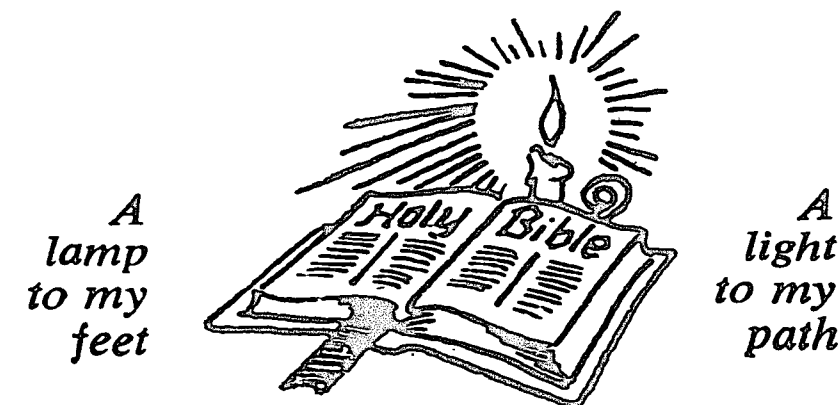


The Sabbath Recorder

TOPICAL BIBLE READINGS



BIBLE READING GUIDE FOR 1970

TOPICAL BIBLE READINGS

for October 4 to January 2

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.

THE CHURCH

- Oct. 4—Foundation of — Matt. 16:15-18; 1 Cor. 3:11-15; Eph. 2:20-22
- Oct. 5—Christ the Head of — Eph. 5:23-32; 1 Cor. 11:3
- Oct. 6—Discipline of — Gal. 6:1; 1 Thess. 5:14; Matt. 18:15-18
- Oct. 7—Unity of — 1 Corinthians 12:12-28
- Oct. 8—Prophecy of Isaiah — Isaiah 2:2-4; 49:6-12
- Oct. 9—Greatness in — Luke 9:46-48; 22:24-30
- Oct. 10—Psalm of Confidence — Psalm 46

LOVE

- Oct. 11—For God — Deut. 6:5; Mark 12:29-33
- Oct. 12—For One Another — 1 John 4:12-21
- Oct. 13—A New Commandment — John 13:34-35; 15:12-17
- Oct. 14—A Necessity — 1 Corinthians 13
- Oct. 15—Expressed in Life — Matthew 25:34-40
- Oct. 16—A Way of Life — Luke 6:31-35
- Oct. 17—A Growing Way — Eph. 5:2; Phil. 1:9; Col. 3:12-14; 1 Thess. 3:12

MEDITATION

- Oct. 18—On the Law of God — Joshua 1:6-9; Psa. 1:2
- Oct. 19—A Psalm of — Psalm 39; 19:14
- Oct. 20—Upon the Word of God — Psalm 119:11-16, 55-59
- Oct. 21—Needed by a Leader — 1 Timothy 4:13-16
- Oct. 22—Upon God — Psalm 143
- Oct. 23—Jesus' Example — Matt. 14:22-23; Luke 6:12; 9:28-31
- Oct. 24—Upon the Ways of God — Psalm 139

WISDOM

- Oct. 25—Extolled — Proverbs 1:5-6, 20-33
- Oct. 26—Exalted — Proverbs 3:13-26
- Oct. 27—In Obeying Jesus' Words — Matt. 7:24-25; Luke 6:43-48
- Oct. 28—From God — 1 Corinthians 2:6-16
- Oct. 29—A Wise Man — James, chapter 3
- Oct. 30—Christ's Wisdom Foretold — Isaiah 11:1-10
- Oct. 31—A Prayer for — Ephesians 1:16-19; 6:18-20

Bridging the Gap in Israel

In a 115-page study entitled *The Arabs and Jews in Israel: The Reality, The Dilemma, The Promise*, sponsored by the American Jewish Committee, Harry M. Rosen of Israel states that the goodwill and cooperation, as well as the unremitting labor, of Jews and Arabs alike have already borne fruit and the outlook for the future is even more promising.

"In construction, in knitting mills and textile factories, in an increasing number of job areas," Mr. Rosen says, "Arabs and Jews work side by side, often indistinguishable from one another. Their work is the same, their pay is the same, they belong to the same unions, they share the same advantages and the same gripes. It is true that the vast majority continues to live separate lives after work. On the job, however, they are getting to know each other, to accept each other as human beings with all the human qualities and frailties."



Can Peace Come to Palestine?

All eyes are on Jordan where a civil war has been raging that apparently dwarfs in casualties Vietnam or any other troubled spot for a similar length of time. The basic issue is whether or not the guerillas (extremely hostile to Israel) shall control the kingdom of Jordan. A battered palm tree pictured against time-scarred, thirsty hills just west of the Jordan river helps us to visualize, as we pray for peace, the rugged situation in the Middle East that threatens military intervention and may call for divine intervention. Let us pray now that God will work in the hearts of men to establish a just peace not only in Jordan but throughout the Middle East.

The Sabbath Recorder

First Issue June 13, 1844

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

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The Rats Got It

The story has been told of a man who had an outstanding Christian experience. He related it in testimony meetings. When it was no longer fresh in his mind, he committed it to writing so that he could give it in all its details whenever needed. One evening when starting for a meeting he went to the drawer to get the paper. To his dismay it was all chewed up. When called upon, he had to say, "The rats got my testimony." It was more of an admission than he realized. Of course, the moral of the story is that you should be living close enough to the Lord to have new experiences — that the rats can't get.

In some parts of Asia there are ten rats to every person, which means the rats get a good share of the food grown for the family, resulting in poverty and hunger. On some of the islands of Indonesia the missionary has not fully applied the gospel until he has applied it to the rats. His testimony for Christ will have much more meaning if he can teach the people how to get rid of the hungry, disease-spreading rats.

Fortunately the missionary on the island of Timor can now take not only the *Good News for Modern Man* but also the bad news for the rats that overrun the country. A new kind of raticide called Warfarin has been developed and distributed by Church World Service on this and some other islands of Indonesia on pilot projects. It acts on the circulatory system causing death by internal bleeding by preventing clotting of the blood. The rats learn to shun poisons that cause immediate pain and quick death, but they are not smart enough to associate internal hemorrhage with something they ate some time previously. They come back to eat again of the bait.

Jesus spoke of the need to feed the hungry as well as to tell them of the bread of life. One way to feed the hungry is to get rid of the Asian rats that cause widespread hunger. Killing rats must be considered part of saving souls. We who do not have the rat problem have the drug problem and many others that hinder the acceptance of the gospel. The gospel makes people want to get rid of rats—and drugs.

Jewish New Year Begins

We who profess to be Christians and pride ourselves in being well informed ought to note with some thoughtfulness the beginning of the year 5731 in the Jewish calendar on Wednesday evening, September 30. Rosh Hashanah, as they say it in Hebrew, is a time of religious significance perhaps greater than our New Year's Day. They take it as a time to express again all their hopes, often against a background of disappointments.

The American Jewish Committee, probably the best spokesman for Judaism in the country, calls attention to the failures of society, particularly in the areas of ethnic and religious inequalities. Probably Jews are tender on this point because they have been so long the object of discrimination and persecution throughout history and in certain parts of the world today. They note, for instance, "In the Soviet Union some three million Jews still feel the iron fist of Soviet repression that denies them their heritage and their right of emigration."

The statement goes on to express in a somewhat sermonic way that one can take or leave the hope for better days in the future for Jews and others. We quote:

Rosh Hashanah reminds us that man is partner with God in creation, and therefore is morally obligated not to rest as long as there remains a single injustice or inequity in all his human relationships. Its spirit is therefore a lift to the despairing and resigned as well as an injunction to convert the crises and challenges of the coming year into opportunities and achievements for the betterment of the Jewish people in the United States, in Israel, and for all members of the human family.

