

The Sabbath Recorder

On to Washington

A Cross and a Wheelbarrow

Some time ago mention was made in these pages to the fact that Arthur Blessitt, a Baptist evangelist well known for his successful Sunset Strip ministry in Los Angeles, had started across the United States carrying a large cross and holding meetings along the way. Pictures in the papers show the cross with wheels attached to the foot of it so that the full weight does not have to be carried when the evangelist shoulders it. Reports are that this unusual means of getting attention is coupled with articulate witnessing and preaching. He expects to reach Washington in mid July.

Another group of seven young evangelists are now on the way to Washington pushing a wheelbarrow load of Bibles. They are trying to dramatize the fact that America has a spiritual hunger that can be satisfied with the Word of God. The group started March 16 traveling across Alabama and Mississippi. They expect to join Arthur Blessitt in Washington, D. C., on July 18 for a mass rally and a 24-hour period of prayer. The young people financed the trip by selling personal possessions, even cars. They ask nothing from the churches where they hold revivals. Some go on ahead making plans for meetings while others of the party push the wheelbarrow.

Sammy Tippit, 22, a spokesman for the group who have held successful revivals during the winter, felt the need to do something. After talking several hours with Evangelist Blessitt and with the Lord in prayer, the group decided to simulate Blessitt's trip.

Young Tippit spoke exuberantly of his desire to see a spiritual reawakening in this country. "We're just challenging people the whole way to let Christ be

a part of their lives," he said. He added he believes that the country is on the brink of a religious revival comparable to the great awakening of the nineteenth century.

Their wheelbarrow carries "psychedelic Bibles" and copies of Good News for Modern Man, a contemporary translation of the New Testament. "We feel that it's time for positive action rather than negative analysis," Tippit explained.

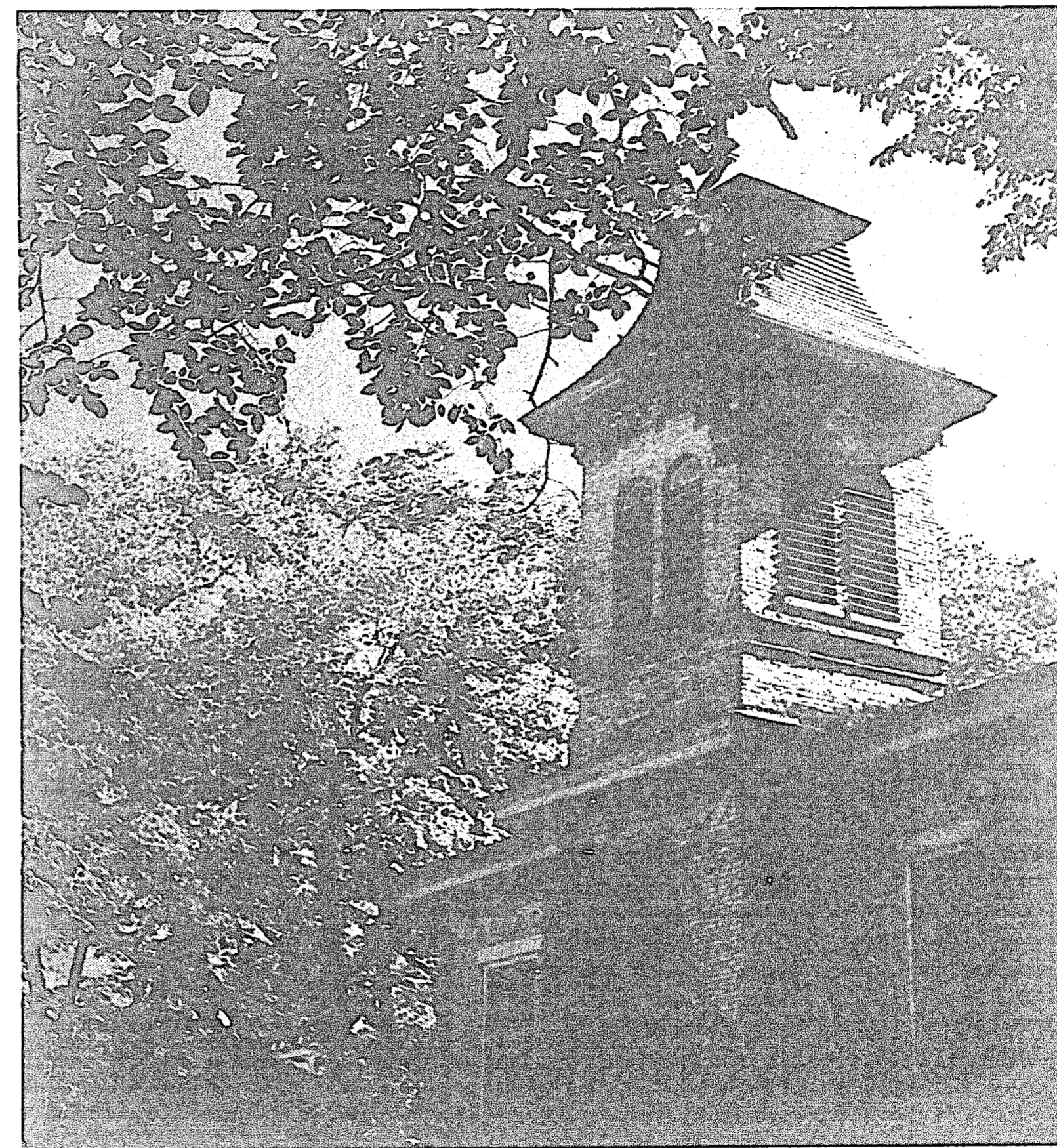
Crusade Committee Urges Fellowship Continuation

The Crusade of the Americas Central Coordinating Committee, meeting for its final session, evaluated results of the hemispheric four-year evangelist effort and urged the fifty participating conventions to appoint representatives to conserve and continue the fellowship and spirit created by the crusade.

In his final report to the Central Coordinating Committee, Crusade of the Americas President Rubens Lopes of Sao Paulo, Brazil, called the crusade "The greatest evangelistic campaign in the last one hundred years."

Crusade of Americas General Coordinator Henry Earl Peacock of Sao Paulo said that incomplete reports from twenty-five of the fifty participating national Baptist conventions in the thirty countries in North, Central, South America and the Caribbean indicated a total of 494,018 decisions for Christ during 1969, the climactic year of the crusade.

