

The Sabbath Recorder

one scouts of the church-sponsored troop, the scoutmaster and two assistant scoutmasters. Denison Barber, a former scoutmaster of this troop outlined the God and Country award requirements. The successful candidate for the award was one of the leaders of the boys when the troop was first sponsored by the church.

He holds the merit-badge rank of Life Scout and will be an assistant scoutmaster during the next charter year. The church was proud to see one of its boys honored on this occasion. One of the things counting toward the award was serving in the denominational Summer Christian Service Corps at Little Rock, Ark. He is currently the president of the national Seventh Day Baptist Youth Fellowship.

Contributions to COTA

SAO PAULO, Brazil (BP). — The Southern Baptist Convention contributed \$83,682 out of a total of \$90,340 received by the Crusade of the Americas (COTA) central office here during 1968.

Eight Baptist conventions in North America were included in the report. Contributions listed were: General Association of General Baptists, \$500; North American Baptist General Conference, \$830; Seventh Day Baptist Missionary Society, \$80; and SBC, \$83,682.

Sixteen of the 42 conventions did not contribute financially to the Crusade of the Americas during 1968, the report indicated.

Listed with no contributions were: Baptist General Conference, National Baptist Convention of America; National Baptist Convention, U.S.A., Inc.; and Progressive National Baptist Convention, Inc. The American Baptist Convention was not included on the list since it is not a participating national Baptist body.

Correction:—

The prices of books listed in the January 6 issue contained one error. *Poems* by A. J. C. Bond currently sells at \$2.00, not 75 cents, a price fixed by the author years ago. We are sorry. It is probable that a handling charge of 25 cents should be added.

Marriages

Pogones - Moore.— Linda Moore, daughter of Mr. and Mrs. Sylvester Moore of Harris, Minn., was married to Joe Pogones Dec. 28, 1968, at the Harris Covenant Church.

Obituaries

SAUNDERS.— Hattie Babcock, daughter of Bethuel C. and Phoebe Moyer Babcock, was born Nov. 28, 1868, in Garwin, Iowa, and died Jan. 14, 1969, in Memorial Community Hospital, Edgerton, Wis.

At the age of 14 she was baptized by Elder J. T. Davis and joined the Seventh Day Baptist Church of Garwin. She was united in marriage there in 1889 to Herbert A. Saunders. They made their home at Grand Junction, Iowa, Gentry, Ark., and Garwin, Iowa, until coming to the Albion area in 1936. Mr. Saunders died in 1938. She was also preceded in death by three of their six sons, Orra, Ernst and William A. Saunders who was killed in World War I. Mrs. Saunders was the first Gold Star Mother of Garwin where the American Legion Post 71 was named in memory of her son.

Mrs. Saunders was a member of the Albion Seventh Day Baptist Church and the Home Benefit Society. She was honored at an open house at her church last November to celebrate her 100th birthday. Five generations of her family were present.

She was active in her church and community and voted in the November election. She read the Bible through in 1967.

Surviving are three sons, Perry of Garwin, Herbert and Charles both of Edgerton; 14 grandchildren; 23 great-grandchildren; and two great-great grandchildren.

Funeral services were conducted by her pastor, Rev. Addison Appel, in the Albion Seventh Day Baptist Church, and interment was in the Evergreen Cemetery.

—A. A. A.



A Visit from the Chief of Chaplains

It Isn't often that ordinary sailors get to shake hands with a Rear Admiral. The expressions on the faces of these men of the Naval Air Facility at Cam Ranh Bay, Republic of Vietnam, indicate that it is a pleasure to meet the Chief of Chaplains of the U. S. Navy. RADM James W. Kelly was visiting and encouraging Navy personnel on the other side of the world during the holidays. Our servicemen know that in the chaplain they have one who cares about them and desires to bring them close to God.

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First Issue June 13, 1844

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Member of the Associated Church Press
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Contributing Editors:

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

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Births Back Cover

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The other day I read an article in a well-read independent religious journal which started me thinking about our own churches. The sentence is: "Many local churches are clearer about the church's need to evangelize than they are of the world's need to be evangelized."

Let us ponder the implication of that statement. Do you agree with the writer's observation? What he means to say in the first part is along the line of what we have written in the above paragraph, i. e., that evangelism is a duty. In the second half of the statement he is not commenting on whether or not the world feels the need of the gospel. He is saying that the churches are not sure that the world needs evangelizing. In other words, we have lost the feeling that people outside of Christ are lost and need to be saved. This is not a new situation; it has been coming on for generations, but is perhaps more pronounced now than before. It goes along with a minimizing of the sinfulness of sin. It is related to the secularization of the church—a leveling off of distinctions between the church and the world. There are many things wrong with society, which has a tendency to obscure the many things wrong with the individual, which evangelism directs itself to.

So much for analysis of the church. The big question is related to it. Can the church put energy into fulfilling its

recognized evangelism mission when it is not sure of the need? The answer is pretty apparent. Who will put forth strenuous efforts to do what he ought to do if he is not sure of the need? Church leaders will find themselves whipping tired horses in urging their people to evangelize until the people get a clearer view of the desperate need in which the people of the world stand. It appears that we need some strong doctrinal preaching on such texts as John 3:16. Jesus gave His life that the world "might not perish, but have everlasting life." Without this clearly in mind the Great Commission can get only a half-hearted response.

Black Theology?

The Presbyterian church has historically been at the forefront of precise accurate statements in the area of theology. Some of the greatest books on theology have been written by Reformed (Presbyterian) theologians. There are evidences that some of the present leaders of the United Presbyterian denomination have slipped far from clear logic and precise definitions of their spiritual forefathers of preceding generations. This is not to say that all have done so, but these are making news. The United Presbyterian Council on Church and Race is encouraging the formation of all-black national church groups. In advocating these these black caucuses the council in its statement said, "This movement holds great promise for the development of . . . a genuine and creative black theology."

Not knowing the full background of the thinking of Presbyterian Council on Church and Race we may not do them justice when we question the wisdom of separating whites and blacks in such national and regional groups just when there is a notable increase in the election or appointment of Negro churchmen to some of the highest positions in interdenominational organizations. To encourage separation into black and white national organizations may well be a backward rather than a forward step. What is proposed about "the development of

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How Does God Die?

