

The Sabbath Recorder

The Sabbath—Get It Straight

If we are to effectively communicate with each other we must come to some agreement on the meaning of the words we use. Take the word Sabbath, for instance. It refers to a day of the week; it has had that meaning all the way back to creation. As a matter of fact, it is a never translated word, being the same in Hebrew and Greek as in English and in most of the principal languages of the world.

In the past several hundred years a considerable number of people have been inconsistent in their use of the word Sabbath. Some have used it interchangeably with Sunday. Many states have "Sabbath" laws on their books. Others have Sunday laws. In both cases they refer to the first day of the week rather than the day called the Sabbath throughout the Bible—the seventh day of the week. The custom of referring to Sunday as Sabbath seems to be on the decrease, as well it should be because of the confusion it causes in communication.

The confusion about Sabbath-Sunday does still persist in spite of attempts of some clear-thinking religious leaders to clear it up. Bishop Clyde W. Meadows, president and general secretary of the World's Christian Endeavor Union, has recently relinquished that position due to age. He has taken another position as director of the newly formed Department of Evangelism for the Pennsylvania State Sabbath School Association. Now what day is meant by this name? Seventh Day Baptists with churches dating back to 1671 in this country might have many state Sabbath School Associations. Jews, with their age-long continuous history of Sabbathkeeping might think Clyde Mea-

dows was working for them if they didn't know his church affiliation.

For clarity and honest Biblical interpretation we should abandon the residue of the transference theory which makes the Sabbath regulations of the Bible refer to Sunday. The Sabbath of the Bible, which we all profess to take as our rule of faith and practice, is the seventh day of the week (Saturday), never the first day of the week (Sunday). We might well say, "What God hath put asunder let no man join together."

—L. M. M.

Bible Society Appointees

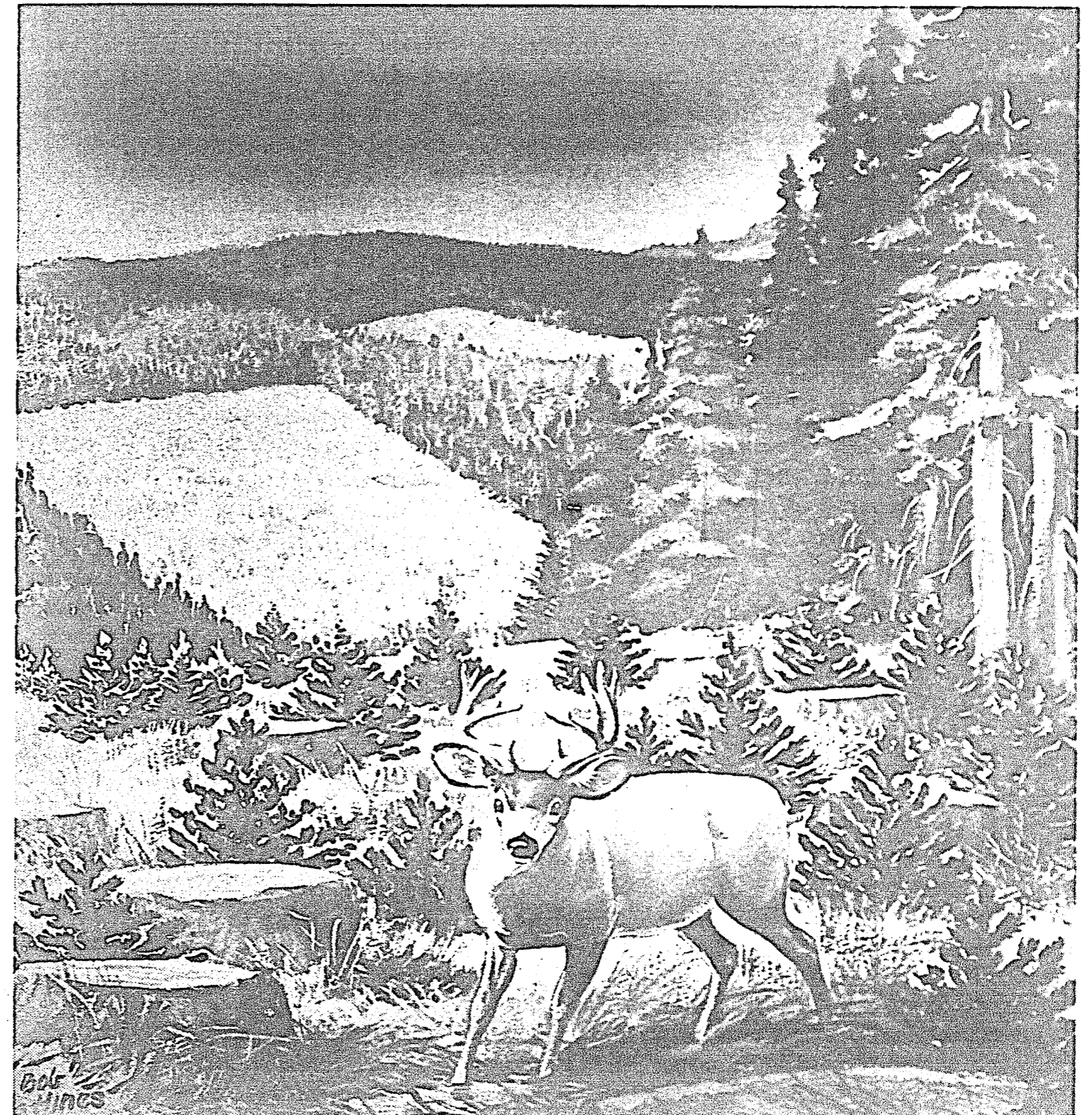
The American Bible Society has announced from its New York office a number of new appointees to carry forward its expanding work.

Philip C. Stine, linguistic specialist, has been appointed as a translations consultant for West Africa. He has just completed his work for a Ph.D. degree in linguistics at the University of Michigan.

Dr. Harold W. Fehderau, a career missionary of the Mennonite Brethren Church has joined the A.B.S. staff as a translations consultant. He will be coordinating the translation of Scripture into six West Africa languages.

Rev. Thomas S. Johnson of Chicago has been named distributions secretary for special ministries in the Central Region of the U. S. His work will be with hospitals, rest homes, correctional institutions, settlement houses and Indian reservations.

Eugene Cameron of Ridgewood, N. Y., has been named personnel director to replace Dr. Howard Seymour.