Although the various cooperating conventions in North America listed many benefits they did not have the great increase in baptisms reported by the churches in Central and South America. Results are not all recorded. This year of 1970 is "the Year of Conservation of Results."



Bell Tower, Symbol of Milton

The Seventh Day Baptist General Conference uses the facilities of Milton College for its meeting in August. Many who attend will be drawn back by memories of student days and the bell that called them to chapel and to the aspirations associated with historic Main Hall.

Back to the Beginning Sabbath Rally Day Thoughts

By Leslie A. Welch

Several years ago when God was giving me the greatest spiritual experience of my life, preparing me for service in the ministry, although I did not realize it at the time, one of the thoughts that kept repeating itself was, "Go back to the beginning, start over, try and see things as God sees them." This was a very awesome challenge and one for which I felt very inadequate, except through spiritual guidance. Out of it have come many real blessings.

As we come each year to Sabbath Rally Day, I am reminded that the word "Sabbath" means rest or cessation from everyday duties. As a result of disobedience man was told: "cursed is the ground for thy sake . . . In the sweat of thy face shalt thou eat bread . . ." (Gen. 3:17-19). This places Sabbath observance in the realm of necessity and many are the testimonies to this fact, even as a scientific and physical principle. One of my schoolmates remarked years after we were out of school, "If there is one good thing that Seventh Day Baptists have done, it is to help preserve the principle that man needs to rest one day in seven; as he works hard to obtain a living for his family he really needs this rest day."

Thus men, even the unconverted, recognize a basic need for the Sabbath. We do not even do our best, physically or mentally, without it. Rest from toil is a physical necessity. It is universal and current. But as I go back—back toward the beginning, I am reminded that this is the result of sin. I am still unsatisfied that this is the highest or original purpose of the Sabbath. This must antedate sin. So I ask myself, "What is this primary or original purpose?"

Adam was created just prior to the establishment of the Sabbath. He had not worked six days at hard labor to necessitate this keeping of the Sabbath. Yet Jesus said it was created for man, not man for the Sabbath (Mark 2:27). What is this primary purpose? I am convinced that although man was at the first

physically good or even perfect (mature), if he was to fulfill the first command recorded: "Be fruitful, and multiply, and replenish the earth and subdue it; and have dominion . . ." (Gen. 1:28), he needed fellowship with and instruction from his Creator. That is, he needed these on a spiritual basis, typified by the fruit of the "tree of life."

How fitting then that God should use time — an impartial part of life, common to each individual but not a material thing or possession — to provide this link between Himself (Spirit) and that which He had created (physical) in His own likeness or image (Gen. 1:27).

Now I am satisfied that this is the act of the loving Father and only our sin has changed it into a physical necessity. But, through Christ's sacrifice of Himself in the flesh this original fellowship is restored and I am now able to learn from the author of life. The true meaning of the Sabbath is restored. Praise God for the grace and mercy in His Son!

A Sabbath of necessity for rest or for personal pleasure leaves one a choice; but a Sabbath for fellowship and instruction demands an appointment with another. If that one be God, then He has already made that appointment. Are you keeping it?

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

- 1) Our high school and college graduates, that they may fully appreciate the milestones passed and find the will of the Lord for their immediate future.
- 2) Dr. Victor Burdick and family as they come back this month from their years of service in Malawi and let their lights shine in this country.
- 3) The forward-looking churches as they make plans for children and youth for the summer — those who contribute dedicated service personnel and those that feel their need of such help.

Conference Publicity

A History of Milton College

Mrs. H. Laurence Burdick

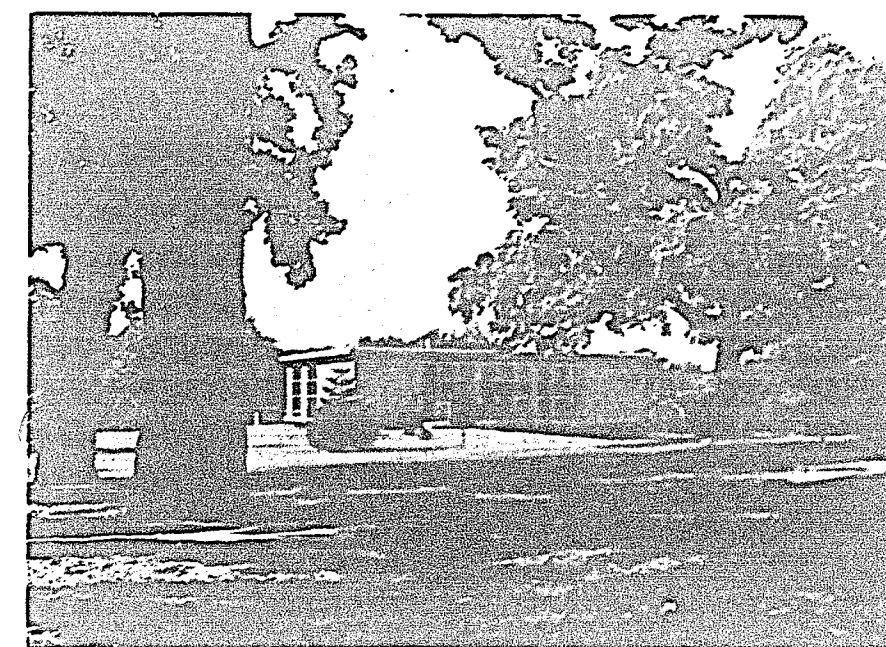
Milton College, Milton, Wisconsin, site of 1970 General Conference, although not sponsored by the denomination, has long been associated with Seventh Day Baptists. Its institutional ancestor, Milton Academy, was founded by Joseph Goodrich, founder of Milton, in a twenty by thirty-foot lime and gravel building on the edge of the village park in 1844 when there were only four houses in the community.

The first president, William C. Whitford, has been followed in that office by nine other men, among them William C. Daland, Alfred E. Whitford, Jay W. Crofoot, Carroll L. Hill, and current President Kenneth E. Smith. The faculty was until recent years preponderantly Seventh Day Baptist, and there have been many devoted trustees of that faith. Students have come from our churches far and near.

In 1867 Milton College was chartered as a liberal arts college, with ninety students, ten faculty members, and two buildings — Main Hall and Goodrich Hall. Between 1874 and 1904 Milton College men filled the office of State Superintendent of Schools more than half the time, among them President Whitford, "The Elder." Milton's reputation for teacher training was state-wide and nearly one hundred teachers annually were placed in state classrooms.