People have talked about God being dead. Our generation is not the first to express such an idea. Atheists have long tried to write an epitaph for God, but they can't get Him to stay in the grave until they finish writing it. Spending their lives in such fruitless endeavor they meet death—and after death, the judgment. During the recent furor in some theological circles about the "death of God" someone printed in large letters on a subway wall in New York "God is dead" and signed it, "Nietzsche." The next night another inscription appeared below it by an unknown hand, "Nietzsche is dead" — God.

God can die if He is only a projection of the human mind. But God is more than an idea made by man. It is sad when that projection fades, but the God who is real does not die. He is available to all who call upon Him and He will be sitting on His throne in the Day of Judgment.

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Turning Stones into Bread

How modern is the temptation of turning stones into bread? This was not just a strange temptation of Jesus as He looked forward to His earthly ministry; the same question uppermost in the minds of church planning committees in 1969. Jesus would not put food above salvation. He would not confuse material and spiritual things. Later on when there was need He multiplied the loaves, increased the catch of the fishermen, and miraculously produced tax money from the mouth of a fish. But that was different.

The modern church is falling prey, writes Virgil A. Olson in *Eternity*, to the temptation of turning stones into bread in order to meet the needs of the secular world. The church wants to do something big, perhaps to dispense public money for housing, for poverty relief, for various other secular social programs. It is not content to take the weaker, the slower approach to human betterment and redemption. Is it a temptation? The verdict of history will eventually be given. At the moment there seems to be a great deal of rationalization. It is a relatively untried path — this teaming up with secular programs in an official way. Some will say it is the church's mission to be big in the eyes of the world — that it is no temptation at all. The church may be wiser in this matter ten years from now — wiser but maybe not a true church. It may not be easy to shift back from secularism to spirituality. Some of the stones-to-bread programs leave precious little room for permeation with the gospel.

Report on the Editor

As indicated in a previous editorial, "Rest Awhile," your editor was sent back to the hospital by his surgeon to attempt to kill with continuous intravenous antibiotics the mild but persistent outbreaks of staph infection. The treatment, continued for nearly four weeks, appeared to be successful. He returned home Wednesday, February 5. During the time in bed he was able to discard the cast and get some mobility in the long idle broken leg. Upon leaving the hospital he went

MEMORY TEXT

So teach us to number our days, that we may apply our hearts unto wisdom.

—Psalm 90:12

back into a walking cast, to be replaced very soon with a brace. This, it is hoped, can be discarded in a few weeks, when normal walking will be allowed, with the bones back at full strength.

The time in the hospital was rewarding in many ways, especially since the patient was otherwise in perfect health. In a private room the working days could be much longer than normal (although there were a few hospital distractions, especially in the forenoons, and changes of needles and bottles of antibiotic solution at any time of day or night). With no physical activity other than writing the patient was never tired and required a little less sleep. There were good long blocks of reading time from 9 to 11:30 p.m. and from 4:30 or 5:30 to 8:00 a.m. The many religious magazines were more carefully read than during office-hour days. Solid theological and religious books could be read faster than received and some review copies or personal library copies that previously had gone untouched were read with varying degrees of appreciation — depending on their content. Much of this background information, hopefully, will make the editor's ministry more fruitful.

The patient appreciated again the faithfulness and tender care of the three shifts of nursing personnel, which all patients everywhere presumably get and perhaps take for granted. He tried to make the duty hours brighter for all the people who came to his room and particularly for those who had to change the needle in his veins so frequently. A broader view of hospital care as a whole was gained on the morning of release from the hospital — the first morning out of bed. Standing at the window overlooking the parking lot and hospital entrance he saw in the cold pre-dawn nearly seventy cars find parking space and women of all ages in white stockings hurrying to their tasks.

President's Column

It has been some time since I have written an article for the *Sabbath Recorder*. A person often finds himself so involved with his personal activities that he doesn't do some of the things he should. I guess maybe this might fall into the category of sensitivity, or lack of it.

Many of you have not had the opportunity to be a part of the activities associated with a Commission meeting. Therefore, I would like to share with you just a few thoughts. First of all, the Rev. David Clarke, Don Gray, the Rev. Edgar Wheeler, the Rev. Paul Osborn, Warren Brannon and the Rev. Alton Wheeler are a great group of men who are giving their best for the Lord and Seventh Day Baptists. It is not an easy week to begin each day at 8:30 a.m., and work till 9:00 or 10:00 p.m. at night, then take some special assignment home to work on for the next day. It does, however, show you what men are made of, especially when they can still show love for their fellowman and love for their work when they become tired from the long days and nights of work. I want to say that these men are made of admirable traits and are dedicated. I am happy to have the opportunity to work with them. These men are trying to be "Sensitive in His Service."

Of course, behind every good man there is a good woman, so they say. I would like to express my appreciation for the wives that have given their support to the cause and to this group of men. I am also sure that our job was made so much easier because of our efficient secretary, Mrs. Peggy Williams Van Horn.

When Commission arrived on the scene, another hard-working group was just finishing an equally strenuous week. This was your Planning Committee composed of the Revs. Everett Harris, Rex Zwiebel, Leon Maltby, Edgar Wheeler, Leon Lawton and Alton Wheeler; and Mrs. Gladys Drake. The one day that Commission spends with this group has

become increasingly important as we share our problems and concerns. Let us continue to pray for our boards and agencies and those who give so freely of their time and efforts without so much as a thank you. If you want to be "Sensitive in His Service," let some of these persons know that you appreciate their efforts.

I also feel compelled to say how much we appreciate the wonderful people in Plainfield who are continually sensitive to the cause by opening their homes to us and taking such good care of those who visit our denominational headquarters.

The Commission appreciates all of the support that is being given to them as they try to do your will for the Lord.

—Leland W. Bond

Presidential Prayer Breakfast Around the World

The grand ballroom of the plush Sheraton Park Hotel in Washington seems an unlikely place for a prayer meeting but it was to such a meeting that 2,000 members of Washington's government officialdom succeeded in getting invitations for President Nixon's first annual prayer breakfast. Prayers of humility and dependence were uttered by prominent men. The President told the gathering that he was sustained in the difficult role as President by the millions of prayers uttered for him by people across the nation and across the world. Evangelist Billy Graham was the main speaker.

The presidential prayer breakfast has been an annual event since 1952. This was the first time, however, that it has ever been broadcast live over the worldwide facilities of the Armed Force Radio Service to U. S. military men around the world. It was estimated that 99 percent of the troops in Vietnam were listening.

The gathering was sponsored by the Senate and House Prayer Breakfast groups which meet regularly for devotions when Congress is in session.

