

# The Sabbath Recorder

## Protestant Ministries

### Overseas Directory — 1970

The enlarged ninth edition of the North American Protestant Overseas Directory offers much information and insight into the overseas ministries of the Protestant church in North America. From the first edition in 1953 (a mimeographed report) it has grown to a printed volume produced through data processing machines, of over 300 pages listing over 600 mission agencies and associations. It lists world countries giving the agencies who have work in each one. Another section lists schools where mission courses are offered and the professors of missions at these schools.

An in-depth analysis of missions, based on data obtained, is titled, "1960-1970: The Last Ten Years." It reveals that . . .

—there are 33,290 North American Protestant missionaries;

—those on furlough reduce the overseas force by about 14 percent;

—ten percent of the overseas force is new each year;

—Latin America receives the most missionaries with Brazil receiving 2,170;

—missionaries are engaged in a wide range of activities: 27 percent work with existing national churches, 22 percent in establishing new churches, 15 percent in education of nationals, 7 percent in medicine or health, 6 percent in literature, 5 percent in field administration, and the remaining in radio, TV, translation, literacy, independent evangelism, agricultural and aviation services;

—604 agencies are listed with seventy being new since 1960;

—about 65 percent of monies raised by

agencies reporting financial data was spent overseas;

—the six major associations of mission agencies represent about 66 percent of the total missionary force;

—the five agencies having the most missionaries are: Southern Baptist Convention (2,564); Wycliffe Bible Translators (1,762); Seventh-day Adventists (1,426); United Methodist Church (1,397) and the Sudan Interior Mission (993).

"1970-1980: The Next Ten Years," the next section, is from an article printed in World Vision magazine April 1970. Authored by Frank E. Farrell, it offers a keen analysis of the changing mission scene and challenge for our generation, based on a survey of mission leaders "around five key terms which signal where the action is in missions today: organization, personnel, operation, revenue, philosophy." He comments, "A difficulty we face today in predicting trends is the rapidly accelerating rate of change . . . in this period of transition there will certainly be tremendous development in the rethinking of the role of the Western church—with its disproportionate material affluence — in relation to other churches. The key word here? Humility."

Other helpful articles, complete with graphs, are headed, "Missions Since 1900," "Selected Country Studies," and "Population and Missionary Statistics by Country."

The directory, compiled and written for the Missionary Research Library (New York City) by Missions Advanced Research and Communication Center (MARC, Monrovia, Calif.) is available at many religious book stores or through your Missionary Society.



Soil Conservation Service

Few joys can compare with the joy of a boy with his dog, both full of the zest of life and ready for a romp through fields or woods on an autumn day. Boys grow older and challenges change. Love of nature may mature into love of people, and the greatest challenge may be to carry the gospel to the world out there that knows it not.

# The Sabbath Recorder

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REV. LEON M. MALTBY, Editor

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## Editorials:

The Ram's Horn ..... 2  
Coming Alive in the Morning ..... 3  
Cigarette Warning ..... 4

## Features:

Trials — Why? ..... 5  
Selective Service Issues New Rules for CO ..... 7  
Dedicated Service Information ..... 8  
The Rogers Family Visits in Europe ..... 12

## Missions:

Jamaica News Notes ..... 6  
Gleanings from Letters — Malawi ..... 6  
Urbana 70 ..... 13  
Jamaica: Impressions of Camp 1970 ..... 13

## Christian Education:

Negro History ..... 11  
Of Campus Unrest ..... 11

News from the Churches ..... 14  
Births.— Accessions ..... 14  
OWM Budget Receipts for November 1970 ..... 15  
Topical Bible Readings ..... 16

## The Ram's Horn

On October 1 and 2 Orthodox and Conservative Jews celebrated Rosh Hashanah, the Jewish New Year, which to them is a very religious holiday. According to Rabbi Tanenbaum in an interpretive radio address, this marks the most solemn period of the Jewish religious calendar.

During this period, Jewish tradition (not the Bible) asserts the world stands under judgment and the destinies of men are determined for the coming year. Therefore, to the religious Rosh Hashanah is a time of deep self-examination and self-purification through prayer, confession, and repentance.

The rabbi explains further: "Perhaps the highest peak of religious feeling is reached when the shofar, the ram's horn, is blown during the services, symbolizing among other meanings the rededication of the Jewish people to the establishment of the Messianic kingdom on earth—the reign of freedom, justice and peace, for Israel and all mankind."

Christians are always hoping to find in Jewish thinking a recognition of the Messianic hope. If the Jews of today are thinking in terms of the Messiah it may be that they can be made to see that the Messiah has already come and that all their hopes are realized in Christ.

There may be question as to how many Jewish people interpret the blowing of the ram's horn on their New Year's day as a "rededication of the Jewish people to the establishment of the Messianic kingdom on earth." Perhaps that is what a good rabbi hopes it means. Even so, this is far different from the Messianic hope found in the Old Testament and declared to be fulfilled in the New Testament. Note the way the rabbi states it. He says nothing about the coming of the Messiah and of His establishment of the kingdom with the help of His loyal subjects. It is rather that the Jewish people are to establish the Messianic kingdom now. Since they do not recognize that the Messiah has come and show little faith that the Messiah will come as a person, they seem to be talking about establishing a Messianic kingdom by their own efforts—a rather impossible task.

The Christian can pray "Thy kingdom come." He knows that Christ is the King and that His work on earth was to begin the establishment of His kingdom in the hearts of men and thus in the world. The Messiah who has come and is coming again in glory at the end calls upon His followers to make the kingdom real. To interpret Messianic prophecy as being fulfilled in a people rather than in a person seems unwarranted. Christians have a King; thus they can go about establishing His kingdom. Perhaps we ought to have something like a ram's horn to call us to the task. But the *shofar* would seem to have a hollow sound if we did not have the life and work of Christ before us to show what the kingdom is to be like.

## Coming Alive in the Morning

In the fall of the year there is a slight change of pace in nature as well as in men in this North Temperate Zone from which most of us make our observations. From appearances the sun itself does not come alive in the morning quite the same as in the spring and summer. The Psalmist David, that great poetic observer of nature and men, was apparently not talking about the fall sun but the summer sun over the Judean hills when he wrote, "Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race" (Ps. 19:5). When fall comes, the sun, unlike the bridegroom, delays his appearing, is not quite as anxious to dissipate the darkness, and does not display the characteristics of a strong man rejoicing that this day he has a race to run.

Sometimes we are a little impatient with the sun in the fall. We can't depend on it to wake us up early enough to get ready for the tasks that beckon us the same in winter as in summer. We could wish that the lazy sun would get up a little earlier and highlight the colors in the leaves that have responded to its light and warmth since they first broke the seal of their closely wrapped buds in the spring. Now they are beginning to display all that stored up color derived from the sun. Some of us would see

more of that all-too-transient glory if the sun would come alive a little earlier in the morning. But God is all-wise; we would not question His provision and control over inanimate nature. The world's problems do not revolve around the changes in the habits of the sun in the heaven but on the failure of the sons of men to change their selfish, sinful habits.