By 1911 the college had added to its two buildings the residence known as the "Music Studio" and now as the Administration Building, and built Whitford Memorial Hall and an auditorium-gymnasium. With this cluster of buildings the college functioned and flourished through World War I and for many years more.

With the rise of state normal schools the emphasis shifted at Milton. The 1920's and 30's are known as Milton's "Scientific Era." Many graduates of this period achieved distinction in science and medicine, and many of them are still active in places of scientific leader-



New Library Building on Campus

ship.

World War II sent enrollment down to fifty-eight students in 1943-44. Dedicated faculty members supported their teaching with defense work. The class of 1945 consisted of three graduates, all women. With the end of the war and return of the veterans, Milton's enrollment has risen, with only a brief decline in the 50's, steadily to a present level of almost 700 students.

Finally, after more than forty years Milton College started on a building program. The old gym was renovated and an addition built to house the music department and auditorium and the whole installation named Daland Memorial Fine Arts Center. Dunn Athletic Center and Ella Burdick Hall, a women's dormitory, were built in 1960. Since that time, four dormitories, a student center, and Shaw Memorial Library have been added and plans are in the making for five new housing facilities.

It is fitting that Milton College should proudly welcome Seventh Day Baptists to her campus in 1970, and that many of them should return there to revive old memories and to see the new college.

NOTICE

A packet of approximately twenty color slides of Milton is available for those interested in seeing the site of Conference, 1970. It may be borrowed for return postage from Mrs. H. Laurence Burdick, Milton, Wis. 53563.

Anyone Goin' My Way?

By Sherry Lee Washabaugh, Bedford Heights, Ohio

(Excerpts from the sermon preached by Miss Washabaugh during Youth Sunday morning worship at Miles Avenue Church of Christ, Cleveland, Ohio, February 1, 1970. Her sermon won for Miss Washabaugh first place honors in the individual section of the 1970 Christian Youth Witness Program sponsored by the International Society of Christian Endeavor.)

Have you ever been really lost? I'd like you to remember just how you felt. Deep down inside you were scared. Your heart pounded and you were frightened to think of what might happen. You consoled yourself by saying it would turn out all right. Maybe it did, maybe it didn't. But you took that gamble. You took the gamble of either finding the right way, or going farther away from your destination. Too many people are doing this exact thing with their lives today. As far as Christ is concerned they take a gamble. They are all hoping for heaven, but whether or not they ever get there is another story. They play the cards, so to speak. To them, life is one big game. They figure that they can win or they can lose, but they don't really care one way or the other. They have the feeling that someone has to lose; and most of them do!

And yet, God is always there. He watches the way we live, and He is still willing to accept anyone who comes to Him. He hovers over you, waiting to enter your heart. If you go through life having missed God altogether, it will not be the fault of God. He was always there. You just never bothered to find Him. Then you may ask, "Then why didn't He come to me and save me?" That is because *you* must find *Him* and accept Him. You never accepted God as He was, and therefore you never let Him come into your heart!

There comes a time in your life when you must decide who you are going to follow. You approach a fork in the road where you have to make up your mind which road you are going to take. You can tell when you have come to this point in your life. You will have many questions and doubts which are tossed back and forth in your mind. This is not wrong! We must doubt to find any an-

swers, and that is the only way we are going to be sure that we picked the right road. A lot of these doubts come from watching the way everybody else is living. You find yourself following the crowd and you are caught up in a great onrushing, pleasure-seeking, God-forgetting mass of worldly people who will carry you down to the place of destruction, never to return. Many people are caught in this mass now who are far in sin and are hopelessly lost; and yet when they entered down this wrong road, they probably said to Jesus, "I'm going just a short way down this road to see just a few pleasures, but I'll be back, and then I'll follow Your road." But they hardly ever come back. They get too involved in their pleasures, and they soon forget about God and His road!

So you see, you cannot take this matter lightly. You must make up your mind for certain. You must choose either God's way, or Satan's way.

In the Bible, God compares the Christian life to a "walk." He says that we must all walk the same way as Christians to live a life that is pleasing to Him. In Galatians 5:16 He tells us to walk in the Spirit and if we do, we will not be led away from Him. We are to walk by faith and in love. All along life's walk, God reaches out to hold on to us if we ever start to fall into sin.

More people than are willing to admit it live uneasily beneath many question marks about God. Everybody doubts. Nobody is all-informed about God and His ways. There are some who ask, "Does God exist? Is He a good God? What is He like?" The God who created you is in no way dismayed or shocked at your questions. He welcomes them. He created you with an inquiring mind, and He offers Himself openly to you.

One of the biggest and most often

MEMORY TEXT

But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.—Isaiah 66:2b

asked questions is, "If God understands and if He is a loving God, then why doesn't He do something about this world?" God does understand, and He does act in our behalf when human suffering slashes across our hearts. But He needs our cooperation before He can help us. He cannot merely shove us out of the way of pain. Nothing destroys human character more than pampering. But don't you think it is hard for Him to see the way we live? All of the people who claim that God is dead — don't you think this hurts Him? What about all of the people who care only for their pleasures in life, the ones who depend on drugs and the pleasure they get from taking them? What about their wild trips that take them away from reality and the troubles here in the world today? They are taking the wrong way out. If they could only turn to God for help instead of their drugs and pills! Their escape is only temporary, but God's escape is permanent. *God* is the ultimate trip. He does understand, and He wants to act in our human suffering, but He cannot do it if He does not have our attention as well as our allegiance.

Suppose you owned something very important to you, and you wouldn't give it up for the world. Then one day it disappeared, and you searched and searched for it until you found it. You wouldn't give up searching until you found it. That is the way God is. He will keep on searching for you until He finds you, and then you must decide for yourself if you want Him.

Take a long look at yourself, not your outward appearance but what is on the inside. What does your heart look like? Is it clean? Aside from all the tar and who knows what else you are collecting there, what is in your heart? If it is full of hate and filth, perhaps God won't even want to come in. You must sincerely want Him to come in and save you. He will wash your sins all away.

You *must* be ready for Christ when He comes, and you *must* decide then what way you are going to take. Don't wait. Decide now! Will you accept Christ, or will you let Him pass by?

