dean Victor Skaggs, who had supervised the theological training of the candidate, was present, moderated the council, and later led in the consecrating prayer. General Secretary Alton L. Wheeler was called upon for the charge to the candidate in the afternoon service. Secretary-editor Leon M. Maltby, a long-time acquaintance, administered the vows taken by Mr. Conrod. The Plainfield pastor, the Rev. Herbert E. Saunders, gave the welcome to the ministry after the ordination.

Others participating in the afternoon program with major assignments were the Rev. Francis D. Saunders of Lost Creek, W. Va., a former pastor of the church, who gave the ordination sermon, and the Rev. Charles H. Bond of the neighboring Shiloh church, who gave the charge to the church.

The ordination council, composed of the duly elected delegates, was called together in the church auditorium one hour before the announced time of the afternoon meeting. During this hour the ministers and laymen were given an opportunity to question the candidate. There were some ten questions asked in good

spirit to bring out further details of his preparation for the ministry and his beliefs. The discussion, which took the full hour, resulted in expressions of satisfaction and a unanimous vote to proceed with the ordination. The young man showed poise, maturity, and a zeal for the work of the gospel ministry, it was felt.

As is customary, the service ended with a benediction given by the newly consecrated minister, the Rev. John A. Conrod. It had been a great day of Christian fellowship and of solemn proceedings. The pastor, who has been serving as a resident student pastor while completing his seminary work, is now giving full time to the ministry of the local church — in addition to Tract Board and other responsibilities.

### Shortage of Catholic Priests

Throughout the world the number of Catholics increased between 1959 and 1964 by 11.2 percent for a total of 590 million, according to Archbishop Gabriel Garrone, executive head of the Vatican Congregation of Seminaries. At the same time a priest shortage developed since the increase in seminary students was only 4 percent.

In the United States and Europe there is one parish priest for about every 1200 Catholics, which is considered adequate. In Brazil, on the other hand, there is only one priest for every 15,000 worshipers and, in communized Cuba one for every 62,000 church members. In Asia the ratio is one to 10,573.

The question has been raised as to whether a relaxing of the celibacy standards would attract more young men. The archbishop at his news conference did not want to answer that one. He did state his belief that the arguments for continuing celibacy were stronger than those against it. He said, "I believe the church will maintain celibacy as an act of faith made in the belief that, if we lose certain vocations, those that remain will be of greater quality and dedication and this very quality will ultimately attract the quantity."



## A Statement of Christian Experience

By John A. Conrod

Given on the day of his ordination to the gospel ministry Feb. 15, 1969

*Mr. Conrod, pastor of the Marlboro, N. J., church, completed his seminary work at Eastern Baptist in January.*

It is traditional at an ordination service such as this for the candidate to set forth his statement of faith in a very concise and orderly manner. As I prepared to write such a treatise, I soon realized that such a statement of faith on my part could not be adequately prepared without first giving a background to its formation in my life. For this reason I would endeavor to share with you a summary of my Christian experience rather than just a list of my beliefs.

As a youth I was as full of the normal concern about life as any young person would be. I desired the best that life could offer to me and I aimed for that goal. I was raised in a Christian home and had accepted Jesus Christ as my Savior at a young age; Christ and the church had a very definite part in my plans. I sought to plan my life so that everything would be in its proper place—or so I had thought.

At the age of 18, tragedy struck my home and the very foundations of my life were shaken. The person who had meant the very most to me — my father — was stricken with a heart attack and died suddenly. This shocking experience made me think out some very serious and difficult questions for a youth: Did I really know what life was all about? What did my father really get out of life? Was it worth all his labors, looking vainly ahead to years that were denied him? Would this happen to me also?

For some time I doubted that my faith could fully answer these searching questions. I believed in God, but did He really understand the grief I felt? Why would He take my father from me just when I needed him the most? I had put my faith in Jesus Christ, but His promise

of a more abundant life for those who trusted in Him didn't fit with this tragedy I experienced. I searched for a satisfying answer but could find none. Yet I knew that somewhere there had to be that answer.

It wasn't long before I came to the realization that the problem didn't rest in the answers, but rather in myself and my own attitude. I had been looking at life much like the writer of Ecclesiastes:

What profit hath a man of all his labor which he taketh under the sun? One generation passeth away and another generation cometh . . . I have seen all the works that are done under the sun: and behold, all is vanity and vexation of spirit (Ecclesiastes 1:3-4, 14).