There is something nice about the fall that I have had occasion to observe. If you have lived in a city like ours you may have noticed that it is much easier to see how people come alive in the morning when the days are shorter. In the summer almost no one gets up before daylight. There is evidence of life in the houses only when the people step out into the sunlight and whisk off to the affairs of the day. In the fall it is different. One gets a kindred feeling for those unknown early risers who have switched on lights in the kitchen before dawn. They have come alive and their preparation for the day can be noted. One can hope that they have paused for some spiritual food from the Word, not just a cold breakfast from a package and the refrigerator.

Our community is made up of all kinds of people with all kinds of days ahead of them, but they are all alike in longing for a good day and needing the presence of God as well as the warmth of the late-rising sun. We wonder about those people whose lights are on, whether or not they, like the sun, are "rejoicing as a strong man to run a race." Christians, regardless of circumstances, have reason to rejoice in the light or the darkness of the morning.

One can have more empathy for the few than for the many. Cruising down the streets before daylight may awaken our love and silent concern for a number that we are capable of grasping. Most of the houses are still dark. Single family houses do not light up as early as multiple dwellings. In three story houses the lights in general come on first on the third floor. It may be an indication of the kind of work or the distance these renters have to travel to the job. One

can't be sure, for one homeowner has an early breakfast because he drives a disposal truck. His neighbor, who owns no property, feels the press of office work. Both may have their thoughts on the Lord's work.

Whether our work causes us to race the sun in summer or fall we are happier if we do not attempt to face the day without some moments of meditation and prayer. The darkness of early morning need not be at all depressing; it can be exhilarating. Let us come alive these fall mornings with thoughts of God and thoughts of others.

### Cigarette Warning

The many organizations concerned with the dangers of cigarette smoking have already done a remarkable job on radio and TV of warning the people. They have sponsored some well-prepared spot announcements that have had their effect, though only a small percentage of the young have stopped. The government is getting more and more into the act. The U. S. Department of Health, Education, and Welfare has recently sent out an offer to editors of religious papers to provide copy for anti-cigarette advertising.

By the middle of December all cigarette makers will be required to print on each package in large type the stronger, new words: "Warning: The Surgeon General Has Determined that Cigarette Smoking Is Dangerous to Your Health." This of itself may not stop smoking, for most people who smoke have already had to admit the truth of the statement. In spite of it, many are still taking the chance.

What is likely to hurt the cigarette makers more is the new law that goes into effect January 1. At that time cigarette advertising on radio and television will become unlawful. This legislation is not vindictive; it merely recognizes that such advertising is against public welfare. Hopefully, when the young are not bombarded with the most clever advertising that money can buy, when beauty and manliness are no longer pictured as connected with cigarettes, there will not

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### MEMORY TEXT

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"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isa. 26:3.

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be quite as many getting caught with the habit.

The new laws going into effect may curb an evil that is destroying health and shortening lives, but this kind of legislation will not produce a Utopia for it does not change people's hearts. Only Christ can do that. The U. S. Department of Health, Education, and Welfare can only issue warnings and impose controls; it has no competence in the area of religious faith—which must be left to witnessing Christians. Old time revivalists were accused of picturing too vividly the horrors of hell. Not many people, it is said, are scared into heaven. After the warning must come the promise of the embracing love of God. This is our task. The health warning is clear; let us concentrate on helping people to find that more abundant life.

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### Our Prayer Corner

#### Suggestions for Prayer This Week

Pray for:

1) The churches in Minnesota and New Jersey that have experienced awakened evangelistic zeal through the recent ministry of evangelist Mynor Soper, that they may put their zeal into action.

2) The numerous churches without pastoral leadership and the few where new pastors are beginning to serve, that the work may go forward in all.

3) The Mill Yard church in London that their ambitious plans for outreach may materialize under the Jamaican leaders who appear to be doing so well.

4) The wise use of the Mission Notes issue of the *Sabbath Recorder* published last week, that it may stimulate interest, praying, and giving.

### Trials — Why?

By Eugene Lincoln

"If the Lord sends me tribulations, don't you think He expects me to tribulate?" a chronic complainer once remarked. His words echo the sentiments of many who are plagued by the trials of life.

Trials mar the smooth sea of life and send waves dashing against us that sometimes seem to be more than we can bear; and it is easy for us at these times to feel that our lot is more difficult than that of those around us. "Why did it happen to me?" is an oft-repeated complaint.

Perhaps trials would be easier to understand and appreciate if Noah Webster, when compiling his famed dictionary, had chosen to spell them "try-alls." That would more adequately describe them; for they serve the purpose of trying or testing a person, and no one is exempt from enduring them at times.

In a large telephone manufacturing company is a device which lifts telephones off the stand and then drops them down again with a bang similar to that of a person hanging up at 3 a.m. after receiving a call from someone who had the wrong number. Twenty-four hours a day, seven days a week, a test phone is subjected to this gruelling trial. If parts fail under the testing, they are redesigned to make them more durable. The phone company intends the phone you use to last for a long period under hard usage without any maintenance or repair.

Many cooks will take a toothpick and stick it in a cake as the cake is baking. If the picks come out clean, the cake is ready to remove from the oven; if not, the cake is left in the oven a while longer to finish baking.

There are many persons whom the term "half-baked" describes very adequately. Like an undone cake, the tests of life show them to be immature. Unlike the cake, they can do something about it. If they will make use of trials and their reaction to them to examine their lives objectively, they will find areas that need strengthening. With this knowledge to work on, improvements can be made.

Benjamin Franklin describes in his

*Autobiography* his systematic method of self-improvement. He used a chart containing thirteen virtues, such as temperance, sincerity, and humility. In vertical columns, he listed the days of the week. He said that ". . . in its proper column, I might mark, by a little black spot, every fault I found upon examination to have been committed respecting that virtue upon that day." He had learned the secret of using trials for an insight into points in which he needed improvement.

The Word of God gives many encouraging promises concerning trials, their purpose, and of power which is ours for the asking which will enable us to endure them victoriously. One is the assurance that "no temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, that you may be able to endure it" (1 Cor. 10:13).

We are given the assurance that our trials need not be endured alone. ". . . the Lord knows how to rescue the godly from trial," we are told in 2 Peter 2:9, and this is amplified by the words of Revelation 3:10 to the one who is seeking to do God's will: "Because you have kept my word of patient endurance, I will keep you from the hour of trial which is coming on the whole world, to try those which dwell upon the earth."

If we have endured trials which come to us and, with the Lord's help, emerged better persons because of them, we are ready to pray the prayer of David as given in Psalm 139:23, 24: "Search me, O God, and know my heart! Try me and know my thoughts! And see if there be any wicked way in me, and lead me in the way everlasting!"