If you do accept Him, and you take the road which leads to heaven, live every day for Him. Hardships may come your way, and temptations may try to lure you away, but don't turn back. Continue down the road. Make the most of every moment. Help others whom you may pass; make others happy because you passed their way. When you find yourself being tempted, don't give in. With God alongside of you, you will face every day with little trouble. And when each day is over, ask yourself if you did your best.

Yes, God is around every corner. He is waiting for you to find Him. You may meet Him anytime, anywhere. Perhaps it will be at the loss of someone you love deeply, perhaps it will be as you walk to the store — it could be anywhere! But the biggest question of all is what will you do after you find Him? Will you hold on to Him or let Him go? If you let Him reach you, He will never let you go. You may be too weak to hang on, but He holds you fast. You may slip and fall, but He puts you on your feet again. You may disobey Him, but He forgives and helps you overcome. Even if you turn and run from Him again, until the end He will wait for you around every corner.

So what will it be? Will you accept Him when He comes to you? I have found the road I am going to take. I've met God, and I have accepted Him. My life has more meaning now. The temptations are a lot easier to overcome since I've taken Christ as my personal Savior, and the rewards are greater than I can possibly put into words. How about you? Is there anyone here goin' my way?

SABBATH SCHOOL LESSON

for May 30, 1970

GOD'S NEW COVENANT

Lesson Scripture: Hebrews 8:6-13

At the Commissioning Service April 25, for Missionaries Rev. and Mrs. John Conrod and Mr. and Mrs. Wayne Crandall in the historic colonial church at Ashaway, R. I., the Rev. S. Kenneth Davis gave this

Missionary Charge to the People

I used to subscribe to a service that provided mimeographed clippings for churches. One of its regular features was a cartoon suitable for use in the church newsletter. In one of these cartoons a man on the end of the pew was whispering to the usher with the offering plate his explanation for not giving. "I don't believe in missions," he said.

"Well, then," the usher whispered back, "take some out of the offering plate. It's for the heathen."

I didn't use that cartoon because of a combination of facts, because (A) the usher's inference is true; and (B) I had friends he was describing. And there is something very unfunny about truth that hurts.

Jesus' very first command to His followers was: "Follow me and I will make you fishers of men." And His last was, "Go ye into all the world and preach the good news."

Christ thus began and ended His ministry on this same note. It is apparent from the outset then that the church is a body under orders to evangelize the world. We can spell it out even a little more forcefully than that. There is no such thing as a Christian church which is not missionary in spirit and in purpose. Jesus' clear command: "Go, teach, baptize" on the mountain of commissioning made every Christian automatically a missionary. Any other attitude is a distortion of the commission and disobedience to the command of Christ. It is against this background and in this light that we, the people who remain in Jerusalem, find our charge.

The missionary task of the church is fundamentally the same as it has always been—that of presenting the good news and the claims of the gospel to those who have never heard or never realized the meaning and implications for them. The great *new* fact in our faith in this

generation is the rediscovery that the *only reason* for the existence of the church is its mission to live and proclaim the gospel, and that, as in the New Testament Church, that task is *not* the task of a specially ordained clergy, but the responsibility of every layman who bears the name "Christian."

In the eighth chapter of Acts we read that, "Those who were scattered abroad went about preaching the word." We have sometimes erroneously thought that this referred to the apostles, yet a few verses further we find that the apostles remained in Jerusalem. It was ordinary laymen who went about preaching the word.

For three hundred years the church grew and prospered and multiplied under this kind of compulsion and concept — until Christianity became the state religion and people were brought into the church who had never accepted Christ personally, who had never been baptized with the Holy Spirit, who had never really become committed Christians, and the idea grew up then that *some* people were called to be preachers and missionaries, but the rest of us were just called to listen. And in that day the church lost real mission and method of the church its dynamics. We are thankful that the are being rediscovered.

Just what did Jesus mean by His commission, "Go ye"? We usually think of it in geographical terms as today when we met to commission missionaries to go to foreign lands. And it is certainly true that the commission has geographical implications. We cannot possibly fulfill our mission, our Christian challenge and privilege *without* that which we are engaged in today.

But it is not enough that we are sending these ambassadors for Christ on their way. It is not enough that we go with

them with our prayer, our letters, our support.

Someone has suggested that in all this business there are really three missions. There is Paul's mission — as wide-reaching as the world itself, transcending barriers of nations and races and continents. It is the response to the Master's expressed concern, "Other sheep I have that are not of this fold. Them I must bring also." Praise God for the Conrods and Crandalls who hear that call.

There is also the mission of Peter—home field evangelism — serving the churches from "Cali to Rhody" that need the encouragement of a missionary pastor or evangelist. And we are thankful for the many who feel the call to help a struggling church mature in its witness and ministry.

There is furthermore the mission of James—the mission to the home church in its own community. It discovers that a church without a mission, a church without a witness, a church without burning convictions to share with those with whom it rubs elbows is not really a church at all and is unfit to send forth the Peters and Pauls.

And it is to the Jameses that this charge is presented.

The Jameses are the large host of men and women who have never been called to a strange land; who have never been called to leave their jobs; who have found their vocation in their occupation. Yet they are missionaries conscientiously fulfilling the great commission of going to their friends and there bearing witness to the good news and what it means to them—laymen, called apart to go back into the world as a part — the leaven in the loaf — the doctor who testifies to his faith by praying before each operation; the college student who gives Christ as her reason for participating in civil rights efforts; the office worker who shares the "four spiritual laws" with a co-worker; the teacher who shows respect for religious faith as she loves each child as Jesus would; the wife who testifies to her convictions at a coffee hour; the child who invites a friend to Sabbath School; the men and women and teenagers who do follow up visitation on new

contacts. These are not hypothetical cases. These are real people I know who have heard the call of Christ. They are Christians. Therefore they are missionaries.

There is yet one note of caution that needs to be sounded in today's church ministering to today's world. The Lord has sent His followers forth to all men to teach them "to observe all things whatsoever he commanded."

It is sometimes difficult to realize that we are *not* free to revise the church's mission, nor to reword her message in order to accommodate every change in the intellectual climate or every popular attitude of a materialistic society.

I heard recently of a church in which the primary concern of its missions committee was what it might do about housing, recreation, and juvenile delinquency.

These are legitimate concerns of Christians. Every Christian ought to be involved in seeking solutions to social problems. But these are *not* the mission of the church. This is *not* what constitutes our charge this afternoon. It is rather our task as a church to present the claims of the gospel of Jesus Christ.