National Wildlife Federation Photo

For the Glory of God and the Good of Man

Since the beginning of time the earth has produced at the hand of God all the beauty and bounty that redound to the glory of God. Mountain and sea, field and forest, yield their increase. Let us thankfully appreciate the blessings that are ours to enjoy and to share.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

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Terms of Subscription

Per Year \$4.00 Single Copies 10 cents

Special rates for students, retired Seventh Day Baptist ministers, and servicemen

Postage to Canada and foreign countries 50 cents per year additional. Gift and newlywed subscriptions will be discontinued at date of expiration unless renewed. All subscriptions will be discontinued six months after date to which payment is made unless renewed. The Sabbath Recorder cannot pay for contributed articles but will send the writer, upon request, up to 10 free copies of the issue in which an article appears. Second class postage paid at Plainfield, New Jersey. The Sabbath Recorder does not necessarily endorse signed articles. All communications should be addressed to the Sabbath Recorder, P. O. Box 868, Plainfield, New Jersey 07061.

A Seventh Day Baptist weekly (two issues omitted in August) published by the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J. 07061.

PLAINFIELD, N. J. November 17, 1969
Volume 187, No. 18 Whole No. 6,374

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How Many Friendly People?

We never know how many friendly people there are around us until we make a little extra effort to be friendly ourselves. Down inside we long for more friends, but by failing to be as friendly as we might be we starve ourselves.

Have you ever noticed how much more pleasing in appearance people become when you get acquainted with them? They hardly seem like the same persons. This was brought sharply to mind recently. For a number of days upon rounding our corner at Hillside and Putnam on the way home for lunch I had noticed a heavy-set white woman who seemed sad faced and aloof. This day I returned to the corner with my camera to catch the sun on an unusually brilliant oak tree against a background of evergreens. I remarked to the woman waiting for her little boy to get off the parochial school bus that I just had to get a picture while the light was right and the colors bright. To my surprise her face lighted up as she told me what she thought was the best vantage point to record the beauty of the scene. When I told her that I had attempted to write an editorial on appreciating nature, she was definitely interested.

After lunch I stopped at her house with a copy of the *Sabbath Recorder* containing the editorial. I was much surprised to notice how attractive was the face that a half hour earlier had seemed to have no light in it. Neither her face nor mine was much different. The difference was that people who had lived within a block of each other for 13 years and had never met now had a friendly relation.

There was another quite unattractive lady whom I had observed walking her dog in our general neighborhood. We only nodded as I rode by on my bicycle. A few weeks ago on a sudden impulse I stopped and chatted with her about some former good neighbors who were mutual friends. Now when I see her on her solitary vigil with her dog she waves and smiles pleasantly. Our faces have changed because we are more friendly. I wonder how there can be such a change, but I cannot deny it.

I am impressed that life would be

happier and my Lord would be pleased if I showed myself friendly to more of the people with whom I come in contact. Yes, people who are friends look better. They feel better too. We have something to learn from the TV expression, "Smile, you're on candid camera." We are always on God's "candid camera."

Religious Readership

Can the Decline Be Halted?

British religious newspapers have lost 60,000 readers in the past year, according to a detailed survey published in the first issue of *The Christian Record*, new evangelical weekly journal. In the same period, it said, the combined circulation "of Britain's two kinkiest sex magazines shot up by 29,000."

The magazines losing circulation were both Catholic and Protestant. One Baptist and one Nonconformist weekly held their own.

In the United States the 200 magazines in the Associated Church Press had been gaining in circulation for several years. Last year a combined loss of 1,500,000 was reported. Some well-established religious journals have been in financial difficulty. This includes some Baptist publications, such as *Missions*. (*Eternity*, however, reports that a subscription campaign this fall netted a 40 percent increase.)

The question naturally arises as to how our own denominational weekly has fared or will fare if this general trend continues. So far there is no indication of loss of interest. Loyalty to the cause of Seventh Day Baptists seems to be on the increase. Since our publication seeks to mirror the resurgence of evangelistic fervor it is natural for loyalty to the publication to remain strong. One of the reasons given for the loss of circulation of other journals is the emergence of extremism and the polarization of viewpoints. Editors have found it very hard to take a stand either to the right or the left without offending readers. It is like a senior editor said of a Baptist paper some years ago when the issue of fundamentalism-modernism was running strong. The journal

published articles on one side and lost half its subscribers. Then it published articles on the other side and lost the other half—and folded up.

It cannot be assumed that *Recorder* readers are unaffected by the trend of the times. We are part of the society in which we live. As devout and discerning Christians we should be well above the average and should display a thoughtful loyalty to our cause.

Let it not be said of America as it is of Great Britain that a decrease in readership of religious weeklies is matched by an increase in sale of sex magazines.

On Making Your Will

Most Christians could do with a little help from spiritual as well as legal advisors when they draw up that last will and testament. This is evident when one reads about the inadequate and less than Christian provisions of so many wills made by people who apparently gave generously to worthy causes during their lifetime.

Some years ago a Sabbathkeeper owning valuable real estate in Jersey City died without heirs and made more definite provision for his houseful of cats than for the continuance of the church with which he was connected. Recently a Mrs. Jones of Louisville named a church as the ultimate beneficiary of her estate of \$72,800. She had no human survivors. She provided that the trust fund should go first to the maintenance of her three dogs, Bozo, Dolly and Skippy. They may be expected to live from ten to fourteen years.

Many are benevolent, missionary or evangelistic organizations offering to give help to Christians in planning their estates. Church members do well to select some trusted advisor and discuss ways by which the causes held dear during their lifetime may continue to receive income after their departure. Estates of common people are generally much larger than a generation ago. Most elderly people do not die penniless or leaving debts but with a comfortable unexpended nest egg. When this is left to children or more distant

relatives not deeply concerned with the cause of Christ the estate is soon dissipated and the first love of the godly person is forgotten. Annuities or percentage bequests to church or charity provide an enduring memorial. Don't let your money go to the dogs when you are gone.

Why They Change Denominations

The Southern Baptists wanted some statistics for overall planning on why members leave the church to join another denomination and why people leave other denominations to join theirs. They concluded a survey of 1,905 persons who had changed one way or the other and analyzed the results. There were only 750 usable responses, but these did allow the sponsors of the survey to draw some conclusions, conclusions which may be interesting to Seventh Day Baptists by way of comparison or contrast. It would be interesting to have a similar survey in our churches.