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### Youth's Questions

"The Bible is the only Book that fully answers the ultimate questions that youth are asking: Who am I? Where did I come from? Why am I here? Where am I going? What is the purpose and meaning of my existence? How can I find peace and happiness here and hereafter?"

—Billy Graham

**Jamaica News Notes**

For several months the churches of our sister conference in Jamaica have been working under the new plan enabling local churches to call and pay their own pastor. Previously pastors served a circuit of churches under the coordination of conference with churches paying into the Mission Fund from which pastors' salaries were paid. Some churches will continue to receive aid from the conference to help their pastor receive an adequate salary which they could not provide locally (much like our missionary pastors in the USA). The support given by the American brethren through their Missionary Society goes to the Jamaica Conference to help meet this need. All the churches of the Jamaica Conference also contribute to this Mission Fund.

The Rev. and Mrs. Grover Brissey, retired missionaries to Jamaica, recently met with the American Tropics committee of the Missionary Board. They gave insights and shared information on the educational work at Crandall High School, Kingston, urging we study the need and cooperate with past-students and interested Jamaicans in improving the school facilities. Such a study is planned.

**Bible Project in South Africa**

Baptists are among several denominations who have taken part in a Bible project in South Africa.

The Bible Society of South Africa has succeeded in bringing together Afrikaans- and English-speaking churches to produce a Bible study course in seven Bantu languages. Until now, the only contact between these churches has been at local level or through membership in neutral organizations.

Among the other groups taking part are Anglicans, Lutherans, Methodists, Presbyterians, and the various Dutch Reformed churches.

The course is intended for general use and will be handled by the sponsoring churches, according to the information bulletin of United Bible Societies.

**Gleanings from Letters — Malawi**

Missionary David Pearson writes: "We were privileged to make our planned trip to Rhodesia from August 5-26. Our trip covered about 2,700 miles. Many many thanks for this privilege to see so much. At one lovely cottage near a game reserve, we had an adult elephant visiting us one night, and faced us about twenty feet from the large front window."

This trip was taken under the Ethel T. Stillman Rest and Recreation Fund which makes special funds available for missionary vacations, and is allowing our missionaries to have a real break in their ministry that was often impossible on their salaries.

Shortly after their return the annual Keswick Convention was held in Blantyre. This is a deeper spiritual life meeting for Christians of all faiths and is helpful in Bible study, prayer and fellowship with others. David commented, "The blessing of this year was exceptional. Early morning prayer meetings during the week were held about town. Each morning one was held here (in the mission residence in Blantyre). The children's worker, Miss Dorothy White of Child Evangelism, stayed with us here."

"The Central Africa Conference at Makapwa convened from September 8-12. Pastor Mataka was in charge. The theme was, 'Stewardship of the Cross.' At the general meeting and official business meeting all four of our associations were represented and seventeen of our churches. Sabbath morning saw a packed house with an estimated 900 present. Baptism took place in the afternoon with fifty-nine being baptized." The Board of Trustees met on August 31 and September 13. A northern trip is scheduled for October, when we plan to introduce John Conrod to those in the northern churches. This trip will take twelve days."

Brief mention has also been made on the progress of the new buildings in Blantyre which are supervised by Pastor Pearson. "The trusses are up on the church, and the cross stripping. We should start the roofing soon. Pastor's house now stands about the height of a man."

**Selective Service Issues New Rules for CO Classification**

By W. Barry Garrett

Selective Service Director Curtis W. Tarr has issued a list of criteria for the classification of conscientious objectors to war.

The new regulations are for the use of local boards as they implement Section 6 (j) of the Military Selective Service Act of 1967 and the recent rulings of the Supreme Court.

Section 6(J) of the act reads as follows:

Nothing contained in this title shall be construed to require any person to be subject to combatant training and service in the armed forces of the United States who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form.

Religious training and belief in this connection means an individual's belief in a relation to a supreme being involving duties superior to those arising from any human relation, but does not include essentially political, sociological, or philosophical views or a merely personal moral code.

The Supreme Court in *Welsh v. United States* (1970) expanded qualification for conscientious objection even further. A key paragraph in this decision follows:

If an individual deeply and sincerely holds beliefs which are purely ethical or moral in source and content but which nevertheless impose upon him a duty of conscience to refrain from participating in any war at any time, those beliefs certainly occupy in the life of that individual 'a place parallel to that filled by . . . God' in traditionally religious persons. Because his beliefs function as a religion in his life, such an individual is as much entitled to a 'religious' conscientious objector exemption under Section 6(j) as is someone who derives his conscientious opposition to war from traditional religious convictions.

In his July 6 memorandum to local boards, Tarr pointed out that "compulsory military service legislation in the United States has always recognized conscientious objection."

He then stated that in order for a person to be classified 1-O or 1-A-O he must meet three basic conditions:

"(A) That a registrant be opposed to

participation in war in any form;

"(B) That his objection be founded on religious training and belief; and

"(C) That his position be something other than 'essentially political, sociological, or philosophical views, or a merely personal moral code.'"

Tarr further explained that the objection must be to all wars and that it must be to war within the meaning of the Selective Service law, not a theocratic or spiritual war between the powers of good and evil.

"The primary test that must be used," Tarr told the local boards, "is the test of sincerity with which the belief is held."

He said that "the board should be convinced by information presented to it that the registrant's personal history reveals views and actions strong enough to demonstrate that expedience is not the basis of his claim."

Selected portions of the new criteria for conscientious objection follow:

The term "religious training and belief" as used in the law may include solely moral or ethical beliefs, even though the registrant himself may not characterize these beliefs as "religious" in the traditional sense, or may expressly characterize them as not "religious."

The registrant's conscientious objection to war must stem from his moral, ethical, or religious beliefs about what is right and should be done and what is wrong and should be shunned, and he must hold these beliefs with the strength of traditional religious conviction.

The registrant must demonstrate that his ethical or moral convictions were gained through training, study, contemplation, or other activity, comparable in rigor and dedication to the processes by which traditional religious convictions are formulated. The registrant must show that these moral and ethical convictions, once acquired, have directed his life in the way traditional religious convictions, of equal strength, depth, and duration have directed the lives of those whose beliefs are clearly founded in traditional conviction.

Beliefs which are real and valid to some may be incomprehensible to others. Boards are not free to reject beliefs because they consider them "incomprehensible." Their task is to decide whether the beliefs professed by a registrant are sincerely held and whether they govern his actions both in word and deed.—BP

## WONDER ABOUT SUMMER CHRISTIAN SERVICE CORPS?

### HERE ARE SOME ANSWERS:

At the evaluation session following the six weeks of work, and just prior to Pre-Con camps, one of the questions asked was, "What effect did the dedicated service experience have on you personally?" We quote from some of the replies:

"This has undoubtedly been the best summer of my life—partly because I've felt that I was accomplishing something; partly because I've felt like I was doing God's will—what God wanted me to do; and partly because of the Holy Spirit, which filled me for the first time this summer, although I had been a Christian for many years . . ."