I was putting too much value in the material results and rewards of this life. I had to face the stark reality that no matter how much one may gain in this material world, it would always be a very temporary thing. Whether we lived to be 19 or 90, our lives are still very short — a whiff of smoke — when we compare them to the ages of eternity. Man was placed on this planet by God not to exploit the earth for his own personal gain, but that he would learn the eternal values of his Creator. The tragedy I faced through the death of my father helped me to learn the vivid reality of this precious truth. I came to treasure that poem:

"Only one life 'twill soon be past;  
Only what's done for Christ will last."

I had now found a fuller meaning for my life. I realized that God did understand my grief in a much greater way. Did He not grieve over the death of His only begotten Son? Did not Jesus Christ give up His life after only 33 short years that we might receive eternal life? I now

possessed a richer understanding of my salvation in Christ. Even though I had accepted Him as my Savior years ago, I now desired more than ever to dedicate my life in service to Him. I know that I am a child of God because I have experienced a change that He has made in my life. I had begun with a self-centered, material motivation; but now I have implanted within me a new nature — a new desire to be more like Jesus Christ. I have personally experienced that change which He has so clearly promised in the Scriptures:

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new (2 Cor. 5:17).

### MY CONVICTIONS AFFIRMED

Having now given the background of my experience with Jesus Christ, I would like to add the convictions which have grown out of that experience:

#### I. GOD

I believe in the reality of God, eternally existent as Father, Son, and Holy Spirit; creator and sustainer of the universe; whose immeasurable love directed the creation of man in His image; and whose unchangeable sovereignty requires man to be responsible to Him.

#### II. MAN

I believe that man was created by God to be His steward of the creation, but that he has failed in his responsibility of stewardship to God through the sin of selfish disobedience which has resulted in spiritual death and alienation from God.

#### III. JESUS CHRIST

I believe that the love of God in Jesus Christ compelled Him who is truly God to come into this world through the virgin birth to live a truly human life, but without sin, in order to die for us on the cross and redeem us from our spiritual death; that He arose from the grave in triumph over death and is now interceding for us before God.

#### IV. SALVATION

I believe that man is reconciled to God when he acknowledges that he is sinful and in need of a Savior, accepts the death of Jesus Christ on the cross

as the price of his salvation, and yields to the risen Christ as his Lord and Savior; that at the moment of this decision the Holy Spirit enters into him to give him that new and eternal life in Christ, and to help him in the living of that life.

#### V. THE NEW CREATION

I believe that Jesus Christ, as He has promised, will come to earth again to receive completely unto Himself all those who have accepted Him as their Lord and Savior, and that He will establish a new creation in which they will eternally exist in perfect fellowship with Him.

#### VI. THE BIBLE

I believe that God through the Holy Spirit inspired men who were yielded to Him to write the Bible so that it would be His authoritative guidebook to lead men to faith in Jesus Christ, and be His final sourcebook of instruction in the Christian life.

#### VII. THE CHURCH

I believe that the Church is the Body of Christ with Jesus Christ as its head and is made up of all who have accepted Him as their Lord and Savior; that the local congregations are the visible result of the church's desire to meet for worship and fellowship, witnessing and service.

#### VIII. THE ORDINANCES

I believe that immersion in water of those who have accepted Jesus Christ is a dynamic witness of their identity with Christ in death to sin and in resurrection to a new life in Him; that the partaking in the Lord's Supper is an act of renewed dedication to the One whose body was broken and whose blood was shed for them.

#### IX. THE SABBATH

I believe that the Sabbath, the seventh day of each week, is God's "holy-ground" in time, introduced by God at creation and finding its fulfillment in the eternal rest of the new creation to come; that it is the God-appointed time for man to use as a day of rest and worship.

#### X. CHRISTIAN RESPONSIBILITY

I believe that it is the responsibility of those who have accepted Christ to be actively concerned in the physical and



### Work and Plans of the Assistant in Evangelism

As reported in a recent *Sabbath Recorder* article reviewing the actions of the quarterly meeting of the Missionary Board held January 26, 1969, at that time Miss Connie Coon was extended an invitation to continue services as assistant in evangelism for another year, beginning September 1, 1969. We are happy to report that Miss Coon has accepted and will again work through the churches under the general direction of the Missionary Board.

Miss Coon's particular talent lies in establishing Bible Clubs for youth for the purpose of winning young people to Christ but she may be counted on to assist the pastor in carrying forward the general outreach program of the church such as making friendly visitation calls or bringing gospel messages when requested to do so.