Commission's Column

Nyack Conference Anticipated

Considerable time was devoted by the Commission at its midyear session to hearing of preparations for the annual assembly of Seventh Day Baptists at Nyack Missionary College, Nyack, N. Y., August 10-16, 1969, as presented by Conference President, Leland Bond, and by the Host Committee chairman, Herbert Saunders, pastor of the Plainfield Seventh Day Baptist Church. The group gave hearty approval of the plans under way and authorized the president to continue various program and procedural plans as outlined. The matters of clarification of intent of motions presented at Conference and protocol in the use of resource persons in committee work were discussed and referred to President Bond for implementation.

Conference Rotation Confirmed

Future Conference plans were also discussed, especially the anticipated Tercentenary Conference in 1971, in the general proximity of Newport, Rhode Island. The Historical Society was encouraged in plans which it has under way and it was asked through its historian, the Rev. Albert Rogers, to assist the president-elect in making the 1971 Conference a part of the 300th anniversary celebration. An inspiring prospect for this assembly is the meeting of the Seventh Day Baptist World Federation during several days prior to that Conference.

Areas for the Conferences of 1972-1975 were proposed and requests for advanced planning are being announced as follows:

1972—in the Colorado area

1973—in the Southeastern Association area

1974—in the SDB New York State Council area

1975—in the Pacific Coast Association area

It has been observed from statistical records that during the past 19 years the average registration of delegates and visitors has been 351 persons and that the total registration of delegates and visitors

has been 583. A cordial invitation is extended to all who can possibly arrange to attend the annual session this August, as Seventh Day Baptists are encouraged to cultivate an awareness of being "Sensitive in His Service."

Tours and Such

Family or Church Youth Group

If you are planning a tour, like millions of other Americans, now that the days are lengthening and the promise of spring is clearer, consider tours of Seventh Day Baptist interest in the Northeast.

At Newport, R. I., where the old Seventh Day Baptist meeting house is enclosed in the Newport Historical Society building on Touro Street, renovations are going on. They will reopen March 15 according to Theodore E. Waterbury, director of the society. Seventh Day Baptists are particularly welcome, he states, Tuesday through Friday, 9:30 a.m. to 4:30 p.m., and Sabbath mornings. They close on holidays and Sundays as well as Sabbath afternoons.

At Plainfield, N. J., visit the Seventh Day Baptist Building including the library and exhibits of the Seventh Day Baptist Historical Society, the Seventh Day Baptist Center for Ministerial Education, the Publishing House and various denominational offices at 510 Watchung Ave. It is open weekdays from 8:00 to 4:30 and on Sabbath afternoons and Sundays by appointment for out-of-town visitors. The Plainfield Seventh Day Baptist Church holds its services at 10:00 and 11:00 Sabbath mornings and welcomes visitors, of course. Please call Rev. Herbert E. Saunders, pastor, or Charles H. North, president of the church trustees, for information.

Those who may have special interests are invited to correspond with Rev. Albert N. Rogers, president of the Seventh Day Baptist Historical Society, Box 868, Plainfield, N. J. 07061. Planned tours at Conference time are being scheduled and youth or family groups are especially invited at that time.

—A. N. Rogers

BIBLE READING FOR MARCH

Deuteronomy, Joshua, Judges, Ruth

Deuteronomy covers the last months of the Israelites' forty years of nomadic wandering between Egypt and the promised land, Canaan (1:3). Moses now addressed the assembled people in the uplands of Moab, amid its green and fertile fields and pastures, overlooking the Jordan River. In three sermons (Deut. 1:6-4:40; 5-28, 29-30) he reviewed the Israelites' recent history narrated in Numbers. He repeated the laws given in Exodus, Leviticus and Numbers, and urged the people's obedience to God. Moses gave encouragement to Joshua who was to be his successor (ch. 31). Then Moses blessed the people, ascended Mount Nebo for a view of the promised land, and died upon that mountain.

The book of Joshua is named after the great spiritual and military leader who successfully led the Israelites in conquering the Canaanites, then spent the rest of his life settling and governing the twelve tribes. The Bible narrative of the conquest, including the burning of Jericho and other cities, is now supported by archeological discoveries. Excavations reveal Jericho's fallen city walls, charred bricks and timber, and broken household pottery caused by sudden destruction.

The period of the book of Judges was a very unsettled one in Israel's history. The new nation had twelve independent tribes, who repeatedly fell into pagan idolatry, fought civil wars, and were threatened by surrounding enemies. God raised up a succession of 12 leaders or "judges" to deliver from enemy attacks and lead in times of peace. Judges covers some 300 years of Hebrew history from Joshua's death up to Samuel's time.

The book of Ruth gives a refreshing picture of quiet domestic life during the troubled period of the Judges (Ruth 1:1). Ruth was the great grandmother of King David. From here on Old Testament interest centers mainly around the family of David.

—Helen Ruth Green
for the Women's Board

Reading Your Bible

In The Order

Of Its Events

1969

Those who wish to may read a single chapter each day, which is listed in parentheses after the regular portion for each date.

MARCH

1	DEUT. 1-3	(chapter 1)
2	DEUT. 4-6	(chapter 5)
3	DEUT. 7-9	(chapter 7)
4	DEUT. 10-12	(chapter 10)
5	DEUT. 13-16	(chapter 16)
6	DEUT. 17-19	(chapter 18)
7	DEUT. 20-22	(chapter 21)
8	DEUT. 23-25	(chapter 25)
9	DEUT. 26-28	(chapter 28)
10	DEUT. 29-31	(chapter 31)
11	DEUT. 32-34	(chapter 34)
12	JOSHUA 1-3	(chapter 2)
13	JOSHUA 4-6	(chapter 6)
14	JOSHUA 7-9	(chapter 7)
15	JOSHUA 10-12	(chapter 11)
16	JOSHUA 11-15	(chapter 14)
17	JOSHUA 16-18	(chapter 18)
18	JOSHUA 19-21	(chapter 20)
19	JOSHUA 22-24	(chapter 24)
20	JUDGES 1-4	(chapter 2)
21	JUDGES 5-8	(chapter 7)
22	JUDGES 9-12	(chapter 11)
23	JUDGES 13-15	(chapter 14)
24	JUDGES 16-18	(chapter 16)
25	JUDGES 19-21	(chapter 19)
26	RUTH 1-4	(chapter 1)
27	1 SAM. 1-3	(chapter 1)
28	1 SAM. 4-7	(chapter 6)
29	1 SAM. 8-10	(chapter 9)
30	1 SAM. 11-13	(chapter 13)
31	1 SAM. 14-16	(chapter 15)

Through this plan we are able to read together as families, congregations and as a denomination. Let us pray that even more people will join us in reading God's Word daily, prayerfully and eagerly in 1969.