"SCSC had a definite effect on my life. It has changed all my plans for the future to include working for Christ."

"For the first time in my life I feel like my having been born has really made the world just a little bit better than it was. Nothing dramatic showed on the outside but I could see just a few lives changed because of my work in Christ. This gives me great happiness and more self-confidence. I also feel maybe I can begin to pay 'my debt' to all the wonderful Christian people who helped me grow. My project director once said that, 'What you do in SCSC lasts through eternity.' This is really great. I feel a responsibility to Christ to keep the work going on."

"One thing that struck me very hard was to learn that there is far more to a preacher's job than typing bulletins and preparing sermons. Although I've been close to ministers all my life I never quite realized what was involved and how much understanding was required on his part. I think this will help me to be more sensitive towards ministers I come in contact with. Prayer was another thing that turned me on. I learned to make prayer a part of every

day. Not just at night when gathered in a group but all the time, thanking Him, asking Him for guidance, asking His help for others, etc. It's an all-day, seven-day-a-week experience. These two things are now a part of me I didn't have before."

Several moving or memorable happenings were shared as they wrote their evaluation of the summer. Join us in praising the Lord for the following!

"One of the boys in my second week VBS class learned twenty-four verses in four days. This really thrilled me for it was of his own will. He did it on his own. After VBS he came to church every week and also came to evangelistic meetings. His older brother (sixth grade) came with him and one night accepted Christ! Also the first Sabbath we were there there were about fifteen to twenty people at church — one youth plus us. The last Sabbath forty were in attendance — thirteen youths!"

"One especially difficult morning in Bible School the kids had been out to

play for about ten or fifteen minutes when one of the little girls came back in with a bouquet of flowers and said that she thought Jesus would like the room brightened up a bit. And she said He would probably like her to help me while the other kids played today. It was only the day before that she had complained about not having enough time to play. She had been a real 'rebellious' student, but from then on things were really great between us. Sabbath Day after the children did their parts in church we went to our VBS rooms so the parents could see what we had done. I overheard her telling her parents that she wasn't going to act like a 'goop.' Goops were fictional characters we talked about all week that didn't do the things Jesus wanted them to do. It really meant a lot to me to know that she had really *heard* what was going on."

"I was 'moved' in my last week of Bible School the way the children comprehended and acknowledged a relationship with Christ. I feel the Lord gave these children to me that I might sense

fulfillment, and I sure did. The Spirit really guided me."

"The most moving thing that has happened to me was when I was filled with the Holy Spirit. Nobody had ever told me about the Holy Spirit before and I'd been going to church all my life. I feel this is very important and can't be over-emphasized. A Christian cannot grow without the Holy Spirit."

In their summer work the SCSC workers lived in new communities, helped in new churches, faced new problems and found new joys. From their experiences they shared insights in answering the question, "Can Christian young people be doing more about problems of Christian social concern in our country?" We share some of their ideas:

"I certainly believe that social action is a vital part of Christianity. The Christian experience calls for walking the second mile and helping your brother (as well as your enemies). As a Christian I can be concerned with the world's problems and do something about them without becoming part of them . . . Christian young people need to be involved . . . What is needed most is an awakening of the silent majority from their slumber of self-satisfaction."

"I think that as a denomination we tend to ignore the social problems that exist around us. We have churches located in black communities which neglect black people. We are failing as Christians to get involved and help those around us. By failing the poor and out-cast we fail Christ. I am most concerned about working with the black people and the poor. There are many ways of working in a slum area to further the Kingdom of God. I wish my church would start to care. I believe that much of what is being done is being done by Christian young people. Christian young people hold the key to brotherhood and understanding. Still there is a lot that we can do, other than what is being done.



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"One of the boys in my second week VBS class learned twenty-four verses in four days. This really thrilled me for it was of his own will. He did it on his own. After VBS he came to church every week and also came to evangelistic meetings. His older brother (sixth grade) came with him and one night accepted Christ! Also the first Sabbath we were there there were about fifteen to twenty people at church — one youth plus us. The last Sabbath forty were in attendance — thirteen youths!"

"One especially difficult morning in Bible School the kids had been out to

play for about ten or fifteen minutes when one of the little girls came back in with a bouquet of flowers and said that she thought Jesus would like the room brightened up a bit. And she said He would probably like her to help me while the other kids played today. It was only the day before that she had complained about not having enough time to play. She had been a real 'rebellious' student, but from then on things were really great between us. Sabbath Day after the children did their parts in church we went to our VBS rooms so the parents could see what we had done. I overheard her telling her parents that she wasn't going to act like a 'goop.' Goops were fictional characters we talked about all week that didn't do the things Jesus wanted them to do. It really meant a lot to me to know that she had really *heard* what was going on."

"I was 'moved' in my last week of Bible School the way the children comprehended and acknowledged a relationship with Christ. I feel the Lord gave these children to me that I might sense