There were 550 "new Baptists" who formerly were affiliated with another denomination, and 210 "former Baptists" who had left the S.B.C. to join another church group. It is reported that the vast majority who leave the Baptists to join another denomination do so because of marriage, convenience, or circumstance.

One-third (33.4 per cent) of the new Baptists and 45.2 per cent of the former Baptists responding said they changed denominations in order to be in the same church as the husband or wife.

The reason given by the most individuals who have joined Baptist churches from other denominations, however, was that they felt "that Baptist beliefs were more Biblically accurate." Of the respondents, 36.3 per cent cited this reason.

Kenneth E. Hayes, research analyst who directed the survey, said in summarizing the findings that "new Baptists seem to have indicated more spiritual or doctrinal reasons for changing denominations than did former Baptists."

This analysis undoubtedly was encouraging to the Baptist leaders. It seems to mean more to join a Southern Baptist

church than other churches. This may not be just because they insist on baptism of believers only by immersion. It is likely the general emphasis on holding firmly to all the beliefs of the denomination. The church is known for its tenacity to the beliefs it professes. "Once a Baptist, always a Baptist," they say.

Seventh Day Baptists have one more reason to say that their beliefs are "more Biblically accurate." The Sabbath in a way separates the pretenders from the intenders. It is distinctive doctrine and practice. People in general enter the denomination not for convenience but because they believe that they ought to keep God's Sabbath. By the same token not very many are known to leave because they feel called to a higher level of Christian practice. We assume that a survey would show that the large majority of those who leave us do so because of marriage or convenience or some other loss of Sabbath conviction.

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1) The leaders of the long-established Seventh Day Baptist Church in Port Elizabeth, South Africa, who now have some prospect of building a house of worship.

2) The emerging new fellowship in the Chicago area, that the faith of the leaders may be rewarded.

3) A greater seed sowing of Sabbath literature by the members of every church.

4) The upholding of the hands of missionaries and ministers with consistent praying and giving.

5) A real spirit of thanksgiving for the abundant blessings coming our way which we do not deserve more than others.

Enclosed find check for subscription to the *Sabbath Recorder* for one year. We have been reading it secondhand long enough.
—Farina, III.

President's Column

Called Apart — To Be a Part As Members of the Church

By Earl Cruzan

II

If the church fails to have an impact upon the community of which it is a part then there is something radically wrong with it. If being a Christian makes no difference as to the kind of a neighbor that I am or the kind of a businessman that I may be then there is something wrong with my commitment. There is something wrong with the church of which I am a part if I am not challenged to be different and to respond to that challenge.

This is the impact which the church should have upon the community — the impact of Christian citizens, who are different because they are Christian. Society acts to compel people to conform; the church should act to impel people to be different in a constructive way. It also helps us individually when we have others about us who are seeking to be constructively different.

As we become more mature and are capable of thinking more deeply we need to search for the truth of God and the application of that truth to daily life. We need to search for it in our home relationships so that we may understand and practice that which will make the family the sort of relationship that it should be. We need to search for it in our relationships with our neighbors. We need to grow in these areas and if we don't then we are not searching deeply enough.

We need to search for truth in our dealings with other people. Such a search may uncover our prejudices. Seeing them for what they are we will try to take them out of our lives. If we search for truth new light may clear the areas of our thought which have not been clear.

Called to be God's men and women — to the task of sharing the good news of the kingdom, we need to band together

in the local church. We need to feel that we are a part of the church of Jesus Christ upon this earth. Let us direct and order our lives by His teaching.

Another article on the Conference theme by the same author will appear soon in the President's Column.

RECORDER ARTICLES SOLICITED

Quite a large number of people during the course of a year are asked to furnish articles on assigned topics for special or regular issues of the *Sabbath Recorder*. Let it be pointed out that from time to time, in fact nearly every week, there is some space available for short unsolicited articles written in such a way as to be helpful to our readers. It is one of the joys of an editor with a relatively small subscription list to be able to extend a blanket invitation, knowing that he is not likely to be flooded with material far beyond his space limitations.

It is anticipated that there will be more space available in the next few months than in recent months. Subscribers familiar with the purpose and emphasis of this Seventh Day Baptist organ now in its 126th year are encouraged to write for possible publication the things that burden their hearts and might help a large number of readers. There is considerable latitude, but some restriction, in the masthead slogan that has appeared regularly since November 1946, "A magazine for Christian enlightenment and inspiration." So, if you or some good friend of like faith has something to contribute and the ability to write clearly send in the article for the consideration of the editor. He and his advisory committee have the responsibility of presenting a well-balanced publication. There is a continuing need for new thoughts on the Sabbath question and on many other Bible and life subjects.

FLASH!

Word has been received of the death of the Rev. Herbert L. Polan on Sabbath morning, November 8. Obituary and tribute to this lifetime servant of the Lord will appear in a later issue.

President's Bible Week Message

As honorary chairman of the 29th annual National Bible Week, President Nixon paid a tribute to the Bible as a guidebook for living and said the future holds "great promise" if the historic lessons of Scripture are heeded. National Bible Week will be observed Nov. 23-30.

The text of the President's statement follows:

"It is a great honor for me to join the American Bible Society, the Catholic Biblical Association, the Laymen's National Bible Committee and all who participate in the special recognition of National Bible Week.

"It is most fitting that this traditional observance is to be held during the week of Thanksgiving. For as each of us pauses to reflect on the meaning of the Bible in our lives, we surely have some special instance for which to express our thanks to God for strengthening our faith through Holy Writ.

"I am especially reminded of Benjamin Franklin's immortal thought when he remarked that if no sparrow can fall to the ground without His notice, no nation can rise from the ground without His help.

"Throughout our history, despairing men and women have found sustaining solace in the word of God as written in the Bible. Families have been guided by its enlightened precepts. Statesmen and leaders have drawn inspiration from its teachings, and courage from the enriching experience it records.

"It is unique among books and treasured by men and nations. And the power of the universal truths it holds is appropriately refreshed within our hearts on this occasion. The past has truly proved that we have much to gain by our devotion to the Scriptures. And the future holds great promise if we heed past lessons well.

"So in the spirit of this timely week, let us draw upon the timeless wisdom of the Book of books to guide us in our daily lives."
—ABNS

Judas — Cotton Patch Version

Clarence Jordan*, who combines an earned doctorate in theology and degree in agriculture, is one of the founders of the much persecuted Koinonia Farms at Americus, Georgia, where he and Millard Fuller pioneered an integrated farm community in the days when such a venture aroused the ire of the KKK.