Seventh Day Baptists long for the conversion of the Jews just the same as other Christians do. We cannot fully participate in their Rosh Hashanah, but we can express a fellow feeling for them as we greet them on Sabbath Eve with a "Happy Shabesh." We can tell them that in accepting Jesus as their promised Messiah they need not change to another day of worship but can lead the way among Christians in keeping holy the Sabbath of which the Messiah declared Himself to be Lord (Mark 2:28).

Subscription Prices

The problems of financing the publication of religious journals have been increasing with the inflation and have been so keenly felt by some time-honored denominational periodicals that quite a number have had to fold up. They could not increase the subscription price enough to cover the mounting cost and did not have endowment or other financial backing that was flexible enough to take up the deficit.

It is rather surprising to get word about *Voice*, the official monthly of the Full Gospel Business Men's Fellowship International, that the price has been reduced rather than raised. How can this be? Circulation has increased to 200,000 per month, and it is said that more than 1,000,000 copies of *Voice* for servicemen have gone to Vietnam. The organization reports sending the *Digest*-size publication regularly to at least ten foreign countries. From this information it would appear that their subscription price can be reduced because of their zeal and financial dedication. The contributors feel that their "Full Gospel" message must go out regardless of cost. Does this say something to Seventh Day Baptists who do not make large contributions directly to the periodical that seeks to carry our message?

General Conference, in adopting the report of the Committee on Publishing Interests, headed by Dr. Lloyd Seager, recommended that the subscription price of the *Sabbath Recorder* be increased from \$4 to \$5 per year. Such a move, if accompanied by an increase in the number of subscribers, would help to meet the rising costs of labor and materials and would perhaps help the Publishing House to continue to do other denominational work without a deficit. (The *Sabbath Recorder* provides a major portion of the income.)

The recommendation of Conference will be considered by the Board of Trustees of the American Sabbath Tract Society at its first meeting, October 18. If the board goes along with Conference action, time of the increase will be announced. Present subscribers can, of course, send

in early renewals at the old price until such time as the price is raised. Another possibility for holding the price down is gifts — such as support *Voice*, mentioned above.

Late Mail— Who's To Blame?

Is your *Sabbath Recorder* sometimes unduly late in arriving? The editor and publishing house personnel are sorry about it, for we put a lot of effort into getting the news to you while it is fresh. We take responsibility for any failures in finding space for material that comes in on time and are truly sorry for occasional delays. Please don't hold us responsible, however, for the late arrival of the *Recorder*, natural as it is to do so. Some people ordinarily get excellent mail service; others seldom do.

May we remind subscribers again that the magazine dated Monday is taken to the Plainfield Post Office on the Friday preceding that date. Apparently those mail bags of second class matter frequently get shoved to one side at transfer points when postal employees think they are too busy with first class mail.

We are glad to know that readers are disappointed when their denominational paper is late. It is an indication that they value its contents and its regularity. Make your complaints to the postal authorities. A sufficient volume of protest might produce a change of policy or a tightening of efficiency all along the line. We understand that Uncle Sam has his share of labor problems too.

We here at the Publishing House have our problems too with incoming mail which we depend on for up-to-date news. Many of the churches send the editor their weekly bulletins. On September 14 we received the August 8 bulletin from a nearby church. It had been mailed on time. We already had two later bulletins from that church. Some of the religious periodicals coming to our desk for background reading are also just as uncertain in arrival time as the *Sabbath Recorder* is reported to be.

"Withered Laurels"

By Stewardship Chairman
Paul B. Osborn

The goal for the Conference offering 1970 was set at \$10,000. There are three sets of figures to compare with this goal.

First: the amount received and reported by the end of Conference Sabbath was \$13,212. This sounded good, and we left Milton for home after enthusiastically handing out laurels to everyone.

Second: the amount actually received by the OWM treasurer by the end of August was \$10,256.62. This is still over the goal, and is gratifying.

Third: the difference between the amount needed monthly and the total receipts for the month of August was only \$6,323.89. This is far short of the goal, but did bring OWM receipts up to within .3% of being up to date. For this we are grateful.

But we still need \$11,827.22 each month for four more months. Each church and individual must seriously consider the Stewardship Education presentations made this fall. This is no time to rest on our withered laurels!

Coming Issues

The issue dated October 12 will be one of the twice-a-year Mission Notes issues with a good line-up of missionary articles already assigned. This is our way of preserving the value of the former separate publication *Mission Notes*. It will be printed in a different color. Readers are asked to distribute extra copies and to furnish addresses to be added to the mailing list.

The material for the November special issue under the editorship of a veteran editor and printer, Clifford Beebe, is in process at the Publishing House. Take our word for it, this forthcoming issue will have a stronger evangelistic and Sabbath emphasis than many previous special issues. Don't forget to order copies for distribution. The price is still held this time at \$8.50 per hundred and ten for one dollar.

One Race

"Go ye into all the world, and preach the gospel to every creature" (Mark 16:15), for "(God) hath made of one blood all nations of men for to dwell on all the face of the earth . . ." (Acts 17:26a).

"Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:26-28).



The lyric of one of the "Up with People" tunes tells of what happened one night as a father lovingly tucked his son in bed:

"Good night," I said to my little son,
So tired out when the day is done.

Then he said as I tucked him in,
"Tell me, Daddy, what color's God's skin?"

To this the father replied,
"What color is God's skin? . . ."

It is black, it is yellow, it is red, it is white,
Everyone's the same in the good Lord's sight."

"He looked at me with his shiny eyes.
I knew I could tell no lies
And he said, "Daddy, why do the different races fight,
If we're the same in the good Lord's sight?"

"Son, that's part of our suffering past
But the whole human family is learning at last,
The things we miss on the road we trod
Is to walk as the sons and daughters of God."

There are those who wonder if "the whole human family is learning at last," and if so, whether or not it is learning rapidly enough. Ground swells of racial unrest, eruptions of violence and open exposures of deep-seated prejudice even among professing Christians would constrain us to wonder.

Let us realize that we do not manifest our hosting a healthy attitude toward all other persons regardless of race, color or nationality by avoiding personal involvement, by running away from reality, nor by keeping silent.