ALLEGIANCE TO GOD AND COUNTRY

By C. Harmon Dickinson

Christians are described in Ephesians 2:19 as "fellow citizens with the saints and members of the household of God." We are citizens of God's Kingdom as we go about our daily activities in the home, place of business, school and church, as well as in the "eternal life" promised the faithful. Christians likewise are citizens of the state and Paul admonishes us to "be subject to the governing authorities." We are told not to resist these authorities because they are ordained of God. Yet God is recognized as the higher authority, "for there is no authority except from God" (see Romans 13:1-7).

The Christian is clearly a member of two communities. He has an allegiance to both God and country. At times he has fared well in these two communities with little conflict, but frequently this has not been the case because the demands of the state have been in sharp contrast with the moral and ethical demands of Christ's Kingdom. Within the soul of every man is the voice of conscience and through conscience he tries to act out God's will for his life.

Much of the time the Christian finds no conflict between his allegiance to local, state and national law and his obligation to carry out God's standard of right and wrong as he understands it. Yet there have always been times when Christians found themselves caught between commitment to God and duty to state. Christians have suffered persecution, imprisonment, and even death because they saw God as requiring their first allegiance. The early Christians could not worship God as supreme and also worship the Roman emperor as deity. They chose the One, Almighty God and His Son Jesus Christ as having first demand upon their lives, and they were willing to suffer the consequences of that decision.

Peter and John were ordered to cease teaching in the name of Jesus, their Lord. In good conscience they could not and answered, "We must obey God rather

than men" (Acts 5:29). In modern times we would call their action "civil disobedience."

Civil disobedience is not new. Men have always felt compelled to oppose and peaceably violate laws which seemed unjust, in obedience to conscience or a higher law. Our Baptist forebears in England found their faith in Christ in conflict at times with the civil order. John Bunyan spent many years in prison and Sabbatarian John James was dragged from his pulpit in Bull Steak Alley, London, on Sabbath afternoon of October 19, 1661, accused of treason, tried, judged guilty, and was put to death on November 26 of that year because of his religious convictions.

In our own day the struggle for racial justice has compelled men stirred by conviction, conscience and passionate concern to oppose and, if the situation seems to justify it, to disobey unjust laws which are degrading and an insult to human dignity. Like Peter and John one does not oppose civil authority without being willing to accept punishment for sake of conscience and allegiance to the higher law of God.

A Christian feels a sense of loyalty to both divine law and civil law. He sees local, state and national laws as being for his good and the good of society. Laws which he does not like demand that he work through peaceable channels of protest and change. He is concerned for law and order with justice. Law and order must be combined with justice which is the object of law, and freedom which is the purpose of order. He works for changes in the social order, changes which respect the personalities of all men so that all may be treated with equal justice. A respect for God's law and the demands of Christ's Kingdom gives one concern for the welfare of his fellowmen, and at the same time gives a respect for civil law or a desire for its improvement.

IF THE SALT HAS LOST ITS SAVOR

By S. A. Thompson*

There are eleven living religions in the world today. Each has its distinctive qualities. Among these is Christianity. Christianity claims to be the most outstanding, with its roots in the death and rising of the Lord.

The history of Christianity has held out a great deal of light to the world through the ages — nineteen centuries of witness to a sin cursed world. By this great witness the world has been greatly blessed. Men have witnessed the power of God unto salvation. Men have had their lives renewed, being washed in the blood of the Lamb.

This was the manifestation of the admonition of Christ, "Salt is good" (Luke 14:34A). Salt is said to have forty-eight uses. Few things really go on in daily life without salt.

We would probably be safe in saying salt is the closest parallel to the blood of Christ. The blood of Christ cleanses (1 John 1:7). So does salt. The sea is thought to cleanse itself of all the impurities which come into it from the various agencies of the world. So does the blood of Christ.

The blood of Christ preserves (1 Thes. 5:23). One of the great values of salt is to preserve. Salt has, for centuries, been the only means of preserving things. The very shoes we wear are the product of the preserving power of salt. Salt is used to preserve hide for the tannery.

The blood of Christ is the only known cure for all—all the ills of the human family ranging up from a common cold. Salt has been known to be one of the most outstanding remedies for many of man's ills. Yet, like the blood of Christ, it can be gentle enough for use as a real remedy for the tender tissues of the human eye. It seems logical and fair to say, like Jesus, that the blood of Christ

* Rev. Socrates Thompson is from Kingston, Jamaica, where he was pastor, educator and Conference president at different times. He and his family are now residing in Brooklyn, N.Y., where he is employed in social welfare work.

is good—just as Christ Himself said, "Salt is good."

There is, however, the second part of the verse: "If the salt have lost its savor." This is where the Christian begins to examine the progress of Christianity through the centuries.

The most convenient way of "passing the buck" in Christianity is to say as Adam did, "The woman that thou gavest to be with me . . ." Christians blame it on the world of evil — on new trends in society, on new developments in the world and on the world of evils. Some have even dared to use prophecy as the real cause of the failure of Christianity to preserve the world from evil.

We see great decay in world society. Law and order see the greatest decay in human behavior. This could happen in any barrel of meat which had been put in salt and left for preservation. How does Christianity relate this analogy to the decadent world in which we live? Christianity, like salt in the barrel of meat, has been put in a world in which there were fresh lives — "But, if the salt have lost its savor."

There are many ways in which "the salt" has lost its savor. We could begin with the great church council of Nicca in which Athanasius lost his life in the name of Christian ambitions. Certain Christians became too self-centered to hold the savor. They felt their views would make them popes. Let us look at the Biblical counterpart, "That my sons may sit, the one on the right and the other on the left . . ." (Matt. 20:21). One of the greatest ways in which Christians lose their savor is by being ambitious of being lords and masters: "That we may sit one on the right . . ." —to become popes.

The time has come when the salt needs to regain its savor.

*"O Church of God, awake, awake—
The waiting world is calling thee.
Lift up thy voice; hear thou once more,
The challenge of humanity."*

Review of Quarterly Meeting of Missionary Board

A good spirited meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held on Sunday afternoon, January 26, 1969, at the Pawcatuck Seventh Day Baptist Church in Westerly, R. I. There were nineteen members and visitors present. The meeting was called to order by President Loren Osborn and opened with prayer by the Rev. Paul Maxson.

