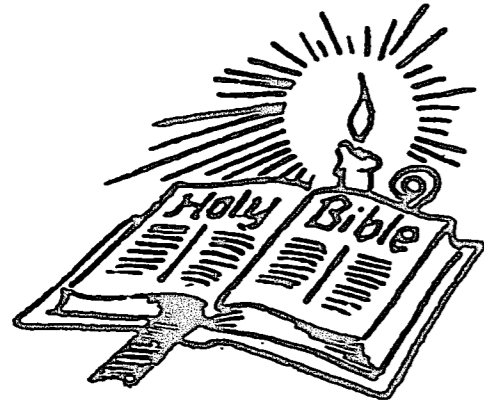


# The Sabbath Recorder

## 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.

# The Sabbath Recorder

First Issue June 13, 1844

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REV. LEON M. MALTBY, Editor

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## Many Are Called The Best Are Chosen

There is a verse of Scripture from the spoken words of Christ, "For many are called but few are chosen" (Matt. 22: 14). It is an observation found to be true by every evangelist who does his best to extend the call of Christ; the response is not large in proportion to the number hearing the invitation.

On the other hand, there are many Scriptures that indicate that often the best are chosen. For instance, there were men like John, Peter and Paul who were chosen. They were spiritual and intellectual giants who, under the leadership of the Holy Spirit, developed the Christian concepts of love, practical righteousness, and sound theology. At times it seems that Christianity makes its greatest appeal to the poor, the deprived, the uneducated. To be sure, they find in Christ the answer to their need when they have sought in vain elsewhere. But history is replete with the names of men and women called from the ranks of the most capable and the best educated.

What has been true throughout the history of the Christian era is just as true today in spite of the many manifestations of student unrest motivated by something other than the Spirit of Christ.

When evangelists like Billy Graham or Jack Wyrzten and many others find their best response coming from youth and from the best of youth, it has to tell us something. It tells us, for one thing, there is hope for the future. We often hear it glibly stated that our youth are our future leaders. Is Christianity going to attract those who have the capability of good leadership? There is reason to think so.

Recently some of us were in a gathering of our local church. One of the guests present was a girl now finishing her third year of high school. We learned that in her scholastic rating she stands in sixth place in a class of 437. Her boyfriend, who invited her to the gathering, holds seventh place in the same school. This brilliant girl freely and very articulately gave her testimony of how the gospel was presented to her in a Jack Wyrzten meeting. She understood it and accepted Christ. She previously had been

confirmed in the Catholic Church. She has since seen other young people (some drug users) converted. Here is possible future leadership.

Each year the Bible Conference leaders at Boca Raton, Fla., set up a summer camping program designed to reach the leaders of youth in the high schools of Florida. They invite the captains of the athletic teams and other outstanding individuals regardless of church affiliation or lack of it. Many accept the call of Christ and become leaders.

Our own denominational program of dedicated service shows a high percentage of volunteers from the upper one-third. Yes, the call of Christ goes out to and is accepted by the brightest and most capable youth. The Christian religion has something for every intellectual level, but it has more for those who are the best thinkers.

## More Than Advice Needed

"If you drink, don't drive."

That sound advice given for many years by the National Safety Council on posters and in papers is quite well known and appreciated. It has probably been heeded by some drinkers, but good advice does not seem to have sufficient compulsion when it goes contrary to personal desires.

Not all drinkers drive when under the influence of alcohol, but it would not be surprising to find that the majority of those who have cars drive when more or less impaired. It is reported by *Church and Safety* that in the United States there are 107 million drivers and 90 to 95 million occasional or frequent drinkers. There is bound to be quite a little overlapping. The bulletin states, "Trying to convince Americans that they should never drive after drinking has proved unsuccessful, for both drinking and driving are part of our current 'life style.'"

Advice seems to fall on deaf ears. It is just not practical to avoid driving after drinking when the only way to get to most popular drinking places or cocktail parties is by car. If a lone man stops off at the tavern on his way home from work he has little choice but to drive the

rest of the way home — sometimes endangering others. If a group goes to a cocktail party they could take along a spare driver who doesn't drink, but how many would think of it and who would volunteer to sit through a drinking session at the club or wherever?

Good advice is not the answer, though it may make a few people think. An awakened Christian conscience would be far more effective. We almost have to drive, but we don't have to drink. We must reestablish the principle that indulgence in alcoholic beverages is inconsistent with vital Christianity. That distinction has manifestly been eroded by clever advertising. We cannot assume that all the accidents are caused by non-Christians who were drinking and driving.

We are now experiencing a great emphasis on lay witnessing—winning people to Christ on a person-to-person basis. People are not converted by listening to good advice but by being brought face-to-face with Christ. This personal witnessing needs to include more than bringing people to an initial commitment. The converted man must be fed spiritual food and made to grow in the Christian life. Part of our responsibility is to lead him into a Christian attitude toward alcohol that will keep him from drinking and make him a joyful witness to others.

## Our Prayer Corner

### Suggestions for Prayer This Week

#### Pray for:

1) Strengthening of faith in families where husband and wife are not united in matters of faith and practice.

2) Patience in family relationships as we seek for better understanding between parents and children as daily problems arise.

3) Renewed courage for the tasks to which the Lord calls us as laymen and ministers.

4) The churches still seeking for pastoral leadership, that the members may be led to consider those whom the Lord may want to put to work in this portion of His vineyard.

MAY 25, 1970

## "Ho, Everyone Who Thirsts, Come!"

Rev. H. Earl DeLand, pastor

Hammond & Metairie Churches

Several major religions began in desert countries where loneliness and thirst caused men to seek a Higher Being. In the olden days men died because of the lack of water, so gods were venerated to bring rain. Totem poles were made with the favorite deity on top, rain serpents in the ground and the sun covered by clouds which bring rain. Someone would come who changed their minds and taught them of other gods, so religious forms changed to suit their needs.

So it was when God revealed Himself to Moses. Moses was alone with God; and God said, "I am the God of Abraham, Isaac and Israel, your fathers. Follow me and I will make you a great nation." A reform movement took shape and people cried out. God sent rain and provided for their needs as they wandered over waste lands, discouraged with their plight. But later they forgot the God who had brought them out of bondage.

In the process of time, conditions caused men to look for a Savior to come and deliver them from their distress. A Messiah had been predicted. When Christ came, only a few believed that He was the promised Savior sent from God. A few followed because of His teachings, the multitudes fed, the compassion shown. After His resurrection they realized who He was. Christianity came to people who were starved and thirsty for the Word of hope, peace, and security. Lives were freely given to further its cause; so it survives today as one of the major religions of the world.