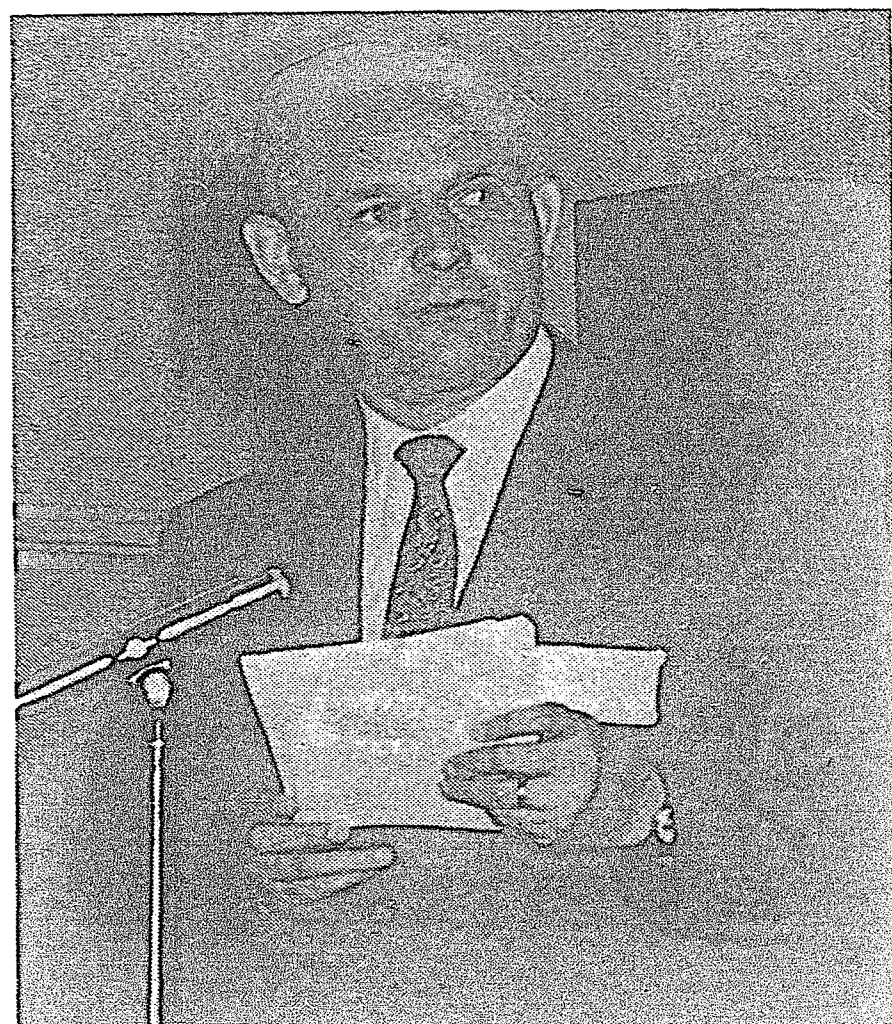
In one city, citizens were urged to put decals on the front windows or doors of their homes announcing that so far as they were concerned anyone else was welcome to live in their respective neighborhoods or next door regardless of race, color, or nationality. The area Council of Churches corporately endorsed the campaign "by vote of the directors," and individual churches were urged to make some response to the appeal. In one church, after all-too-brief a discussion, only seven persons voted favoring encouraging "open housing" and all others abstained.

Several years ago at one of our General Conference sessions there was a crescendo of votes cast vocally in favor of urging all of our sister churches throughout this country to open their doors to any and all who might desire to enter for worship and fellowship.

We as Christians corporately and individually need to do far more than to "vote" to demonstrate pragmatically our belief that "all men were created to be equally free." If Jesus loved all persons regardless of race, color, or nationality, and if we claim to host Jesus Christ in our hearts as reflected in Galatians 2:20, it would seem logically to follow not merely that we too will love everyone else . . . but even more so that we will without exercising restraint at any time allow and entreat the Lord Jesus Christ to continue loving any and all other persons through us! Like Peter, let us re-awaken as never before to the realization that "God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with Him" (Acts 10:34, 35).

Commission Membership Problem

The Rev. Leon Lawton was the center of considerable discussion at Conference relative to his continuation on Commission now that he is at the head of a major board. After being elected to Commission last year while pastor at



Denver he accepted the call to become executive vice-president of the Missionary Society, which in his mind and in the minds of some others raised a question about the wisdom of continuing on Commission.

One could imagine from this picture that he was caught by the photographer contemplating what he should do. It must have been a problem, but actually when this picture was taken he had just read a report and was listening to comment from the floor. Being a careful listener is one of the attributes of a good leader.

Mr. Lawton, prior to Conference, had told Commission that he wanted to resign. He had become a valuable member, and the other members did not see how the body could function well without him this year. He could provide continuity. (They say it normally takes a year before a new member becomes familiar enough with the work to contribute

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1) A further growth of the awakening missionary interest fostered by the next *Mission Notes* issue of the *Sabbath Recorder*.

2) A manifestation in our lives of the love that never fails at a time when love other than this so quickly loses its warmth.

3) A compassion for souls that equals the best that the world offers in compassion for suffering.

4. The blessing of the Lord on plans laid in faith for our people by the Planning Committee during the week of September 27 - October 2.

much.) Commission therefore recommended to Conference that the resignation not be accepted. Mr. Lawton was willing to yield to this request.

The Committee on Reference and Counsel took the view that there could be a conflict of interest and the missionary executive should not serve on both Planning Committee and Commission for the remainder of the three year term. Conference at first voted down the committee's recommendation, but later in the week reversed its position after much discussion when the matter came up a second time. One of the contributing factors in finally accepting Mr. Lawton's resignation (which was presented again following the Nominating Committee's report) was that Paul B. Osborn (a member of Commission) was nominated first vice-president. This automatically puts him back on Commission and helps to provide the continuity that is needed.

MEMORY TEXT

"O give thanks unto the Lord, for he is good: for his mercy endureth for ever. Let the redeemed of the Lord say so" (Psa. 107:1, 2a).

Report of General Board Meeting of the National Council of the Churches of Christ

September 12 - 13, 1970

By Kenneth E. Smith

The focus of attention and widespread interest for the Phoenix sessions of the General Board was the options for restructure and reorganization of the National Council of Churches, or its ecumenical successor. The four options proposed by a special committee at Washington, D. C., last June had been mailed to about two thousand persons for response and a variety of informal studies had taken place. Seventh Day Baptists will recall that the August General Conference acted through the Ecumenical Interests Committee and adopted a statement which was shared with the National Council leadership. With the intense interest evident as to the response of the member churches, it is noteworthy that our denomination was the only member church to have taken official action in time for the Phoenix meeting.

Readers of the *Recorder* may remember that our official statement concludes with a preference for options "A" or "B" as somewhat more acceptable to us in view of our beliefs and traditions. A functional analysis report of the response to questionnaires and a review of Phoenix group discussions reveals that "A" or "B" are indeed preferred to a majority. There is some disagreement that a "trend" is discernible since the responses are largely from the "establishment" of church organization, but your delegate is of the view that options "A" or "B" have far more support than "C" or "D."

In its review of trends on the last day of the sessions, the committee proposed a narrowing process which should provide one basic model of an ecumenical structure with certain alternative characteristics. This will lead toward the next General Board meeting in January, with some hope that a single proposal will be ready for presentation to the Assembly. So far we seem to agree on, a) broader inclusiveness of Christians, b) decentralization of

program and administration, and c) greater participation of minorities.

The Phoenix meetings began with a fine illustrated summary of National Council programs in the United States and around the world. I wish every person who harbors negative impressions of the ecumenical movement could have the impact of these films. The hungry are fed, the poor are helped, and love responds to injustice. The work of mission in the name of Jesus Christ is the real heart of the ecumenical ministry, and to the critic, someone has a right to ask: "What have you done lately?" One afternoon a well-dressed lady stood across from the entrance to the sessions and shouted, "The National Council is a bunch of phonies!" Maybe so. I wouldn't agree with that. But I can wonder what she has done lately.

The General Board heard an insightful report on the Near East crisis from the Anglican Archbishop in Jerusalem, Archbishop Appleton. His review of the historic antagonism and the great frustration on both sides made us sharply aware of the obstacles to peace between Palestinian Arab and Jew. As in so many such confrontations, the lack of trust is so profound that no one dares to take a dramatic initiative. Work is quietly going on to bring some new hope in a land that is holy for Christian, Moslem, and Jew.

In the present flux as to the future of the National Council of Churches there is, no doubt, some tendency to "wait and see," which has a debilitating effect on the divisions and departments as regards long-range planning. The hope was strongly expressed that the priorities of race, poverty, and urban crisis receive greater attention from the member churches.