The reports of the treasurer and executive vice-president were received and approved. The final report of the director of evangelism, the Rev. Leon R. Lawton, was received and approved, along with an expression of appreciation from the Board of Managers for his twelve and one-half fruitful years of service as he has been related to the board. We wish him Godspeed in his new position as pastor of the Denver Seventh Day Baptist Church where he is to begin services as of February 1, 1969. The executive vice-president expressed his own personal appreciation for the valuable assistance of Pastor Lawton in home field work and the rich fellowship in Christ that has been experienced as he has worked with Pastor Lawton, first as missionary in Jamaica and then as director of evangelism.

The report of the Home Field Committee was presented by the Rev. S. Kenneth Davis, chairman. A call to service as evangelist on the home field on a project basis was extended to Pastor Mynor Soper. The executive vice-president was authorized to negotiate with Pastor Soper on terms and rates for his services and expenses.

"Aid in support of pastors" was voted in the amounts requested by the churches, such assistance going to the following Seventh Day Baptist Churches: Berea (Ritchie); Daytona Beach, New Auburn, Little Rock, Schenectady, Adams Center, Washington, D. C., Richburg, Metairie-Hammond, 2nd Hopkinton-Rockville.

A recommendation was approved to request Miss Connie Coon to continue her services as assistant in evangelism for another year, September 1, 1969, to August 31, 1970, with an increase in salary and travel expense appropriation. There has been a favorable response to Miss Coon's services on the part of churches served. Requests for her services have already been received which could not be filled during the current year. Miss Coon's report, previously received and approved, indicates a happy relationship toward the Missionary Board and churches served.

The American Tropics Committee report presented by Paul A. Johnson, chairman, carried information of developments on the field. Conference Secretary Alton Wheeler visited Jamaica a second time in 1968 as American released worker and has provided a detailed and helpful report. The Rev. Leon Lawton has agreed to serve as released worker in 1969 and is presently in correspondence with the Rev. Joe A. Samuels working out details for his services, which will be under the direction of the Jamaica Conference Executive Committee. Quoting a portion of Mr. Johnson's report, "The dedication of workers at Crandall High School is sorely needed in times of trial. All the people of Jamaica felt the great loss of Courtland V. Davis, who continued to work there even when ill. Quoting from Mrs. Emily Smikle in the *Sabbath Recorder*, 'He died at his post in doing good.' And now Mrs. Davis continues in 'dedicated service' in Jamaica.

"Miss Velma Maxson, also as a dedicated worker aids in the work.

"Mrs. Mills' illness surely has placed a great strain on the Rev. Neal Mills and it was mutually agreed that they will return home in April instead of July of this year. This is possible because of the willingness of the Rev. and Mrs. Grover Brissey to take over the position as headmaster and assistant earlier than was planned.

"It is recommended that the board authorize a member to draw up and present a resolution of respect and sympathy

in the death of Courtland V. Davis.

"Reports of the continuing work in Guyana as presented by Pastor Bass in the *Sabbath Recorder* are appreciated by all. The encouragement of teachers and leaders reported in this area are appreciated and speak well for the work being done there."

Secretary Harris was asked to prepare the resolution just voted. He noted that he had anticipated that such a request might be made and so was prepared to present one. He was asked to do so. A letter of appreciation from Mrs. Courtland Davis to the Missionary Board was also read to the group, followed by a moment of silence.

A report of progress was presented by the chairman of the African Interests Committee, the Rev. Edgar Wheeler. Among other matters it was noted that four more African ministerial students have been accepted at Likubula Bible Institute at Blantyre, Malawi, bringing the total to nine students. This school is located near the home and office of the Rev. David Pearson who offers distinctive Seventh Day Baptist training to these ministerial students. It was reported that efforts are being made to seek personnel replacement for Dr. and Mrs. Victor Burdick in 1970.

A communication from Conference President Leland Bond was presented in which suggestions were made regarding the part the Missionary Board might have on Conference program in August at Nyack, N. Y. It was voted to request President Loren Osborn to appoint a committee on Conference program. He appointed the members of the Executive Committee with the addition of the chairmen of the standing committees of the board.

The executive vice-president presented a letter dated January 15, 1969, from Conference Secretary Alton Wheeler, copies of which had been previously mailed to all board members. This carried a communication from Commission regarding the new Constitution of the Missionary Society which had been adopted in September 1968. Consideration had previously been given to this

communication by the Executive Committee. It was voted by the board that a letter prepared by Treasurer Karl Stillman, reviewing the objectives and the reasons for the change, be sent to all Seventh Day Baptist Boards and Agencies.

The meeting was adjourned at 4:45 p.m. following a closing prayer by Pastor Paul S. Burdick.

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) In thanksgiving for answered prayer in relation to health. Quite a number of our pastors and leaders (as well as others) have had sicknesses of a few days or a few weeks and are recovered. Those who knew prayed definitely for God's grace in healing and for His presence in time of sickness. Thank God for restoration and for blessings in disguise.

2) For the theological students entering new phases of their education and serving churches on a part-time basis.

3) For the students not yet in seminary who are making the most of the preparation that colleges can offer and are finding fruitful ways to serve the Lord and extend the Sabbath truth.

4) For spiritual growth of recently converted people in our churches through pastors' classes, special Bible studies, and challenging avenues of service in the church.

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.

Young Adult Pre-Con

The directors for Young Adult Pre-Con Retreat for 1969 have been chosen. They are Mr. and Mrs. Justin Camenga of our Milton, Wis., church. Mr. Camenga is a graduate student and served as summer pastor of the White Cloud, Mich., Seventh Day Baptist Church in 1968.

Those who attend the retreat, August 6-10, at Lewis Camp, Ashaway, R. I., can be assured of a challenging and interesting program under the leadership of the Camengas.

Youth Work Committee

The Youth Work Committee of the Seventh Day Baptist Board of Christian Education has a new chairman — Mrs. Luan Sutton Ellis. Mrs. Ellis has been a member of the committee for several years, and has served as recording secretary the last three. She succeeds her brother, Lyle Sutton, in this capacity. Recognition was given him at the quarterly meeting of the board, January 19, for the consecrated leadership and the many, many hours he has spent in involvement with youth affairs of our denomination. Mr. Sutton will continue as a member of the committee and will also continue as the contact person for National Seventh Day Baptist Youth Fellowship memberships and receiver of funds for the youth field worker.