Dr. Jordan is now engaged in the same venture with a new emphasis designed to help Koinonia to meet greater needs than the original communal farm project was able to meet. One of the new projects is an attempt to communicate the gospel to the poor of the South. This is being done by means of Koinonia records and a *Cotton Patch Version* of the Bible.

A number of long-play records (18 minutes) have been produced that interpret certain characters or New Testament incidents in cotton patch language. There is, for instance, a record with the story of Judas on one side and the Gadarene demoniac on the other side. They are not just new translations.

The narratives are considerably embellished by relocating the stories in appropriate contemporary settings readily understood by country folk.

Mr. Jordan, with his doctor of theology degree, gives an analysis of Judas that is worthy of consideration but he obscures his educational background in the most down-to-earth (cotton patch) language. The record could be profitably used with young people or well-educated adults.

The reverse side of the disc with the story of the man from Gadara has numerous valuable religious and social action insights. In my opinion, it is marred somewhat by an unwarranted combination of the prodigal son who fed swine and the Gadarene demoniac whose legion of demons went into a large herd of swine.

Though not a part of the audio-visual library at Plainfield, the record can be sent out on loan by request. —Editor

*Clarence L. Jordan died of an apparent heart attack in his study at Americus, Ga., while autographing a copy of his latest book for one of the workers at the farm. He was buried in a pine box in a pasture at the Koinonia Farms, according to a press release dated Oct. 31, 1969.

Mid-Continent Association

By Mrs. George Clement

Mid-Continent Association met at the North Loup church October 3, 4, 5, with about 85 people from Boulder, Denver, Nortonville, Kansas City, Mo., and out-state Nebraska attending. They were house guests of the local people.

President Ronald Goodrich was our leader using the theme "Time To Be Bothered."

Friday night worship service began with "The Sound of Singing," an uplifting cantata by John Peterson sung by the 24-voice choir of our church with Rollin Williams as reader. They also sang a communion anthem "In Remembrance of Me." Officiating at the Lord's Supper were the Rev. Elmo Fitz Randolph of Boulder and the Rev. Paul Osborn of Nortonville, assisted by deacons and deaconesses. All were drawn closer to God during the entire service.

The Rev. Leon Lawton of Denver brought the Sabbath morning message "Time To Be Bothered." The children's message was given by student-pastor Ken Chroninger of Kansas City. Boulder Bell Ringers added to the service with their bells as did the choir with the anthem "Far, Far Away."

Following a fellowship dinner, the afternoon program consisted of a hymn sing led by Mrs. Don Clement, a report of the U. S. Congress on Evangelism at Minneapolis by the Rev. Mynor Soper and a meditation in chalk by George Clement with background of poetry and music.

Vespers were in charge of Mrs. Ronald Goodrich. An evening social with a "talent show" from all churches attending, was followed by a roller-skating party for the young folks.

The youth breakfast was held at the church Sunday morning. Due to rainy weather plans to have this at Happy Jack's Peak were changed.

The business meeting was held Sunday forenoon with president Ronald Goodrich presiding. After another fellowship dinner, the closing devotions included a message by the 1969-70 president, Duane

D. Davis of Boulder. He announced his theme "Freedom in Christ, or Can You Play Second Fiddle?"

A wonderful fellowship was experienced during this weekend with God in our midst.

LET'S THINK IT OVER

Sin Is the Word

Sin is an unpleasant theological word that pastors have been told to avoid because it makes people feel uncomfortable and softer words ought to be used for any failure to come up to the moral standards of the Bible. Ministers who have studied deeply into the whole council of God must make up their own minds about the prophetic ministry to which they are called and the righteousness that needs to be proclaimed.

It is interesting to note that the secular world has not forgotten all the theological terms and that nonreligious writers find no better word than "sin" to describe graphically what's wrong with the world. An editorial observation in the *National Observer* describes the "jawboning" of President Nixon to keep labor and business from escalating inflation. The President is criticized by Professor Heller who was chairman of the Council of Economic Advisors under Kennedy and Johnson. He is criticized for not being definite enough in his anti-inflation efforts, not putting down a guidepost figure. Here is the quotation, "You can't do it by telling people not to sin; you have to define sin."

The editor adds some more theological language of his own when he says, "The real sinning began years ago before Dr. Heller left Washington and began sermonizing about economic sinfulness." He also remarked about how salvation could come to our country.

The full meaning of sin and salvation is not touched when labor and management transgress the good of all by seeking their own advantage, but when these words are used we get the general idea and are reminded that Bible words used in the marketplace ought to be used in their full meaning in the pulpit.

DIOS ES AMOR

in Mexico too

By Rev. Marion C. Van Horn

The best way to find out the truth of this title for sure is to spend three weeks among the people and in their churches. It was our privilege to do this this summer after hoping for more than a year and detailed planning and preparations of many weeks. The trip finally began and beside ourselves, Marion and Erma Van Horn and our luggage, we carried in the car near 200 pounds of Scriptures to be used by the churches in Mexico. These were provided by freewill gifts of U.S.A. Seventh Day Baptists.

We also carried letters of greeting from the president of General Conference, Leland W. Bond, and the general secretary, the Rev. Alton L. Wheeler. These were shared with every church and group we visited and then left with Brother Elias Camacho, to be shared with the few churches we were not able to contact.

On the way we stopped off briefly with the George Stillman family of the Houston, Texas, Fellowship and at the little church in Edinburg, Texas, and at the home of Brother and Sister Isaac Layman in Brownsville, Texas. We enjoyed the restful fellowship and comfort of their home for an afternoon and night before entering Mexico. Brother Layman was most helpful to us in our final preparations for entering the country. It was here also that we first met Brother Camacho and our itinerary among the churches began to shape up.

We entered Mexico early on Wednesday, July 16, and by midmorning crossed the Tropic of Cancer and by late afternoon were met by Brother Camacho and his son Eleseo and shown to our hotel in Tampico. From this center we went out the next four days to visit the churches and the pastors within a radius of about sixty miles. The first church visited was that at Madero, a twin city with Tampico. The pastor is Brother Lucio Guereria. A service was held here on Wednesday night, with nearly fifty

present. Travel is very difficult for all the people, especially at night. Only a very few have cars. The others travel by bus, taxi, and on foot. On a given Sabbath, even in the daytime, there may be sixty, seventy or more at the service and no car parked out front. This is true as well, in the rural communities. This church in Madero, since three and a half years ago has widened and lengthened its space, adding 50% capacity to accommodate its growing congregation.