Mohammedanism, another religious force, came from a lonely man who lived out in the desert seeking a better way of life. Buddha, a man with strange ideas, outcast, driven from home, came back to China to proclaim his divine message and was accepted and deified. Others have shared these same thoughts, raising people out of drought and misery to safety; but they have fallen by the wayside.

Isaiah proclaimed, "If you are thirsty, come and drink of the water of life freely." And Jesus, above all, said, "If any

### MEMORY TEXT

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.—Acts 20:32.

one thirst, let him come to me and drink" (John 7:37). Be filled with love, sent from my Father above, He was saying. Taste of that Bread of Life. Are you listening? Receive, and go out to perform the duties of faith without hesitation, without fear. For I will be with you until the end!

People thirst today for knowledge. Who will go and provide the Water of Life freely? A small boy saw a number of people working in a harvest field, without water and sore pressed by their taskmasters. He went and filled a container of water and took it to one who had fallen, lifted his head and gave him a drink. But he was roughly put aside and beaten for this act of kindness. We too are sometimes scourged for presenting God's Word to the multitudes, because of selfishness, other duties to perform, "don't care" attitudes. Men die in a land of plenty for lack of the Water of Life they need so desperately.

We thirst in many ways, and try to replenish our supply of what we need without the help of our Lord. Can we receive the life-giving Water without sharing with someone else? Have we become so engrossed in ourselves that there is no overflow? How can we repeat the twenty-third Psalm if we are destitute and unforgiving?

Where do we stand in this world which God created for us? Are we giving as well as receiving from the bountiful blessings which our Lord provides?

### How To Score

Evangelism without an audience is like a football game without a goal line. You can play the game, but you'll never score. Inter-Varsity Christian Fellowship students are alert to find new ways to get student audiences.

## Holy Spirit Moves

### Among Youth

We hear of the increasingly high percentage of youth who attend and respond to the invitation in Billy Graham Crusades. This response of young people is not limited to revivals conducted by big name evangelists — at least not in Texas.

Evangelist James Robison (26) of Hurst, Texas, conducted revivals at Baptist churches in Irving, and Pasadena, Texas, and a "spontaneous movement of the Holy Spirit" broke out on the campuses of Southwestern Baptist Theological Seminary in Fort Worth, and Texas A & M University in College Station, Texas. Irving is a suburb of Dallas and Pasadena is a Houston suburb.

At the Pasadena church, only 16 of the 861 professions were from persons under 13 years old and only 12 were from adults, according to the pastor, L. D. Morgan. The large majority came from high school students.

In Irving, Pastor Don Dyer had the following partial breakdown of the 708 professions: 400 from teen-agers in grades seven through twelve and 200 from young adults under 35 years of age.

Similar results could be reported from crusades at the First Baptist Churches of Abilene and Lake Jackson, Texas, which reported 150 and 380 professions of faith respectively.

Evangelist Robison has also led an eight-day city-wide crusade in Waco, Texas in which 1,354 conversions were reported. As in most of his crusades, much of Robison's success in Waco has been attributed to his pre-revival talks in high school assemblies.

Spicing his comments with humor, Robison talks in the assemblies about morals — dealing with problems such as drug abuse, free love and intoxicants. The Southwestern phenomenon resembled in smaller degree that which swept the students and faculty last February at Asbury College and Asbury Theological Seminary, independent Wesleyan schools in Wilmore, Ky.

"From the standpoint of the apparent

evidence of unusual work of the Holy Spirit, this is the greatest response I've ever seen," said Fish, professor of evangelism and former pastor for fourteen years.

Others involved in these sweeping revivals among youth have evaluated the results cautiously, but most see the beginning of a possible spiritual awakening of wide proportions. Another observation is that results of the revivals have, paradoxically to some, evolved upward to adults from young people, rather than vice versa.

Evangelist Robison tries to explain this youth revival thus: "Young people are restless and they are in the process of doing something, taking the lead boldly in doing what is wrong or what is right."

If these things can happen in Texas, they can happen in other states also — if there are enough people praying and preparing. Revival does not just happen. It takes a lot of sincere personal work as well as public proclamation of the gospel. —L. M. M. from BP

### To Whom It May Concern

The Graduate Theological Union Library is trying to build up a collection that will document the Church's response to current issues in terms, not only of official pronouncements, but also of what pastors and laymen are actually saying. We would appreciate having your readers furnish us with copies of sermons they may have preached or heard dealing with current issues such as the war in South East Asia, race relations, crime, etc.

Please send sermons or any other appropriate material such as reports or resolutions:

Reference Librarian  
Graduate Theological Union Library  
2451 Ridge Road  
Berkeley, Calif. 94709

The advice Andrew Johnson gave in 1866 holds true today: "The time has come to take the Constitution down, to unroll it, to reread it, and to understand its provisions thoroughly."

**BIBLE CLUBS**

By Mrs. Harriette Maddox  
Taken from The Church Chimes  
Riverside, Calif.

Have you ever had the feeling you were doing all you could for the Lord, or that you've done your share? I had this feeling and gave myself some very good excuses and reasons for feeling this way. However, after watching Connie Coon work with children in the Bible Clubs for a few weeks I began to realize I hadn't begun to work.

Since not very many people had the privilege of watching Connie at work, here's a run-down of her activities during the six weeks she was in Riverside. Connie Coon, with the wonderful assistance of some of our young people and adults, was able to bring 219 children the gospel of Jesus Christ through the Bible Clubs.

The first week Connie took a few children from each area where Bible Clubs would be held, and made house calls, telling about the club and inviting the children to attend. Starting the second week, each day at a different home, with different children, Connie held her Bible Clubs.

Her daily schedule went like this:

8:30-12:00 you'd find Connie working on crafts and program for the club of the day.

1:00-3:30 making house calls, visiting or picking up supplies.

3:30-5:30 setting up the clubs (enrollment at the beginning).

- (1) As the children arrived a craft project for the day was given to them (or sometimes games would be played while waiting for the time to begin).
- (2) The meeting opened with prayer, songs (some songs were visual, some action).
- (3) Next the lesson for the day given in different ways.
- (4) A film strip was shown, followed by discussion on the film.
- (5) Memory work (the same verse used on the craft for the day). Then at this time the ABC's of salvation

were given so plain and inviting that any child would want to know the wonderful Savior she was telling them about.