Reports of recent services with the Paint Rock, Ala., and Shiloh, N. J., Seventh Day Baptist Churches have been written up upon request and are as follows:

#### Paint Rock, Alabama

December 11, 1968—January 19, 1969

Fifty-six calls were made in the Paint Rock area. Many of these were to contact people about starting Bible Clubs and others were follow-up after young people came. The home of every member was visited. There were about forty youngsters involved in the two clubs. One

spiritual welfare of their fellowman and they should therefore give of their material possessions to those in need as well as share the saving knowledge of Jesus Christ with those in need of Him.

Much of what I have here affirmed, I cannot begin to explain. How does one explain an infinite God? Or explain the new life in Christ? I have groped for words to describe what I have experienced and trust that the Holy Spirit will help me to grow in my understanding as I seek to know more fully Him who is "the Light of the world."

club met at the home of Pastor Clifford Beebe and the other at Dan Butler's home.

Five clubs were held at Pastor Beebe's while I was there and one the day after Christmas while I was on vacation. Four clubs met at Dan Butler's. One fell on Christmas Day so it was cancelled. Both of these clubs are continuing under the direction of Mrs. Beebe and with Pastor Beebe's assistance.

The most encouraging part of the work in Paint Rock is that twelve or fourteen of the club members began attending Sabbath School and church regularly. Many of the young people reached were unchurched.

One club was held at the Suttons' on Sand Mountain with eleven neighborhood youngsters meeting on a Sabbath afternoon. Much interest was shown and we pray that the Beebes will be able to return soon to conduct another. One club was held for Brother Paul Beebe's children. Two clubs were held in the Fred Kirtland home with their six children.

While at Paint Rock I told three children's stories during the worship services; taught adult Sabbath School class once, and spoke twice at the morning worship hour.

It was also encouraging during the Christmas season to be in Hopkinton, R. I., where the Junior Bible Club presented a Christmas program for parents. Many parents who don't ordinarily attend were there.

The Lord certainly has blessed the Bible Club work.

#### Shiloh, New Jersey

January 24—February 8, 1969

While in Shiloh fifty-five calls were made. A good many of these were engagements for meals. Arrangements had been made for me to eat at a different home for each lunch and dinner. This gave real opportunity to become acquainted with the Shiloh folk and I really appreciated their wonderful hospitality.

Calls were made in the Cedarville area in regard to starting a Bible Club at Mrs. Margaret Sheppard's home. We also made a number of calls around Frank Harris's camp. A club meets in the Pentecostal

church for an eight week program. There were eighteen youngsters at Mrs. Sheppard's and six at the Pentecostal church. Pastor Charles Bond and Mrs. Rex Ayars will carry on the club on the Harris's property and Mrs. Sheppard the one in her home.

Two clubs were held on Tuesday evenings at the church for the Juniors of the Shiloh Church with an average attendance of 17. No sponsors were found to carry on this club.

During my stay at Shiloh I was in charge of two children's stories and spoke at one morning worship service telling of the work. Three short talks were given in afternoon sessions at a combined meeting of Senior and Junior High and Juniors. Each week while there I met with a different age group for discussion afterward.

Three prayer circles were attended, one Bible study, three Friday evening services, and one roller skating party (before we left I gave a brief talk).

One Sunday was spent helping the Senior High group with a spaghetti supper.

The promise of eight sessions for two underprivileged groups was most rewarding. Also I'll not soon forget the warmth of welcome in so many of the homes of the Shiloh folk.

#### Future Plans

Plans for future services of Miss Coon call for her to assist the Syracuse church February 15 - March 14; then to travel to Berlin, N. Y., to assist the Berlin Seventh Day Baptist Church March 15 - April 4. It is expected that Connie will take a few days of vacation at her home in Ashaway, R. I., over Easter holidays, after which she will assist the Richburg, N. Y., church, April 16 - May 30. It is expected that she will again assist the Battle Creek, Mich., Seventh Day Baptist Church during June and July as previously agreed when she began the work last September. It is understood that she will direct the Junior High Conference under the supervision of the Board of Christian Education at Nyack, N. Y., in August and take a short vacation after Confer-

ence before beginning a new year of work in September 1969.

Seventh Day Baptist churches that would like to be included in Miss Coon's schedule of services during the fall of 1969 and succeeding months should write to the Missionary Board office at Westerly, R. I., requesting an application form to be filled out and returned. Or they may express their preference as to date and length of stay and a form will be sent to them.