Our goal is not a better world. Our goal is to preach the gospel to the end that men might be redeemed by Jesus Christ and live abundantly above the world, whatever that world may be. Where improvement upon the world serves as a means to that end, to that degree the church shall also involve herself — but only as a means, ever keeping her eye, rather, on the goal.

Where there is need, there we will find Christians demonstrating their compassion — "by their fruits ye shall know them" — in the name of their loving Savior — but only as fruits, not in total fulfillment of their commission to go into their world and preach the gospel.

"I want you to try an experiment for me," a pastor once said to a group of teen-agers. "I want you to spend fifteen minutes every day praying for our missions and our missionaries. But be careful how you pray, for I warn you it may be a very costly experiment."

(Continued on page 14)

Quarterly Meeting of Missionary Board

There was more than the usual number of visitors and so added interest at the Quarterly Meeting of the Seventh Day Baptist Missionary Board held at the Pawcatuck Church on Sunday afternoon, April 26. Mingling with the seventeen board members present were visitors welcomed as follows: the Rev. John Conrod, recently commissioned missionary to Malawi, Africa; General Secretary Alton L. Wheeler; Mrs. Leon Lawton and son, Jeffrey; Mr. and Mrs. Wesley Davis, Mrs. Annie Langworthy and Mrs. Leon Maltby.

The reports of the treasurer, Karl Stillman; the consultant in office of executive vice-president, Everett T. Harris; and the incoming executive vice-president, the Rev. Leon R. Lawton, were received and approved. Mr. Lawton reported having begun his services as of April 1, 1970.

The report of the evangelist on the home field, the Rev. Mynor Soper, told of preparing material for the Conference Planning Committee which he had attended at Plainfield, N. J., March 9-13, 1970, as a Missionary Board representative. Such material included the Ambassador Program, Operation Concentration, suggested job analysis for the field evangelist, and a report on mass evangelism versus personal evangelism. The report reveals a full program of special services in the churches plus serving as instructor in "a personal witnessing program at Missionary Pastors Retreat in Westerly, R. I., April 1-7."

Miss Connie Coon's report as assistant in evangelism was received, approved and ordered recorded. She told of her work in the Riverside, Calif., Seventh Day Baptist Church as "a time of real victory for our Lord, Jesus Christ—the Lord gave the increase as we enrolled a total of two hundred and nineteen youngsters in the Bible Clubs—in five places of meetings."

Much interest was expressed in the report of the Rev. John Conrod. He and

Mrs. Conrod, with two sons Michael and Philip, were about to depart for Makapwa Station, Malawi, Africa, from Logan Airport, Boston, Mass., that same evening (April 26). He told of their studies under the Christian Service Corps Missionary Training Program at Washington, D. C., during January, February, and to mid-March, and of a 7,787-mile trip across the country visiting sixteen Seventh Day Baptist churches and visiting Mrs. Conrod's and his parents, at Denver, Colo., and Seattle, Wash., respectively.

In concluding his report Pastor Conrod stated that he and Joyce were giving their car to the Missionary Board "to be used for returned missionaries on furlough." This gift was accepted with appreciation by the board with direction that "an official letter of thanks be sent to the Conrods for this generous gift and the Executive Committee be authorized to establish guidelines for the use and disposition of this vehicle in accordance with the wishes of the donor, following the pattern of use of board-owned vehicles by employees."

Items of particular interest as gleaned from reports of the various standing committees of the board are as follows:

The Home Field Committee report, presented by Chairman S. Kenneth Davis, told of the highly successful Missionary Pastors Institute held at Westerly April 1-7. Highlights of this institute have appeared in the *Sabbath Recorder* issue of April 27, along with pictures of some of those in attendance.

The chairman of the American Tropics Committee, Mr. Paul Johnson, offered several recommendations regarding arrangements for the anticipated return to the States on furlough of Pastor Leroy Bass and family in July, 1970. These arrangements, having to do with salary during furlough, attendance at General Conference in August and visits among the churches were accepted. A later recommendation brought by the Executive Committee for renting the parsonage of the Rockville Seventh Day Baptist Church for use of Pastor Bass and family during furlough was also approved.

The report of the African Interests

Committee was presented by the Rev. Edgar F. Wheeler, chairman, making note of several changes in personnel at Makapwa. "It was noted that the meeting of the Central Africa Conference Board of Trustees held their meeting at Blantyre instead of Makapwa, reflecting a change of focus to Blantyre as headquarters in Africa but in no way reflecting a diminishing importance of Makapwa Station in missionary outreach." The African churches are being encouraged to aid in the support of the wives of ministerial students who are away from home (at Likubula Bible Institute in Blantyre).

It was voted that the president appoint a committee of three to work with the denominational committee on appeals from new fields. The president was asked to appoint the standing committees of the board for 1970-71. Following prayer by the Rev. Leon R. Lawton the meeting was adjourned. —E.T.H.

News Flashes

Word has come of the safe arrival of the Rev. and Mrs. John Conrod, Michael and Philip at Blantyre, Malawi. The Rev. David Pearson has written of the welcome accorded them on their arrival, April 28.

Word has come of the safe arrival of Marvin Walter Bass born April 26, 1970, to Leroy and Marjorie Bass, our missionaries in Georgetown, Guyana.

It is expected that Dr. and Mrs. Victor Burdick, Victor, Jr., Joan, and Mark will arrive at Logan Airport, Boston, on Wednesday afternoon, May 13. They are coming by BOAC. Members of Dr. Burdick's family, our Conference president, and the executive vice-president of the Missionary Society are planning to be on hand to greet them. A special reception will be held at the Pawcatuck church in Westerly following the Sabbath worship service on May 16. (These news flashes came in by phone May 7, after the May 11 issue was printed).

Church Women United

The Seventh Day Baptist Women's Societies were represented by the president, Mrs. Arthur Drake, at the meeting of the Board of Managers of Church Women United, March 16-19, in St. Louis, Missouri. The board reviewed the goals and structure of Church Women United and evaluated its program and publications as well as the projects undertaken through its special budget on Intercontinental Mission. During the meeting they—

—Approved an operating budget for 1970 of \$600,790 and a goal for Intercontinental Mission of \$900,000.

—Authorized exploration of furthering relationships with women's orders in the Roman Catholic Church.

—Appointed a planning committee to work with women named by the Jewish religious organizations to plan a consultation for ascertaining common interests in an "agenda for the 70's."