- (6) Prayer and also teaching the children to pray.
- (7) Last, refreshments and the children leaving between 5:00 and 5:30.

But Connie didn't stop working on the weekends. Sabbath morning she gave a children's message. One Sabbath she gave the sermon, spoke at Y. F., made sick calls and assisted any time and any place she was asked. One night (all night) she helped sponsor a Y. F. slumber party. She even came back to Riverside and assisted in conducting children's meetings while we attended association sessions for two days.

The last Friday night was a sharing night at the church when a family film was shown after the children sang songs and gave memory verses. After the program the children with their parents went down to the Social Hall for refreshments and a good-bye to Connie.

Our prayers will go with Connie as she goes on to other churches spreading the Word of God and we shall pray that her testimony will continue to bless in our church long after she is gone from our area.

Note:— Following her ministry at Riverside, Connie Coon spent six weeks in the Los Angeles area holding several clubs there, three of which are continuing. (See report of work following this article.)

During May she is working with the Texarkana, Ark., church and also has a club at the Fouke, Ark., church nearby. She will be serving in Battle Creek, Mich., during June and July and will close her ministry as assistant in evangelism the end of August to return to teaching in the public schools. —L.R.L.

**Church Growth**

The Latin American church is growing at the phenomenal rate of ten percent per year; this is three times faster than one of the highest population growth rates in the world. In the last 30 years, the number of Latin American evangelical Christians has grown 600 percent to a current 15,000,000. During 1968 in little Colombia alone, baptized Protestant communicants increased by 13,684.

**Assistant in Evangelism  
Tells of Work in Los Angeles**

By Connie Coon

Three Bible Clubs were organized March 15 - April 26 with an enrollment of about one hundred. Tuesdays thirty-five met in the Fellowship Hall of the church. Thursdays thirty-eight were enrolled at the club at the parsonage. Three meetings were held at the Tabor home on Sunday afternoons.

A very unusual part of working with clubs in this area was the language barrier. Many of our club members came from homes where only Spanish was spoken which made communication with the parents hard. We had one mother visit our club at the parsonage who spoke no English. We were able to assist her in enrolling her young son in a Headstart Program though it was several weeks before we realized she needed help. As a result of the Bible Club at the church one Southern Baptist mother and children have been attending not only club but Sabbath School and church.

Another inspiring aspect of the work at Los Angeles was planning the junior high youth programs for Sabbath afternoon, I felt. They're a great singing group and have much leadership ability. I hope they gained as much from the experience as I did. It is terrific nowadays to have young people of this age feel free to express themselves in prayer and they can do it.

Another unique aspect of the work involved a leadership training class on evangelism. Several filmstrips — "Why Visitation Evangelism?" and "Visiting for Decisions" plus Jack Hyles record — "Let's Go Soul Winning," and Campus Crusade's tape, "Witnessing in the Spirit" were used. Several put into practice on Sabbath afternoons that which we'd been discussing, which really made it worthwhile.

Four children's messages were given plus one at association at Riverside. I also assisted with the young people's program Friday evening and Sunday morning plus serving on a panel Sabbath afternoon of association.

One party was held for the young

people while I was in Los Angeles and I assisted with it.

It was my privilege to hear at several sessions — Jack Hyles, pastor of the Hammond, Ind., First Baptist Church. He produced the record, "Let's Go Soul Winning." Also a highlight was visitation of "His Place" on Sunset Strip which ministers to the hippies through Arthur Blessitt. One evening several of us attended a Gospel Light Publications workshop for Sabbath School teachers. The author of materials for each age level was lecturer for that area.

Many people entertained me royally and I will long remember the warm welcome of Christian fellowship in Los Angeles.

**Whole Church Accepts Sabbath**

Sabbathkeepers of this generation may have become unduly pessimistic about getting large numbers of people to accept the Biblical teaching of the seventh-day Sabbath. Let us have done with this defeatist attitude and determine to proclaim the truth with all boldness.

Most of us are quite familiar with the Scriptural examples of Sabbathkeeping churches raised up among Gentiles by the Apostle Paul on his missionary journeys. We can quote Acts 13:42, 44, but for some strange reason we do not really expect anything like that to happen in our day. It was at Antioch in Pisidia where Paul was preaching in the synagogue with a few Gentiles present. We read: "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath—And the next sabbath day came almost the whole city together to hear the word of God."

It can happen again if we have the same sort of conviction that Paul had and are led by the Spirit in presenting the Scripture to people whose hearts are prepared by the same Holy Spirit. This is by way of giving an example of a whole church that recently found the Biblical Sabbath and started observing it.

Mr. and Mrs. Frank Brown, independent Sabbathkeepers of New Jersey who

consistently use Seventh Day Baptist tracts, took a winter vacation in Florida. They dropped in at a revival meeting in Stuart one evening and were invited to give their testimonies. Having listened to the testimonies of others about being saved, Mrs. Brown gave a testimony of what she was saved from — sin. She pointed out that sin is transgression of the law. One of the commandments of the law broken by many is the Sabbath commandment. The pastor and his wife proved to be very responsive to a study of this neglected truth. They asked the visitors to discuss it with them privately far into the night. The next night it was the same. The pastor's wife had dreamed a dream about a woman doctor who was telling her of a sickness and was bringing her the cure to that sickness. She was convinced that Mrs. Brown with her Sabbath message was the doctor pointing out what was lacking in her spiritual life.

Mr. and Mrs. Brown were to this church like Priscilla and Aquila were to the church at Ephesus witnessing to Apollos: ". . . they took him unto them, and expounded unto him the way of God more perfectly" (Acts 18:26). The result at Stuart was that the pastor and his wife not only accepted the Sabbath themselves, they started preaching it and persuaded the church of some fifty members to change over to the Biblical day of worship.

L. M. M.

#### Baptist Convention in Denver

When the Southern Baptist Convention convenes June 1-4, more than 12,000 Baptists are expected to celebrate the convention's 125th anniversary and conduct the business of the nation's largest Protestant denomination.

A record 1971 operating budget of \$29.1 million will be recommended. It would be an increase of almost \$2 million or 7.3 per cent over the 1970 budget. Biggest portion of the increase would go to six SBC-owned seminaries.

#### Sabbath Rally Day News

Although the third Sabbath in May is traditionally the date for Sabbath Rally Day in our United States churches, it is expected that local plans may call for using the material on some other Sabbath. The Tract Board committee sponsoring the day is pleased with the good response already noted.

