

# 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

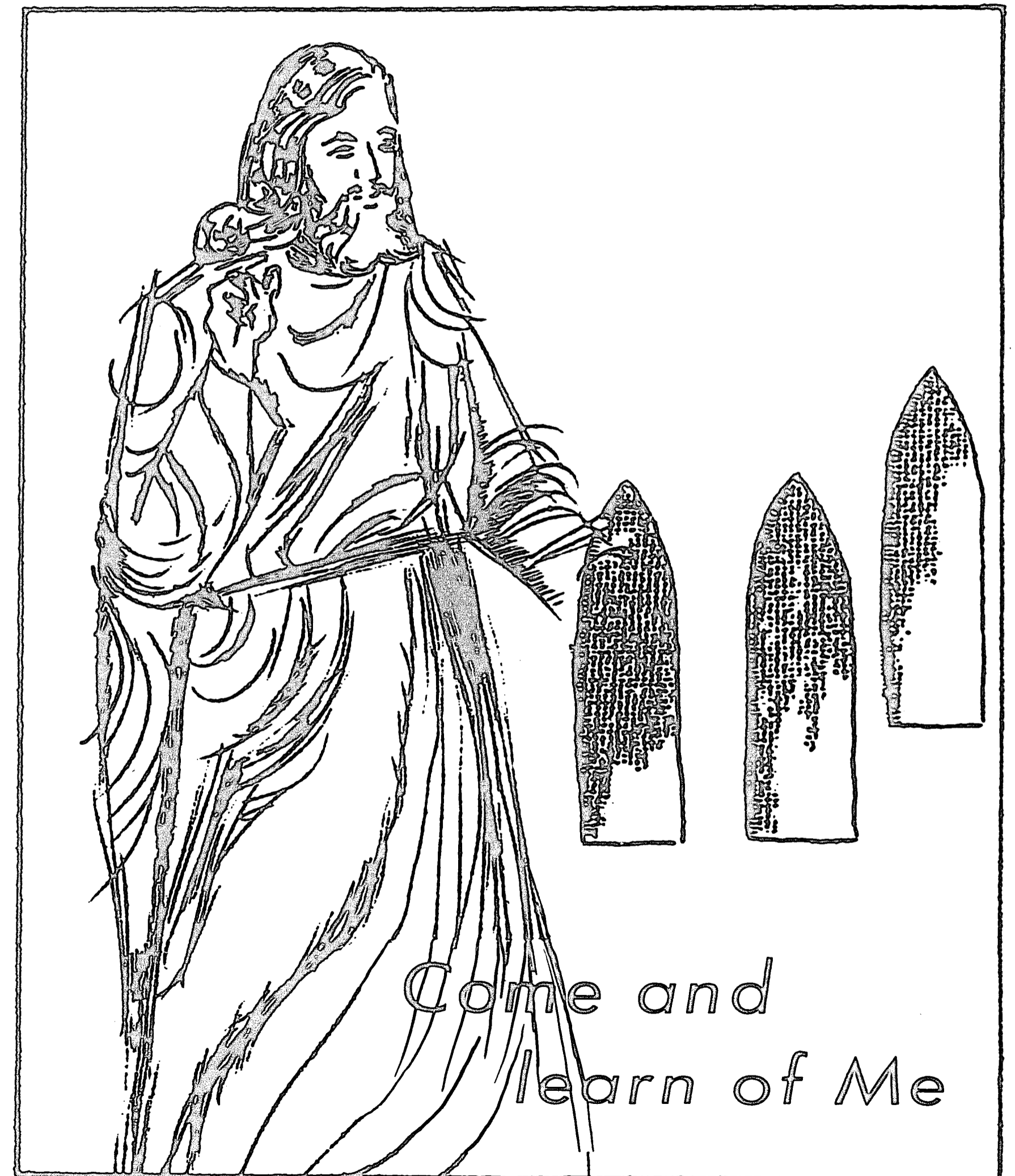
- Nov. 29—A Psalm of — Psalm 118
- Nov. 30—Israel for Deliverance — Exodus 13:3-16
- Dec. 1—For God's Providence — Psalm 136
- Dec. 2—For Healing — Luke 17:12-19; 18:35-43
- Dec. 3—Enjoined — Phil. 4:6; Col. 1:3; 3:15-17; 4:2; 1 Tim. 2:1
- Dec. 4—At Birth of Christ — Luke 2:20, 25-32, 36-38
- Dec. 5—For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



# The Sabbath Recorder

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## Ethics in Reverse

How we wish that all actions could be the result of straightforward ethics, Christian ethics. Unfortunately, modern society is all too frequently compelled to accept what might be called reverse ethics. Somehow we must find a way to straighten things out.

The kidnapper, the hijacker, the Communist, or what have you, says in effect, I have no scruples against inflicting bodily harm or committing murder but you have. Because you can't bear to see people killed you will blame yourself if I kill these hostages. Therefore, do as I say. The criminals on the local scene or in the international arena have us over a barrel time and again. We are caught by our own goodness and their lack of it. The Canadian government has been thus caught recently.

Pressure groups of various kinds flout the law and continue to put the blame on the people who are law abiding.

A case in point is the criminal work of the Palestinian Marxist group that hijacked planes and in effect held the passengers for ransom. They demanded the freeing of notoriously guilty saboteurs. Some Christian organizations, as well as many nations, did their best to avoid the killing of those hostages.

Mrs. Cynthia Wedel, president of the National Council of Churches in a message to President Nixon urging him to safeguard the lives of the hostages, wrote "The lives of the hostages must come first, but simultaneously nations must take a firm position on the punishment of this heinous crime or we will find ourselves moving closer to international anarchy."

Both parts of this statement are true. There was indication that Israel was almost ready to take the risk of causing the death of some of those innocent people. Fortunately they were eventually released, but not until a devastating civil war erupted to put down this lawless type of pressure. The final outcome is not at all sure, but protective measures are being taken to prevent a recurrence of this particular situation.

Prisoners riot, take over the prison and threaten the lives of guards held hostage. Hard as it may seem, there

comes a time when the law must force an entrance at the risk of bodily harm coming to the hostages if they fail to respond to reasonable assurances of a fair hearing. Frequently those in the wrong insist on amnesty as a condition for ceasing to do wrong. Here again they are protecting themselves by exacting promises that they themselves would not keep.

There may be no simple solutions to these knotty problems. We cannot abdicate our righteousness just because wicked people are trading on it. Neither can we agree that the safety of our loved ones held for ransom is as important as the capture and convictions of the kidnapper-killers. The good of all has to be counted as more important than the temporary safety of one. This is the ethics of the Bible and of society. As Mrs. Wedel said, heinous crimes must be punished or we will be moving ever closer to anarchy — when no lives will be safe.