Dr. Espy concluded his report to the board with these words: "The world around us confronts us as churchmen with tremendous, almost overwhelming, human need which constitutes the agenda of the churches as they seek to serve their Lord. Large portions of that human need can be served best through ecumenical action, local and national. With that reality this Council must continue to grapple."

Meet Me at the Fair

By Leon M. Maltby

Corresponding Secretary
American Sabbath Tract Society

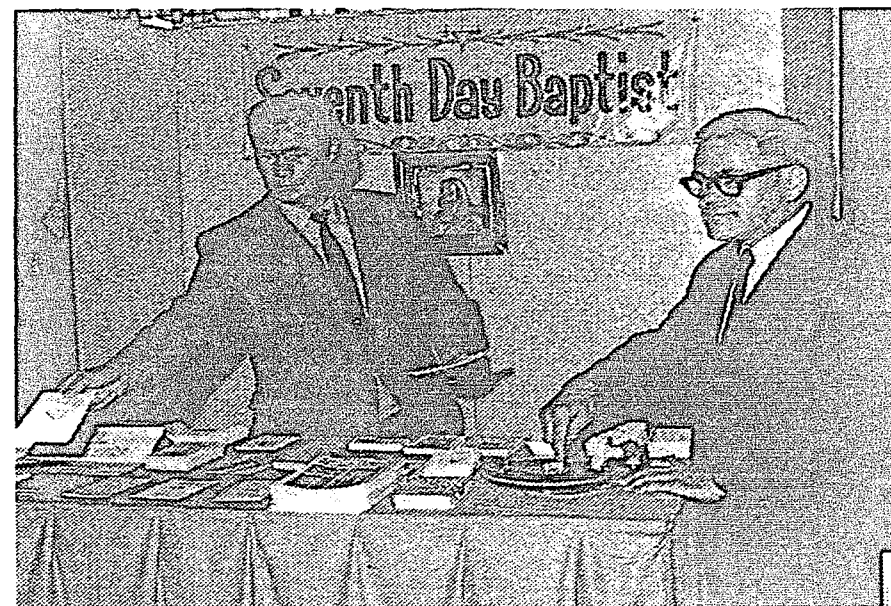
Not everybody goes to the fair, but so many thousands spend one or more days at the New York State Fair that the expression "Meet me at the fair" must be pretty common in the communities within easy driving distance of Syracuse. The state fair ending on Labor Day broke all records for attendance this year with 90- to 115,000 people crowding the buildings and packing the grounds the last three days.

There was a Seventh Day Baptist literature booth at the Syracuse fair this year located as in previous years, in the Center of Living Building at a spot where the flow of traffic was greatest. Although no count was attempted, it is safe to guess that hundreds of thousands of people brushed past the literature table and had their attention called to an illuminated picture of Christ and the identifying Seventh Day Baptist sign on the back wall.

Most people do not go to fairs like this with religious intent or to gain new knowledge of Bible truths. They do go with the general idea of seeing what new things are being offered. In a sense they are preconditioned to stop and look. They are ready to observe how those within the countless booths "do their thing." Many of them come to the fair on their guard against buying anything that might later turn out to be not as good a value as it was represented to be. This attitude applies to what is offered in a religious booth as well as in a commercial or political booth. It presents a challenge to those who want to effectively present Christ and the Sabbath.

Resistance to new truth, though characteristic of most people, is not the first thing that the religious booth attendants are concerned with. The first thing is to get the attention of the people passing by, whether or not they are predisposed to be interested in what is being offered. The people who shuffle past, hampered by the size of the crowd, have just come in from the grounds. They are besieged

on every side; they are preoccupied; they may be satiated and tired. It is indeed interesting to stand behind the counter and try to evaluate the feelings and the personalities of the people streaming past.

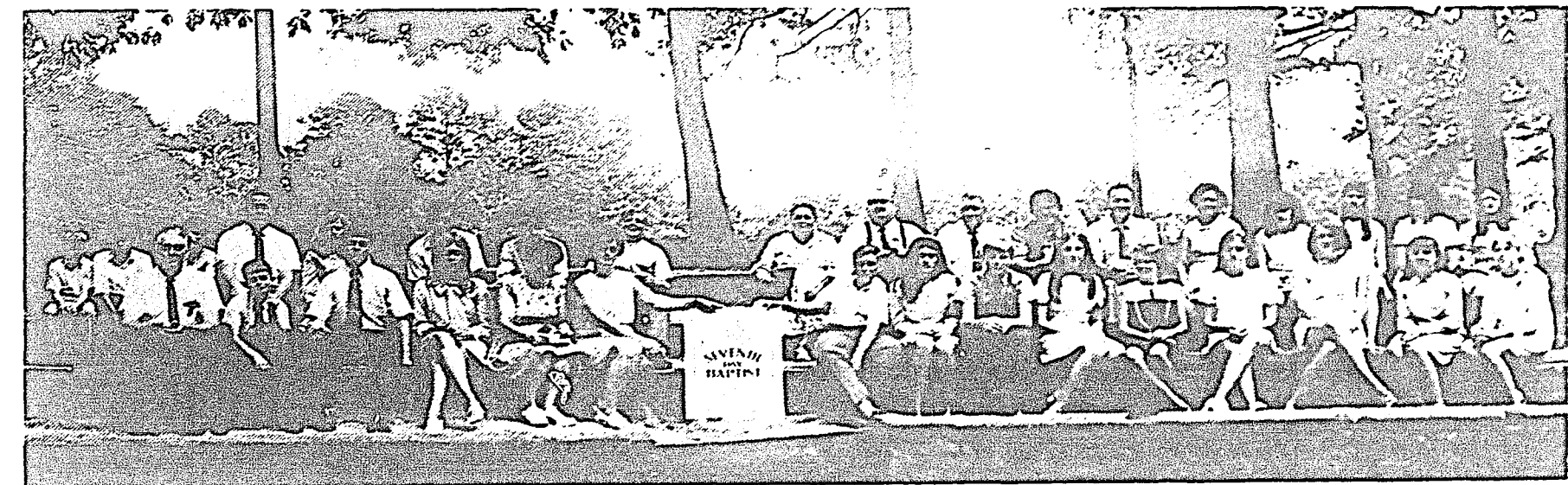


Because there are so many, they seem to have a feeling of anonymity—that nobody is looking at them. They let their faces down, more than they realize. So the person in the booth seeks first to lift those faces up by doing something or saying something that will bring back a natural smile.

Not everybody at the fair looks happy, and one gets the impression that there are far too many young people who seem to have no glow of joy in their faces. Children smile so easily, and adults who have won some battles and overcome some discouragements are glad to be reminded that there are good things in life to smile about. They respond to a cheery word and especially to something that is done to make their children happy—like turning and listening to a Finger Fono playing familiar Scripture passages.

Time and again we noticed that people who had been made to smile by the personal interest taken in them or their children were glad to accept proffered literature or to look over what was on the table. When a little conversation is thus started, it is so much easier to suggest the particular tracts or *Sabbath Recorder* that might be most interesting. It is safe to assume that literature would be read at home with much more interest if there had been a pleasant personal contact with the attendant at the booth.

2,200 Miles of Smiles at Camp Miles



The Southwestern Association makes much of the vast territory it draws from and the miles of travel that the campers somehow manage to pray for in order to enjoy the fellowship and instruction that they anticipate. This picture, a panorama, might also qualify as the longest camp picture in 1970. The camp for junior high youth, held near Little Rock, Ark., was instructed in how to present Christ by Connie Coon and the Rev. Ralph Hays; according to the Conference testimony of the Rev. Kenneth Van Horn, cook, they put the instruction into practice in a nearby trailer court.