The church nearest to Madero is Altamira about 20 miles away. The pastor is Domingo Bonilla. Three and a half years ago this church was worshiping in a little thatch building. At that time a new cement block structure was well on the way, and now is in use. The next visited was that at Gonzales. Its pastor is Locadio Sanchez. This is the little church that three and a half years ago had mud walls, tin roof and hard-packed dirt floor. A hurricane had torn off the roof and damaged the walls and ruined the floor. But almost immediately the walls were repaired, a new roof put on, and then the floor was restored with concrete.

The church at Cuauhtemoc was the next stop. The pastor is Loreto Cruz. This church at the time of our previous visit was meeting in a house of plank construction, not nearly big enough for its people. Now they have almost completed a fine brick building that will accommodate more than four times as many people. There were two small churches in this area we could not reach at Lomas Del Real and Miramar.

In each of the churches we visited a prayer service was shared. As many as could be gathered participated, and the groups ranged from six or seven to a dozen. Beside prayers around the group, the service might include a hymn, and always the hopes and aspirations of the church as well as its needs and an appeal to God to strengthen the ties with all those represented by the visitors. We found every church clean and ready and with fresh picked flowers. In some there were artificial flowers but there never failed to be at least one new fresh vase of blossoms.

Sabbath morning service was held at the Altamira church in its new building. After the service Pastor Bonilla took me around the property to show the piles of stones and gravel being collected for additional construction. An afternoon service was held at the Cuauhtemoc church. Here the seats were moved from the old buildings into the unfinished brick building and we had the services, their first time for worship and Sabbath School in the new structure, and the place was well toward being filled.

Sabbath School is always held and study is from the Bible. There is a handbook, but without comment. It has a page for each lesson. Each lesson has a theme and general Scripture and memory verse. Then there are ten pointed questions with Bible references. The school is presided over by two lay leaders. These almost always are youth, and often as young as twelve or thirteen years. It is obvious they study the handbook at home for those presiding will call on any one, young or older, to discuss the relationship of the teaching in a passage to the general theme and to life. Never did even a youngster fail to speak on the verse called for, and sometimes the older ones would take five to eight minutes, or even more, to discuss the significance of a passage. Sabbath School sometimes lasts more than two hours. At the Cuauhtemoc church on this Sabbath afternoon the combined services were not finished till near 5:30.

The pastors of all the churches are self-supporting. Pastor Guererio is a retired builder. Pastors Bonillo, Sanchez and Cruz are farmers. All the pastors have large families. Pastor Bonillo has eleven children.

After these visits we started on down the Gulf coast to Poza Rica. As in every instance Brother Camacho made advance arrangements and left by bus during the night so as to be at the next point of contact ahead of us. Poza Rica is a short day's drive from Madero. The pastor here is Pedro Cruz, a doctor. This church, too, has changed much in three and a half years. The pastor's residence

has been built on a part of the property and Sabbath School rooms are nearly completed. There is a tile floor and a baptistry that has already been used even though not yet completed.

There are three other churches in this area. Two of them we could not reach because of recent rains. We did go up into the mountains to the church in Cerro Dulce (sweet mountain). It took some time to get there and we thought the mountain not so sweet. The road was not soft nor filled with holes, but rocks of a round character typical of the area and up to six inches in diameter. But the people were sweet. We first met Deacon Lucas Hernandez, who operates a fruit and juice stand. Quickly the word that we were there spread and soon more than a dozen gathered at the church for the prayer service. The pastor, Angel Videl, is a farmer and the recent rains made it necessary for all hands to be tending the crops that were some distance from the village. These mountains around Cerro Dulce beat anything we've seen in West Virginia, and the farmers seem to seek out the steepest hillsides to farm.

We were sorry not to see Pastor Videl, but we did make acquaintance with his wife and family. The little church here is of plank construction, but in each corner are bricks being collected and outside stones in piles for the foundation of a brick church soon to be built. All remodeling and new building of churches is to be of brick or concrete, because the plank and frame buildings are so liable to storm and hurricane damage, and termites. Deacon Lucas explained that the reason for the name of the mountain was the character of its fruit. And to prove it he brought us two golden ripe pina (pineapple). He produces his own fruit for his stand. Our car was filled with the delicious aroma of the fruit for a couple days, and when we did finally eat the fruit, we knew we had never tasted such sweet flavor.

The churches in this area we could not reach were Cerro Azul (Blue Mountain), and Zacamixtle.

Home Field Committee Report

(This report was presented to the October 19 meeting of the Seventh Day Baptist Missionary Board by Rev. S. Kenneth Davis, chairman, and was approved by the Board.)

The Home Field Committee met for three hours Sunday, September 21, following several hours of preparation for the meeting by the chairman, endless hours of gathering pertinent information by the executive vice-president and consultation between them on more than one occasion.

Especially careful attention was given to the report of the Conference Committee on National Missions Interests.

It was noted that the Planning Committee is responsible for the denomination's missionary program. Consequently the section of the report pertaining to that has been brought to their attention. Action was taken to encourage Evangelist Mynor Soper to emphasize the use of the missionary program in his lay retreats.

The possibility of area spiritual retreats for ministers urged by the Conference Committee on National Missions Interests during the current Conference year was explored at some length. Several factors led to a decision against such an undertaking this year.

(a) *Schedule and planning* — We usually have held the first of such retreats in the fall of the year. It is now late even to be planning, scheduling and coordinating them for next spring. Plans need to be begun at least one year prior to the holding of a successful ministers' retreat.

At this point in our visits Pastor Camacho was getting anxious to return for a time to the teaching work with the young pastors in the Tampico—Cuauhtemoc area so he went back there and we drove down into southern Mexico for a few days visiting the Mayan, Mextec, Toltec, and Zapotec ruins. Detailed arrangements were made to meet him in a few days at the main post office in Mexico City.

Meet us there next week.

(b) *Personnel* — The logical and perhaps only person available to us to carry the brunt of several retreats is the Rev. Mynor Soper, home field evangelist. His schedule for this year is already too full to warrant such an additional load.

(c) *Need* — with institutes to train laymen in evangelism being sponsored in various sections of the country this year to which ministers are invited, we feel that the need for inspiration and spiritual renewal is already available for our pastors.