## Meaning of Repentance

Yom Kippur (day of atonement) the most sacred day of the Jewish calendar, was observed this year from sundown Friday to sundown Sabbath, October 10. Rabbi Tanenbaum, radio spokesman for the American Jewish Committee, says that the emphasis is not on pardon, as one would expect, but on repentance.

The meaning of repentance must be established. The medieval Jewish philosopher, Maimonides, distilled three stages: recognition of the sin, confession, that is, diagnosis of the illness; expression of regret, which marks the beginning of the healing process; and the resolution to change, to sin no more, followed by a decision to pursue a righteous path.

Though this is very well stated and ought to be widely applied, one cannot help but wonder if it is as widely applied on Yom Kippur as it ought to be. Repentance as used by Christians is an evangelistic word, part of the message to the unconverted. Yom Kippur, so far as we understand its observance, is not at all evangelistic. The preaching on that

day is aimed at Jews in the synagogue. Repentance may indeed be needed by the religious but it is needed far more by the nonreligious.

Furthermore, a definition of repentance is inadequate unless accompanied by a well-motivated desire for it and the assurance of pardon and power "to pursue a righteous path." The Christian believes that only Christ by His sinless life and sacrificial death can effectively call sinful people to repentance. Only Christ by His abiding presence can put meaning into repentance, for as we read in Romans 8:26, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought."

## Facing a Growth Problem

If a church or denomination fails to make consistent growth or slips in membership in an area, it is usually said that the obstacles faced were too great. Sometimes the group tries to save face by saying that numbers don't count. Both of these approaches to the problem may be true, but neither is very helpful to the leaders who feel that the Great Commission challenges the church to growth.

A case in point comes from news of Baptist work in the DDR (East Germany). The churches there claim to have freedom, but they are losing membership. While we are pretty sure they have some real obstacles, they profess that they are not discriminated against in industry or in the schools — at least in the lower grades. They say that if parents object to their children's belonging to public youth organizations or taking part in the national public youth consecration day, these children are not generally discriminated against in the schools. It is also said that when people witness to their faith in a personal way some listen and some do not — just as it is in any country.

If the obstacles to church growth are no more serious than mentioned above and church activity is not frowned upon, how does one explain the statistics that are given:

"Up to 1952 our membership rose to 35,140, followed by a yearly loss of 792 members until 1961, when the Berlin wall was built. After that, until 1969, the yearly decrease was only 426. Those losses resulted in a total drop in membership during the last seventeen years of 10,547 members."

Though some may say that numerical figures are ridiculously superficial, there are some consequences that come from membership drops of that amount. Adolph Pohl of East Germany, writing for European Baptist Press, puts it this way:

"Let us consider some immediate consequences of this shrinkage.

"When the many churches which today have 80, 100, or 120 members are reduced to half their present size, they will no longer be able to bear the financial burden for maintaining their church building and a full-time pastor.

"Traditional activity groups in the church will remain alive only with great difficulty. It may be impossible to get enough voices of different parts for mixed choirs. Outsiders will be less easily attracted to a church with declining membership.

"A general uneasiness is taking hold of every diminishing church group."

Seventh Day Baptists were at one time stronger in East Germany than in West Germany. Now they have pretty much dropped out of existence in the East and don't show much life in the West. Probably they face more obstacles to growth than the Baptists. Whatever the excuses are in either denomination, they are not quite good enough. German people can be converted and can become the finest promoters of the Christian faith in their own land, or in ours.

Whatever the obstacles are in Germany they can be overcome to a large extent, we believe. Even more pointedly, we who are in America and enjoying a religious liberty that is something more than in name only ought to take this as a challenge. Our general secretary has pointed out that our Conference has been losing nearly one percent per year

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#### MEMORY TEXT

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"And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: Because he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained." Acts 17:30, 31a.

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for nineteen years.

There are many places in the United States where Seventh Day Baptist churches are not growing but are approaching the vanishing point that is described in the quotation above. We dare not say in every case that growth is impossible for we have seen too many instances of a zealous group making growth in some of these same communities. To be sure, we cannot always save a slowly dying church, but a truly revitalized small group can add to its numbers by conversion, the same as in New Testament times.

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#### Do You Care Who Wins?

The story is told of a football fan who attended a game between Notre Dame and Southern Methodist. He enjoyed the game but said he didn't care which team won. He was an atheist.

Unless we are atheists we have to care who wins in the battle between Christ and Satan for the hearts of men. We must identify with one team or the other. It is not enough just to observe the struggle from the spectator position.

Never before have the forces of evil been so prominent. Never have so many professing Christians, not to mention the uncommitted masses, shown so much discouragement over the advance of ungodliness. Young people especially appear to be discouraged and purposeless. This is not true of committed young people; they have hope and joy. Never have we seen in our lifetime such a contrast between those who care who wins and those who don't care. The real Christians are getting into the game. They have reason to hope that through their efforts many more will be on the winning side.

## President's Column

### Tercentennial Celebration In Our Local Churches

How often does one celebrate a tercentennial? It isn't logical 300 years from now to expect Seventh Day Baptists to celebrate their second tercentennial since they will be more impressed with their sixcentennial. Even so, it doesn't happen very often, and I believe it is worthy of a little attention. As Seventh Day Baptists we need not apologize for a pride in our heritage. Let us make 1971 a year of joyful celebration! But remember, no ancestor worship — we're not Confucians.

It is recommended that one Sabbath afternoon or Sunday night each month Seventh Day Baptist churches have a special program in connection with a fellowship meal in the evening or after church service. The purpose would be to renew or initiate interest in Seventh Day Baptist history and to anticipate its future by studying mistakes and successes, strengths and weaknesses. The approach should be positive; perhaps the day is just dawning. All the world is waiting for some sort of sunrise. Maybe Seventh Day Baptist distinctives hold a hint of what is needed.

This would be handled by the church in any way it wanted, but it would seem that a person or committee should be appointed and responsible. The program need in no way interfere with the regular activities of the church but would be an extra. These programs would extend less than one year, ending in 1972. Local media, store window displays, etc., could be used to publicize the events, and non-Seventh Day Baptists might become interested or even involved.

Suggested program ideas to help each church with its own celebration have been worked out and are available from the Board of Christian Education, Alfred Station, N. Y.

In addition to the church tercentennial celebrations, your Conference president is very anxious to encourage the writing and collecting of original hymns and

poetry appropriate for a tercentennial celebration. Conceivably these could also be used in the church celebrations, but mainly it is hoped to work them into the Conference activities. So dust off those old tunes you wrote back in college or, better still, entreat the muse. Send your contribution to the Seventh Day Baptist Tercentennial Celebration Department, Office of the President of General Conference, 1022 Adobe Lane, Pebble Beach, Ca. 03053.