### Prayer Makes a Difference

Driving through a blinding snowstorm can be quite a nerve and faith testing experience. The writer had such an experience as he returned to Westerly, R. I., from a Mission Sabbath emphasis at the Shiloh Seventh Day Baptist Church on February 9, 1969. Miss Connie Coon had just completed two weeks services as assistant in evangelism at Shiloh. The invitation to ride with her as she came to Ashaway for a "break" in her busy schedule was accepted. The journey was begun early Sunday morning, February 9, leaving Shiloh in the rain.

As we drove northward on the New Jersey turnpike the rain began to freeze and then as snow began to fall covering the ice, the highway became treacherous. Presently we began to see cars beside the turnpike where they had skidded off the road. We drove on slowly, carefully, alertly. Just ahead of us a Citgo service car turned abruptly in front of us. Miss Coon applied the brakes but the car continued forward on the ice. She cut the wheels sharply to the left. We jumped out of the single track lane into the snow, missing the service car by inches. We kept moving forward slowly then jumped back into the lane just ahead of the service car and kept on going. After a long silence the driver said softly, "I think someone is praying for us" and the writer answered fervently, "I know it for sure."

We traveled on and on, across George Washington Bridge and on up into New England. Little did we know that New York City and New England were being

buried under the worst snowstorm in many years. But if we had known there was very little we could have done about it.

Somewhere around Bridgeport, Conn., three snowplows loomed up ahead, their red lights blinking. We got behind them and stayed there mile after mile. Then, oh dear — they turned off at New Haven and we were left to struggle on through a partially snow filled highway with 60-mile gusts blowing the snow like a white wall before us.

A snow covered sign stated that we were approaching the last restaurant-service station on the highway. It was decided the travelers had better go in while it was still daylight. There was a faint track to follow but it was no use. We were stuck in the entranceway. We locked the car and ran through the blinding storm to the restaurant. There we found warmth, food a plenty and about fifty other stranded travelers.

Phone calls were made to set the minds of loved ones at ease. And then followed a wakeful night, talking with fellow-travelers and drinking hot coffee. The morning finally came. The snowplows opened the entrance way. We beat the snow off the mound that had to be our car. It was, and presently, the motor warmed up, we rode out onto a fairly open highway, visibility restored. What a relief! We saw a few snow covered cars with occupants apparently taken to safety by state police during the night. We could not help but feel that even the decision to go into the service station was the answer to prayer. We arrived home safely by midmorning on Monday, February 10.

What is the lesson from this account? The writer doesn't know for sure but one thing stands out clearly: we must be more thoughtful and compassionate toward other travelers caught in the storms. In the long night it was a heart-warming experience to talk in hushed voices with other men as their women folk and children tried to sleep. Friendships were made without asking or giving names. As we helped dig each others' cars out of the snow and bring them up under the lights there came a sense of joy and comrade-

ship in battling the elements together. And there came a feeling of confidence in the basic sense of goodness, decency and helpfulness of our fellowmen. And always there was a sense of the upholding presence of God. We knew our loved ones were praying for us. This can and does make a great difference. Let us never forget to pray for each other.

#### Notice of Annual Meeting Seventh Day Baptist Missionary Society

The annual meeting of the members of the Seventh Day Baptist Missionary Society will be held in the vestry of the Pawcatuck Seventh Day Baptist Church, 120 Main St., Westerly, R. I., on Sunday, March 16, 1969, at 2:00 o'clock p.m., for the following purposes:

- (1) To elect voting members, a Board of Managers and officers.
- (2) To hear and act upon the reports of the Board of Managers and officers for the period from May 1, 1968 to December 31, 1968 inclusive.
- (3) To ratify the appointment of independent public accountants for the current fiscal year.
- (4) To consider and act upon such other matters as may properly come before said meeting or any adjournment thereof.

The Board of Managers has fixed the close of business on February 28, 1969, as the time at which members entitled to notice thereof and to vote at the meeting and any adjournment thereof shall be determined.

—Elston H. Van Horn  
Secretary

#### IT CAN HAPPEN HERE

The sermon topic of the Rev. Ellis Eklof as it appeared in the church ad was, "I Believe in Immorality." The pastor thought he was announcing another in a series of doctrinal sermons on the Apostles Creed. There were some laughs. Now he wishes he had avoided the possibility of typographical error and misunderstanding by announcing, "I Believe in Everlasting Life."