At least two churches made the Sabbath emphasis on the first or second Sabbath, according to the bulletins received, and one or two have indicated using the fourth or fifth Sabbath of May. In last week's issue there was an item calling attention to the month-long emphasis in sermons at Riverside, Calif. Word has now come from Little Rock, Ark., as follows:

"The four weeks of May beginning with Sunday the third and continuing through Sabbath Day the thirtieth will be known and observed as Sabbath Emphasis Month. The last Sabbath of the month of May — the thirtieth — will be observed as Sabbath Rally Day."

Church bulletin announcements of Sabbath Rally Day that had come back to the editor's office at the time this issue went to press indicated that far more pastors than usual were taking the theme as their sermon topic, "A Day Set Apart for a People Set Apart." Geared to the Conference president's theme for the year, it is evident that the sermon title has appeal and gives pastor and people something to ponder on.

We urge all members of the church to consider seriously the true meaning of the Sabbath day — God's holy day — set aside from the beginning of time by the authority of God as a memorial to Him and for the benefit of all His creation, especially man."

"One of the greatest wastes of manpower in this country is the fact that black people have to be consistently concerned with their blackness . . . unable to make contributions."

—Del Shields, exec. sec. of the National Association of Television and Radio Announcers

#### WOMEN'S WORK—Mrs. Earl Cruzan

#### IN MALAWI . . .

By Mrs. R. G. Codrington

Secretary, Baptist Women's Union of Africa

"Malawi, the beautiful little country in East Central Africa has been called an oasis of sanity and security in a world torn by anxiety and fear. Malawi became independent in 1964, and a republic on July 6, 1966. Malawi has the fourth largest density of population on the African continent.

The President of Malawi, Dr. Kamuzu Banda has made the statement on several occasions that "other countries have their wealth in gold, copper, coal, etc., but Malawi's greatest asset is the Malawians themselves." Our aim as Baptists is to win these wonderful people to our Lord and Savior Jesus Christ. The first Baptist work here was by the Scottish Baptists, Nyasa Baptists, Seventh Day Baptists and finally the Southern Baptists in 1959.

Pastors and laymen from all over Malawi are being trained in the Baptist Bible School in Lilongwe. The sessions are arranged when the men are not cultivating, so as not to interfere with their means of livelihood. These men have been influential in helping to establish 102 preaching points.

The women are being encouraged to memorize Scriptures and although most of them cannot read, the verses of Scripture are being written on their hearts. The children are being reached in Sunday Schools and in a kindergarten in Blantyre. The young people of Malawi are eager to know more about Jesus . . . many of them are growing in grace through religious instruction in the schools and Bible study and young people's fellowships.

With a boat as an evangelical tool, many Mohammedans along the 450-mile Lake Malawi will have an opportunity to hear the gospel. Another evangelical tool is the transistor radio . . . Baptists are cooperating with the other churches in Malawi and seventeen religious broadcasts a week are presented over Malawi Broadcasting Company. (Sixteen in Chichewa and one in English).

Preparations are underway for the 1970 Crusade.

It is imperative that we win Malawi for Christ. Malawians would be a great asset to Christ's Kingdom because every year 15 percent of our male Malawians go into other parts of Africa to work. If they are won to Christ, then Malawians would go into this part of the world sharing the redeeming message of our Lord and Saviour."

—From the March 1970 *Together* magazine which is put out by the Women's Department of the Baptist World Alliance.

#### Our Reading Choices

By Gladys Drake

Time spent in reading top quality books, or a more comprehensive study of them, is an inspirational experience which enriches daily living. A suggested book is entitled, *What It Means To Be a Christian* by Robert W. Youngs and is published by Farrar, Strauss and Cudahy. This book can be used for personal reading or for group study and discussion.

In the preface the author says, "Ever since World War II people in increasing numbers have been coming to me and to other ministers with a deep yearning for a stronger faith, and a truer understanding of the Christian religion. They want to know what is really involved in being a Christian." Endeavoring to seek some of the answers Robert Youngs has written this book in which he discusses four areas: the beliefs of a Christian, the salvation of a Christian, the life of a Christian, and the church of a Christian. Each section is subdivided into shorter chapters. He explains how the life of a Christian can be, "A Life of Love," "A Life of Prayer," "A Life of the Scriptures," "A Life of the Cross," and "A Happy Life." We recommend it to you.

Two inspirational messages have been combined in one volume offered by Guideposts Associates, Inc., Carmel, N. Y. These are "Putting Faith To Work" by Robert McCracken and "Strengthening the Spiritual Life" by Nels F. S. Ferré. Both are interesting and challenging. They offer spiritual food for the deep human needs of our day.

**Camper Exchange Program 1970**

Here is the suggested pattern:

Mid-Continent Assoc., to Camp Miles, June 7-14

Camp Miles: Jeffrey Monroe, 237 Plainview Circle, North Little Rock, Ark. 72116, to Pacific Pines, July 2-5

Pacific Pines Camp, to Mid-Continent, June 21-28

Camp Harmony: Dan Richards, Verona, N. Y., to Lewis Camp, June 28 - July 4

Lewis Camp: to Camp Harley, July 5-12

Camp Harley: Jerry Snyder, Alfred, N. Y. 14802, to Camp Joy, June 28-July 5

Camp Joy: Jan Bond, 49 Scarsdale Dr., Camp Hill, Pa. 17011, to Camp Harmony, June 24-July 1

**Camp Directors 1970**

Pacific Pines: Rev. Leland Davis, 4376 York Blvd., Los Angeles, Calif. 90041

Camp Harley: Rev. David S. Clarke, Alfred, N. Y. 14802

Camp Joy: Rev. Charles Graffius, New Enterprise, Pa.

Camp Harmony: Mr. & Mrs. Garth Warner, 4124 Sholtz Rd., Oneida, N. Y.

Lewis Camp: Rev. S. Kenneth Davis, 118 Main St., Westerly, R. I. 02891

Camp Miles: Rev. Kenneth B. Van Horn, 1008 N. Polk St., Little Rock, Ark. 72205

Mid-Continent Camp: Rev. Paul Osborn, Nortonville, Kansas 66060

**Alternate Exchange Campers**

Camp Joy: Dan Curry, Rt. 7 Box 466, Fairmont, W. Va. 26554

Camp Miles: Philip Butler, Rt. 1 Box 19, Brownsboro, Alabama 45741

Camp Harmony: Barbara Burdick, DeRuyter, N. Y.

The Camper Exchange Program is under the sponsorship of the Youth Work Committee of the Seventh Day Baptist Board of Christian Education. Mrs. Susan Bond served as its agent for this year's exchange.