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#### OWM Budget Comments

By Paul B. Osborn  
Stewardship Chairman

The Our World Mission Budget used to end with September 30. Last year it did, and found the budget had been 96 percent raised, a total of \$132,344.22 given from October 1, 1968 through September 30, 1969. Our total giving for these past twelve months ending September 30, 1970, is only \$126,865.35. We have given only 90 percent of what we voted to give, and actually \$5,478.87 less than the year before.

But we still have three months to go! So let's not just shake our heads and say "It's been a bad year . . . ." We have had a good response to the Conference offering appeal. Treasurer Gordon Sanford reports having received a total of \$12,199.39 for the 1970 Conference offering by September 30 — and this has helped us stay within sight of a 100 percent budget. We need \$12,476.71 per month for the next three months, and these are the months that include Thanksgiving and Christmas, when we should be thinking of what God has done for us and responding with extra thank-offerings and birthday gifts to Him.

Surely, it has been a hard year. Lots of people are out of work. Inflation has hit hard at many with mixed incomes. And the situation doesn't look too bright for the immediate future. This is a time for God's people to sacrifice for His work. Let it not be said that we forgot *priority* when our income was reduced. Do we give to God first? or just from surplus?

## The Planning Committee Meets

There are all kinds of planning committees and at all levels of church organization. The Planning Committee, which met in the Seventh Day Baptist Building at Plainfield, N. J., during the week of September 28 to October 2, was of course a national committee seeking to map out denominational growth plans and coordinate the work of the boards and agencies of the United States Conference of Seventh Day Baptists. Two such week-long meetings are held under the chairmanship of General Secretary Alton L. Wheeler.

With a new Conference president, Dr. Stephen Thorngate, and new representatives from the Missionary, Christian Education, and Women's Boards, there was not only the blessing of new blood but also a little necessity for some orientation to get the committee into gear on plans previously discussed. The Rev. Mynor Soper, home front evangelist, was called in as a consultant on two days when discussions centered on our evangelistic thrust.

The committee never accomplishes all that it hopes to and did not this time. However, some thirty-five items on the agenda were discussed and real progress made toward implementing immediate goals and deciding how best to help the churches in longer range goals.

Much attention was given, as usual, to new emphases in the various kinds of dedicated service which have provided the glowing spark in Christian service among our people during the past few years. Putting people to work under well-considered guidelines on a dedicated service rather than a paid basis continues to increase the amount of work that can be done with limited resources. Recruitment plans for SCSC in 1971 are already being implemented. (See article on the center spread of the October 19 *Sabbath Recorder*.) Individual youths are urged to send in their applications by December 15 and churches desiring to have a team are encouraged to submit project applications by January 15. Home training of the young people begins in January. The committee an-

nounces that the place for the week of group training next June is still open. Churches may still extend an invitation.

In the years ahead the Planning Committee lays major emphasis on evangelism and church growth. Conference has already voted to join with the Baptist World Alliance in seeking to "Reconcile the World Through Christ," 1973-1975. Another evangelistic program called "Key '73" is something that will be publicized at a later time. It was determined at this fall meeting that the Missionary Board and the home front evangelist, Mynor Soper, should be asked to head up these evangelism programs.

For the more immediate future plans were finalized for helping the churches and the Conference implement this last year of "Facing Frontiers with Faith." The emphasis is on worldwide witness. Programs calling for bulletin boards and audiovisual aids to acquaint us with the work of all the Seventh Day Baptist conferences of the world, one each month, are being prepared under the sponsorship of the committee with costs shared by several boards. The program on Brazil is already in the hands of church leaders for use in November.

Another year-long event received considerable attention, the tercentennial of Seventh Day Baptists in America which culminates at Conference with a pilgrimage to the Newport, R. I., church organized in 1671. Conference President Stephen Thorngate outlined in some detail the hoped-for historical celebrations in the churches on a planned monthly basis during the year as the history-related theme "Responsibility of Maturity" is carried out. The Planning Committee gave consideration, in this connection, to getting the most possible stimulation for our worldwide witness from the delegates to the first meeting of the Seventh Day Baptist World Federation next summer.

The Planning Committee sponsors the Week of Prayer the first week of January by publishing a prayer booklet for use of Seventh Day Baptist churches around

(Continued on page 13)

## WORSHIP

By Leon R. Lawton

Man is basically religious. He seeks forms and means to pander to this nature. Religious superstition can fill a life even within the fellowship of many modern Protestant or Roman Catholic churches. Worship can be only ritual, without meaning or vital relationship to the whole of an individual's life.

Worship, at its core, has always been primarily an individual, personal matter. Though conceived in the company of believers, its birth and life arise in the personal relationship of an individual with God. Its growth and maturity are dependent upon that personal relationship, and upon the fellowship with others of like experience.

Basically, worship is communication—between the individual and God and between God and the individual. Every generation, every individual, needs to answer the question, "How can I best enter into and maintain the close fellowship and relationship with my heavenly Father?"

The world in which we live—society in general—has declared its "independence" from its Creator. Though vast numbers have never really been introduced to Almighty God, His love and plan for them as revealed in Scripture, they have all "read the book of nature" and are accountable (Rom. 1:19-20). Countless others have chosen to place knowledge, science, technology, material possessions, or even a person they love dearly first in their lives. They have seldom, if ever, stood in awe of God. They live independent of His law and obedience to His truth as revealed in the Scripture.

True worship can be an effective witness to such people. The method, place and means of worship need to ever be evaluated. Are our hymns speaking the personal faith of the singer? Do our prayers actually speak to our God? Are sermons the vital way for God to share His truth, His will, with us? Do communion, baptism, dedication of children, and other special services enlarge, enhance and deepen worship?

These, and other such questions, need to be answered—by congregations, by families, by individuals. And the basic question, "How can I, can we, best worship God?" needs constant consideration and an awareness that no given answer is more lasting than the hour in which it is found. It should lead on to more complete and profound understanding and experience.

Jesus said, "They that worship him must worship him in spirit and in truth" (John 4:24). This speaks of the sincerity, the openness, of the worshiper. This speaks of the personal relationship validated by His Spirit, who assists in worship and prayer. This speaks of basic necessities for true worship.

The psalmist declared, "O come, let us worship and bow down: let us kneel before the Lord our maker" (Ps. 95:6). This speaks of the humbleness of the worshiper. "O worship the Lord in the beauty of holiness: fear before him, all the earth" (Ps. 96:9). This speaks of the nature of the worshiper and calls all to respect Him.

In true worship God and man communicate. In our modern age there may be new ideas and methods that may enhance and enlarge this. Thus those who are a part of such experience can, as new modes are discovered and used, enter more fully into perfect fellowship and understanding of our God. It is not "worship" as such that conveys the message of God's love, but glad hearts and lives made vibrant and meaningful in the worship experience that witness in the daily activities of life.