The address of the new chairman is RFD, Alfred Station, N. Y. 14803.

Incidentally, Mrs. Sutton was elected to serve as a director of the board, replacing Richard Horwood who was placed on the associate membership list, January 19.

Youth Field Worker

Miss Esther Burdick, Seventh Day Baptist youth field worker, left Connecticut on January 28, for an extended field trip into the South and West. She has worked with Seventh Day Baptist churches in Paint Rock, Ala.; Little Rock and Fouke, Ark.; and Hammond and New Orleans, La.

Plans are that she will be in Riverside and Los Angeles, Calif., February 21—March 8.

Tentative plans call for a swing on north from there to Washington and Colorado.

Camp News

The first notice of camp dates for the summer of 1969 come from Pacific Pines. Camps will be held as follows:

Intermediate Camp	June 22-29
Primary Camp	June 29-July 2
Senior Camp	July 2-6
Junior Camp	July 6-13

The camp committee is composed of Mrs. Nancy May, Mrs. Harriette Maddox, Philip Lewis, and Pastor C. Rex Burdick.

—Riverside Church Bulletin

Religion Helped Pueblo Crew Through Captivity

Religion was an important factor in the lives of the members of the Pueblo crew during their captivity by North Korea, according to a report to the American churches by Rear Admiral James W. Kelly, a Southern Baptist and the Navy chief of chaplains.

Kelly summed up the religious experience of the Pueblo crew during the 11 months of their captivity: "Every effort to take away their faith only caused them to move in the direction of God. Every effort to subvert their faith only caused them to re-affirm it."

It was not easy for the Pueblo crew members to be religious during their captivity, Kelly reported.

For one thing, prior to the captivity of the Pueblo efforts to have worship services had been given up, because never more than two showed up.

But the situation in captivity was described by one of the men, "all we had left was religion."

The North Koreans, however, it was reported, made it most difficult for the men to practice their religion. They had no Bibles or religious materials. No worship services were permitted. They were reprimanded for thanking God for their food.

In spite of this the men worked up a list of the books of the Bible, managed to recall the words of the 23rd Psalm and to write them out, and to piece together the Ten Commandments.

According to the report, the men prayed openly before one another, although they had to avoid being seen in acts of worship by their captors.

The Pueblo crew reported that they were told, "The Russians shot God down with a rocket!" Missionaries and ministers were held up to scorn by the North Koreans. "The Pueblo men were told that every cross in Korea was an antenna for sending espionage messages," Kelly said.

In response to the desire for worship services following their release, both Protestant services and Catholic mass were conducted for the men on the day of their release. An Army Jewish Rabbi was made available for the two Jewish members of the Pueblo crew.

The following day a joint Protestant-Catholic Christmas Eve service was held for the crew. Every man attended.

The Navy chaplain chief reported that several of the men who had been indifferent to religion vowed that "it is going to be different now."

—BP

Pastoral Change

The Los Angeles church is reported to have secured a new pastor. Rev. and Mrs. Leland Davis will be moving to Los Angeles in June to take over the leadership of the church and to share in the home mission work sponsored by the California churches. Mr. Davis has led the Schenectady, N. Y., church into new life and growth since his return from the Guyana mission field. The Los Angeles church has been carrying on without a pastor for several months.

SABBATH SCHOOL LESSON

for March 1, 1969

CAN THIS BE THE CHRIST?

Lesson Scripture: Mark 8:27-37

Dr. King and Economic Justice

Never before in the history of mankind have so many people heard the Christian beliefs of a Baptist preacher explained and described with such emotion in such a short time—due to the magic of modern communication media. Kings, presidents, and statesmen have been eulogized for days at a time; but never before has a member of a minority group, without wealth or rank, been so honored. It was justly deserved.

One aspect of Dr. King's efforts was noticeably absent or scarcely mentioned in the eulogies. This was his newly conceived effort—symbolized in the Poor People's Campaign—to turn from racial equality, as such, to economic justice and economic prosperity for all poor people, whites and blacks alike. For there are poor among Puerto Ricans, American Indians, Mexicans, and those living in Appalachia. Dr. King's outlook was not black racist—it was wide enough to include all who are in need.

During the 13 years Dr. King was in the public eye his ideas, emphasis, and program developed through a series of steps—all nonviolent.

Much hung in the balance in Dr. King's newest emphasis. The militants were challenging the efficacy of non-violence as a method; Dr. King firmly believed in it. The black nationalists were challenging integration; Dr. King believed in it and was willing to include the white man in the Poor People's Campaign. The black power advocates were crying for more economic and political advantages; Dr. King wanted this too, but he had to prove that they could be obtained by nonviolent confrontation.

—Frank A. Sharp, in ABNS.

King Memorials to Delta Ministry

Contributions to the Delta Ministry of the National Council of Churches in Mississippi have been received from the churches of the Netherlands, Denmark and Kenya in memory of the Rev. Dr. Martin Luther King, Jr.

The Dutch churches, which had voted to contribute \$40,000 to the Delta Ministry this year, added another \$30,000 following the tragedy in Memphis.

A memorial gift of \$5,000 had previously been received from the Danish churches through the World Council of Churches' Division of Inter-Church Aid. And from Kenya came a letter the same week from the National Christian Council transmitting \$200 of freewill offerings received for the Delta Ministry.

Contributions from overseas churches in 1967, totalling \$112,000, came from Australia, Cameroun, Canada, Finland, France, Germany, New Zealand, Switzerland and the United Kingdom.

—Religious Newsweekly

NEWS FROM THE CHURCHES

NEW AUBURN, WIS.—We enjoy noting the signs of progress of other churches. Perhaps they would like to hear something of us. Three events of the fall are considered very important: (1) the ordination of our Pastor, Edward Sutton, at the Semiannual Meeting here in October; (2) the purchase of good used pews, which after remodeling and refurbishing, have taken their place as if originating in the sanctuary; (3) the end of the indebtedness on the new church building. This was pinpointed by the burning of the mortgage at a ceremony Sabbath afternoon of Semiannual Meeting by the Rev. Don Sanford. This former pastor was responsible for much thought, labor and advice in building the structure, and we were happy that he could be present and participate.

In December the Ladies' Aid remembered each of five servicemen here, by sending a package of books, as supplying good reading material. The evening of December 20 a very nice Christmas program was enjoyed, most of the Sabbath School children participating. Special collections of the Sabbath School during the fall, combined with a white Christmas gift netted \$50 and was sent to missions in Burma and Malawi.