—Welcomed Coretta Scott King, the chairman of the board's Commission on Economic Justice for Women, as she spoke of the need to reinforce projects in the rural south as well as in the cities; of the need to encourage women in para-professional work in the social service field; and of the need to encourage indigenous groups in every place in their efforts to find adequate work with dignity.

Official statements and resolutions were approved on the following subjects: Abortion, Educational Rights, Human Environment, Strategic Arms Limitations Talks, Continuing Support of the United Nations.

(The full text of the resolutions can be secured by writing to the national office of Church Women United.)

Announcement was made of the Ecumenical Assembly April 22-26, 1971, in the Century II Civic Cultural Center, Wichita, Kansas.

"Church Women United are called to explore the implications of the extraordinary claim that God in Christ made a radical breakthrough in history and to discover what this faith compels us to do in the midst of the radical breakthroughs in technology and social patterns."

North Central Association

By Karen Thorngate

The annual meeting of the newly merged North Central Association met in Battle Creek, Mich., April 24-26, with approximately 170 attending. Visitors arrived Friday evening from Minnesota, Wisconsin, Illinois, and White Cloud, Mich., to attend the evening service at 8:00 p.m. The Rev. Wayne Babcock of Dodge Center conducted the service; and our denominational evangelist, the Rev. Mynor Soper, gave the first of his three sermons on the urgency of spreading the "good news" to the restless world. Housing was provided for the guests in private homes, while twenty-two young people stayed at Camp Holston. Meals were served at the church by the Ladies Aid and Youth Fellowship.

The Rev. Charles Swing of White Cloud had charge of the Sabbath morning worship service with Mr. Soper giving his second sermon, "I Hear You Talking, Lord." There was an afternoon service with Mr. Soper speaking on the power of the Holy Spirit. A love offering was taken for the guest speaker at this service. The Milton youth presented a thought-provoking vesper Sabbath night, followed by the associational business meeting with Mrs. George Parrish, president, presiding.

There were reports on the help given the Chicago Fellowship, the summer camps planned by the association, and the youth retreats held during the year. A budget of \$1,360 for 1970 was adopted — the amount to be raised by an assessment for \$1 dues per individual. A proposal made by the Allegheny Association that representatives of the associations be exchanged on a rotating geographic basis was discussed. It was voted after much discussion that we were not in favor of the exchange plan at this time. Robert Austin of Dodge Center was elected as our representative to the Allegheny committee at Conference to report this decision.

Mr. Austin was also elected as the new association president. Other officers and committee chairmen elected were: Paul Green, Sr., Milton—vice-president;

Helen Ruth Green, Milton—chairman, Involvement and Encounter Committee; Rev. Wayne Babcock, Dodge Center—chairman, Christian Education Committee; Wendell Thorngate, Battle Creek—chairman, Youth Committee; and Lorna Austin, Dodge Center—chairman, Nominating Committee. Charles Williams, Milton, and Mrs. Robert Burdick, DeKalb, Ill., will continue in their three-year terms as treasurer and secretary, respectively.

After the business meeting an "open house" was held at the parsonage home of the Rev. and Mrs. Fatato for conversation and refreshments. The meetings ended Sunday morning with a pancake-and-sausage breakfast and Executive Committee meeting at the church. All could attest to the good food and fellowship which was shared and to the inspirational messages given by Evangelist Mynor Soper. We were reminded, however, that there was much planning left undone in our mutual commitment to spread the "good news." We prayed that with the help of the Holy Spirit we might formulate new ideas and plans to further His kingdom here on earth.

CHRISTIAN EDUCATION—Sec. Rex E. Zwiobel

New Youth Pre-Con Site

Asbury Acres, Rt. 2, Almond, Wis. 54909, is the new site for Youth Pre-Con Retreat this August 5-9. Notification has come that Lutherhaven, the planned area of activity, has been sold and would not be available next August. The Rev. Earl Cruzan was commissioned to secure a new site, and, by the grace of God, was able to secure Asbury Acres.

In the midst of the pine country, and situated on the shore of a beautiful lake, the camp will suit our needs ideally. Retreaters will be housed in cabins and eat in a dining hall. A lifeguard and nurse are furnished by the management.

Almond is about 150 north of Milton and is near Waupaca. This places the camp nearer the location of General Conference than was Lutherhaven.

Youth Pre-Con Director Edward Sutton informs us that program and staff are

lining up so our youth can attend with assurance of a challenging, enjoyable occasion.

Youth who have finished the ninth year of school, or are fifteen years of age through twenty, may enroll for Youth Pre-Con Retreat. Those eighteen years through twenty may choose to attend Young Adult Pre-Con. In due course of time, enrollment blanks will be sent to our churches or to individuals requesting them.

The new Filmstrip Catalog of the Seventh Day Baptist Board of Christian Education has just been mailed to our churches. However, we have recently received a series of four filmstrips entitled *Young Teens and Family Living*. Catalog recipients may wish to add this listing to their catalogs. The catalogs are free and will be sent to anyone making the request.

MORE ASSOCIATIONS MEETING

Allegheny Association (formerly called Western) was scheduled to meet just as this issue of the *Sabbath Recorder* was committed to the mail May 15. The Sabbath eve service began with a supper at the Community Center in Little Genesee, N. Y., followed with a short service. On Sabbath morning and afternoon the Alfred Station church was host to the other churches of the association. The moderator of the program and business meeting on Sunday morning at Alfred Station was Wesley McCrea of Richburg.

Eastern Association, including the churches of New England, eastern New York, and New Jersey meets this year at Plainfield, N. J., May 22-24. The theme is "Christ Power for an Explosive Age." The entertaining church is centrally located and hopes to be a good host to all who come for the inspiration and business.

Central New York Association is held this year with the Adams Center, N. Y., church, which for the time being is pastorless, but is making plans for a good meeting with leaders from other churches and associations. Association meeting dates are June 5-7.

News from New Zealand

To get firsthand news from our churches in New Zealand was a most unusual experience for quite a number of denominational and church workers at Plainfield, N. J., on April 21 when the Rev. Edward Barrar (68) visited the headquarters. Mr. Barrar is on a tightly scheduled world tour on board the S.S. Australis. His only contact with the United States was a little over twenty-four hours at Los Angeles and a little less time at New York. He was unsuccessful in trying to contact our Southern California churches.