Let us heed the call of the psalmist, "O come, let us worship and bow down"! And let us openly, earnestly, seek to answer personally, "How?"

### Special Issue Next Week

The long-awaited evangelistic special issue in two colors is coming next week. It is edited by Clifford Beebe on the well-illustrated theme, "Divine Love To Heal a Broken World." A limited number of late orders can be filled. Be ready to use this special issue for its intended purpose.

## Called Apart To Rest and Renewal

A sermon well received at Conference on Sabbath morning, August 15

By Rev. S. Kenneth Davis

God, in His providence, saw the need of rest times, of Sabbath rest, and men throughout the ages have found it so. An Egyptian ruler centuries ago gave this counsel to his son: "The archer hitteth the target partly by pulling, partly by letting go. The boatman reacheth his landing partly by pulling, and partly by letting go."

So, too, Jesus suggested to His disciples that they go into a desert place "and rest awhile."

And more recently one African tribe has been found that will travel only so far and then insists on waiting for their souls to catch up with their bodies.

Yet, while the truth has been recognized universally, increasingly we are being called upon to reinterpret this rest and renewal for our souls. Hence the suggested sermon topic, "Called Apart to Rest and Renewal." A possible subtitle would be "so that" Sabbathkeeping, Sabbathkeeping with a purpose. The problem that confronts us is that with increasing hours of leisure for most people brought on by advanced technology, the Utopia we expected seems further away. When men worked up to sixteen hours a day six days a week, it was quite evident that the Sabbath was a real blessing simply as cessation from labor. But now we have people who have ceased from their labors (if, indeed, they ever began), who are miserably unhappy and who may actually expend more energy in their rest time than in their work time.

It was a revelation to me ministering to young people at the beach this summer to see the "now generation" at recreation—dancing to the music of rock bands. One of the first things that struck me as an observer was the sad, solemn expressions on the faces of the young folks as they stood on the floor allowing their bodies to move with the beat like skeletons dangling from a string. It was explained to me that the dull, sober expression is only there because that is the "in" way to behave. Yet I keep be-

ing haunted by the question: Why is this the "in" thing? Why isn't it "in" to be happy? I don't think we ought to settle for easy answers here.

The other impression that threw itself at the observer immediately was the intense volume of the music—so loud that it was impossible to carry on a conversation.

And this is the choice of hundreds of young people night after night. The message conveyed is twofold. (a) I am grossly unhappy whether or not I am aware of it or would verbalize it that way; (b) I want to escape from it all somehow, and if drugs are unacceptable, I will do it with noise so loud I don't have to hear myself think.

Quite obviously, then, simple rest as equated with inactivity could not meet their felt needs or inactivity would be the order of the day. So we find more and more psychologists and sociologists speaking in terms of creative use of leisure in the hope that that will somehow provide what is missing. I have bad news for them. That isn't going to work either!

The author of Hebrews says in the fourth chapter, "We which have believed do enter into rest," and again, "There remaineth therefore a sabbath rest for the people of God."

Much of the meaning of that passage is lost when we erroneously interpret the word "remaineth" to mean that it is at some future time. A careful reading makes it clear that this rest remains right now for those who by faith have accepted Christ. *Faith*, not death nor some future dispensation, is the key to participation in Christ's rest. "We which have believed do enter." The old system had within it the *promise* of rest, but even as modern man till recently had not comprehended that this rest was more than inactivity, so too the Jews prior to the advent of the Savior had failed to grasp the deeper meaning of the Sabbath rest. In spite of classic and even feverish adherence to the law they did not receive the promised rest.

Because of what the author of Hebrews calls their "unbelief" — their persistent blind if not willful refusal to accept the Sabbath for what it was meant to be, they did not enter into the promised rest.

I have heard young people ask, "Why shouldn't I go to the carnival Sabbath afternoon? After all, it certainly makes the Sabbath a delight, and it surely is a rest after the kind of week I put in." But to say this is either rationalization or tantamount to admitting I have not really grasped the Christian purpose of the Sabbath rest. To say this is to miss the promised Sabbath rest just as surely as the Israelites did.

Yet the promises of God are not voided simply by our "unbelief" or our unwillingness to fully commit ourselves so that we may appropriate the promises. "So then," quoting the Amplified Bible, "there is still awaiting a full and complete sabbath rest reserved for the true people of God." There is awaiting right now, this Sabbath, perfect Sabbath rest. Lamsa adds more emphasis to this same Scripture: "It is therefore the duty of the people of God to keep the Sabbath."

Perhaps we can best begin locating genuine Sabbathkeeping by establishing the boundaries. The Sabbath rest we are looking for is not simply creativity (although creativity is certainly not excluded). The Sabbath rest we are looking for is not diversion (though that may be helpful at times). Neither the carnival because it is delightful nor the rock band at full volume because it helps drown out life can provide what we are looking for. The Sabbath rest we are looking for is not just cessation from the week's activities (although it is undoubtedly a part).

The rest we are searching for is the rest of God. In Exodus 31:17 we read that God was "refreshed" that Sabbath after creation. The word thus translated literally means "re-en-souled." Working from this concept Hebrew literature suggests that on the Sabbath a man has an additional soul which comes to him for the day, but then disappears at the close of the Sabbath causing what the Sunday-keeping world calls "Blue Monday."

And this, I submit, is where Sabbath-

keeping can be sub-Christian. Christian Sabbathkeeping gives something that carries over into the rest of the week. It is not simply "called apart." It is called apart to gain that which will make it capable of going back into the world "to be a part," taking with it its "re-en-soulment."

On a different level let me illustrate what I mean. A pastor was trying his best to get a sermon written, but it was one of those days when interruptions came without number, and both the pastor and the sermon were really suffering. Finally there was another knock on the study door. The pastor braced himself, tried hard to smile, and said as sweetly as he could by this time, "Come in." This time it was his own little daughter. She ran across the room and jumped into his lap.

"Now what do you want?" he demanded, his patience wearing thin.

"Daddy," came the reply, "I didn't come to ask for anything. I just wanted to climb up into your lap and hug you and tell you what a wonderful daddy you are."

And Daddy went back to his sermon with renewed enthusiasm and a rested spirit. There had been many interruptions in his work that morning—most of them diversionary, many of them creative, but only one brought rest and renewal. Only this one brought "re-en-soulment." Only this one brought a spirit that carried over into his labor after that brief sabbatical. In fact only this one could be called a sabbatical.