**Young Adult Pre-Con Retreat**

The director for Young Adult Pre-Con Retreat is the Rev. David S. Clarke of Alfred, N. Y. Supported by a committee from the Youth Work Committee of the Seventh Day Baptist Board of Christian Education, Mr. Clarke is gathering a staff and setting up a challenging program.

Young Adult Pre-Con will be in session August 5-9, 1970, at Camp Wakonda, Milton, Wis. Watch for further announcements!

**Sabbath School Format Changed at Plainfield**

In response to murmurings from persons of varied ages, the Board of Christian Education of the Plainfield church decided to make some changes. Young adults did not feel free to express themselves with older people present. Others were concerned about things not being discussed in established classes. The Rev. Herbert E. Saunders, pastor, wanted to have discussion of his sermons at the close of the Sabbath services. And teachers said they needed help.

On a trial basis, the church agreed to reverse the order of its worship and classes, putting worship first. The hour was set to allow everyone to come conveniently. Plans were made for young children to sing, play rhythm instruments, and generally move around during sermon time and to be served juice and crackers at the intermission before Sabbath School begins. Plans were also made for coffee and simple cookies to be ready for members of the congregation who might like to have them following the benediction. The cost of these refreshments has been more than covered by increased offerings. (Once when a valued family was moving to another state a special cake was served in its honor, but usually the details are kept quite simple.)

Children's classes and the class for junior and senior highs meet as formerly

**SABBATH SCHOOL LESSON**

for June 6, 1970

THE NATURE OF THE CHURCH

Lesson Scripture: Ephesians 2:11-22

when the signal bell rings. Adults then have three choices: the *Helping Hand* class, discussion of the sermon with the pastor, or a presentation and discussion of social concerns. The last has included topics such as race in today's cities, drugs and the problems they raise, sex education in schools, the role of the minister today, and an overall quick review of the Bible's teaching. A small committee arranges for these presentations and announces them in advance.

A change often meets resistance. It had been twenty-five years since Sabbath School was held following church service! But novelty is a hazard also. The church voted to continue the schedule after the trial period was up, because interest and attendance as well as offerings had all increased. The intermission between services and study periods, and the activity period for boys and girls, seem much appreciated. If interest continues, Plainfield hopes to qualify for a Silver Cross award from the Board of Christian Education.

—A. N. Rogers

**Social Concern and Evangelism**

An evangelist with the Billy Graham organization and a World Council of Churches evangelism secretary agreed that word and deed—proclamation and action—are inseparable as the church does its work in the world.

Dr. Leighton Ford, of the Billy Graham Evangelistic Association, and Dr. Walter Hollenweger, secretary for evangelism with the World Council in Geneva, Switzerland, made successive presentations on "Proclamation in the 1970's" at the annual meeting of the U. S. Conference for the WCC at Buck Hill Falls, Pa.

Speaking first, Dr. Ford said the churches need to "get away from this unbiblical division between word and deed, to avoid the artificial hang-up between personal evangelism and social concern."

Dr. Hollenweger insisted that "to confess Christ means to think salvation in terms of the conflicts and tasks of our time."

**Three Keys**

A clergyman of the (Southern) Presbyterian Church U. S. who lives in Montreal, N. C., Dr. Ford talked of effective witness as having three keys: *proclamation*, or telling the story about God's activity in Jesus; *presence*, or being in the world as its salt and light; *power*, or experiencing the Holy Spirit.

The trouble is, Dr. Ford said, that various forces in the churches tend to push just one of the three as central. "The truth is that all three are right. Wherever the church is really moving today it is because the living Christ has taught his people that all three keys must be turned."

*Presence* alone, letting our lives speak, will not provide the witness the world needs, Dr. Ford said. "A picture may be worth a thousand words, but it takes words to say that. It takes words to tell about the Word of life."

Nor will *proclamation*, words alone, suffice. The words must come, said Dr. Ford, as with Jesus, from one "found . . . in the form of a servant." He agreed with those who say "we must earn the right to speak by fleshing out the Gospel in genuine love, in real concern for justice."

Dr. Ford also indicated his agreement with observers who see the Pentecostals, who stress *power* in the experience of the Holy Spirit, as the fastest growing Christian movement in today's world. He said one reason is that "Pentecostals do not depend on specialists to do their evangelism."

**WHAT THE WORLD NEEDS**

"God's commandments need again to become an issue in national life, the truth of revelation a matter of contention in every sphere of modern culture, the call for social righteousness a cause of trembling in every vale of injustice and indecency in the land, and the 'good news' of Divine forgiveness and rescue needs to find new wings and new ways to stir the slumbering spirits of the stupefied masses." — Carl F. Henry, at Eastern Baptist Seminary

## Compulsory Worship

### In National Military Academies

The General Commission on Chaplains and Armed Forces Personnel for a second time has called on the Pentagon to repeal its compulsory worship attendance requirement at the nation's military academies.

Its executive secretary, A. Ray Appelquist, wrote, "It is our continuing hope, that the academies would move to voluntary religious exercises before the existing practices are formally reviewed and publicly judged in the courts."

He expressed the opinion that if compulsory worship attendance were abolished by the courts rather than by the military itself, this "can have only an adverse effect on public acceptance of the total religious program for service personnel."

At the present time there is pending in the District Court of the District of Columbia a case filed by seven service academy students against compulsory chapel attendance. They allege that mandatory attendance at religious services violates the First Amendment prohibition against an establishment of religion and interferes with their right to religious freedom.

Secretary of Defense Melvin R. Laird and the three secretaries of the Army, Navy, and Air Force are named as defendants.

At the three academies, Protestant, Jewish, and Catholic services are provided on Sunday morning which the cadets and midshipmen must attend or risk punitive action.

The Pentagon put two of its top men on the witness stand to testify in support of compulsory chapel attendance at the nation's three military academies.

Admiral Thomas H. Moorer, chief of naval operations and chairman-designate of the Joint Chiefs of Staff, said that top military officials had reviewed the compulsory attendance rule and concluded the regulations should be continued.

Admiral Moorer defended the regulation as part of the whole package of the military's "leadership training" for future

officers. Required chapel attendance puts the future officer in a position where he will get "a feel of the impact of religion on various individuals," he said, adding this will help an officer later in crisis situations.

A cadet or midshipman could be excused from chapel, he continued, if he could prove that compulsory attendance "is counter productive" to the goals of the academy. A man would not be excused solely because he did not believe, he said.

