

# The Sabbath Recorder

## Notice of Annual Meeting

The annual meeting of the members of the Seventh Day Baptist Missionary Society will be held at the Pawcatuck Seventh Day Baptist Church in Westerly, 120 Main Street, Westerly, R. I. 02891, on Sunday, March 21, 1971, at 2:00 for the following purposes:

1. To elect voting members, a Board of Managers, and officers to hold office until the next annual meeting and until their successors are elected.

2. To hear and act upon the reports of the Board of Managers and officers for the fiscal year January 1, 1970, to December 31, 1970.

3. To ratify the appointment of independent public accountants for the current fiscal year.

4. To consider and act upon such other matters as may properly come before said meeting or any adjournment thereof.

The Board of Managers has fixed the close of business on March 1, 1971, as the time at which members entitled to notice thereof and to vote at the meeting and any adjournment thereof shall be determined.

Elston H. Van Horn,  
Secretary

### A Woman, So What!

Mrs. Shirley Chisholm of New York, the first black woman to be elected to Congress, says she has always found politicians more prejudiced against her as a woman than as a black. Mrs. Chisholm says she "got sick" of hearing men say, "Shirley has brains, she is articulate, she's a fighter, she's been effective, but she's a woman."

(Continued from page 15)

the opportunity for others not included in our church camp to attend.

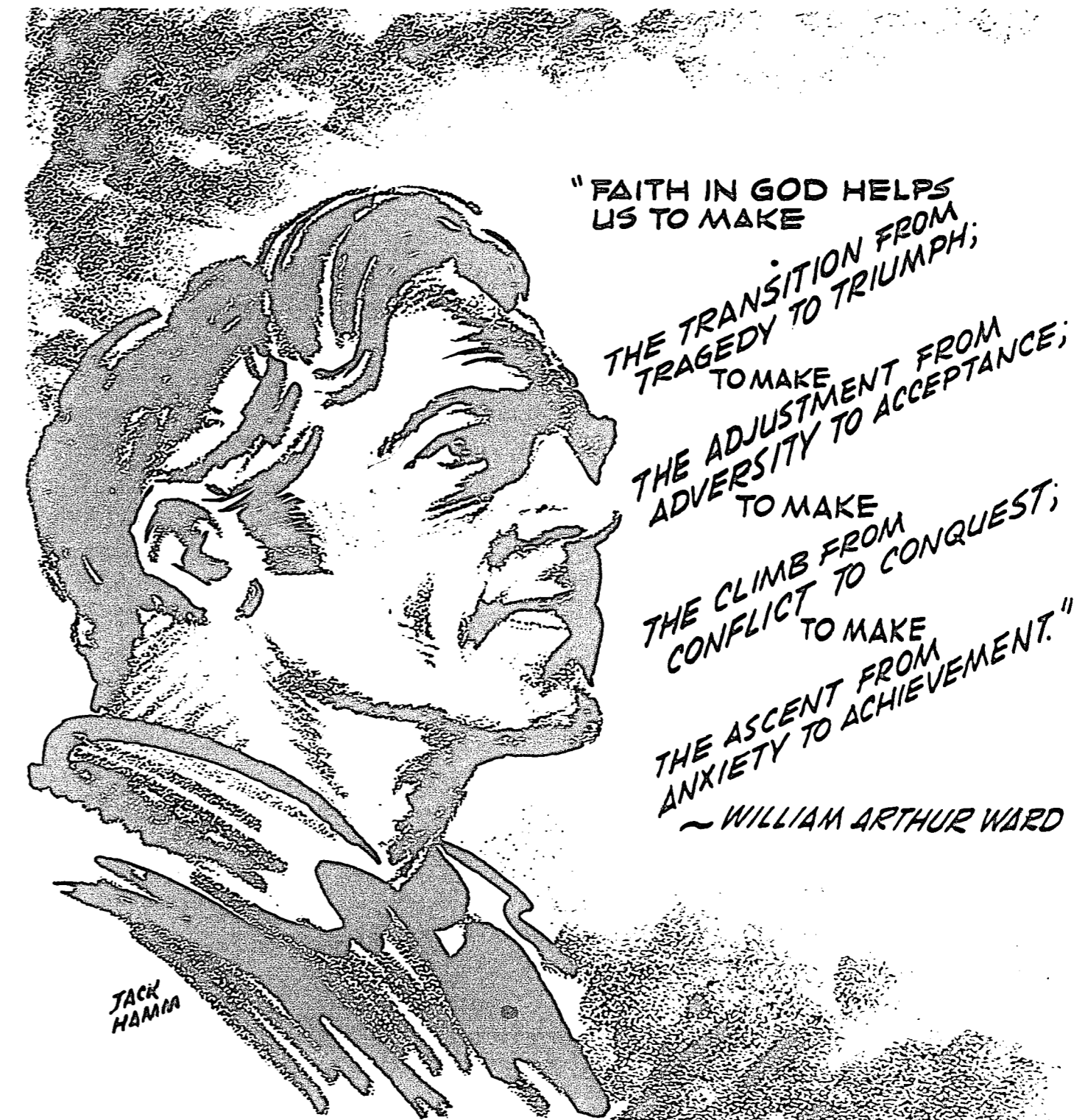
The camp opened Sabbath Eve with the sharing of Psalm 150, and all those there enjoyed the Scripture in music shared.

Sabbath day brought others to join in the church service and afternoon sharing, the highlight being the cantata, "Tell It Like It Is" presented by the young people. Everyone could sense their joy and enthusiasm in singing. Sabbath night brought a time of recreation with a bit of square dancing, and a mock wedding in honor of a new bride and groom to be, now Mr. and Mrs. Larry Brannon.