Certainly it would be more likely to be kept and not dropped on the floor.

Observations could be many. Each person manning the booth during the busy week has his own interesting experiences to relate. In general, there was appreciation of what we were trying to do. The fact that church people would go to the trouble and expense of maintaining a booth at such a huge secular fair made religious and nonreligious people alike feel that Christian faith is important. People spoke words of appreciation for the booth. Some wondered why their church did not have the incentive to do what we were pioneering in.

After several years of meeting the public on Labor Day weekend at the Seventh Day Baptist booth, the present writer thinks that he observed change on the part of Catholic people contacted. Some said they did not want literature because they were Catholic, but such were much fewer than before. Most of them seemed to feel that the barriers between Catholic and Protestant are breaking down. They were glad that they could now freely read whatever they thought might help them. On our part, we scarcely thought of the religious background of the people who could be presumed to be of a different faith. We all have the same need of salvation and the same need to study the Bible for spiritual growth.

There was the Catholic girl in the neighboring booth who didn't have time to go to church on Sunday morning. The day before as we were getting ready to open the booth she listened to some Scripture on the Finger Fono. On her way to lunch on Sunday she bent over the little record player so she could hear above all the noise of the crowd and listened to the whole message.

A young man was asked if he was a Christian. He didn't think so because of a hang-up he had about some Christians who seemed to put Christ above God. He did believe that Christ died for our sins. He was thankful for the help and the literature given him.

Not many people noticed the opportunity to sign up for a correspondence course, but a medical doctor from India picked up that card first of all.

It is a challenging experience to meet the public from inside a Seventh Day Baptist booth. There is purpose in such a booth, and anyone who believes in the faith he professes can find joy in trying to reach the people who may seem harder to reach. The Apostle Paul said he was willing to be counted a fool for Christ. To forget oneself and think of others is not only an experience at the fair, but of everyday life if we are alert to our opportunities.

Giving and You

The oft quoted phrase, "Give 'til it hurts" was recently misquoted or re-phrased, "Give 'til you enjoy it." Such an attitude toward giving and the personal attitude this speaks about was put by Paul, "Let everyone give *as his heart tells him*, neither grudgingly nor under compulsion, for God loves the man who gives cheerfully" (2 Cor. 9:7 Phillips).

The experience at General Conference this year with the increased Conference offering showed more cheerfulness than on other such occasions. For the Missionary Society such giving has, for the time being, changed the picture on income from one of deficit to one of encouragement. For this we thank and praise the Lord.

The generous OWM check for August has been gratefully received and has helped to relieve the pressure that was building up from previous shortages. It is hoped that the steady and continuous support of OWM will be provided to help meet the monthly salaries and expenses of our faithful workers.

Any farmer or gardener knows that a huge downpour of rain will not take the place of constantly watering the growing things. If there has been a dry spell the downpour is soon gone. When praying for rain on one occasion a good farmer in the congregation prayed, "Lord, please send us a steady 'drizzle-drazzle,' not a gully washer." It is the steady drizzle-drazzle that makes the crops grow. It is the constant, faithful monthly support of OWM budget that carries on the work on all the fields.

The year 1970 has been a particularly difficult year financially because of personnel changes which necessitate travel, moving expenses, etc. Reserve funds of your society have been seriously depleted. Even the full raising of the OWM budget will not compensate for this completely. But it will go a long way.

In previous years our General Conference OWM budget closed the end of September, with the new fiscal year beginning October 1. Because of the extra emphasis made on a Conference offering,

September ofttimes fell short. In 1970 however, our fiscal year is the calendar year and so one quarter of the year is yet before us. It is important that we keep this fact in mind and not allow ourselves to feel we have reached any goal as yet.

What does your heart say? For those who are committed to Jesus Christ these words of Paul have significant meaning. "After all, God can give you everything that you need, so that you may always have sufficient both for yourselves and for giving away to other people (2 Cor. 9:8 Phillips). This is part of the joy and wonder of the life of faith. God has promised! He will do it. Millions of people through the centuries have proven this fact. Have you?

Recently an article told of a Christian who made a "faith pledge." In doing so he agreed that a certain mission work needed support and he pledged the amount of additional income received during the following year. The amount was not important but the attitude and willingness was. To his amazement increases in salary, an unexpected inheritance and other income made it possible for him to give several hundred dollars above what he had thought to be possible.

There are many regular tithers today who for years felt it impossible to give as much as ten percent to the work of the Lord. "How could I ever live on ninety percent when I am going in debt with one hundred percent now?"

Yet many who have responded to God in obedience have found to their amazement that God has blessed and provided for their needs when they have been faithful in tithing. Let us remember Christ's words on giving, "Give and men will give to you — yes, good measure, pressed down, shaken together and running over will they pour into your lap. For whatever measure you use with other people, they will use in their dealings with you" (Luke 6:38 Phillips). If this be so with men how much more with God!

The next three months offer each of us opportunities to prove our Lord and be faithful in giving. The results depend on each one.

Addresses to Remember

Returned or furloughing missionaries are all too easily forgotten when their activities are not publicized as much as when serving on a foreign field. Let's keep in touch with those newly returned to the States and those who have been home longer though their hearts are still abroad.

Dr. and Mrs. Victor Burdick

2040 Maycrest

South Pasadena, Calif. 91030

Rev. and Mrs. Grover Brissey

Rt. 1, Box 2210

Brooklyn Bridge Rd.

Laurel, Md. 20810

Rev. and Mrs. Leroy Bass

RFD 1, Northampton, Mass. 01060

150 Years at Verona

By Elmina C. Warner

The people of the Verona, N. Y., Seventh Day Baptist Church were especially thankful for beautiful weather August 21 and 22, 1970, for the celebration of their "double diamond" anniversary of the church.

With Mr. and Mrs. LaVerne Davis, chairmen of the planning committee, the weeks of labor, preparation, and practice were very satisfactory.

A brochure prepared by Mrs. Olin Davis was available to all and will serve as a reminder of a joyous occasion. It includes a picture of the pulpit and choir loft of the church, a copy of the title page of the first book of records of the church, the program for the two-day celebration, a list of present members, pictures and names of former pastors and diaconate as well as pictures of the four stages of our present church building from its original state in 1830 to its present condition. Also included is a quite complete record of the origin of the church and its growth since Daniel Williams and his family came by oxcart from Rhode Island to the "western wilds" of Verona. This was compiled from church records, *Sabbath Recorders*, Historical Society records, and a thesis written by the Rev. Duane Davis. Much research was done for this by Craig Sholtz, Mrs. Orville Williams, the Rev.

Albert N. Rogers, Mrs. Leon Maltby, and Mrs. Olin Davis.

A historical exhibit of pictures and artifacts, prepared by Mrs. Grace Osborn, greeted us in the vestibule. This created considerable interest and laughter as people recognized themselves and others in days gone by.

The largely attended Sabbath Eve service was conducted by the Rev. Donald E. Richards, Marlboro, N. J., former pastor, with the sermon by the Rev. C. Rex Burdick, Riverside, Calif., also a former pastor. His topic "What of the Past" reminded us not only of the value of history but our duty and opportunities for the future.

At this time a letter was read from our oldest living church member, Mrs. Leila P. Franklin of Battle Creek, who has been an active and faithful part of the church since 1896, seventy-four years.

Sabbath morning — a glorious day — the church was filled to overflowing with the choir loft full of young people of the association's Camp Harmony choir led by Gary Williams. Their presence and music were an inspiration. The Rev. Victor Skaggs, Plainfield, N. J., also a former pastor, gave us a challenging sermon, using as his topic "Unto the Church at Verona — Write."