What was there about this experience that had the desired result? Maybe it would not be the same for each of us. Maybe it is a combination of factors. Was it that it caused the pastor to get outside of himself for a minute and grasp what life is all about? Was it because the love between him and his daughter was genuine and unstrained like God's love rather than that which came with a forced smile? Was it because he could see in the growth of his daughter that his own life had had meaning and would continue to have purpose? Was it a new appreciation of God's goodness to him? Whatever

(Continued on page 14)

### Worldwide Witness for Christ

In November the first of twelve monthly emphases on the Worldwide Witness for Christ by Seventh Day Baptists will begin. The witness and work of our sister Conference in Brazil, South America, will be the first. Two major ways of communicating the information are planned:

#### Bulletin Board

A Seventh Day Baptist World Federation bulletin board is to be set up in every church. Each missionary keyworker (or clerk or pastor) has been urged to arrange for this special bulletin board to be used exclusively for this purpose. Every church has already received, through its keyworker, the printed heading for the board and the material to post on Brazil. This consists of:

1. a world map showing the location of the twelve member conferences/groups of the Seventh Day Baptist Federation;
2. an area map showing the location of the churches/groups in Brazil;
3. two 8 x 10 glossy prints of people and places related to the witness for Christ by our Brazilian brethren;
4. multiple copies of a tri-fold folder giving basic information on Brazil—its history, the situation today, Seventh Day Baptist beginnings, the conference organization and "Looking Ahead." These folders are to be distributed among the church members for their information.

Before the first Sabbath of the next month materials will arrive for the new emphasis. *All* these materials are for use in each local church and are *not* to be mailed to any other place. We hope they will be kept in a local church file to be available for future reference and use.

#### Filmstrip

For most months, a special filmstrip with tape-recorded, as well as printed, script will also be available. Because we hope every church will provide place in their program for its use, sixteen copies are being produced and circulated according to the schedule sharing with the

keyworker. This means that on any given Sabbath, about fifteen of our churches will be sharing the filmstrips with their members. Be sure you know when this will be shown in your church so you do not miss it! Following the weekend it is shown it is to be mailed on to another church for use the next Sabbath. At the end of the month it is to be sent to the American Sabbath Tract Society in Plainfield for deposit in their film library.

#### To Order

The order of emphasis will follow the alphabetical listing on the world map. In December, Britain will be spotlighted, in January, Burma, etc. The information and understanding we will receive will enable us to know the Worldwide Witness for Christ by Seventh Day Baptists and to better praise the Lord for His leading in many lands.

While this has been planned to supplement the Facing Frontiers with Faith, year V, theme — "Strengthening the witness of Seventh Day Baptists around the world," it will also lead into the first meeting of representatives to the Seventh Day Baptist World Federation to be hosted by the Pawcatuck Seventh Day Baptist Church, Westerly, R. I., August 4-8, 1971. It is anticipated that most of the twelve member Conferences/groups will have representatives present.

The one hundred and fifty-ninth session of the Seventh Day Baptist General Conference (USA) will meet August 9-14, 1971 on the campus of the University of Massachusetts at Amherst, and it is expected that these representatives will attend and have a part in these meetings too. It will also be a time of celebration, remembering the beginning of the first Seventh Day Baptist church at Newport, R. I., in 1671 — 300 years before.

Your suggestions and questions on the Worldwide Witness for Christ by Seventh Day Baptists are welcomed. Please write your Missionary Society office, 401 Washington Trust Building, Westerly, RI 02891. And, we ask your prayerful and personal participation in this emphasis!

### Schenectady Is Host to Yearly Meeting

The Schenectady church, small in numbers and now seeking a pastor, matched the comfort and convenience of its building and new parsonage with its generous hospitality in hosting the Yearly Meeting of the New Jersey and Eastern New York Seventh Day Baptist Churches on the weekend of October 3 and 4.

The speakers on the program were mostly from New Jersey, but the majority of the visitors were from Berlin, the other New York church in the group. The Berlin people took charge of the music and helped with the meals of the gathering that is held for fellowship and stimulation rather than business. Attendance from the South Jersey churches was small because they had previously scheduled evangelistic services and training under the leadership of the Rev. Mynor Soper of North Loup, Nebr.

The weekend meetings centered around the theme, "Prepare To Meet Thy God." The young pastor, Sam Studer, who was with the Schenectady church until the last of August, had lettered these words in large bold type. They were at the top of the paneled wall in the low-ceilinged sanctuary just above the large painting of the Ten Commandments which was placed back of the pulpit when the church was dedicated. The painting includes a jagged ray of lightning which streaks diagonally across the tablets of the law toward the Fourth Commandment representing the revelation of God. The lightning added realism to the theme, "Prepare To Meet Thy God" from Amos 4:12.

The theme was divided into "When?" "How?" and "Why?"—simple divisions but providing much room for serious thought. Although the appropriateness and the timeliness of the obvious message of the verse was brought out in the messages, the emphasis was more on the present reality of meeting God than on the final meeting with Him at death and the judgment.

The Sabbath Eve service was a celebration of the Lord's Supper—a meeting with Christ in Communion. It was con-

ducted by the Rev. Paul Maxson of the Berlin church. A brief fellowship hour in the social room followed.

Editor Leon Maltby of Plainfield, N. J., brought the morning message on "When?" He pointed out that the whole message of the Bible is on the *now* of preparation. Prophets and evangelists of the past have felt the need to convince the world of impending judgment and the need to repent (as the Amos passage does). Now the world seems to be sure of this, which frees the evangelist to dwell on the hope of the gospel—which the world lacks. The Middle East situation, the student unrest and black militant challenge introduce such an air of uncertainty for the immediate future that there is no solution but the Christian solution. It is an opportune time to get to think about meeting God.

The afternoon meeting in charge of the Rev. Don Richards of the Marlboro, N. J., church took the form of discussion groups. The people present took up a number of questions about God with an emphasis on how we can meet God in everyday life and the difficulties that some experience in getting through to Him.

The evening speaker, the Rev. Herbert Saunders of Plainfield, N. J., again dwelt on the present as well as the future aspects of *why* we should prepare to meet our God. If we do not have experiences with God now we will not be prepared for experiences with Him in that other part of eternity. We should prepare because: 1) We need to learn what He wants us to know; 2) We need to do what He wants us to do—feed the hungry, etc.; 3) We need to experience all God wants us to be. Heavenly houses are built out of the material we send on ahead. Heaven must begin here; 4) We will then have all God wants us to have. In living for others now we will be prepared for the life in eternity.

The Yearly Meeting has little business. Unlike an association with assessments and projects this gathering is for encouragement of the believers. The finances needed are only to cover the expenses. It was felt that much help was given and received.