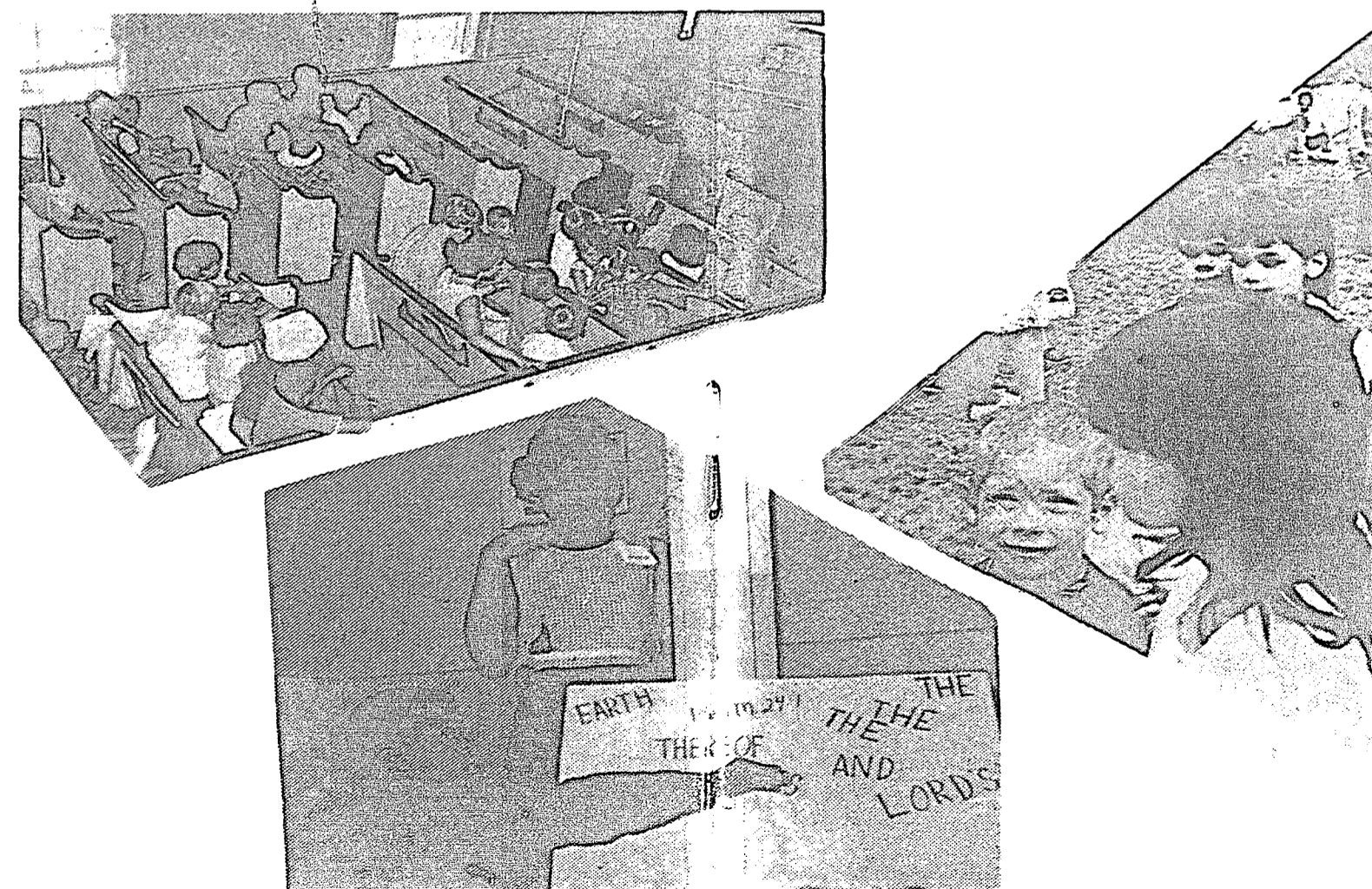
fulfillment, and I sure did. The Spirit really guided me."

"The most moving thing that has happened to me was when I was filled with the Holy Spirit. Nobody had ever told me about the Holy Spirit before and I'd been going to church all my life. I feel this is very important and can't be over-emphasized. A Christian cannot grow without the Holy Spirit."

In their summer work the SCSC workers lived in new communities, helped in new churches, faced new problems and found new joys. From their experiences they shared insights in answering the question, "Can Christian young people be doing more about problems of Christian social concern in our country?" We share some of their ideas:

"I certainly believe that social action is a vital part of Christianity. The Christian experience calls for walking the second mile and helping your brother (as well as your enemies). As a Christian I can be concerned with the world's problems and do something about them without becoming part of them . . . . Christian young people need to be involved . . . . What is needed most is an awakening of the silent majority from their slumber of self-satisfaction."

"I think that as a denomination we tend to ignore the social problems that exist around us. We have churches located in black communities which neglect black people. We are failing as Christians to get involved and help those around us. By failing the poor and out-cast we fail Christ. I am most concerned about working with the black people and the poor. There are many ways of working in a slum area to further the Kingdom of God. I wish my church would start to care. I believe that much of what is being done is being done by Christian young people. Christian young people hold the key to brotherhood and understanding. Still there is a lot that we can do, other than what is being done."



We have to care before we can help."

Some comments made on SCSC are:

"It's been exciting watching kids pass His Spirit to other kids who in turn pass it on. I know their influence has spread a lot in our church. It even hit me! I can't wait till next summer so I can go in again! (I hope.)"

"I'm so glad SCSC was formed. I think it is not only a help to the churches but also a great help to kids who don't know what to do with their summer and aren't sure where to go."

"SCSC brings us as young people closer together in sharing our interests with others and gives us more of an outlook of what other young people are doing."

1971

We would invite college age (our above) young people and adults to prayerfully consider and apply for a place in the 1971 corps. We do not yet know the projects that will open for service, thus we are not aware of the number of workers needed. But God knows! And He has led in a marvelous way the last seven years to bring the right number of workers and projects together for His glory.

Don't miss the opportunity if the Lord has indicated that *you* should be involved. Send today for the application form to General Secretary Alton L. Wheeler, 510 Watchung Ave., Box 868, Plainfield, NJ 07061.

SCSC projects are in the summer, but the program begins in January 1971. Special reading books are sent to all applicants early in the new year so that background understanding can be gained even prior to the training session in June. This is a vital part of the total experience and we do not wish anyone to miss out.

The dateline for applications to be received is December 15, 1970. Will *you* be one of the first on the 1971 SCSC team? Start today by sending for the forms.

### Planning SCSC Projects

It is important that churches, associations and other groups plan ahead and submit their Project Information Form to the Conference office by the dateline of January 15, 1971. While the Lord has blessed in helping to balance the workers and the work in past years, we need not be lax in planning and looking ahead. If your church or group has talked about a SCSC team in 1971 why not get it recorded on the proper form and sent in, even before January 1. Start the New Year right.

### Malawi Baptist Convention

A Baptist news release circulated to editors tells of the recent organization of a Baptist Convention in Malawi. It lays stress on indigenization rather than foreign mission control.

Three African Baptist pastors were elected chairman, secretary, and treasurer of the new convention. The highest office is designated "chairman" rather than "president." A provisional constitution has been drawn up and is expected to be adopted by mid-1971.

The convention voted to send a pastor-evangelist as a home missionary to develop Baptist work in the northern region of Malawi, and to send another pastor as a working chaplain to the gold mines near Johannesburg, South Africa.

The Malawi Baptist Mission takes the position that it is better to have a convention worker (native) go to the region first to get the work started and later to bring in a missionary co-worker. Such a co-worker has been assigned for northern Malawi.

Seventh Day Baptist work in Malawi not only was developed much earlier than Southern Baptist work, but also it is far ahead in indigenization and organization as a conference. Various aspects of the plans of the Malawi Baptist Convention appear to be patterned after procedures in effect for a number of years at Makapwa. We can be thankful for the wisdom given our missionaries and our board executives to lead the way in Malawi.

—L. M. M.

### Negro History

If I remember correctly, not many people really like to study history. I have been convinced for many years that the reason that the bulk of our civilization is not really acquainted with the Bible is that it is mostly history. We are not willing to dig into things that happened prior to modern times. The accent is on "now," and while "now" must take up 99 percent of our interest, a serious reading of history will give us guidelines for "now" and the future.

One of the objects of our present interests should be right treatment of those who have a just claim upon our thinking and our action. Possibly our smugness and claim that we have never offended lies in the fact that we are truly ignorant of what has happened in the past.