A fellowship buffet luncheon was served to all in the church dining room. There was much visiting and picture taking during this intermission. Several of the girls and young women had dressed in colonial costumes that emphasized the meaning of the occasion.

The afternoon program was made up largely of a historical dramatization prepared by Mrs. Leon Maltby. It consisted of six scenes covering the organization, growth, and important events from the year 1804 to the present. Many of the actors were direct descendants of the characters they portrayed. The costumes and accessories (including beards and wigs) added much to the meaning of those times and events.

The closing scene included the present day young people singing "The Sabbath Rally Song" and the children's group sing-

NOTICE

The worldwide witness (WWW) emphasis in this fifth year of Facing Frontiers with Faith, which was to begin in October with an emphasis on Brazil, will begin in November instead. There was not time after Conference to prepare and get all of the material to the churches early enough for them to make a good beginning the first of October. Look for plenty of material in time for a November beginning with Brazil, followed by material on England for December 5.

ing "This Little Light of Mine." All present church members formed a fellowship circle around the auditorium singing "Forward Through the Ages." The benediction, led by Olin Davis, was read in unison and formed a fitting close on the theme "Looking Back but Moving Forward."

A pilgrimage of some twenty-two cars to the previously marked sites of many of the early settlers' homes terminated at the site of the Second Verona Seventh Day Baptist Church where a marker was dedicated by the Rev. Duane Davis.

The evening was a less formal occasion of "Remember Whens" — with many reminders of good times and happy events. Pictures shown on a screen helped to revive many memories and added to the informality of the evening. At this time the Youth Fellowship offered for sale beautiful memorial plates with a fine drawing of the church building (still available). The programs are also available at no cost.

Many visitors added to the joy of this weekend from many parts of New York State, New Jersey, California, and Washington.

Wisconsin Meeting

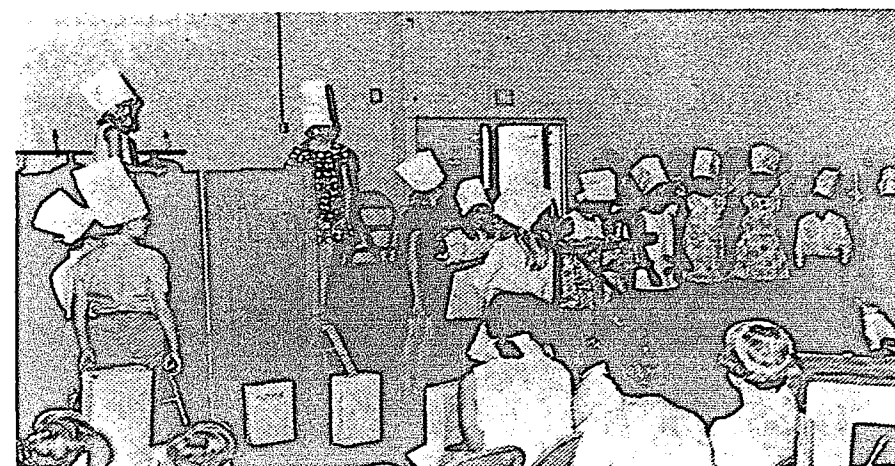
The Semiannual Meeting of the Minnesota and Wisconsin churches will be held October 16-18 with the New Auburn, Wis., church.

CHRISTIAN EDUCATION—Sec. Rex E. Zwiobol

Junior High Conference

By Ruth Bennett

Co-director with Connie Coon



What an exciting challenge to attempt to meet the needs of the young people attending Intermediate Conference in the basement of the Milton Seventh Day Baptist Church! There was an enrollment of forty with a daily attendance average of thirty-four.

Mornings were spent with devotional periods, spiritual inspiration from records and filmstrips, music, and recreation.

We were privileged to have the Rev. Grover Brissey speak to us concerning education in Jamaica and the Rev. Leroy Bass tell us of our mission in Guyana. Each time the young people had some thoughtful questions to ask the speakers.

Afternoons were spent swimming at the Wishing Well Camp grounds. One afternoon, as a "special," we took a group water-skiing. The weather gave us its full cooperation.

Sabbath afternoon we presented a skit, "It's All What Goes into It" to make an outstanding Christian. The group sang "Every Moment of Every Day" as its theme song and closed its part in the program by making a friendship circle and singing the chorus, "Love, Love."

We thank God for His children who are the future of our great heritage.

SABBATH SCHOOL LESSON

For October 10, 1970

NEW LIFE IN CHRIST

Scripture Lesson: 2 Cor. 5:17-21; Matt. 5:3-9

THE SABBATH RECORDER

BWA Issues Manifesto on Freedom and Responsibility

We who meet in Tokyo for the Twelfth Baptist World Congress believe that one of the most important issues confronting modern man is the establishment of a proper balance between freedom and responsibility. Convinced that both freedom and responsibility are values of the first magnitude and that Christians have a special stake in them, we issue this manifesto to our fellow Baptists and commend it to the attention of all men everywhere.

I. Our Contemporary Predicament

1. Mankind, at a glorious summit of technological achievement and with unprecedented possibilities for a richer life, seems at the same time to stand at the brink of disintegration and destruction.

2. Though the evil forces of irresponsibility and anti-freedom are always at work among men, modern technological developments, modern mass media, and modern political, economic, and social movements now combine to pose a threat of unprecedented proportions to freedom and responsibility.

3. In their commendable drive to change things, some idealists intensify our problems by underestimating the necessity of structures and law for mankind's life together, while some custodians of social structures, in their commendable drive to preserve social order, aggravate our problems by underestimating the necessity of freedom, renewal, and change.

4. Denials of religious liberty still occur in many lands and too costly concessions are sometimes demanded for mere toleration, while the curtailment of human rights is still all too common and too little is being done to relieve oppression and injustice.

5. Reliance on war as a preferred instrument of national policy, excessive nationalism, racism, injustice, poverty, moral permissiveness, extremism of both the left and the right, anarchism, and totalitarianism are all mortal enemies of freedom and responsibility.

II. Our Christian Mandate

1. Because both freedom and responsibility are inherent in human nature and

because both are explicit in the Biblical revelation, Christians have a mandate to maintain the essential unity of these two, keeping them in careful balance.

2. Because every human being is of infinite worth, Christians have a mandate, in the face of dire threats to man's freedom and manifold pressures toward irresponsibility, to work in self-giving love for the good of all men.

3. Because the freedom "for which Christ has set us free" is inextricably allied with responsibility to Jesus Christ as Lord and to other men as brothers, Christians have a mandate to minister to their fellowmen.

4. Because no one is ever free to exploit, abuse, despise, ignore, or remain alienated from his fellowman, the Christian who has been reconciled to God has a mandate to be responsibly reconciled to his brother and to love not only God but also his neighbor as himself.

5. Because Baptists stand in a heritage that has fostered both responsibility under law and commitment to freedom for all men, we today acknowledge a special mandate to hold high the banners of both freedom and responsibility.

III. Our Solemn Resolve

1. In commitment to freedom and responsibility, we will seek peaceful alternatives to war, work for the "things that make for peace," defend freedom of conscience regarding participation in war, and uphold responsible citizenship.

2. In commitment to freedom and responsibility, we will contend for the religious liberties of all men and for the responsibilities of the religious man and the religious community toward society.

3. In commitment to freedom and responsibility, we will seek equal civil rights for all men and women and sup-

Pacific Coast Association

The fall meeting of the Pacific Coast Association will convene with the Los Angeles church, 4976 N. Figueroa St., October 16-18, using the theme "Ye Are My Witnesses" (Isa. 43:10). Provision is made for hosting visitors over night. Call (213) 799-6264 or (213) 256-4032.

port the responsible use of these rights by all.