#### World Development Series for Frontiers of Faith in April

A plan to help build the will of citizens to reverse the trend of a widening gap between the rich and the poor of the world has been announced in the creation of four special NBC News programs on the weekly *Frontiers of Faith* series, starting Easter Sunday, April 6 (1:30 p.m. Eastern time, TV network release). Titled "The Challenge of a Closer Moon" the four half hours will tackle the deprivations, hungers and pressures of poverty that can effect changes to benefit society, if men will.

The series is being prepared by the Broadcasting & Film Commission in consultation with the National Council's Department of International Affairs, Dr. Robert Bilheimer, director. Doris Ann, manager of Religious Programming for NBC News is executive producer.

Aided and informed by the four TV programs, Americans of faith and goodwill are going to explore that pale moon of poverty, satellite of the planet called wealth. Agencies of the National Council of Churches and other groups concerned for world development — with the announcement of the TV series — are urging people in every community where it can be seen to organize convenient groups to view the series and to follow up with study, discussion and action.

A World Development Discussion/-Study Helps Leaflet is available free by writing to Susan Bax, Broadcasting & Film Commission, 475 Riverside Drive—Room 852, New York, N. Y. 10027.

Note: In many communities the series may start April 13, not April 6. It may also be aired in the morning, not at the 1:30 p.m. network time. Check local TV listings or call the NBC station for correct schedule.

#### SABBATH SCHOOL LESSON

for March 22, 1969

JESUS PREPARES FOR HIS DEATH

Lesson Scripture: Mark 14:22-26, 32-41

#### Camp Dates

The Camp Planning Committee of the Western Association of Seventh Day Baptists, C. Robert Stohr, chairman, reports the following plans for the summer of 1969:

Family Camps, July 4-6 and August 22-24, Mrs. Harley Sutton, director; Junior Camp, July 6-13, Mr. David Taylor, director; Primary Camp, July 14-16, Mr. and Mrs. Richard Bond, directors; Senior Camp, July 20-27, the Rev. David S. Clarke, director.

The camp fees for the junior and senior camps will be \$13 for the first member of a family and \$11 for each additional member of that family. For a family camp the fee for a single person is \$6, and for a married couple, \$10; for each child over two years of age, the fee will be \$2. For a family the fee will not exceed \$15.

#### Request for Study and Program Books

A request has come via Miss Mabel West for children's study and program books that have been used in Junior Seventh Day Baptist Youth Fellowships and Christian Endeavors for the children of our mission in Jamaica. All usable books should be sent to the Rev. Joseph A. Samuels, 27 Charles Street, Kingston, Jamaica, W. I.

#### Quarterly Cycle Change

Most of the denominations who use the Uniform Series as a basis for their Bible School curriculum will change their study year to begin in September instead of October, this change to come in 1971. However, the American Baptist Board of Publication and Education will effect the change this fall, 1969, since it is coming out with new material. Seventh Day Baptist Sabbath Schools that use Judson materials will find the fall quarter beginning in September.

#### Youth Pre-Con Retreat

The director of the annual Youth Pre-Conference Retreat is the Rev. Glen Warner, field pastor of the Pacific Coast Association of Seventh Day Baptists, and pastor of the newly-formed Seattle, Wash., Seventh Day Baptist Church.

A native of Verona, N. Y., and a highly



respected youth leader, Pastor Warner has been a participant in our camping program for many years and has served recently on the staff of the Youth Pre-Con.

We expect to have an announcement soon of the location where this year's retreat will be held. In the meantime, we hope that all of our youth will bend every effort to attend, or be represented at the retreat this August 6-10 in the general locality of Nyack, N. Y.

#### NEWS FROM THE CHURCHES

**ALFRED, N. Y.**—The Alfred Middler Choir, sponsored by our church, helped present the service at the Friendship Baptist Church in Corning Sunday, February 16. The choir is made up of young people ranging in age from 12-17. During the morning service the choir sang three selections: "Sons of God," "In Christ There Is No East or West," and "Let There Be Peace on Earth." They also helped with the invocation, the call to worship, the Scripture, and the responsive reading.

The morning message was delivered by the Rev. David S. Clarke of our church and dealt with the topic of "The Accessible Christ." Following a fellowship dinner with members of the Corning church, the Alfred youth and the Corning youth had a joint service consisting mainly of selections by the Alfred choir and the two youth choirs of the Corning church. Accompanying the group as sponsors were Mrs. Mary Clare, Mrs. William Parry and Miss Kathy Kenyon, director of the Middler Choir.

**DAYTONA BEACH, FLA.**—The church began the new year with a full schedule. The Advance Planning Conference was held January 10-12. A real challenge was the panel discussion Sabbath afternoon. The Sunday meetings began with a pancake breakfast. An evaluation of our current program led to better plans for the coming year.