The heavy snows and below zero weather in January made normal church attendance difficult, but services were held even at seventeen below zero. On Sabbath afternoon for many weeks a group has met to discuss the book *Tell*

It as It Is. The Bible study for outreach and witness to others should be of great personal value. At the annual meeting, reports of the past year and the budget of the next year were considered. We were pleased that in our O.W.M. giving last year the goal set was reached and exceeded by more than hundred dollars. We are looking forward to being host to the Northern Great Lakes Association of Seventh Day Baptists (union of the North Central and Northern Associations) on June 21 and 22. Right now, with four months ahead, would be a good time to experience the action part of the topic to be evaluated at that time: "Sense of Service" (S.O.S.).

—Correspondent

LITTLE GENESEE, N. Y.—The young student pastor, Harold King, encourages the Bible reading program and prints the following invitation in the church bulletin:

"Are you reading the Bible through in the order of its events this year like the denomination has suggested? You are all invited to come join your pastor and his wife on Wednesday nights (7:30) at the parsonage in the reading of the chapters of that day and look at what the Bible has to say to us today. There will be plenty of coffee, tea, and milk on hand also. If you can't join us, then why not read and study the chapters for that day with your family?"

NORTONVILLE, KANS. — From the February church bulletin comes the information that February is Tract Month. The folder carrier two stories of how tracts that might appear to have been wasted, lost or discarded still found their mark and helped to transform lives. Each Sabbath morning at Nortonville there is or has been an emphasis on Seventh Day Baptist tract work. On the first it was "The Printed Page in Guyana — a Letter from Leroy." On the eighth it was "What Is a Tract?" — a survey of Seventh Day Baptist literature. On the fifteenth the special program was a set of 100 slides entitled "Tracts Bring Results." Scheduled for the last Sabbath of the month was the new filmstrip, "Your Tract Society at Work."

OUR WORLD MISSION

OWM Budget Receipts for January 1969

	Treasurer's		Boards'			Treasurer's		Boards'	
	January	4 mos.	4 mos.	4 mos.		January	4 mos.	4 mos.	
Adams Center \$		326.00	10.00		Milton	792.46	3,173.59	116.00	
Albion		112.30	42.46		Milton Junction	75.00	325.90	25.00	
Alfred	431.74	1,699.99	80.00		New Auburn	36.22	135.17		
Alfred Station ..		615.95			North Loup	500.00	1,030.25		
Algiers					Nortonville	182.50	656.00	30.00	
Assn. & Groups		281.82	582.81		Old Stonefort	23.00	92.00		
Battle Creek	1,072.95	1,863.86	70.00		Paint Rock	83.56	83.56	20.00	
Bay Area	170.00	295.00	10.00		Pawcatuck	1,107.32	2,192.11	145.00	
Berlin	95.00	702.29			Plainfield	843.51	1,247.91	25.00	
Boulder	94.66	362.60	25.00		Putnam County..				
Brookfield 1st ..	227.00	373.00	10.00		Richburg	105.00	392.00	10.00	
Brookfield, 2nd..	79.00	155.00			Ritchie	35.00	105.00		
Buffalo		126.00			Riverside	961.51	1,982.23	25.00	
Chicago		12.50			Roanoke				
Daytona Beach ..		558.00			Rockville	23.25	104.61	50.00	
Denver	303.73	916.06			Salem	390.00	846.35	10.00	
DeRuyter	37.00	157.50			Salemville	50.00	250.00	6.00	
Dodge Center ..	120.58	412.60	77.00		Schenectady		39.00		
Edinburg					Seattle				
Farina	23.00	187.75			Shiloh	1,133.20	2,843.65	50.00	
Fouke	30.00	60.00			Syracuse		61.75		
Hammond					Texarkana				
Hebron	84.42	334.42			Trustees of				
Hopkinton, 1st..	207.00	631.50	50.00		Gen. Conf.				
Hopkinton, 2nd	12.00	48.00			Verona	227.00	810.00	10.00	
Houston		55.00			Walworth	70.00	291.50	10.00	
Independence	72.55	329.30	15.00		Washington		75.00		
Individuals	1,530.00	1,863.99	5.00		Washington				
Irvington	700.00	1,100.00			People's			10.00	
Jackson Center ..		1,000.00			Waterford	107.36	453.00	18.00	
Kansas City	50.00	165.00			White Cloud	56.92	182.00	20.00	
Little Genesee ..	153.95	601.80	10.00		Yonah Mt.				
Little Rock	34.00	147.81			Totals	\$12,677.05	\$35,648.76	\$1,639.27	
Los Angeles		1,050.00	15.00		Non-Budget	115.75			
Lost Creek		326.00			Total				
Marlboro	291.66	1,211.14	52.00		to Disburse	\$12,792.80			
Metairie			5.00						
Middle Island ..	54.00	194.00							

JANUARY DISBURSEMENTS

Board of Christian Education	\$ 994.19
Historical Society	10.87
Ministerial Education	1,060.28
Ministerial Retirement	798.10
Missionary Society	5,301.94
Tract Society	1,747.54
Trustees of Gen. Conf.	76.96
Women's Society	569.86
World Fellowship & Service	499.73
General Conference	1,708.33
S.D.B. World Federation	25.00
Total Disbursements	\$12,792.80

SUMMARY

1968-1969 Budget	\$137,570.00
Receipts for 4 months:	
OWM Treasurer	\$ 35,648.76
Board's	1,639.27
	<u>37,288.03</u>
Amount due in 8 months	\$100,281.97
Needed per month	12,535.25
Percentage of year elapsed	33 1/3%
Percentage of Budget raised	27%

Gordon L. Sanford
OWM Treasurer

January 31, 1969

The Sabbath Recorder

Continuous Prayer for U. S. Congress on Evangelism

An urgent call for eight and a half months of concentrated prayer has been issued in behalf of the United States Congress on Evangelism by its two key men. Evangelist Billy Graham, honorary chairman, and Dr. Oswald C. J. Hoffman, chairman of the 52-man National Committee, joined in the call to American churches and Christians to undergird the September 8-13 Congress with intercession. It will be held in Minneapolis, Minnesota, and will bring together 8,000 delegates representing more than 100 denominations. They will be one-third lay men and women, one-third parish pastors, and one-third evangelists, educators, theological students, executives, etc.