4. In commitment to freedom and responsibility, we will strive to conquer racism, achieve brotherhood, alleviate poverty, abolish hunger, and support morally sound population objectives.

5. In commitment to freedom and responsibility, we will seek to maintain the intimate relationship of personal faith and social responsibility, proclaiming redemption through Jesus Christ and seeking with Him the renewal of society.

Comments on BWA Congress

The foreign missions secretary of the Baptist Union of Sweden comments that the recent Baptist World Alliance Congress in Tokyo was too much dominated by Americans and the Southern Baptist Convention. He says the program had too many speeches and lacked audience participation, intimating that this was part of the American influence. On the basis of statistics alone, the man might be right about America overshadowing other countries. The overwhelming number of delegates came from America.

"If the BWA shall function as a world fellowship, around which a general meeting occurs, American dominance in general and Southern Baptist (involvement) in particular will have to be broken," said the Baptist leader from Sweden.

There might be question as to whether the ideal of equal representation and leadership can be achieved, much as the Americans as well as others would like to see it. Money for travel is more plentiful in the United States, and this money is needed to subsidize the expenses of many of the delegates from the smaller and poorer national conventions.

Baptist World Alliance statistics show there are over thirty-one million Baptists throughout the world, of whom only about four million live outside the U. S. Contributions to the BWA by Baptists around the world during 1969 showed that North American groups supplied nearly \$120,000 of the total \$132,254 received.

NEWS FROM THE CHURCHES

MARLBORO, N. J.—

The Marlboro church has been blessed in many ways with the coming of Pastor and Mrs. Don Richards and family in July. A "welcome" was given them in the church basement in the form of a supper and program.

The Helping Hand class entertained the senior citizens of the church and community at a dinner in the church basement at which time the sixty-sixth wedding anniversary of Mr. and Mrs. Morton Davis was celebrated.

The fiftieth anniversary of Mr. and Mrs. Edward Rankin was celebrated September 5.

Three of our younger men gave excellent sermons from the pulpit when we were without a minister. Prayer meetings have been held in homes of the members. The young people took an active part in a special Youth Day program.

Our Ladies' Aid has been having monthly meetings with excellent programs.

Marlboro joined Shiloh in Communion services July 4; our new pastor gave the message.

Thirteen members were delegates to Conference in Milton, Wis., August 9-15. One member attended Pre-Con. Reports have been given.

The Sabbath School picnic, sponsored by the Young Adult class, was a cookout on the church lawn. Games were enjoyed.

Baptism is anticipated soon.

—Correspondent

SHILOH, N. J.— Mr. and Mrs. William Kuyper celebrated fifty years of married life in April as did Mr. and Mrs. Harry Crane in June. Both couples are active members in the church.

Our Community Bible School which ran from June 15-26 was well attended with various churches represented.

Joint Communion with Marlboro was held on Sabbath morning, July 4, at our church. Pastor Don Richards of Marlboro gave an inspiring message.

Our camping season has been a busy one, the schedules as follows: Midget Camp July 6-10, Junior Camp July 15-

19, and Senior Camp July 19-26.

We were fortunate to have many workers who gave their time and talents to help with various projects.

"Jinx" Kuehn, a summer youth worker was a big help by assisting with Bible School, the camps and giving the junior messages at the Sabbath morning services.

—Correspondent

Against Non-Public School Aid

More than 1,100 Baptists participated in a "Baptist Pilgrimage" to the state capitol, Springfield, Ill., attending a Senate Education Committee hearing after which the committee voted 10-4 against recommending a bill for Senate action which would have allowed \$29 million to non-public schools in Illinois next year.

Births

Bond.— A daughter, Julie Ann, to Mr. and Mrs. Richard (Susan Davis) Bond of Alfred, N. Y., on August 31, 1970.

Vaughan.— A son, Stacey Allan, to Mr. and Mrs. G. Allan (Virginia Davis) Vaughan of Des Moines, Iowa, on August 19, 1970.

Obituaries

BOND.— Luther Harold, son of Charles A. and Maud (Hefner) Bond was born at Roanoke, W. Va., May 1, 1909, and died in Charleston Memorial Hospital after a brief illness June 27, 1970.

Mr. Bond, whose home was in Madison, W. Va., was a teacher, and principal at Scott High School for 24 years. He was president of the Boone County Principals' Association. He was also a member of the Salem Seventh Day Baptist Church, the American Legion, and the VFW.

He is survived by his widow, Virginia Turley Bond; two daughters, Miss Virginia Frances Bond and Miss Rebecca Susan Bond, both of Madison; two sisters, Miss Beatrice Bond of Akron, Ohio, Mrs. Leland Skaggs, Milton, Wis.; and four brothers, Walter and Stanley, of Akron, Ohio, Richard of Salem, and the Rev. Charles Bond of Shiloh, N. J.

Services were held at Hunter-Hunter Funeral Home in Madison with the Rev. William Byrd officiating. Burial was in the Turley Family Cemetery at Madison.

—C. H. B.

BRANT.— Leah K., daughter of William and Etta Kennedy, was born in Iowa seventy-three years ago and died Aug. 1, 1970, in St. Paul, Minn., after an illness of three years.

She was married to Lee Chamberlin and, after his death, to John S. Brant in 1965.

Surviving are her husband, a daughter, Miss Eileen Chamberlin of St. Paul, and a son, Virgil of San Bernardino, Calif.; a sister, Mrs. Sylvia B. Carr of Daytona Beach, Fla.; a brother, Clarence Kennedy of Bull Shoals, Ark.; two grandsons, Dennis and Davis Chamberlin, and two step-sons, David and Fred Brant.

Services were held at Trinity Baptist Church. Interment was in Mount Union Cemetery.

—Sylvia B. Carr

EWING.— Thomas W., son of Albert and Louise Watson Ewing, was born in Plainfield, N. J., April 11, 1890, and died in Bridgeton, N. J., of a heart attack Sept. 3, 1970.

Mr. Ewing had been employed at the Ayars Machine Shop in Salem, N. J., for twenty-five years and was transferred to Niagara Falls, N. Y., where he worked for fifteen years prior to his retirement seven years ago.

Since his retirement he has lived in Shiloh where he became a member of the Seventh Day Baptist Church. He taught in the Sabbath School, and gave generously of his time and talents to make things for use in the church. The communion trays used for the past two years by our General Conference were his handiwork.

Surviving him are: his wife, Lucile; three sons, Henry B. of Phoenix, Ariz., Thomas A., Youngstown, N. Y., and Joseph H., of Niagara Falls, N. Y.; two daughters, Mrs. Beatrice Moshier of Ransomville, N. Y., and Mrs. Esther Theirs of Phoenix; and ten grandchildren.

Funeral services were conducted by his pastor, Charles H. Bond, from the church, and interment was in the Seventh Day Baptist Cemetery at Shiloh.

—C. H. B.

FATATO.— Nicholas, of 3410 Albany St., Schenectady, N. Y., was born in Schenectady, January 23, 1903, and died Sabbath, Aug. 22, 1970, at Ellis Hospital after a short illness.

He was the owner and operator of Fatato and Son Plumbing and Heating Co., for 35 years, retiring in 1965. He was baptized by Pastor Wing of the Berlin Seventh Day Baptist Church about 37 years ago and was a charter member of the Schenectady Seventh Day Baptist Church, offering much of his time and talents to its construction and continued work in the Lord.