The annual business meeting on the 19th was divided into a morning and afternoon session with an all-church dinner at noon. Special events of the past

year were: the coming of the SCSC team, (we have voted to ask for a team of 2 for a period of 6 weeks); the Rev Alton Wheeler's visit and the special help he gave our agencies and the church as a whole; and Miss Connie Coon's work and help especially with our Bible Clubs. Three of the four Bible Clubs are continuing to meet regularly. Plans were discussed to invite the 1970 session of the Pastors' Spiritual Life Retreat to our area. O. B. Bond was reelected president, Erma Van Horn, secretary and Winfield Randolph, treasurer.

The second weekend in February a youth retreat was held and attended by nine young people. A youth fellowship group has been formed and will meet regularly.

The night of February 15 the church had a surprise gathering at the David Davis home with 37 present.

—Correspondent

**DENVER, COLO.**—The annual business meeting of our church was held on the evening of January 5. On January 14 at the "Kick-off Dinner" the appointment of church officers and committees for 1969 was completed.

On January 22 the Leon Lawtons arrived from Brookfield after a rather tedious trek across the country. Many preparations had been made in anticipation of their arrival, such as painting in the parsonage and a pantry shower.

A beautiful Sabbath, Feb. 1, was the time of the installation service to welcome the Lawton family. Officers and members of the different church organizations were introduced by the moderator. A pastor representing the church area and a representative from the Boulder church gave words of welcome. A request for membership by the Lawtons was presented and voted upon. Happily we welcomed the Rev. and Mrs. Leon Lawton and Patricia into our fold. The short sermon by our new pastor in his "response" was a challenge to each of us to work, pray, and at all times to be submissive to the will of God.

With the singing of "Blest Be the Tie that Binds," the congregation passed and extended the right hand of fellowship to

our new leader and to his family.

After Sabbath School we enjoyed a fellowship dinner. In a city where we are widely separated as to miles, these hours of friendly visitation are especially appreciated. The individuals around the tables introduced themselves and a "happy spirit" prevailed.

Work is progressing on the new sanctuary. Many are tithing. Let us have a renewal of commitment as we press on under the leadership of our pastor.

—Correspondent

**MILTON, WIS.**—Miss Elizabeth Daland was honored at the morning service of the Milton Seventh Day Baptist Church on Feb. 15 for 25 years of service as organist.

On behalf of the church, Pastor Earl Cruzan presented her with an appropriate commendation for her services. The church also presented her with a stereo record player and a purse with which to purchase records of her choice.

—Milton Courier (Feb. 20)

#### North Central Association Calls Field Pastor

Through action taken by the Executive Committee, the North Central Association has employed Russell Johnson as field pastor for the summer of 1969. It is expected that he will be available for eight weeks. There are a number of areas in the association where the services of a field pastor could be used to good advantage.

Present plans call for concentrating efforts in the greater Chicago area. The churches of the association are also being asked to share their pastors in this endeavor. Pastors Eugene Fatato and Edward Sutton plan to spend some time in the Chicago area this spring.

To be able to carry out this project the association is asking for names and addresses of all contacts from this area. Letters seeking this information have been sent to the churches and denominational agencies with the request that the names be sent to the Rev. Earl Cruzan, 712 E. Madison Ave., Milton, Wis. 53563. This project will demand greater

financial support than the association now has; although funds budgeted for a field coordinator and the major work of association committees will be directed into this effort. A Chicago fund is being established to which those who have an interest in this area may contribute. Gifts should be sent to Charles H. Williams, treasurer, 334 Green Hill Dr., Milton, Wis. 53563 and designated "Chicago Fund."

We solicit the prayers of all Seventh Day Baptists as we launch out in this area of service.

—Earl Cruzan, for the  
Executive Committee.

#### Sabbath Bumper Stickers

With spring just around the corner and better driving weather soon to come it is time to encourage the use of luminous Sabbath bumper stickers. The Tract Society at Plainfield is again able to offer this means of reminding people with a 14 inch, three-line bumper sign, "The Seventh Day (Sat.) is the Sabbath of the Lord."

One thousand of these easy-to-apply stickers were printed and are available to churches or individuals at 25 cents each or 20 cents each in lots of 100. Already two orders for 100 have been filled. How many can you use or get others to use? Send orders to the American Sabbath Tract Society, P. O. Box 868, Plainfield, N. J. 07061.