On the other hand we do have a concern for the special emphases needed in the ministry of those involved in building self-supporting churches. Since thousands of dollars are being invested annually to help support pastors in this role, it would seem uneconomical not to provide these pastors with the special tools needed for their tasks. To this end the Missionary Pastors' Institute is dedicated. We have not held one of these since 1964 in deference to the desire for ministers' spiritual retreats.

(d) *Pastors' time* — There has been objection from a number of sources including pastors themselves to the amount of time the pastor is away from his first responsibility, the local parish, due to interchurch activities; denominational associational and area meetings; in-service training, etc. While we cannot over emphasize the importance of continuing education for all professional men, especially pastors, at the same time we do not want to place pastors and churches in a position of feeling that it is being "overdone."

(e) *Cooperation with other denominational agencies* — We have already approached the Council on Ministerial Education and cleared our plans for a Missionary Pastor's Institute, receiving assurance that this would not conflict with any plans of theirs for training of ministers. We are reluctant to seek another concession.

The dates of the Missionary Pastors' Institute were confirmed. It will be held April 1-8, 1970, in Westerly. There will

be special instruction and seminars for missionary pastors' wives running concurrently and provision is being made for hosting of both pastors and wives. It was decided to keep the institute open to any pastors and wives, but that travel expense would only be provided for missionary pastors and board and room would be guaranteed only for missionary pastors and their wives. An effort will certainly be made to accommodate others in the order that requests are received. Early inquiries are invited. (Since the meeting, two speakers — Miss Florence Bowden and the Rev. Mynor Soper — have confirmed their availability and willingness to serve on the staff.)

The committee voted to recommend that the following be added to Form HF-3, used by churches in applying for aid in support of pastors:

- A. This year's minimum salary for teachers in the local public schools with six years of college preparation \$——
- B. 1. Proposed salary for pastor for the new calendar year \$——
- 2. Rental value of parsonage \$——
- 3. Utility allowance and other fringe benefits \$——
(not counting car and travel allowance for church work)
- 4. Value of hospitalization/-medical-surgical provided by the Missionary Society \$——
- 5. Total of lines B. 1, 2, 3, and 4 \$——

Line A may be considered a minimum full-time salary for a beginning pastor. If Line B 5 is less than line A, how do you anticipate that your pastor will make up the difference?

E.g., if line A is \$7,000 and line B 5 is \$5,000, then you are employing a pastor for five days a week rather than seven. How will he supplement his salary in your area on the other two days? Can this be considered a "full-time" pastorate?

While the scope of the work of the Rev. Mynor Soper and Miss Connie Coon and their availability to churches,

MEMORY TEXT

And he spake a parable unto them to this end, that men ought always to pray, and not to faint. Luke 18:1

groups and individuals has been widely publicized in the *Sabbath Recorder* and the "Missionary Reporter," it was felt by the Conference Interests Committee that there may still be individuals unaware of these resource people. It was therefore voted to recommend to the Board of Managers of the Women's Board that they be requested to include such information in their next mailing to lone-Sabbathkeepers.

We also discussed the feasibility of the society's sending personnel into an area where no one in that local area is willing to assume a leadership role. It was the feeling of the Home Field Committee that the society is not in a position to assume such a role; that it would be something of a departure from Baptist polity for the society to usurp that role; and in the light of the plea from the Conference Committee for "careful attention . . . to the need for preparation in advance of the use of Missionary Board personnel and in the planning for proper follow-up," that such an effort would be unwarranted.

Requests from churches for continuing aid in support of pastors when the churches were again able to secure pastors, inquiries for possible aid, and hints that requests may be forthcoming lead us to believe that increasing demands will be placed on our limited funds. Various methods for tighter screening of requests may be necessary if additional funds cannot be made available.

It was decided to ask all churches, especially missionary churches, to avail themselves of the tape from Conference by the Rev. Victor Skaggs dealing with sensitivity to the pastor and his family.

Review of the schedules of Miss Connie Coon and the Rev. Mynor Soper indicate numerous requests for service. Among his other responsibilities Mr. Soper is being asked to promote Year III of the Crusade of the Americas.

Training by Young Parents

By Dorothy Parrott*

Many times we read that children's attitudes and values are pretty well formed by the time they reach school age. This really places a great burden on the young parents who usually have little or no training in child development. The young couple becomes so involved with the establishment of the home and with their social activities that, too often, little serious thought is given to the actual developmental phase of the child's growth.

If we want a society of well-balanced, God-loving people we should be more concerned about the training that the preschoolers receive. Young mothers may have been taught to cook, sew, and keep house; young fathers have received training to prepare them to make a living; but has anyone made a special effort to prepare them for the monumental task of parenthood?

Mother and Dad sometimes forget that they could have used some advice and encouragement when their children were young until the time when these same children begin their task of child-rearing. By this time Mother and Dad are grandparents and the perspective is different. It is also a new age with new questions and problems with which they did not have to come to terms.

The church is being asked many searching questions. It seems quite appropriate to ask, "Does the church have a responsibility to the newly married couple?" "Can the church help them in their adjustment to each other and in teaching the love of God to their children in their very early years?"

I suspect in most of our churches we would find it difficult to find a person who

* This article is the first of a series written by Mrs. Dorothy Parrott, a member of the Battle Creek, Mich., Seventh Day Baptist Church. The series is sponsored by the Family Life Committee of the Seventh Day Baptist Board of Christian Education, Mrs. Jean Snyder and Mrs. Amanda Snyder, co-chairmen.

felt adequately prepared to minister to the complete needs of this group. However, the church cannot dodge the responsibility if dispelling of ignorance is considered one of the purposes for which Christ established His Church.

In one of our churches, a number of years ago, there was a Pro-Con group set up for young married couples. This seemed to serve their needs very well, but for some reason it was disbanded and has not been reestablished for other young marrieds. This age group has particular concerns that are not dealt with in the college group or the adults.

We are becoming aware that the church must be sensitive to social action. What better place is there to begin to "go ye into all the world"? Isn't this what Christ means when He tells us that in seeing others' needs and doing something about it we have served Him?

To implement a program of family relationships some person in each church needs to be sensitive to the problem, then be willing to become involved and take the initial steps to get it under way.