Those who met Mr. Barrar at the pier and others who had a chance to visit him at Plainfield found this white-haired, pink-cheeked minister much interested in the world work of Seventh Day Baptists and the progress of the work in New Zealand. It will be recalled that he has been the pastor at Christchurch for many years. In addition to his regular pastoral work, he spends much time on a voluntary basis working with mental patients as a psychological counselor. He and his son Daniel (a teacher of retarded children) operate a farm with a flock of 200 sheep and a dairy of twenty cows, located within the city limits with a population of 250,000. In addition, Mr. Barrar has a laboratory in which he does extensive analytical research on foods, milk, and soil. He says that he has now cut his regular working day down to twelve hours.

From our great distance we think of New Zealand as being a small island "down under." We were reminded that the nearest Seventh Day Baptist church is at Auckland, N. Z., on the North Island, too far away for frequent visits. News about the program of that church under the pastorate of the Rev. Francis S. Johnson came out in the conversation. It was reported that Ronald Barrar, former missionary to Malawi, has a good position with Volkswagen Motors in that city of half a million, and that the pastor is turning over a portion of the church ministry to this son of Edward Barrar. Ronald's family now includes four children. —L. M. M.

ITEMS OF INTEREST

High Court Refuses to Hear Protest of Space Religion

Madalyn Murray O'Hair, noted atheist crusader, lost another round in her battle against religion when the U.S. Supreme Court refused to hear her plea to restrain the religious practices of astronauts in space.

Mrs. O'Hair charged that the broadcast of a prayer and of a Bible reading of the account of creation by the astronauts violated the "no establishment of religion" clause of the First Amendment.

She also claimed that such broadcast violated her constitutional right of freedom from religion. The charges arose after a broadcast on Dec. 24, 1968, from the Apollo 8 flight around the moon.

The U.S. Supreme Court received Mrs. O'Hair's appeal from the U.S. District Court for the western district of Texas. The district court had dismissed her complaint for lack of a federal question.

She also coupled her complaint against the astronauts with the practice of justices and judges in using "so help me God" in their oaths of office. She claimed that such oaths exclude "those not professing a belief in deity from service on such courts."

The refusal of the U.S. Supreme Court to hear Mrs. O'Hair's case has the effect of letting the decision of the district court stand. Hence, her complaints against religion in the space program are at present considered to be not valid.

—BP

Passion Play Criticized

The Oberammergau Passion Play contains so many "falsifications" and "distortions" that "even radical changes could not appreciably improve the distorted Gospel events" as they are described in the German production, according to a Roman Catholic nun who is the director of the Center for Biblical and Jewish Studies at the Convent of Our Lady of Sion in London.

Sister Louis Gabriel, writing in a current issue of Congress bi-weekly magazine, published by the American Jewish

Congress, asserts:

"After a careful comparison of the Oberammergau Passion Play with the Gospels, I am convinced that the play is in conformity neither with the truth of the Gospel nor with the spirit of Christ.

"The distortions of the Gospel are in evidence in every scene of this play," Sister Louis Gabriel writes, noting:

"One of the most obvious and most widely employed is that words are put into the mouths of characters for which there is no basis at all in our sources." As a result, she declares, "the Gospel loses all relevance for the spectator."

Sister Louis Gabriel concludes:

"Those to whom the Gospel matters today will wish to have no part in such a black and white representation of the Good News, which here appears so singularly vindictive and lacking in love

"It is precisely here that the Oberammergau Passion Play fails."

Missionary Charge to the People

(Continued from page 9)

"How can it possibly cost anything?" they wanted to know.

The pastor continued, "When Carey began to pray for the conversion of the world, it cost him himself, and it cost those that prayed with him, too. Brainerd prayed for the savages and it cost him his life after two years of rewarding work."

It is a dangerous thing to pray in earnest for this kind of work. For you cannot pray and withhold your labor; you cannot pray and withhold your money; you cannot pray and withhold your love; you cannot pray and withhold your life.

May I suggest that the greatest way in which we may pay the debt we owe to the missionaries that we are commissioning this day is that of prayer for them—each day, every day—and it will follow that we, too, will become missionaries after the order of James. There is nothing greater that we can do for John and Joyce and Wayne and Catherine than to let them know we have been true to them by having become missionaries at home. That is our charge.

OUR WORLD MISSION

OWM Budget Receipts for April 1970

	Treasurer's		Boards'			Treasurer's		Boards'	
	April	4 mos.	4 mos.		April	4 mos.	4 mos.		
Adams Ctr NY ..\$	119.00	326.00	20.00	Milton WI		4,107.11	198.00		
Albion WI		95.54	47.51	Milton Jct WI ..	70.00	298.90	10.00		
Alfred NY	383.12	2,622.61	130.00	Monterey CA		200.00			
Alfred Sta NY ..	476.00	476.00	20.00	New Auburn WI ..	60.30	193.38	20.00		
Ashaway RI	334.00	1,275.41	140.00	New Milton WV ..	50.00	200.00			
Assns & Groups ..		140.00	362.32	New Orleans LA ..					
Battle Creek MI..		1,268.39	40.00	North Loup NB..	200.00	900.00	30.00		
Bay Area CA	150.00	340.00	33.40	Nortonville KS ..	253.50	883.00	75.00		
Berea WV	25.00	171.83	10.00	Ohio Fellowship..					
Berlin NY	100.00	641.54	250.00	Paint Rock AL ..	120.00	200.00	20.00		
Boulder CO	257.98	353.64	55.00	Plainfield NJ ...	1,280.32	1,922.76	401.20		
Brookfield NY ..		262.00	20.00	Richburg NY	323.53	686.99	30.00		
Buffalo NY		125.00		Riverside CA		2,660.04	60.00		
Chicago IL		100.00	20.00	Rockville RI		94.75	10.00		
Daytona Beach FL	100.00	415.25		Salem WV	230.00	1,090.00	70.00		
Denver CO	535.53	1,082.72	1,355.00	Salemville PA ...	55.00	220.00	51.00		
De Ruyter NY..	74.00	286.50		Schenectady NY..		33.00	20.00		
Dodge Ctr MN ..	162.61	423.26	40.00	Seattle WA					
Farina IL	36.50	68.00		Shiloh NJ		3,018.05	85.00		
Fouke AR		73.00	10.00	Stonefort IL ...	23.00	118.00	20.00		
Hammond LA				Syracuse NY					
Hebron PA	70.00	283.87	30.00	Texasarkana AR ..		10.00			
Hopkinton RI ...	11.00	15.00	110.00	Verona NY		620.90	70.00		
Houston TX				Walworth WI	100.00	380.00			
Independence NY	39.25	202.05	20.00	Washington DC..	84.00	250.00	30.00		
Individuals	90.00	506.00	85.00	Washington					
Irvington NJ		1,000.00		People's DC					
Jackson Ctr OH ..				Waterford CT ...	136.33	553.16	80.00		
Kansas City MO	60.00	160.00	20.00	Westerly RI		3,207.00	181.00		
Leonardsville NY	55.00	229.00		White Cloud MI ..		97.73			
Little Genesee NY	112.08	529.54	5.00						
Little Rock AR ..	30.64	128.17	20.00	Totals	\$6,849.35	\$38,592.55	\$4,464.43		
Los Angeles CA..	350.00	1,400.00	70.00	Non-Budget	70.00				
Lost Creek WV ..		340.00	60.00	Total					
Marlboro NJ	291.66	1,307.46	30.00	To Disburse	\$6,919.35				
Metairie LA									