### Sabbath School Recognition Gold, Silver, Bronze Cross Certificates

By Mary Clare

Publicity Committee Board Chairman

The offering of these certificates for accomplishment in Sabbath School teaching advance goes on year after year. You choose your twelve month period to fulfill the requirements. Certificates are presented at General Conference. This is not a contest. Any Seventh Day Baptist Sabbath School can earn one. (See "Facing Frontiers with Faith" packet, Year IV.)

For the past two years the Seventh Day Baptist Board of Christian Education, through its Publicity Committee, has sponsored the Participation Covenant Sabbath School attendance and enrollment contests. We are offering winner awards again this year. You may use the suggested rules in the Year IV Packet, "Facing Frontiers with Faith," or devise a method by which you can effect an increase in these areas in your church.

*The Awards*, to be presented at General Conference, will be two plaques: the first for the largest percentage increase in attendance, and the other for the largest percentage increase in enrollment. We suggest the period of November to April, or a period which you can compare to last year.

The plaques will be inscribed with the winner's name, the year that you won it, and you may display it for one year. When one school has earned the plaque for three years, it becomes a permanent possession of that school.

*The Attendance* is computed on the actual number of persons present during that period.

*The Enrollment* is computed thus: a person becomes a member of a Sabbath School class when he attends the class

session three times in succession and attends a total of six times in a quarter (sickness being an excused absence). This plan may lower the number of members of some schools who have kept continuous membership figures over the years, but it will, at the same time, give those schools a better chance of increasing their numbers in future years.

We suggest a wall chart be made (for class, department, or school) for recording attendance and perhaps indicating by star the name of the person bringing in new members.

A poster announcing that your school is participating in the national contests will arouse interest when placed in a prominent place on your church's bulletin board.

This visual emphasis, plus more interesting class work will increase the effectiveness of our church schools.

Our Pawcatuck Sabbath School has won two plaques for percentage increase in enrollment, and one for percentage increase in attendance. Are you going to let them get both large plaques also?

*Start now.* Please send the name of your Sabbath School to Mrs. Mary Clare, Alfred Station, NY 14803, if you plan to participate.

Please, send your reports of the results of your efforts for the earning of certificates by July 1, and for the plaques by June 1 in order that the judging and engraving can be done in time for Conference.

#### Chaplain in Vietnam

Chaplain Leonard T. Melton (Maj.), well known to many of our people in the East and in the New Orleans area (where he served the Metairie church), is now on a second tour of duty in Vietnam with the Americal Division, 200 miles north of Saigon and some thirty miles south of Chu Lai. He would like to meet any Seventh Day Baptist servicemen in that general area. Parents and wives could help to put them in touch. The address is, Office of the Chaplain, 11th Infantry Brigade, APO San Francisco 96217.

### The SCSC Team at Texarkana Project Director's Report

#### Results?

As we look back on the work of the young people we can say that we have been faithful with our witness. Can we do more? Dare we do less? We have rejoiced as individuals have prayed for Christ to come into their hearts and lives. We will leave this count in the Lord's hands. This community and every church in this area has felt the effect of this daily witness.

#### Cost?

It is necessary that we count the cost, but the answer should be, It pays! We are grateful to all who have made this possible.

#### Literature Given Out:

"Four Spiritual Laws" ..... 800  
"The Spirit-Filled Life" ..... 550  
Return cards, surveys, and tracts 4,650  
Cost \$147

We knocked at two thousand doors and did six hundred surveys, finding over two hundred people who did not attend church. We had ten workers, five full-time, five part-time. They assisted in eight morning worship services, conducted thirty chapel services, and conducted twelve Bible Clubs.

The workers were brought to Texarkana by the Women's Board who paid their way here. That cost about \$315. The workers received only \$7.50 a week (from the Women's Board). For the entire summer this was \$244. While here, the cost of transportation was about \$100. The food bill was about \$80 a week, but with help from the church, it was brought down to \$50 a week. The total bill was about \$300.

Altogether, considering everything, the total expense was \$1,106.

#### Future Plans:

To operate Bible Clubs the year round, scheduled for now on Monday and Wednesday from 4:00 till 5:00 p.m. at 24 Pleasant Street. Our big job is to follow up every positive lead.

#### Next Summer:

We need to plan a larger calling program by recruiting more local youth,

part or full time. We have asked permission to make such request in other local church publications. We have the promise of some local pastors in our recruiting.

We have a big God so let us make big plans.  
—Pastor Ralph Hays

### The Planning Committee Meets

(Continued from page 6)

the world, drawing writers from the other countries. The 1971 booklet already prepared, was written by Sam Peters of Guyana.

The Bible reading program, which in previous years has centered on plans to read the Bible through in a year or on topical reading, will put the emphasis on the daily Bible readings (somewhat enlarged) that go with the adult Sabbath School lessons.

Tying our churches together by keeping them well informed on denominational objectives and programs can be fostered by a coordinated plan of every church visitation during the year. Urged by Commission and organized by the Planning Committee, such a wide-based visitation by responsible denominational leaders will be undertaken again in 1971.

"Era of Action" is a term that will mean more and more to Seventh Day Baptists as it is used to describe in general terms the emphasis through the next decade. It takes up where the five year program of "Facing Frontiers with Faith" left off. The emphasis envisioned by the Planning Committee is action rather than talk. Churches will be urged to perform Christian service where they are and to trust that as they serve the Lord will "add to the church daily such as should be saved," to quote Acts 2:47. The details of suggested ways of service are not yet worked out for the whole period but will be worked on further at future meetings of the representative committee.

The committee determined that its next extended meeting would be held February 14-19, 1971. There will be one day of overlap with the Commission meeting at that time.

#### SABBATH SCHOOL LESSON

for November 7, 1970

GROWING THROUGH WORSHIP

Lesson Scripture: Isaiah 6:1-8

## Called Apart To Rest and Renewal

(Continued from page 9)

it was, it contained the ingredients of rest and renewal, of "re-en-soulment."

The rest we are searching for also contains reorientation of our lives and perspective on life so that life slides along with the least amount of friction toward its goals, not just on Sabbath but on the other six days. The first time I had a chance to drive a small motorboat around the course at the amusement park, I could not wait till it was my turn. I was unable to understand why the man in charge made each boat wait till the one ahead of it had gone some distance before releasing the next one. And my moments in line were impatient ones. When I finally was seated in my boat I pressed the gas pedal to the floor and started down the waterway. The boat started heading toward the left retaining wall, so I quickly spun the wheel and ran into the wall on the right side. Never letting up on the pedal I flipped the wheel the other way and hit the left wall. And so the ride continued. I got to the end of the course exhausted only to discover that the fellow behind me had arrived at the same time in spite of the distance between us at the start, and I discovered why they had a waiting period between boats. I discovered another thing, too. If I had used that waiting period, that sabbatical, for figuring out how to keep my course straight, as the fellow behind me had, then I would have arrived at the destination much sooner and with much less effort and fewer bumps.