An earlier witness from the Defense Department, Roger T. Kelley, the assistant secretary for manpower and reserve affairs, said that an excuse would not be granted to the man who refused to attend chapel because he felt it was a violation of his First Amendment rights.

A. Ray Appelquist, executive secretary of the General Commission on Chaplains and Armed Forces Personnel, told the court that the mandatory church services have had an "adverse effect" on recruiting chaplains.

The Chaplains Commission in its 1964 statement said, "It is our conviction that any requirement by the State of compulsory attendance at services of worship is contrary to the principles of religious freedom and the constitutional rights of the individual citizen."

A decision on the case is expected sometime this summer. Whatever it is, it will probably be appealed.

In addition to the "establishment of religion" and "freedom to worship" questions, some observers are saying that the case poses a larger one for church-state relations.

Is it a proper function of government to use the church and religion to accomplish a secular purpose?

### Church Needs Prayer

Whenever the Church has gone forward, it has done so on its knees. Until the Church returns to its knees and takes up again the holy task of prayer there will be no large advance of the kingdom and no strengthening of the churches.

—Lindsell in *When You Pray*

### As Others See Us

David M. Gill in an address at Buck Hill Falls on April 30 pointed out that we in America who freely voice our opinions about some of the world's problems may not always see ourselves as others see us. We may look at one problem and forget another that is closely related. Dr. Gill, associate secretary of the World Council's Church and Society Department in Geneva, was stressing that churches should not jump on the technology bandwagon at the expense of a true concern for human dignity and social justice but should keep both in clear focus in trying to make a better world.

There is a tendency, says the World Council secretary, to think of technology and the future from a national or regional frame of reference. For example, when the prosperous countries call for population control, they often mean it for the developing areas of the world.

"But we need to see how this problem looks to our neighbors of the Third World. We need to hear them when they point out that a family of two in North America makes far heavier demands on the limited resources of 'space-ship earth,' and wreaks far more ecological havoc, than a family of ten in India.

"We need to hear their cynicism and anger when, in the wealthy countries, our zealous talk about population control is not matched by an equally fervent commitment to world economic justice," Mr. Gill emphasized.

He maintained that the World Council of Churches provides "a valuable channel through which such provincialism can be challenged."

Mr. Gill was stressing some of the considerations which require a specific contribution of the churches in the World Council's new study project, "The Future of Man and Society in an Age of Science-based Technology." Now getting under way, the three-to-five-year enquiry is being conducted within the Church and Society Department.

At the end of June, more than eighty people will meet in Geneva for the first exploratory conference on the new enquiry. Half will come from the Third

World, some will be youths, the majority will be experts in the subjects under discussion.

Conferees will evaluate the methods and findings of the scientists predicting the future of our world. They will grapple with the implications of genetic and biomedical research, of population trends, of the impact of technology on inherited economic structures and political ideologies.

### Archer Challenges Nixon's School Aid Proposals

Glenn L. Archer, executive director of Americans United for Separation of Church and State, has urged President Nixon to reconsider the policy his administration appears to be developing in regard to federal aid to parochial and private schools. Mr. Archer stated that the statements of the president in regard to school aid and the appointment of a private school panel charged with designing proposals that would evade the constitutional ban on church school aid were far from reassuring to those who believe in separation of church and state and oppose any tax for religion.

In an accompanying statement, Mr. Archer charged that the president's assertion that nonpublic schools were closing "at the rate of one a day" was true of only one school system — the Roman Catholic. "Actually," Mr. Archer said, "other private schools are increasing rapidly and there is an overall increase in nonpublic schools. Only the Catholic system is declining — the result of special problems within that communion. It does seem bizarre to propose that taxpayers should now be required to shore up a separate school system for which the Catholic people are no longer willing to pay. Diversion of large government grants to these schools can only result in cutting funds for the public schools and the consequent decline of that system. It would be much cheaper and a much wiser public policy to absorb these children into the public system than to pay for their education in a host of duplicative competitive systems."

## NEWS FROM THE CHURCHES

**LITTLE GENESEE, N.Y.**—In the news published in the April 20 issue we called attention to our young men who are in college or in the service. We omitted one of our girls, Cindi Sanford, who is finishing her junior year at Russell Sage College.

**NORTH LOUP, NEBR.**—Writing on the theme "Is Americanism Old-Fashioned?" Ruth Soper and Lana Hamer turned in essays in a contest sponsored by the American Legion Auxiliary that won first place. They were congratulated in the May 2 church bulletin.

The church has extended a call to the Rev. Victor W. Skaggs to take over the pastorate as soon as proper arrangements can be made to replace him in his present position of dean of the Center for Ministerial Education at Plainfield. The tentative date for coming to North Loup is November 1.

**BATTLE CREEK, MICH.**—A special business meeting was called for May 10 to discuss the pastor's resignation and to take proper action.

A committee was appointed to recommend a pastor to the church at a special business meeting to be held May 24.

—Church Bulletins May 9 & 16

### Deacon Ferris S. Whitford

On April 13, 1970, Ferris S. Whitford passed away following a long illness. Ferris had been a faithful member of the Little Genesee Seventh Day Baptist Church and was one of the senior deacons.

Mr. Whitford was an educator in the public school systems of New York and New Jersey for 47 years. It has been estimated that nearly 10,000 young people came under his guiding influence throughout those years.

During World War I he served as a YMCA field representative in France.

Even when Ferris was no longer able to attend church, he was still very interested in what was going on and was able to pass away much of his time reading his Bible and other religious material.

The church in Little Genesee deeply misses this fine servant of God.

## Accessions

### PLAINFIELD, N. J.

By Letter:  
Elmer L. Hunting  
Mrs. Elmer L. Hunting  
Douglas Wheeler

### LOS ANGELES, CALIF.

By Baptism:  
Marcia Morris  
Warren Wear

By Letter:  
Mary Harris (Mrs. James) Colson

By Testimony:  
Richard Bond  
Mrs. Eugene (Nelda) Morris  
Betty (Mrs. Richard) Wear

### WESTERLY, R. I.

By Letter:  
Rev. Leon R. Lawton  
Dorothy Lawton (Mrs. Leon)  
Jeffrey Lawton

Associate:  
Bradley Safford  
Joseph Miller

### MILTON, WIS.

By Baptism:  
Mary Ellen Burdick  
Patricia Ruth Burdick  
Jill Fitz Randolph  
Doreen Sanford

## Marriages

Luebke - Crouch.—Gerald R. Luebke, son of Mr. and Mrs. Eugene Luebke of Hartland, Wis., and Ann C. Crouch, daughter of Mr. and Mrs. Herbert Crouch of Milton, Wis., were united in marriage at the Milton Seventh Day Baptist Church on April 26, 1970, with the Rev. Earl Cruzan, pastor of the bride officiating. They are living in Milton.