Survivors include his widow, Mary Capobianco Fatato; a son, Eugene of Battle Creek, Mich.; a daughter, Mrs. Donald Ritz of Lancaster, Calif.; two brothers, Frank and Lawrence, both of Schenectady; a sister, Mrs. Rose Siani of Schenectady, and seven grandchildren.

Funeral services were conducted at the Griswold Funeral Home with the Rev. Paul L. Maxson officiating. Burial was at Viewland Cemetery.

—S. G. S.

The Sabbath Recorder

Why I Became a Sabbathkeeper and Gave Up Sundaykeeping

For over ten years I was a first day (Sunday) preacher. What happened to make me change? I hope I am like many of you, I want to obey the Lord. In my search I had said many times that Christ was the only authority for a Christian to follow. Indeed Christ is the head over all things to the Church, which is His body. The apostles, as commissioned by Him, were to set in order the affairs of His kingdom on earth, and hence, the Church is said to be "built upon the foundation of the apostles and prophets, with Jesus Christ being the chief cornerstone." Then whatever ordinances we find that were established by Christ and His apostles, we hold to be binding on us, as being established directly by competent authority.

What was the custom of Christ concerning the Sabbath? (Luke 4:16-31, Matt. 12:1-13, Mark 2:23-28). Jesus adds "hear and do" (Matt. 7:26). "Observe all things that I have commanded" (Matt. 28:20). Then we are to follow in the steps of Jesus (1 Peter 2:21). Now consider what Jesus said, "The sabbath was made for man" (Mark 2:27). This is not just one-seventh of our time, because "The seventh day is the sabbath of the Lord thy God" (Exo. 20:10).

Colossians 1:16, Hebrews 1:2, and John 1:3, show that Christ made all things. This includes the Sabbath. This is why Christ could say He was the Lord of the Sabbath (Mar 2:28, Luke 6:5, Matt. 12:8). For how long? Read Hebrews 13:8. "Jesus Christ the same yesterday, today, and forever."

The Sabbath rest is one of the commandments of God (Exodus 20:8). Jesus

said that if we change the commandments of God, our worship would be in vain. Matthew 15:9 and Isaiah 24:3-6 record the reason the world will be destroyed: Man will change God's law, the law that is perfect (Psa. 19:7), the law that is holy (Rom. 7:12), the law that says, "Remember the sabbath day."

I count eighty-six Sabbath days in Acts 13:14, 27, 42, 44; 16:13, 17:2; 18:4, 11. Paul preached to Gentiles in Acts 13:44, 16:13 and 18:4, 11, on the Sabbath. The first Gentile convert in Europe was on the Sabbath day (Acts 16:13).

I became a Sabbathkeeper because I love the Lord and want to obey the Bible. With God's help I will keep the true Lord's Day, the Sabbath.

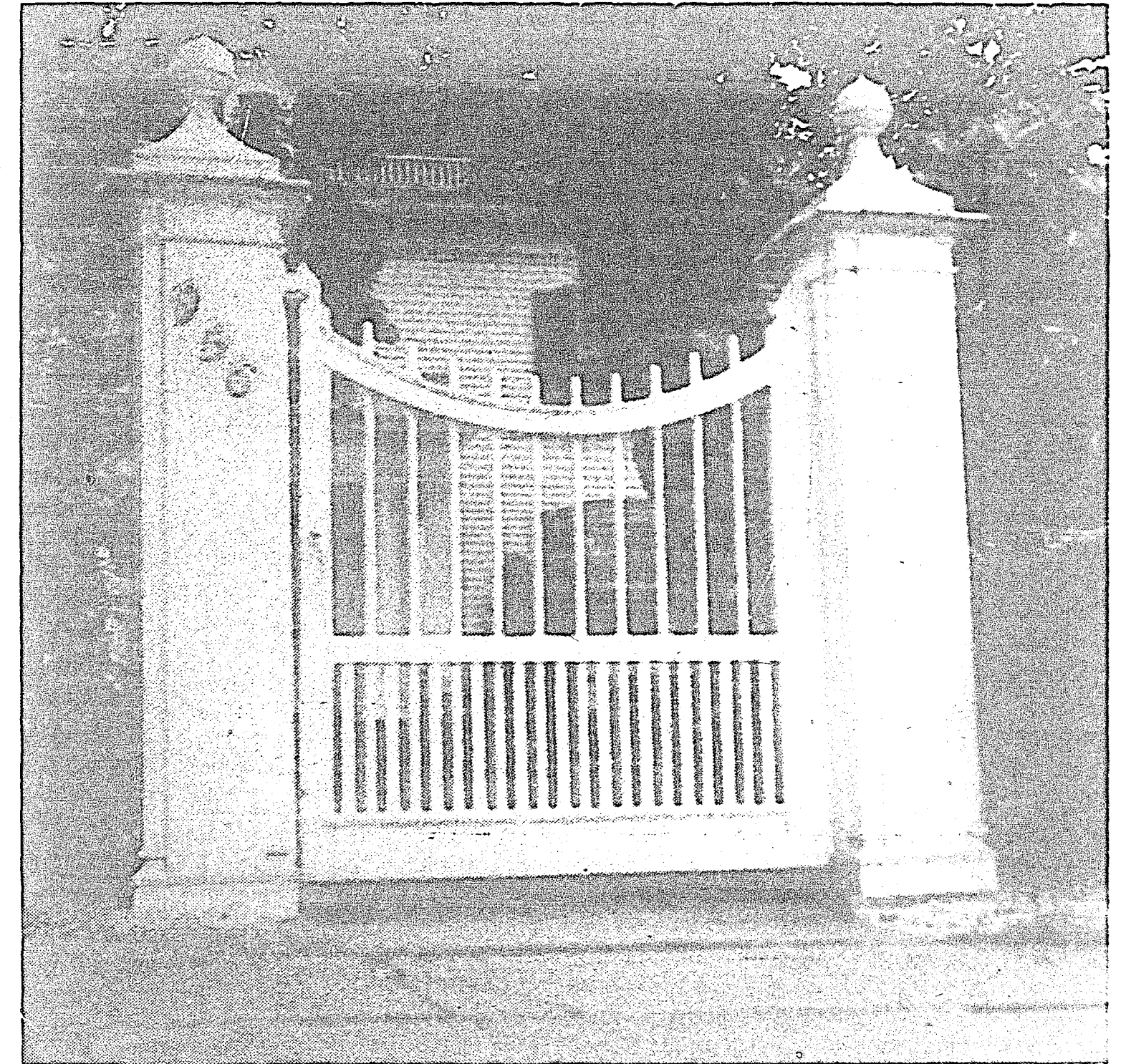
Dear friend, Christ loves you. Why not honor Him by keeping the Sabbath the true Lord's Day, as He did?

From a Bible study by Rev. Ralph Hays, 24 Pleasant St., Texarkana, Ark.

It's So Beautiful!

It's so beautiful to see
What this world could be
It's so beautiful—so beautiful
What we would make it be
Everyone would love one another
We would not fight our brother
We would not pollute sea and air
The good earth our haven so fair
Everyone would care
Everyone would share
It's so beautiful to see
What this world could be
The way Jesus showed me

Jacqueline Landry, age 12
First day of school
September, 1970



The Stranger Within Thy Gates

Gates are beautifully symbolic of entering into the presence of God. In Genesis we read of Jacob's vision of a ladder at Bethel and his words of reverential awe, ". . . and this is the gate of heaven." In Revelation we read about the new Jerusalem with its twelve gates of pearl and of the blessedness of those who "may enter in through the gates into the city." We, too, have some gates to open, as implied in the Sabbath Commandment when it speaks of "the stranger that is within thy gates." Those who open their gates in Christian love may look forward to "entering in through the gates" into the city of God.