The first step toward securing this promised Sabbath rest is the surrendering of self-will to God's will. It comes in making ourselves one with God—one in purpose, in justice, in purity, in love and in truth. It is, rather than so much emphasis on "making the Sabbath a delight," a "turning our foot from doing our own pleasure" to that of God's and in that discovering that the Sabbath has become a delight.

The second step deals, as Jesus suggested, with our relationship to men. It is a replacing of self-love with love for

our fellowmen, or at least raising the latter to the level of the former.

True rest comes not from idleness, but from peace of mind. To rest from sin, fear, regret, and worldly care and to rest from knowing what your task is, yet being unable to achieve it—this is true rest. That is the rest the Sabbath was given for. And it is for every person who has accepted the good news of Jesus Christ, who has appropriated the promises of God, and who is willing to keep the Sabbath as *Sabbath*. May your every Sabbath be thus.

## NEWS FROM THE CHURCHES

**NEW AUBURN, WIS.**— Rev. Gordon Oliver, wife, and children have moved here, and we are happy to have a pastor in our church and community again and to occupy the new parsonage. The new parsonage is north of the old one, which was sold. It has been built by the devoted labor of the members and some friends working mostly after their own days' work. Duane North spent most of two and one-half months working on it, coming from Bellflower, California, which is deeply appreciated.

—Correspondent



### Wheeler Family Finale

One of the final acts of President Edgar Wheeler at Conference was to recognize the help (not hindrance) of his large family in the work he had attempted to do for the denomination. The family included his mother and a daughter-in-law as well as his own and a foster child. The unity and industry of the family was apparent in the dresses of mother and daughters.

## Marriages

**Brannon - Frank.**— Larry G. Brannon, son of Dr. and Mrs. Warren F. Brannon of Freeville, N. Y., and Mary Ann Frank, daughter of Mr. and Mrs. George V. Frank of Auburn, N. Y., were united in marriage, Sept. 26, 1970, at St. Ann's Church, Owasco, N. Y., by the Rev. Robert Dalton and the Rev. Delmer E. Van Horn. Their home will be at 124 S. Fulton, Auburn, N. Y.

**Gillum - Cavinder.**— Dale Gillum, Jr., son of Mr. and Mrs. Dale Gillum of Battle Creek, Mich., and Paula Ann Cavinder, daughter of Mr. and Mrs. Lloyd D. Cavinder, were united in marriage Sept. 26, 1970, at the Battle Creek Seventh Day Baptist Church by the Rev. S. Kenneth Davis. The couple will reside in Battle Creek, Mich.

**Gorgensen - Spangler.**— Larry Gorgensen, son of Mr. and Mrs. Nels Gorgensen of North Loup, Nebr., and Kathleen Spangler, daughter of Mr. and Mrs. Walter Spangler of Ewing, Nebr., were united in marriage July 18, 1970 at the United Methodist Church in Ewing by the Rev. Meyers.

**Nida - Dingvean.**— Laurence Harmon Nida, son of Mr. and Mrs. Melvin G. Nida of Salem, W. Va., and Carol Penelope Dingvean, daughter of Mr. and Mrs. T. Dingvean of Wimbledon, England, were married on August 15, 1970, in England. Coming to the States, via U.S.A.F. in November, they then plan to reside in Salem, W. Va., as "Larry" plans to continue his studies at Salem College.

**Reynolds - Aldrich.**— Roger Jesse Reynolds, son of Mrs. Mary Reynolds of Rochester, N. Y. and Frances Louise Aldrich, daughter of Mrs. Simon Aldrich Sr. of Alfred Station, N. Y., were united in marriage Sept. 12, 1970, at the Alfred Station Seventh Day Baptist Church by the Rev. Edward Sutton.

**Williams - Fuller.**— Rollin C. Williams of Omaha, son of Mr. and Mrs. Charles H. Williams of Milton, Wis., and Phyllis Fuller, daughter of Mr. and Mrs. Menzo Fuller of North Loup, Nebr., were united in marriage Nov. 29, 1969, at the North Loup Seventh Day Baptist Church with her pastor, the Rev. Duane Davis, and her uncle, the Rev. Wayne Babcock of Dodge Center, Minn., officiating. They reside in Omaha.

## Births

**Brooks.**— A daughter, Paula Jean, to Roland and Alice (McSparin) Brooks of Alton, Illinois, on May 31, 1970.

**Brown.**— A son, David Charles to Charles and Sally Brown of National City, Calif., on Sept. 4, 1970.

**Crump.**— A son, John Matthew to John and Louise Crump of Sepulveda, Calif., on July 26, 1970.

**Jernoske.**— A son, Robert Lawrence, Jr., to Robert and Jane (Harris) Jernoske of Inglewood, Calif., on Sept. 29, 1970.

**Lewis.**— A son, Mario to Jonathan and Lonnie Lewis of Los Angeles, Calif., on Sept. 18, 1970.

**Rookard.**— A daughter, Valerie to John and Pamela Rookard of Needles, Calif., on Sept. 28, 1970.

## Obituaries

**HAMER.**— Gregory L., son of Mr. and Mrs. John Hamer, was born March 27, 1948 at Ord, Nebr., and died July 18, 1970, at Loup City, Nebr. Gregory drowned at Sherman Reservoir near Loup City while home on leave from the Air Force before his second tour of duty in Vietnam.

Funeral services were held at the Seventh Day Baptist Church in North Loup with the Rev. Mynor Soper officiating. Burial was at Hillside Cemetery near North Loup with concluding military rites conducted by the American Legion.

He is survived by his parents; two brothers: Gary of Kearney, Nebr., and Russell at home; two sisters: Lana and Jill, both at home; and his maternal grandmother Mrs. Anna Otto.

—B. C.

**MEATHRELL.**— Rupert R., son of John Edward and Catherine FitzRandolph Meathrell, was born June 3, 1884, in Ritchie Co., W. Va., and died Sept. 13, 1970, in St. Mary's Hospital, Clarksburg, W. Va.

He married Dottie Bee April 17, 1911. She died in 1943. Baptized in 1899 by the Rev. L. D. Seager, he was affiliated with the Ritchie Seventh Day Baptist Church at Berea. He was a retired railroad employee.

A son, Carl, and a daughter, Freda, preceded him in death. He is survived by one son, Lowell, of Chandler, Ariz.; two sisters, Miss Conza Meathrell and Mrs. Draxie Brissey, both of Berea.

Services were conducted by his pastor, the Rev. Leslie A. Welch. Interment was in the Bridgeport Cemetery.

—L. A. W.

**WILLIAMS.**— Mrs. Mary Ophelia was born April 1, 1895, and died Sept. 4, 1970. She was the wife of Robert T. Williams who preceded her in death.