## Births

Palmer.—A daughter, Amy Elizabeth, to James and Faith (DeGroff) Palmer, Ontario, N.Y. Feb. 19, 1970.

Paquette.—A son, Jonathan Scott, to A 1/C Arthur J., Jr., and Caroline (Randolph) Paquette of Jacksonville, Ark., on April 28, 1970.

Vierow.—A daughter, Michele Lee, to Mr. and Mrs. Gerald (Marsha Leclau) Vierow, of Sherrill, N. Y., Feb. 10, 1970.

Wear.—A daughter, Shirley, to Richard and Betty Wear of Alhambra, Calif., on March 15, 1970.

Williams.—A son, Ronald Arthur, to Mr. and Mrs. Richard D. (Barbara Irion) Williams of Oneida, N. Y., Feb. 13, 1970.

## Obituaries

**GATES.**—Miss Ruth Ann, daughter of William R. and Ida Davis Gates, was born March 21, 1895, at Lincklaen, N. Y., and died at Nokomis, Fla., April 10, 1970.

She was baptized on profession of faith in June 1930 and joined the DeRuyter, N. Y., Seventh Day Baptist Church. She gave herself to care for her parents and brother Everett, to foster children and older invalids. For the last several years she lived with her twin sister and husband, Mr. and Mrs. W. W. Burrows.

She is survived by four sisters: Bertha (Mrs. Irving) Burdick, Nina (Mrs. Lyman A. Coon), Ruby (Mrs. Ward W. Burrows) and Martha (Mrs. Neal D.) Mills; two brothers, Clair and Lloyd; and several nieces and nephews.

Funeral services were held at the Venice Funeral Home, Venice, Fla.; and at the DeRuyter church with the Reverend Neal D. Mills and Victor W. Skaggs, officiating. Interment in the cemetery at North Pitcher, N. Y. —V. W. S.

**GRAY.**—Zalia Babcock, daughter of R. H. and Jennie Babcock, was born Aug. 22, 1888, in Dodge Center, Minn., and died April 28, 1970, at Janesville, Wis., following a brief illness.

She was married to K. Robert Wells Nov. 17, 1907. To this union were born three children who survive her: Roberta, Mrs. Richard Wells, of Spencer, N. Y.; Loyal of Cedarburg, Wis.; and Lucille, Mrs. Louis Sunby, of Milton, Wis. She is also survived by six grandchildren and one great-grandson.

Her husband died on April 28, 1921. She moved with her family to Milton so her children might have the opportunity to attend Milton College. She was married to Carl Gray in 1942. He died in 1959.

Funeral services were held from the Milton Seventh Day Baptist Church by her pastor, the Rev. Earl Cruzan. Interment was in Riverside Cemetery, Dodge Center, Minn. —E. C.

**SELZER.**—Mrs. Myrtle Alice Maxwell Miles Mayer Milner, daughter of Robert and Mary Hull Maxwell, was born Sept. 5, 1877, at Jackson Center, O., and died at her home in Toronto, Canada, March 29, 1970.

She was a former resident of Milton Junction, Wis., and was a member of the Milton Junction Seventh Day Baptist Church.

Her son Willis Miles, preceded her in death, as did a brother and a sister.

She is survived by her husband, Henry W. Selzer of Toronto, two nieces, and two nephews.

Funeral services were held April 2 at the J. T. Bergwardt Sons Funeral Home in Milwaukee, Wis., with Electa Chapter #75 O.E.S. conducting the service. Burial was in Milwaukee. —A. A. A.

**SUTTON.**—Nola DeVera Davis, daughter of Lawrence and Edna Ginn Davis, was born May 5, 1933, at Salem, W. Va., and died suddenly in Lanham, W. Va., March 18, 1970.

In addition to her parents, she is survived by her husband, Robert E. Sutton; three brothers: Carlton of Clarksburg, Edsel M., and Robert H. of Salem; six sisters, Mrs. Clyde (Juanema) Kinney, Jr., of Bristol, Mrs. Kenneth (Glenna) Van Pelt of St. Albans, Mrs. Edward (Lula) Roukema, Jr., Pensacola, Fla., Mrs. Dale (Carolyn) Hutson, Trenton, N. J., Mrs. Wilbur (Donna) Ash, and Mrs. Ronnie (Elaine) Marks, both of Salem; several nieces and nephews.

Mrs. Sutton attended Salem College. She was a member of the Salem Seventh Day Baptist Church. Funeral services were held from the church with her pastor, the Rev. J. Paul Green, in charge. —J. P. G.

**WHITFORD.**—Deacon Ferris S., son of John Byron and Mary Summerbell Whitford, was born Feb. 13, 1880, in Berlin, N. Y., and died at the Cuba Memorial Hospital, April 13, 1970.

On Dec. 25, 1906, he married Reva Pettite. He was a member of the Seventh Day Baptist Church in Little Genesee, N. Y., and was a deacon of the church.

Besides his wife, Reva, he is survived by three sons: William L. Whitford of Rochester, N. Y., Byron F. Whitford of Hamburg, N. Y., and Robert F. Whitford of Clearfield, Pa.; eight grandchildren and three great-grandchildren.

The funeral service was held at the Schaffner Funeral Home in Bolivar, N. Y., conducted by his pastor. Interment was in the Wells Cemetery in Little Genesee. —H. D. K.

**WILLIAMS.**—Miss Rose C. Williams was born June 24, 1906, in Adams Center, N. Y., and died in a Syracuse, N. Y., hospital April 4, 1970. She was the daughter of the late Jessie and Mary Whitford Williams.

Miss Williams graduated from the Adams High School and from the House of the Good Shepherd Nursing School, Syracuse. She made her home in Syracuse where she practiced her nursing profession until physically disabled several years ago. She was a member of the Verona Seventh Day Baptist Church.

Surviving are two brothers, Chester J. of Chittenango, and John W., of Oneida; two sisters, Mrs. Paul (Ellen) Houghtling of West Monroe, and Mrs. Hartwell (Ethel) Rice of Springfield, Mass.; and several nieces and nephews.

Funeral services were conducted by her pastor, the Rev. Donald E. Richards. Burial was in the New Union Cemetery of Verona Mills. —D. E. R.