S.D.B. Is Public Affairs Secretary

The officers of the Baptist Joint Committee on Public Affairs were reelected for another year as follows: Homer J. Tucker, chairman; Chauncey R. Daley, first vice chairman; G. K. Zimmerman, second vice chairman; Alton Wheeler, recording secretary; Beth Hayworth, assistant recording secretary; C. Emanuel Carlson, treasurer; and Alice Moody, assistant treasurer. The offices are spread out as much as possible among the various Baptist conventions participating in the Joint Committee. Meetings are held in Washington in the fall and spring. The committee also sponsors an annual Religious Liberty Conference in August.

SABBATH SCHOOL LESSON

for November 29, 1969

GOD'S LAW REAFFIRMED

Lesson Scripture: Nehemiah 8:1-3, 8-12

THE SABBATH RECORDER

Church Women Endorse

"Appropriate" Sex Education

"Appropriately graded sex education classes conducted by trained and qualified teachers" has been endorsed by the Executive Committee of Church Women United, meeting in New York City. Urging its affiliates in the country to support school administrations in "all valid efforts" to meet the needs of children and parents in this field, the committee also expressed its confidence in SIECUS, the Sex Information and Education Council in the U. S.; the American Association of Sex Education and Counselors, and the National Council of Family Relations.

When schools are attacked for such programs, said the CWU committee's resolution, "we urge local units to make responsible explorations of the situation and to report their findings to the schools and the community at large." Sexuality, it declared, should be accepted with thanksgiving and used with reverence and joy at a time when our society is confronted with so many negative and distorted images of sex."

Attention was also called to the seminar, Nov. 8-20, which CWU is sponsoring at the Church Center for the United Nations in New York City on Economic and Social Development in the Middle East. Members of the United Nations from the area will provide the leadership. Theme for CWU-sponsored World Community Day, Nov. 6, will deal with education as a "key for tomorrow."

—Religious Newsweekly

CORRECTION

A letter received from a good friend has pointed out an error in a fact stated in the paper I presented on the women's program at our General Conference (printed on page 11 of October 20 issue). I am deeply grateful to her, and wish to make this correction. Only two words can express my feeling: The error is inexcusable and unexplainable. Manasseh was not a good ruler and could not have had the wise help from his mother that the article infers. SORRY! — Marjorie J. Burdick

Congress on Evangelism
Challenges to Dedication

Among the 5,000 who participated in the Congress on Evangelism at Minneapolis September 8-13 were representatives of International Christian Endeavor. Rev. Christian A. Tirre, executive secretary of the great youth movement, concludes his stimulating report of the Congress in the *Christian Endeavor World* with the following paragraph prepared by three C. E. delegates who tried to speak the feelings of many others:

"As the Word of God has been preached in full power from this platform, we have tasted the new wine of God's liberating spirit, and the old wineskins seem strangely inadequate to contain it. The wind of the Spirit has blown through our assembly. Together we have undergone a baptism of love, and we covet it for our churches. We do not believe as Karl Marx did that men can change the world; but we believe that God can. We dedicate ourselves to be His instruments, available to the moving of His Spirit, and responding in obedience to His command with the word of the prophet: 'Here am I, send me.'"

Comments on Evangelism Congress

Those who attended the Congress on Evangelism at Minneapolis were more impressed than they expected to be. The messages were incisive and the attention to the issues of the day was surprising to the minority groups.

Kenneth Chafin, professor of evangelism at Southern Baptist Seminary in Louisville, a pinch hitter for the president of the Convention, made leaders uncomfortable by reminding them that most denominational efforts at evangelism settle for reaching the children of members. "Let's face it," he challenged, "Most of our evangelism is baptizing the children of our churches. The church that is nothing but a sociological extension of the family will never need the power of the resurrection."

During its third day, the congress took an unexpected turn of linking conservative evangelicalism with the Negro struggle

gle for equality. Black leaders in a press conference expressed surprise that the congress so quickly came to grips with what they called the real issues of our society.

One black Lutheran, Nelson Trout, said, "Many of us came with tongue-in-cheek, but we have sensed a rebirth of the church, addressing itself to the world."

Tom Skinner, a fiery young black evangelist from New York who brought the congress to its feet with a standing ovation, said "This is the most historic church congress ever to meet in our country, and if we leave here without our heads screwed on, we can make an impact on this country."

NEWS FROM THE CHURCHES

PAINT ROCK & ALABAMA FIELD.—

The young people conducted the morning service on September 27 with the emphasis on Malawi, where one of the Paint Rock members, Betty Butler Pearson, serves. "We continue to hold the friends in Malawi up to God in our prayers as they are so dear to us and the cause of Christ," writes the *Recorder* correspondent.

On October 4 Elder Paul Beebe had the service speaking from Romans 5: 20 - 6:13 on "Unconditional Surrender—Dead but Alive." On one Sabbath in September Frank Potts, son-in-law of the R. L. Butlers, conducted the service and featured the testimony of a Japanese student who was formerly an agnostic. Pastor and Mrs. C. A. Beebe were back from West Virginia on October 11, at which time the Lord's Supper was celebrated.

Field missionary work was done by Elder Paul Beebe at Sand Mountain near Trenton, Ga., on three Sabbaths of September, 6, 20, and 27. There were ten children, three young people and five adults at the Sabbath School. On the evening of the 20th the young people joined a "singing" at the Shiloh Nazarene church. There has been a group at Marietta, Ga., but the members have returned to their former church connection, the field worker reports.

—Correspondent

Accessions

DODGE CENTER, MINN.

By Baptism:

Robert E. Kloppstein
Larry A. Greene
Barry J. Babcock
Kerry K. Clapper

Marriages

Elliott - Burdick.— Mr. Willam M. Elliott, III, son of Mr. and Mrs. Willam M. Elliott of Columbia, Tenn., and Nancy Ann Burdick, daughter of Mr. and Mrs. George Burdick of Cohoes, N. Y., were united in marriage Sept. 6, 1969, at the Seventh Day Baptist Church in Berlin, N. Y., by the bride's pastor, the Rev. Paul L. Maxson. They are residing in Syracuse, N. Y., where both are Ph.D. candidates.

Greene - Cornell.— Mr. Paul Lewis Greene, son of Mr. and Mrs. Arlie L. Greene of Center Berlin, N. Y., and Geraldine Thankful Cornell, daughter of Mr. and Mrs. Charles Cornell of Buskirk, N. Y., were married Oct. 25, 1969, at the First Baptist Church in Hoosick Falls. The Rev. John Y. Elliott and the Rev. Paul L. Maxson officiated.