To those of us who have never had any real contact with other races, and who claim that we cannot be held liable for conditions as they exist, may we remind ourselves that there are sins of the person, and there is sin of the race or races. True, we inherited the wrongdoings of the past, and in a real sense can do nothing about that, and will not be held responsible, but to be knowledgeable about that sin can help us stop its continuing.

There have come to our desk many mailings that denominations are originating to help us understand what is happening and what has happened. Recently the United Methodists have published an impressive and very usable study of Negro History. It comes complete with pictures and charts, and includes the book *The Negro Pilgrimage in America* by Eric Lincoln. Also there is a "Leader's Guide for Youth," and "Leader's Guide for Adults" to help with the study of the book. Included in the guides are bibliographies that will help to give depth to your study.

Order from your book store or direct from Abingdon Press, Nashville, Tenn. 37202, the undated study kit, *Black Pilgrimage in America*, published, September, 1970, \$3.75.

We suggest that you make plans now for groups in your church, such as, Sabbath School classes and youth fellowships, to give serious thought to this depth study. Give yourselves plenty of time to get resources, but set a date for the beginning of the study.

I am most convinced that the old adage is right that "Those who will not study history are doomed to repeat it."

### Of Campus Unrest

Nobody knows youth like those who are of the same age and have the ability to be analytical. It sometimes takes someone a little bit removed from the pampered, frustrated run-of-the-mill youth to evaluate what they are doing. A "missionary kid" might be such a person.

Esther Small, who grew up in Africa, is now in America getting her college education. She has a nostalgia for Zambia, but loves America, her native land. Widely traveled, she has had occasion to observe youth in the Middle East and Europe as well as the United States.

Esther talked about campus disorder: Students need to be concerned about vital issues, but she neither agrees with strikes and violence nor sees the logic in using violence as a means of protesting violence and war.

She believes some of the unrest comes from pre-examination tension: "Everybody's all keyed up at exam time." Some students, in her opinion, strike simply to avoid examinations, knowing they will get complimentary mid-semester grades at the end of the term without the agony of exams.

Violence, she said, can erupt from peaceful gatherings of concerned students, when one or two agitators become emotional and others fall under their influence.

### SABBATH SCHOOL LESSON

for October 31, 1970

LIVING IN CHRISTIAN FELLOWSHIP  
Scripture Lesson: Galatians 6:1-10

## The Rogers Family

### Visits in Europe

By Rev. Albert N. Rogers

Visits to Seventh Day Baptists in England, West Germany and Holland and to our daughter Cindy who is a U. S. Army club director at Furth, West Germany, were combined in a month's trip with my wife ending with our flight home September 30. I was also able to do some research for the trustees of the Seventh Day Baptist Historical Society.

Our Sabbath with the Mill Yard Church, London, and the British brethren climaxed the journey as we worshiped in a congregation of approximately seventy led by Pastor Albourne L. Peat following an impressive thirteenth Sabbath program of the Sabbath School and a fellowship luncheon. Representatives of the Birmingham and Herne Hill missions were present. We were especially glad to see the Rev. James McGeachy who is now retired and living some hours by railroad from London. It was a privilege to meet many of those who have moved to England from Jamaica after experience with our churches there, and who are now adding vigor to the old "mother" church. Earlier we had been invited to the home of Mr. and Mrs. Egbert Codrington.

At a meeting of the British Conference Committee called after the services by Br. McGeachy, president, and Mrs. Josset Lynch, secretary, we faced together the critical need for a church home for the growing Mill Yard congregation. For many years the Upper Holloway Baptist Church has been used, but its building is now overtaxed. Pastor Peat and others feel that a permanent address for mailing and a base for evangelism, as well as a hall for meeting, are required if the work is to go forward. We recall that the beautiful old Mill Yard buildings were torn down two generations ago to make way for a railroad line. I hope that a fund can be raised for helping the new Mill Yard.

Before going to London we were royally entertained in Amsterdam by Miss Els Zilstra and by Johnny Faren-

horst and his parents, Mr. and Mrs. Hendrick Farenhorst. Two days were also pleasantly spent with Mr. and Mrs. G. Zijlstra in their home at Rotterdam, Bro. Zijlstra taking us to visit at the Hague. Els drove us out across the dikes and we saw the old city of Hoorn, probably the early residence of our many Van Horn friends. On Sabbath we were welcomed by the Amsterdam Seventh Day Baptist Church and its pastor, Eld. C. Bosch. Els served as interpreter for the sermon I was invited to give, and Johnny acted in a similar role during the coffee hour and afternoon visiting. We were also kindly received by Eld. J. A. Nieuwstraten, pastor of the Haarlem Seventh Day Baptist Church, and his wife and son Chris one evening. They showed us their attractive chapel nearby, and told us of their son Peter who is in the university at Leyden but is hoping to attend the Seventh Day Baptist World Federation meetings at Westerly, R. I., next year. The young Dutch Seventh Day Baptists were having a weekend camp at a farm outside the city of Haarlem, a practice begun in years gone by with the help of the Rev. A. J. C. Bond, and Pastor Nieuwstraten was to accompany them.

Naturally we spent time first with our daughter whom we had not seen for two years. During that time we paid a brief call on Dale Cruzan of White Cloud, Mich., who is an Army medic at a rather isolated base. After two weeks in Bavaria we flew to Hamburg. There we were guests of the Rev. Johannes Bahlke. At my request he took us to the grave of L. Richard Conradi, founder of twenty-seven Seventh Day Baptist churches, in the lovely Ohlsdorf Cemetery. We were also conducted to the home of Mr. and Mrs. Lorenz Bruhn, members of the Hamburg Seventh Day Baptist Church, where we were very cordially received. Mr. Bruhn is the son of the late Heinrich Bruhn who visited our churches in America just after World War II.

Our British, Dutch and German Conferences each hope to be represented next year at the SDBWF meeting, and we will be especially glad to meet their delegates.

## MISSIONS—Leon R. Lawton

pray  
urbana '70  
ninth inter-varsity  
missionary convention

university of illinois—urbana  
december 27-31, 1970  
world evangelism:  
why? how? who?

# urbana 70

Seven thousand students! Clustered in one place bent on destruction, they can do a lot of damage. But with a different goal they can do a lot of good.

Newspapers, radio, television are quick to proclaim the damage. Rarely will you read of a positive impact. Rarely will you find this many students in one place with the one clear-cut goal: to find solutions for a broken world.

Seven thousand or more students are expected to investigate these solutions in December. What will attract them? *Foreign missions!* Inter-Varsity's ninth Missionary Convention may not make headlines in the press, but in terms of God's worldwide work, we expect it to be significant.

Past conventions served to jell the firm purpose of some students to be disciples of Christ, whatever the cost. Some came and went away unchanged. But many were stirred to consider seriously what God wanted them to do with their lives.