#### TRACT ORDERS UP

Quite a few churches and individuals have recently sent in substantial orders for tracts. A few of our tracts are not now available and stocks of some others are getting low. An extra pressman has been working evenings lately to reprint several titles.

Some of those ordering from our tract list were not aware that "10 Commandments, 7-Day Christianity" is now in stock. "What Church Membership Implies" has just been reprinted. Three others are on order in the shop now. Manuscripts for one or two new tracts are under consideration by the committee.



# The Sabbath Recorder

## Accessions

NEW AUBURN, WIS.

By Baptism:

Debbie Moss

PLAINFIELD, N. J.

By Letter:

Albert W. Withrow

Rev. Albert N. Rogers

Mrs. Albert N. (Janette) Rogers

## Marriages

North - Pederson.— David Rodney North of New Auburn, Wis., son of Rodney and LuVerna North, and Connie Lou Pederson of New Auburn, daughter of Loyal and Genevieve Pederson, were married Dec. 28, 1968, in the New Auburn Seventh Day Baptist Church by their pastor, the Rev. Edward Sutton.

## Births

Ayars.— A daughter, Kathleen Mary, to Lt. Cdr. James and Christine (Davis) Ayars of Hanover, Mass., formerly of Shiloh, N. J., on Jan. 22, 1969.

Crandall.— Jesse Christopher, to David and Henrietta Crandall of Narragansett, R. I., on Nov. 13, 1968.

Crandall.— Nathan Davis, to Brandon and Grace Crandall of Milton on Jan. 8, 1969.

Curtis.— A daughter, Nina Ann, to Thomas R. and Rosalie Curtis of Manville, N. J., on Dec. 3, 1968.

Hamann.— Lynn Elizabeth, to Howard and Laura (Sayre) Hamann of Neenah, Wis., on Jan. 14, 1969.

North.— A daughter, Tammy Jean, was born to James and Karen North of New Auburn on Jan. 25, 1969.

## Obituaries

BABCOCK.— Muriel Rogers, daughter of Dr. Albert C. and Eslie Langworthy Rogers, was born Oct. 25, 1877, in Brookfield, N. Y., and died Jan. 14, 1969, after a long illness.

Mrs. Babcock studied at the Brookfield Academy and Alfred University, after which she spent some months in travel in Europe.

On March 31, 1903, she was married to Dr. Ralph W. Babcock. They lived at Great Neck, N. Y., where their three sons, Alfred P., Roger S., and Ralph Jr., were reared. Always a gracious

hostess, she was an officer of several community organizations. Dr. Babcock died Oct. 5, 1942.

Having been a member of the Brookfield and New York Seventh Day Baptist Churches, she joined the Plainfield church in 1957 and made her home in that city. She was a member of the Seventh Day Baptist Historical Society, and served for many years as historian of the Rogers reunion.

Memorial services were held at the Plainfield Seventh Day Baptist Church on Sunday, Jan. 26, conducted by the Rev. Herbert E. Saunders, pastor, and the Rev. Albert N. Rogers, president of the Seventh Day Baptist Historical Society, who was Mrs. Babcock's nephew. Following cremation, according to her wishes, the ashes will be deposited in Brookfield Rural Cemetery. —H. E. S.

DUNLAP.— Velma June Bond Stutler, daughter of Joshua S. and Mary Davis Bond was born near Berea, W. Va., June 1, 1892, and died Jan. 13, 1969, in Detroit, Mich.

Surviving her are a son, Wilbur A. Stutler of Towson, Maryland, and a daughter, Mrs. Rex E. (Jaunita) Zwiebel of Alfred Station, N. Y.; two sisters, Ruby Ford, Follansbee, W. Va., and Vada Dotson, Salem W. Va. Services were held in the Perry Funeral Home, Detroit, Mich., and burial was made in the Methodist Cemetery in Taylor, Mich. —R. E. Z.

KOLVOORD.— Mrs. Arah Kinney, daughter of Benjamin and Lillie Davis Kinney, was born March 14, 1891, at Salem, W. Va., and died January 10, 1969, in Riverside, Calif.

She spent her early years in Salem where she made her decision to be a Christian and where she later graduated from Salem College.