Quinet - Potter.— James W. Quinet of Philadelphia, Pa., and Shelley K. Potter, daughter of George and Ogareta (Ehret) Potter of Mystic, Conn., were united in marriage in a candlelight service at the Pawcatuck Seventh Day Baptist Church, October 18, 1969, by the bride's pastor, the Rev. S. Kenneth Davis.

Births

Appel.— A daughter, Kelly Marie, to Mr. and Mrs. James W. Appel of Janesville, Wis., April 21, 1969.

Clark.— A son, Camas Coulter, to T. Sgt. Ellis and Linda (Saunders) Clark of Route 1, Edgerton, Wis., June 3, 1969.

Davis.— A son, Patrick Leon, to Douglas and Nancy Davis, 13½ Main Street, Almond, N. Y., Sept. 17, 1969.

Hester.— A daughter, Clara Lothell, to Fernell and Kathy (Looney) Hester of Jasper, Fla., September 12, 1969.

Lovering.— A daughter, Kristen Lyn, to Joseph C. and E. Camille (Crandall) Lovering of Justice, Ill., on October 4, 1969.

Riley.— A daughter, Debra Ann, to James and Donna (Green) Riley of Alexandria, Ind., Sept. 21, 1969.

Stearns.— A daughter, Teresa Lynne, to Rex and Mary (Green) Stearns of Holly Hill, Fla., on July 31, 1969.

OUR WORLD MISSION

OWM Budget Receipts for October 1969

	Treasurer's October	Treasurer's October
Adams Ctr NY ..		Milton WI
Albion WI	\$ 47.20	Milton Jct WI ..
Alfred NY		New Auburn WI ..
Alfred Sta NY ..	685.12	New Milton WV ..
Ashaway RI		New Orleans LA ..
Assns. & Groups ..	60.31	North Loup NB ..
Battle Creek MI ..	10.00	Nortonville KS ..
Bay Area CA		Ohio Fellowship ..
Berea WV		Paint Rock AL ..
Berlin NY	140.00	Plainfield NJ
Boulder CO	75.66	Putnam Cnty FL ..
Brookfield NY ..	45.50	Richburg NY
Buffalo NY		Riverside CA
Chicago IL		Rockville RI
Daytona Beach FL ..		Salem WV
Denver CO	257.48	Salemville PA
De Ruyter NY ..	89.00	Schenectady NY ..
Dodge Ctr MN ..		Seattle WA
Farina IL		Shiloh NJ
Fouke AR		Stonefort IL
Hammond LA		Syracuse NY
Hebron PA	70.00	Texarkana AR
Hopkinton RI	13.00	Verona NY
Houston TX		Walworth WI ..
Independence NY ..	56.25	Washington DC ..
Individuals	200.00	Washington
Irvington NJ		People's DC
Jackson Ctr OH ..		Waterford CT
Kansas City MO ..		Westerly RI
Leonardsville NY ..		White Cloud MI ..
Little Genesee NY ..	124.85	
Little Rock AR ..	25.19	Total
Los Angeles CA ..		Non-Budget
Lost Creek WV ..		
Marlboro NJ	331.64	Total
Metairie LA		To Disburse

OCTOBER DISBURSEMENTS

Board of Christian Education	\$ 300.01
Historical Society	2.52
Ministerial Education	294.97
Ministerial Retirement	368.31
Missionary Society	1,429.78
Tract Society	471.37
Trustees of Gen. Conf.	25.21
Women's Society	159.86
World Fellowship & Service	187.99
General Conference	1,945.83
S. D. B. World Federation	174.19
Total Disbursements	\$ 5,360.04

S U M M A R Y

Oct. 1, 1969 - Dec. 31, 1969 Budget	\$ 35,208.25
October	
OWM Receipts	\$ 5,183.35
	\$30,024.90
Amount due during Nov. & Dec.	\$ 30,024.90
Needed per month (Nov. & Dec.)	15,012.45
Percentage of 3 months elapsed	33.33%
Percentage of 3 months' budget raised	14.70%
OWM Treasurer	Gordon L. Sanford
	October 31, 1969

The Sabbath Recorder

Thank God for the Sabbath

The division of time into years, months, weeks, and days is a blessing. We might not be able to endure the hardships and humdrum of life if it were not for this opportunity to mark off these milestones. The most appreciated section of time is the week. Years and months are too long for us to develop a feeling; days are too short. The grouping of days into units of seven suits us well. The days of labor or of boredom do not stretch on interminably; there is a break to which we look forward. Our spirits lift even before we come to the Sabbath because of anticipation of freedom from our routine and rest from our labors.

God designed the week at creation and revealed to man the blessing and sacredness of the seventh day set aside for rest and worship. It is one thing to be thankful that the law allows us a day of rest. It is quite another thing to take and use that day as God intended us to use it. Those who daily recognize God and who set aside the Sabbath for worship and meditation rather than just rest and recreation — they are the ones who get a blessing and really thank God for the recurring Sabbath.

She Can't Win This One

Madalyn Murray O'Hair has previously made headlines by her opposition to everything religious in American life. Some of her lawsuits have no doubt influenced government officials. Now she has instigated another lawsuit challenging the right of Spacemen Col. Frank Borman and Major Williams Anders to read the Bible and to pray while engaged in the Apollo 8 space flight around the moon. She will ingloriously lose this case if

the courts follow the considered reasoning of Glenn L. Archer, executive director of Protestants and Other Americans United, an organization dedicated to preserving the separation of church and state. Mr. Archer's comment follows:

"This is preeminently a 'free exercise of religion' case. We believe as the Supreme Court of the United States has repeatedly held that individuals must not be inhibited in the profession and expression of their religious belief. The Supreme Court never barred such free exercise of religion in public school classrooms or anywhere else. The Court did bar coerced religious exercises carried out under compulsory attendance laws, but voluntary prayers were not affected.

"When the astronauts gave this picturesque expression of their faith they were but asserting a freedom which inheres to them not only on earth but everywhere in the universe. Had they been under official orders compelling them to perform religious exercises, the matter would have been entirely different. This was not the case. They were doing what they wanted to do, what they freely chose to do.

"It will be recalled that the Russian astronauts commented that they had not seen God anywhere during their flight. This was their own reaction, freely expressed. Col. Borman and Major Anders felt differently and reacted differently. Why should the one be acceptable and the other banned? The courts should not interfere with the free exercise of religion which is guaranteed by the First Amendment. If freedom of religion means anything, it means freedom to recognize the Creator anywhere in His Universe and the moon may be the most peaceful part of His Universe."