Many young people from our churches are involved in Inter-Varsity Christian Fellowship groups on their college campus and several have attended previous conventions. It is hoped that several more can end the old year — 1970 — in Urbana, Ill., at this one. Those wishing information can write: IVCF, 620 N. Carroll St., Madison, WI 53703, or to the editor. *All* can, and should, pray for those who plan, lead, and attend.

## Jamaica

### Impressions of Camp 1970

Ronald H. Smith writes:

"Can anything good come out of Youth Camp?" This was the question asked by many people. Some seemed to think that this "camp business" might undermine or wreck the life of the families concerned, but on the contrary, many homes were blessed. Therefore the answer to the above question is a definite "Yes!" Friends, God is so wonderful. It cannot be explained. All I can say is Glory! Hallelujah! Praise His Holy name!

The 1970 summer camp proved a real blessing to me. When I say "real blessing" I am not just saying words that come to mind — but I have experienced that blessing in my own life and have seen the effects of it in the lives of many of the other campers.

At the opening of camp, the confusion of having so many more campers than had been expected, made it a little uncertain to the personnel in charge. But God in His own time cleared that problem and gave us the very best.

Sleeping conditions were not the most comfortable but we did not mind that as long as there was plenty to eat, planned recreation and, best of all, the fellowship with the other campers and the sweet communion with our Lord.

The weather was bad which was both unfortunate and fortunate, unfortunate because we could not have outdoor games, fortunate, for God used the rainy weather to bind us closer together so that we could learn to rejoice and sorrow with each other.

The theme, "Use It or Lose It" was just the right one for the time. In the witnessing class we had the opportunity to practice witnessing. I had done this before but in taking part in this "Experiment in Evangelism" I realized the seriousness of witnessing for Christ and how much one needs the leading of the Holy Spirit.

Many of us expressed our desire to rededicate our lives to God. As we burst forth in our prayer sessions, pouring out our souls to God, the blessed Holy Spirit



moved. Friends, God said that in the last days He would pour out His Spirit on all flesh. That was what actually happened.

Listen, friends, there is so-called satisfaction in the world but this is not permanent. Only Jesus Christ can give permanent satisfaction. I am thankful that Youth Camp opened my eyes to that fact.

### NEWS FROM THE CHURCHES

**DODGE CENTER, MINN.**—We were privileged and blessed by our special evangelistic meetings the week of September 14 through 19. Our evangelist, Mynor Soper, ministered to us as an ambassador of Christ not only by his nightly messages but also in our personal lives. Seminars on the abundant Christian life were led by Mr. Soper daily at 6:30 p.m. He spoke to the Christian Business Men's group Sabbath a.m. at their breakfast meeting.

We feel the entire week was really great and Spirit led. Prior to this week letters were sent to our sister churches and also to all the other churches in our village. The advertising in all area newspapers, the personal invitations and prayers, the handbills given to our neighbors and friends, the posters in places of business were helpful in bringing many others besides our own members. Special music was provided by members of other local churches as well as our own members.

The Lord used Pastor Soper mightily in our community, and we are so thankful. Surely God's leading was evident through the week.

We have been active in recruiting, financing and transporting others to a Christ-centered Family Life Series, under the leadership of J. Allan Peterson, held in Rochester, Minn., at the Mayo Civic Auditorium the week of October 4 to 11. This was a church project sponsored by area churches. This series gave each church a practical way to get involved and be the instrument in God's hand to strengthen and encourage many families.

—Correspondent

### Births

- Babcock.**— A daughter, Valerie Dawn, born March 6, 1970 (adopted April 7, 1970), by Joe and Carol Babcock, Nashville, Tenn.
- Cox.**— A son, Matthew Allan, to Allan and Nancy (de Freese) Cox of Greenville, N. C., on Feb. 25, 1970.
- Camenga.**— A son, Andrew Jared, to John and Linda (Van Horn) Camenga of Salemville, Pa., on March 17, 1970.
- Davis.**— A daughter, Jennifer Louise, to Roland and Norma (Polinoski) Davis, North Loup, Nebr., on July 27, 1970.
- Donahue.**— A son, Andrew Scott, to Richard E. and Maryann (Maxson) Donahue, Albany, N. Y., on August 26, 1970.
- Guyer.**— A daughter, Nicole Elise, to Wendell and Patrica (Morton) Guyer of Salemville, Pa., on March 17, 1970.
- Guyer.**— A son, Kenton Andrew, to Sherman and Bernie (Morrison) Guyer of Salemville, Pa., on June 14, 1970.
- Looper.**— A son, Joedell Lin, to Kirk and Vivian (Swanson) Looper, Rocky Ford, Colo., on June 23, 1970.
- Nagel.**— A son, Sean David, to John and Pearl (Hibbard) Nagel of Hyattsville, Md., Sept. 28, 1970.
- Roberts.**— A son, Jeffrey Allan, to Floyd and Ruthanna (Kagarise) Roberts of Everett, Pa., on Sept. 5, 1969.

### Accessions

#### NORTH LOUP, NEBR.

- By Baptism:
- Merlyn Van Horn
  - Stanley Soper
  - Loren Soper
  - Colene Williams (Mrs. Merlyn)
  - Jeffrey Cox
  - Maurice Soper
  - Mynor G. Soper II
- By Letter:
- D. C. Lippincott
  - Dorothy Lippincott (Mrs. D. C.)
  - Dawn Lippincott
  - Ira Soper
  - Colett Soper (Mrs. Ira)
  - Leslie Soper
  - Ivan Soper
  - Earl Soper
  - John Williams
  - Eulala Williams (Mrs. John)

#### SALEMVILLE, PA.

- By Baptism:
- Robert W. Claycomb Jr.
  - Brian Kagarise
  - Rodney Boyd
  - Rory Fletcher
  - Christina Boyd
- By Letter:
- Minnie (Mrs. Dwight) Kagarise