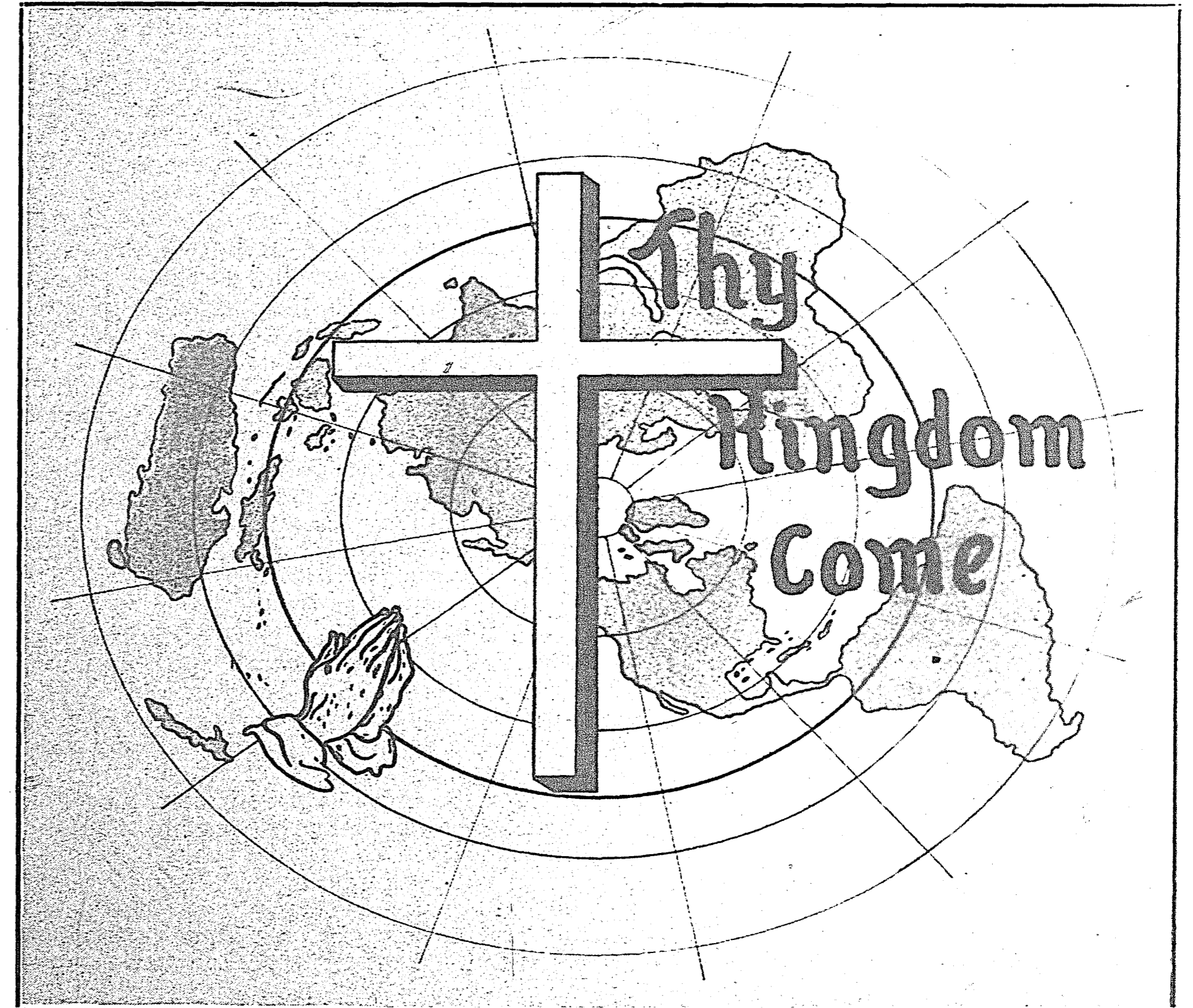
On November 2, 1921, she was married to Ben Kolvoord. They made their home in Battle Creek, Mich., moving to Riverside in 1945.

Throughout her life she has rendered consistent Christian service to her church, notably in the area of music. She was also active in the Braille Club.

Besides her husband, she is survived by two sons, Elbert Jones and Donald Kolvoord, and a daughter, Christine, (Mrs. Donald) Watkins. There are also several grandchildren and great-grandchildren.

Private graveside services were conducted by her pastor, the Rev. C. Rex Burdick, at the Montecito Memorial Cemetery near Riverside.

—C. R. B.



The most all-inclusive phrase of the prayer given to His disciples by the Lord Jesus is "Thy kingdom come." It puts the disciple of every age into the very heart of the gospel program for this wide world. It pledges man to do all within his power for all peoples and humbly calls for all the power of the Holy Spirit to regenerate human hearts so that God's will may be done on earth. Let us all pray!

—C. R. B.