APRIL DISBURSEMENTS

Board of Christian Education	\$ 465.40
Historical Society	3.91
Ministerial Education	457.58
Ministerial Retirement	645.00
Missionary Society	2,229.56
Tract Society	719.13
Trustees of General Conference	39.11
Women's Society	181.49
World Fellowship & Service	202.34
General Conference	1,955.83
S. D. B. World Federation	20.00
	<u>\$6,919.35</u>

SUMMARY

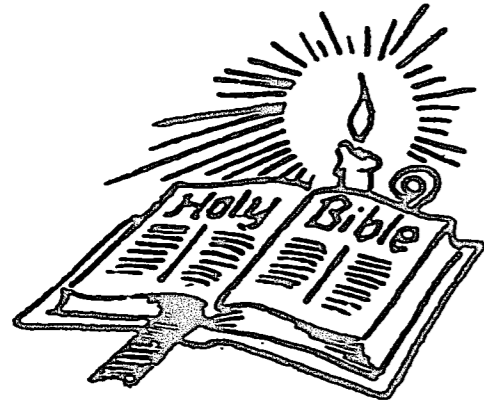
1970 Budget	\$140,833.00
Receipts for 4 months:	
OWM Treasurer	\$38,592.55
Boards	4,464.43
	<u>43,056.98</u>
Amount due in eight months	97,776.02
Needed per month	\$ 12,222.00
Percentage of year elapsed	33.33%
Percentage of budget raised	30.6 %

Gordon L. Sanford
OWM Treasurer
April 30, 1970

The Sabbath Recorder

TOPICAL BIBLE READINGS

A
lamp
to my
feet



A
light
to my
path

These passages for daily Bible reading are suggested as a help in understanding what the Bible has to say about many areas of interest to us. They do not pretend to be exhaustive. The topics are arranged in weekly cycles, beginning on Sunday and ending on Sabbath. Some daily readings have more verses than others. You may find more passages that will help your thinking in regard to the topics listed. We encourage you to memorize passages that hold particular meaning for you.

CONTENTMENT

- May 31—Esau's Contentment — Gen. 33:1-15
June 1—A Psalm of — Psalm 16
June 2—The Preacher Speaks of — Eccl. 9:7-12
June 3—John's Teaching — Luke 3:9-18
June 4—Paul's Teaching — Gal. 5:26; 1 Tim. 6:6-8; Heb. 13:5
June 5—Paul's Testimony — Phil. 4:9-19
June 6—David's Psalm of — Psalm 37

CONSCIENCE

- June 7—Job's Conscience — Job 27:1-11
June 8—The Light of Man — Luke 11:33-36; Matt. 6:22-23
June 9—Concern for Others — Rom. 14:1-23
June 10—Paul Speaks of His Conscience — Acts 23:1; 24:16; Rom. 9:1-3
June 11—A Good Conscience — 1 Pet. 2:19-20; 3:13-17; 1 John 3:20-21
June 12—Psalm of Cleansing — Psalm 51
June 13—Teachings from Paul — 2 Cor. 1:12; 5:2, 11; 1 Tim. 1:5, 19

GROWING IN GRACE

- June 14—The Corinthians — 1 Cor. 1:4-8
June 15—Colossians — Col. 1:8-29
June 16—1 Thess. 3:12 - 4:9
June 17—2 Thess. 1:1-12
June 18—Hebrews 6:1-12
June 19—1 Peter 1:13 - 2:5
June 20—2 Peter 1:1-11

GOOD WORKS

- June 21—Matthew 25:34-46
June 22—Colossians 3:12-17
June 23—James 1:22-27
June 24—Heb. 6:1-12; Neh. 13:14
June 25—Ephesians 4:17-32
June 26—John 15:1-8
June 27—2 Cor. 9:8; Gal. 6:4; Eph. 2:10; Col. 1:10; 2 Thess. 2:17; Rev. 14:13

DUTY TOWARD OTHERS

- June 28—The Fast of God — Isaiah 58:1-12
June 29—Neighbor — Luke 10:25-27; Lev. 19:18
June 30—Enemies — Matt. 5:38-48
July 1—Micah 6:1-15
July 2—Lev. 19:9-18
July 3—Romans 15:1-7
July 4—Matthew 5:17-26; 10:21-22

Spirit and Letter

Some tell me that we are now to discard the ordinance of the Lord's Supper because we are to have spiritual communion with Him instead. Some tell me we are to abandon water baptism because we have spirit baptism instead. Some tell me we are to abandon the weekly Sabbath because we have a spiritual daily Sabbath in Christ, who is our rest. (So far, no one has told me we should abandon literal praying because we are now able to "pray without ceasing" in the Spirit!) To all such ideas I would reply that the Spirit which giveth life does not destroy the letter, but *giveth life to the letter*.

We have not yet come to the time for moving from our "earthly house" to the one that is "eternal in the heavens." Until that glad day arrives we need to give balanced heed to both the literal and the spiritual fulfillment of God's laws and ordinances.

—W. A. B. in The Vision

Those who do not learn from history are doomed to repeat it.

—George Santayana



Soil Conservation Service Photo

As the school year draws to a close our children and our neighbors' children long for pleasant experiences in the country where fertile meadows and green pastures beckon. Not all can have the stimulation of a whole summer on the farm with a devoted hound dog as little Peg Sharpe, who is pictured here on her father's farm. However, the church can link nature and God in well-planned Vacation Bible School outings and camp programs. Let us put light into the faces of our precious children.