## OUR WORLD MISSION

### OWM Budget Receipts for September 1970

	Treasurer's		Boards'			Treasurer's		Boards'	
	September	9 mos.	9 mos.	9 mos.		September	9 mos.	9 mos.	
Adams Ctr NY ..\$		648.70	20.00		Milton WI .....	639.66	10,795.60	943.25	
Albion WI .....	29.18	394.88	119.51		Milton Jct WI ..	93.40	837.24	35.00	
Alfred NY .....	525.49	5,206.93	130.00		Monterey CA ..		315.00		
Alfred Sta NY ..		1,949.17	20.00		New Auburn WI	208.65	549.14	63.14	
Ashaway RI .....		2,210.41	140.00		New Milton WV	50.00	417.00		
Assns & Groups		754.36	792.32		New Orleans LA	5.75	10.75		
Battle Creek MI..	426.79	4,316.42	172.00		North Loup NB..	200.00	2,637.81		
Bay Area CA .....		465.00	33.40		Nortonville KS ..	231.00	2,185.75	140.00	
Berea WV .....	40.00	399.83	10.00		Ohio Fellowship..	20.00	360.00	100.00	
Berlin NY .....		1,399.96	250.00		Paint Rock AL ..		360.00	20.00	
Boulder CO .....		811.14	130.00		Plainfield NJ ..	371.12	3,884.49	495.56	
Brookfield NY ..		581.50	20.00		Richburg NY .....	70.00	1,149.34	30.00	
Buffalo NY .....		130.00			Riverside CA .....	515.83	6,369.20	60.00	
Chicago IL .....	10.00	1,570.00	20.00		Rockville RI .....	61.75	277.00	10.00	
Daytona Beach FL	329.00	1,321.25	75.00		Salem WV .....	253.15	2,013.15	70.00	
Denver CO .....	270.80	3,607.56	1,380.00		Salemville PA .....	55.00	544.35	57.00	
De Ruyter NY ..	174.00	626.50			Schenectady NY..		107.50	20.00	
Dodge Ctr MN ..	531.64	1,959.51	65.00		Seattle WA .....		150.00		
Farina IL .....		236.00			Shiloh NJ .....	1,197.12	6,691.57	185.00	
Fouke AR .....		218.00	10.00		Stonefort IL .....	23.00	260.00	20.00	
Hammond LA .....	31.00	31.00			Syracuse NY .....		213.95		
Hebron PA .....	70.00	735.17	60.00		Texasarkana AR ..		10.00		
Hopkinton RI .....	42.75	65.75	110.00		Verona NY .....	81.00	1,363.96	70.00	
Houston TX .....		215.00			Walworth WI .....	100.00	997.00	25.00	
Independence NY	22.50	555.05	45.00		Washington DC..		861.10	30.00	
Individuals .....		2,336.60	954.95		Washington				
Irvington NJ .....	300.00	1,550.00	100.00		People's DC .....				
Jackson Ctr OH ..					Waterford CT .....	140.70	1,289.93	100.00	
Kansas City MO	45.00	499.50	20.00		Westerly RI .....	500.00	4,904.50	206.00	
Leonardsville NY		473.20			White Cloud MI	100.55	411.44		
Little Genesee NY	109.08	1,282.34	20.00						
Little Rock AR ..	27.47	521.27	20.00		Totals	\$9,783.73	\$95,540.74	\$7,862.13	
Los Angeles CA..	1,881.35	4,706.35	245.00		Non-Budget	140.00			
Lost Creek WV ..		1,240.00	95.00		Total				
Marlboro NJ .....		2,555.62	85.00		To Disburse	\$9,923.73			
Metairie LA .....									

### SEPTEMBER DISBURSEMENTS

Board of Christian Education .....	\$ 778.24
Historical Society .....	6.54
Ministerial Education .....	765.16
Ministerial Retirement .....	970.28
Missionary Society .....	3,786.98
Tract Society .....	1,213.70
Trustees of General Conference .....	65.40
Women's Society .....	111.18
World Fellowship & Service .....	240.42
S.D.B. General Conference .....	1,975.83
S. D. B. World Federation .....	10.00
	<hr/>
	\$ 9,923.73

### SUMMARY

1970 Budget .....	\$140,833.00
Receipts for 9 months:	
OWM Treasurer	\$95,540.74
Boards	7,862.13
	<hr/>
	103,402.87
Amount due in 3 months .....	\$ 37,430.13
Needed per month .....	12,476.71
Percentage of year elapsed .....	75%
Percentage of budget raised .....	73.4%

Gordon L. Sanford  
OWM Treasurer

# The Sabbath Recorder

## BIBLE READING GUIDE FOR 1970

### TOPICAL BIBLE READINGS



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.

### PROVIDENCE

- Nov. 1—For Food — Genesis 1:29-30; 8:22
- Nov. 2—Confidence in — Psalm 23
- Nov. 3—Its Abundance — Psalm 65:9-12; 103:3-5
- Nov. 4—Trust in — Matthew 6:26-32
- Nov. 5—Shown to Elijah — 1 Kings, chapter 17
- Nov. 6—Lovingkindness — Isaiah 63:5-9
- Nov. 7—Praise for — Psalm 107

### JUDGMENT AND MERCY

- Nov. 8—All Things Judged — Eccl. 11:9; 12:14; Matt. 16:27; 1 Cor. 3:13
- Nov. 9—Each His Own — Ezekiel 18:20-28
- Nov. 10—Righteous Judgment — Romans 2:5-16
- Nov. 11—God's Mercy — Eph. 2:4-7; Heb. 4:16; 8:12
- Nov. 12—Warning Against Passing Judgment — Matt. 7:1-5; 6:14-15
- Nov. 13—Mercy Required — James 2:1-17
- Nov. 14—Examples of — Matthew 18:21-35

### WITNESSING

- Nov. 15—The Great Commission — Matthew 28:19-20; Acts 1:8

- Nov. 16—Peter's Sermon — Acts 2:14-40
- Nov. 17—In the Face of Adversity — Acts 4:1-20
- Nov. 18—When on Trial — Acts, chapter 26
- Nov. 19—Instruction to Timothy — 2 Timothy 4:1-5
- Nov. 20—Philip's Witness — Acts 8:26-39
- Nov. 21—Peter to Cornelius — Acts 10:24-48

### PROMISES OF GOD

- Nov. 22—To Noah — Genesis 9:1-17
- Nov. 23—To Abraham — Genesis 12:1-3; 18:17-19
- Nov. 24—To Israel — Deuteronomy 26:11-19
- Nov. 25—To All — Acts 2:32-43
- Nov. 26—Through Christ — Ephesians 2:8-22
- Nov. 27—A New Heaven and a New Earth — 2 Peter 3:7-18
- Nov. 28—Eternal Life — 1 John 2:24-29; John 17:2-3

### THANKFULNESS

- Nov. 29—A Psalm of — Psalm 118
- Nov. 30—Israel for Deliverance — Exodus 13:3-16
- Dec. 1—For God's Providence — Psalm 136
- Dec. 2—For Healing — Luke 17:12-19; 18:35-43
- Dec. 3—Enjoined — Phil. 4:6; Col. 1:3; 3:15-17; 4:2; 1 Tim. 2:1
- Dec. 4—At Birth of Christ — Luke 2:20, 25-32, 36-38
- Dec. 5—For Salvation — Colossians 1:1-17

### Conversions in Asia

More than 30,000 persons registered Christian life decisions before and during the recent Baptist evangelistic campaigns in 13 Asian countries, according to Joseph B. Underwood, consultant in evangelism and church development for the board.

Of the total, 17,000 were Koreans. The evangelistic emphasis in Korea ran Jan. 1-July 10. In the other countries the campaigns were held June 21-July 5.

The overall results of the campaigns "can't be computerized," Underwood added. Intangible results for Asian Baptists included "a new boldness in using mass media."