A member of the Hammond, La., Seventh Day Baptist Church, she was respected for her many good deeds. Surviving are her son, Robert T. Williams, Jr., two grandchildren, and several nieces and nephews. Farewell services were conducted by her pastor, the Rev. H. Earl DeLand at the Hartman Chapel, McComb, Miss. Burial was in the family cemetery in Mississippi.

—H. E. D.



#### Miracle Happens on a City Bus

The Sunday school class was just beginning as Juanita and a stranger entered. Juanita's expression showed that she was unusually happy. She told the class why.

That morning, as usual, she had ridden a bus to downtown Madrid, Spain, to get to the First Baptist Church. On the bus, she had sat down by a woman, who immediately turned to greet her and to give her a gospel tract.

Juanita asked the woman from what church the tract had come. She replied that it had come from a Protestant church in Valdepenas, a town south of Madrid in La Mancha, the central plateau.

Juanita then told the woman that she too was an "evangelical" and was on her way to church. The woman asked her if, by any chance, she knew where the First Baptist Church was located.

"Of course, that's where I'm going," Juanita replied.

The woman almost shouted with joy. Then she explained her reaction: "I came to Madrid two weeks ago to be with my brother, who is ill. Last Sunday I was not able to find an evangelical church to attend, and I was so very miserable.

"Yesterday I prayed and told the Lord that I just had to find one. None of my family here are Christians, and they offered no help whatsoever.

"I got up this morning and prayed, and I told God that I was going to get a bus to the center of town and He would just have to do the rest.

"The family said I was crazy—that I couldn't go out alone to look for a

small Protestant church in a city of over three million people, in a predominantly Catholic country, with no idea of where it was.

"Nevertheless, I left the house, boarded the bus, and then you sat down beside me."

Who but God could have worked this miracle? You see, the woman from La Mancha is totally blind.—Written by Christine Buie, Madrid, Spain. —EBPS

#### Growing Churches

The question is often asked, "Are your churches growing?" To be honest, we have to reply, "Not all of them and not enough of them." Also, to be honest, we can add that some are showing very healthy growth, and much of that growth is adults who have come to recognize the Scriptural truths and practices which characterize our church.

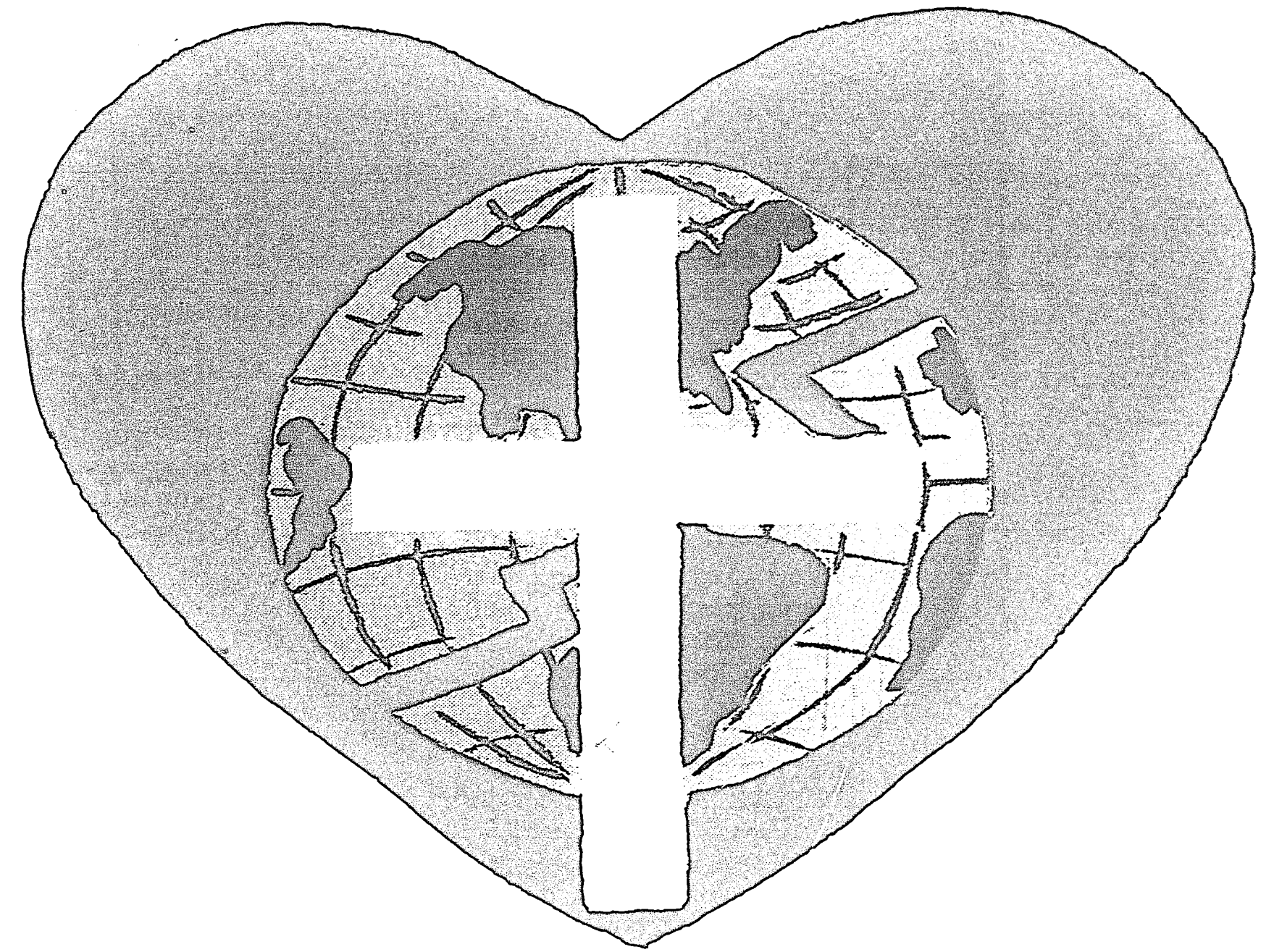
Take, for example, the membership report of the Los Angeles church submitted to Conference by the clerk.

It reveals a membership increase of twenty-six. Of this number, nine were by baptism, six by letter of transfer, and eleven by testimony. There were four decreases in the membership, one of which was by death, and three by letter. Total membership now stands at one hundred thirty-nine, which is a net gain of twenty-two during the past church year.

Make your Sabbath a meaningful experience. It belongs to Jesus Christ, who declared Himself to be Lord of the Sabbath Day. We encourage you to be present in His house on His holy day.

—Seattle SDB bulletin

# DIVINE LOVE



to heal  
a broken world

Winnie Monroe '70

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# The Sabbath RECORDER

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