The Call for Prayer includes these paragraphs:

"The urgency and need for a mighty moving of the Spirit of God in our nation and across the world is impressed upon us in every newscast. Our daily papers compel us to realize that we are at a crossroad, and that our choice is either Christ or chaos.

"What assistance can be given to the American home? How can the local church be mobilized to reach the community for Christ? What is the Scriptural answer to the cultural, social, and moral upheaval of our day? How can the needy individual be convinced that Jesus Christ is the answer? We must have answers in our generation.

"Church leaders from all across America are urgently requesting that you pray during these months ahead with an overwhelming faith that there shall be a spiritual awakening in our time."

—C. E. World

Accessions

WASHINGTON, D. C.

By Baptism:

Douglas Brissey
Pratt J. Chroniger

By Letter:

Rev. Ernest K. Bee, Jr.
Mrs. Ernest K. (Marie) Bee, Jr.
Oliver C. Dickinson
WO 1 Dale D. Thorngate

By Profession of Faith:

Thomas A. Matthis
Mrs. Thomas A. (Mary) Matthis
Jean Matthis
Thomas A. Matthis, Jr.

Marriages

Edwards - Dickinson.— Robert Roy Edwards, of Mr. and Mrs. Herman Edwards, RFD, Bolivar, N. Y., and Loisanna, daughter of the Rev. and Mrs. C. Harmon Dickinson, Richburg, N. Y., were united in marriage December 22, 1968, in the Richburg Seventh Day Baptist Church. The bride's father conducted the service.

Dickinson - Slotter.— Alfred H. Dickinson, son of the Rev. and Mrs. C. Harmon Dickinson, Richburg, N. Y., and Sherry Cynthia Slotter, daughter of Mr. and Mrs. Henry Slotter, Fairlawn, N. J., were united in marriage at Paramus, N. J., January 5, 1969, by Rabbi Kenneth Rivkin of Livingston, N. J.

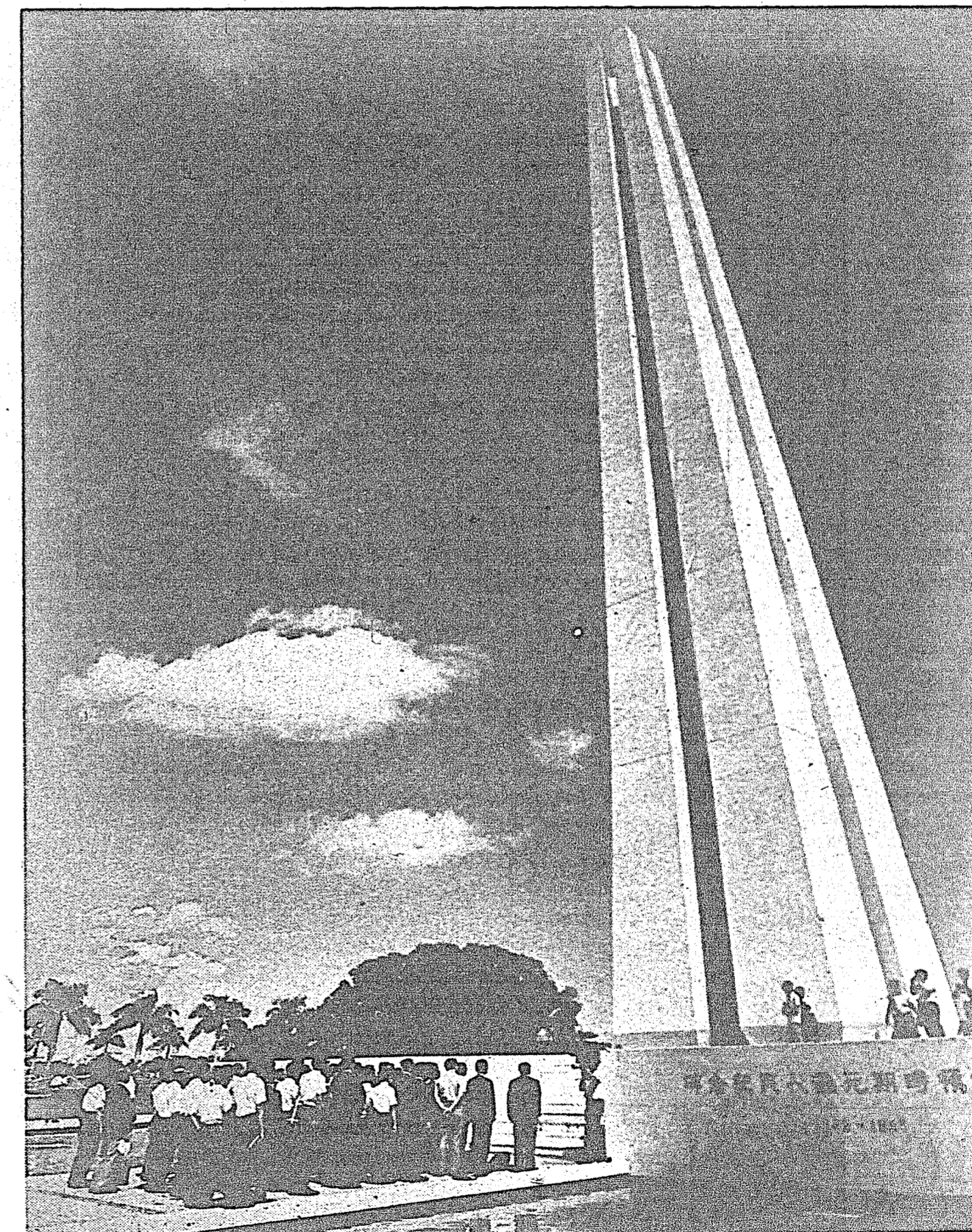
Births

Froding.— A daughter, Michelle Kim, born June 6, 1968, to Kent E. and Isabelle Froding at Babbitt, Nev.

Hughes.— A son, Jason, to Walter and Ruth Anne (Loofboro) Hughes, Fair Oaks, Calif., Sept. 9, 1968.

North.— A daughter, Tanny Jean, to Jim and Karen North of New Auburn, Wis., on Jan. 25, 1969.

Welch.— A daughter, Amy Katherine, to Lowell and Patricia (Weidman) Welch, of Clayville, N. Y., on Jan. 16, 1969.



On Nov. 13, 1968, seventy Japanese Christian leaders at the Congress on Evangelism expressed grief at the suffering caused by their invading armies in World War II by laying a wreath at the Singapore monument.