# The Sabbath Recorder

## Things That Don't Need Changing

Any writer or speaker is well aware that both the first and the final draft of his message would be better with some changes. Not only could the thought be expressed better than our best, but time also calls for changes. What we write goes out-of-date so quickly as new knowledge comes or new situations arise. We would like to call back some of our sermons, articles and books in order to revise them. This is even more true in the secular than in the religious area. The ultimate in medicines, machines and technology soon becomes obsolete.

It is refreshing to note that there are a few things that do not grow old or out-of-date. The tides rise and fall as predictably as in the days of Jonah or Paul. We may know more ways to use the law of gravity than our ancestors did, but the law itself is constant. There are some unchangeable religious absolutes. The Ten Commandments may be irksome, but haven't they always been a bit restrictive? The Decalogue hasn't changed since the days of Moses and is not about to.

Charles Allen, pastor and author of some ten inspirational best sellers, says in the introduction to *The Sermon on the Mount*: that man's hopes, fears, sorrows and happiness are the same now as in all centuries of human history. Perhaps it is for that reason that the Sermon on the Mount has never needed revision. This is the way he expresses the valuable thought:

"If Jesus lived today in the flesh, rode in jet airplanes, watched television, lived in an air-conditioned home, had all the information which scientists have gained in reference to outer space, and had access to all of today's scientific knowledge, He still would not need to

change one word of the Sermon on the Mount. The words which He spoke are eternal and apply equally to every age and to every generation. In fact, He Himself felt that His words were even more enduring than this universe. He said, "Heaven and earth shall pass away: but my words shall not pass away" (Mark 13:31). Therefore, when we study the Sermon on the Mount, we may be sure that it applies to our day and to each one of us."

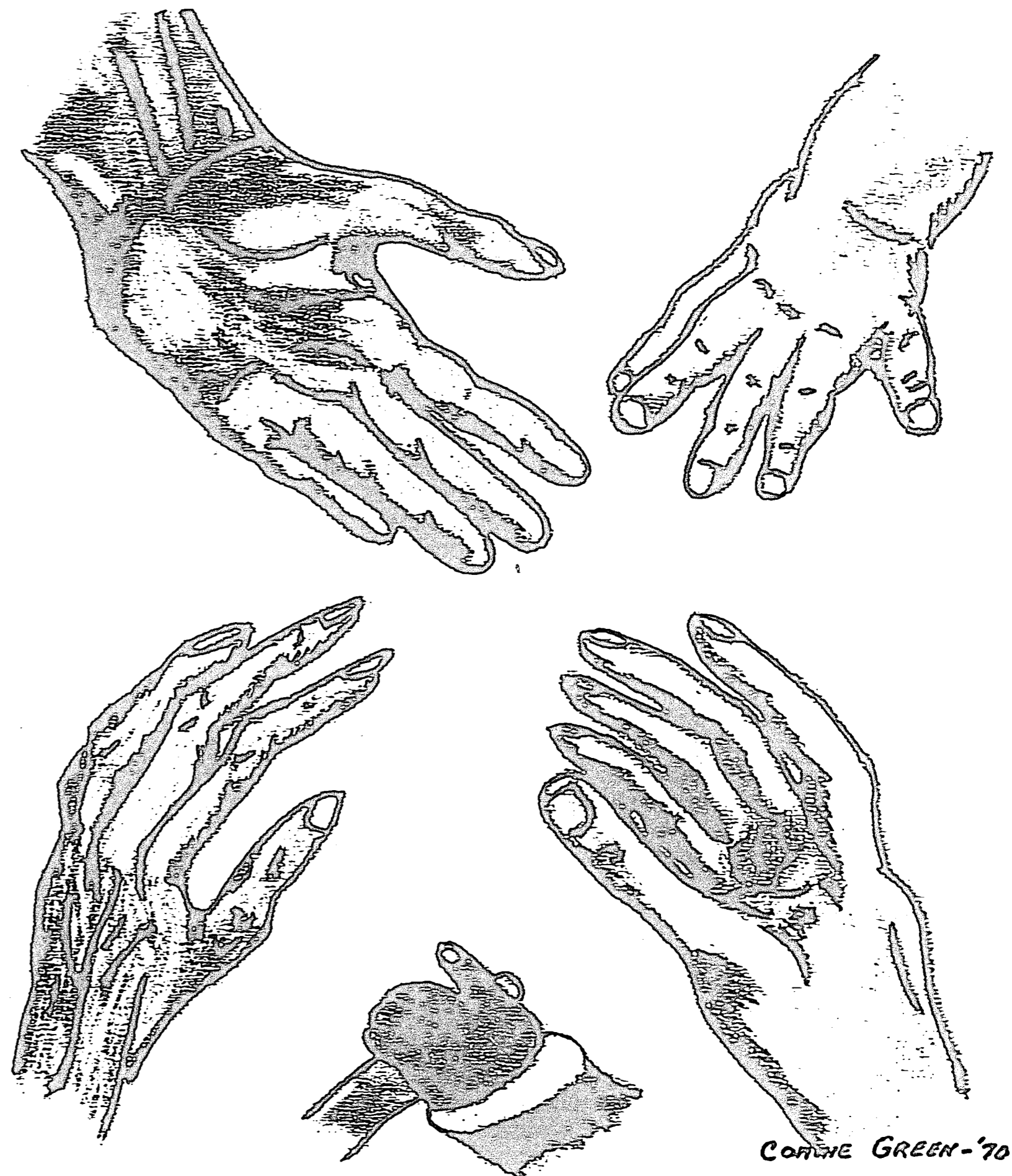
## Arthur Glasser To Join Fuller Faculty

Arthur F. Glasser, noted missionary, lecturer and scholar, has been appointed associate dean and associate professor of missions in the Fuller Theological Seminary School of World Mission. He will join the faculty at Pasadena, Calif., in September.

His latest post has been as home director of the China Inland Mission-Overseas Missionary Fellowship, where he has served for the past fourteen years. He has played an important role in the Interdenominational Foreign Missions Association and the Evangelical Foreign Missions Association.

The Author of *And Some Believed* and co-author of *Missions in Crisis*, Glasser contributed chapters to *Religions in a Changing World* and *Protestant Crosscurrents in Mission*. He has written for numerous religious magazines on a variety of subjects including race relations, communism, ecumenics, mission strategy and exegetical problems.

Glasser joins the faculty of the School of World Mission which is composed of noted authors, missionaries, mission executives, anthropologists and linguists, headed by Dr. Donald A. McGavran, dean.



CORINE GREEN-'70