Sunday was the time for devotions, group discussions and the end of a wonderful fellowship in Christ.

Of family camps, Mrs. Nelson Snyder says, "With three small children, the six family camps we've attended at Camp Harley Sutton are our vacations with our children. Other than being a vacation, two main thoughts stand out in our minds: fellowship and an awakening (or reawakening) of a more spiritual nature. More thoughts stand out: plenty of food, lots of volleyball games, 'announcements,' work crews, minor expense. This is the type of vacation we enjoy! It's a place where our children can learn further the meaning of cooperation and I (the wife) don't have to get meals."

Lord we greet Thee at Thine altar,  
On this Sabbath day;  
Keep us steadfast when we falter;  
Make us Thine, we pray. Amen.



# The Sabbath Recorder

First Issue June 13, 1844

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

REV. LEON M. MALTBY, Editor

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## Missionary Interest Grows

My grandmother was an outspoken woman. I am sure this was noticed by my grandfather even more than by the grandsons who spent some time in the home. She was outspoken about the church and the town as well as domestic matters. I recall one pithy statement, "A person can hear anything he wants to hear in this town." Perhaps it isn't just that way in what one hears about missionary interest, but our opinions on the rise or decline of foreign mission interest seem to depend quite a little on which way you bend your ear.

We hear it expressed, and on pretty good authority, that denominations are not getting missionary recruits or money and are having to retrench their missionary commitments. Possibly the present concern over domestic problems, social problems, pockets of poverty, etc., which are making the religious as well as the political headlines is dulling our ears to the less conspicuous news of missionary need.

Let us put our ear to the ground and listen, as it were, to those hoof beats in the distance that tell of a growing missionary interest. As an example, take the unprecedented student attendance at the Inter-Varsity missionary conference at Urbana the last of December. It was a fertile recruitment seed bed which will eventually send young men and women into world fields "white unto harvest."

Are some denominations shortening their missionary lines? Some are not. Southern Baptists report that receipts from the Cooperative Program in January showed a 13 percent increase over the same month last year. Another source of missionary income for this largest Protestant church is the Lottie Moon Christmas Offering for Foreign Missions. Returns are not all in, but as of February 10 the offering amounted to \$5,739,629. This is \$1,474,164 more than on the same date last year. This is certainly an indication that missionary interest is not dead and that it will continue to be strong in those churches that take the gospel and the Great Commission seriously.

Missionary opportunity in many nationalistic or Communist influenced coun-

tries has suffered severe attrition, it is true. There are evidences, however, that this political barrier to missions is not insurmountable everywhere. Indonesia has thrown off the yoke as have some other countries that were threatened. Furthermore, when Communist countries come of age and gradually lose their misguided zeal they may oppose Christianity less violently. Let us not write off the world just yet nor surrender it to the devil as long as God is on His throne. The difficulties of a dark today do not necessarily indicate that there will be no sunrise tomorrow.

Students of church history can tell us that when obstacles to the spread of the gospel are great, the determination to be missionaries grows stronger. We may be on the threshold of a greater Seventh Day Baptist missionary endeavor — if we listen to the call of Christ rather than the voices of discouragement. Our youth can be and are challenged.

## Recorder Subscription Contest

One of the suggestions for the observance of *Sabbath Recorder* Day on February 20 was for the youth of the churches to begin on that day a nationwide *Recorder* subscription contest. Attractive first and second prizes are offered to encourage the young people to compete in securing a large number of new subscriptions before April 1 when the price increase goes into effect.

It is manifest that the youth in our churches cannot have a satisfying experience in this contest without the active encouragement of the adults and the local leaders of the church. The goal is not more money to pay the expenses of publication but more readers of our denominational paper so that more people can be edified by the message we proclaim and live out. Adults are asked to help their young people by suggesting names of friends or relatives who ought to have the *Recorder*. Talk up the contest. Keep asking how it is going in your church. Don't forget the lone-Sabbath-keepers. Subscribe for a friend who may not yet have sufficient interest or resources.

## The Jews in Russia

The news has frequently featured the plight of the Jews in Russia who want to leave and the attitude of American Jewry toward the repressive measures of the Soviet Union. The issue is partly religious and partly political, as has been noted before. It might be easier to comment on it from a Christian point of view if it were entirely a religious liberty issue. However, we are interested and do well to remind ourselves of the moderate stand that the more responsible Jewish organizations are taking toward the bad situation.

In late February a three-day World Conference on Soviet Jewry was called in Brussels, Belgium. Some thought that it would be strongly anti-Soviet. Rabbi Marc Tanenbaum, national director of the Inter-religious Affairs Department of the American Jewish Committee, has declared in a radio address that the Conference was not anti-Soviet and was intended only to make clear to the Soviet leaders that the Jews "seek a solution that would break the vicious circle that they have created for themselves and their 3 million Jews."

He said: "The Jewish people do not now nor have ever wanted to combat the Soviet Union or the Russian people. The opposite is true.

The Jewish people, Rabbi Tanenbaum stated, "are not interested in heating up the cold war, nor in precipitating a crisis between the Russian and American super-powers." What they *are* interested in, he said, was releasing the Jews in the Soviet Union "from the horrifying position in which they now find themselves, as well as relieving them of the feeling of being trapped."

That this spokesman is substantially correct in the above statements is indicated by the action of the 500-member Conference in Brussels. They denied admittance to Rabbi Meir Kahane, the militant leader of the Jewish Defense League in New York, who wanted to press his activist viewpoint. He had led demonstrations against the Soviet mission to the United Nations and had



stated that he wanted to provoke an incident between the United States and the Soviet Union. The vote to exclude Rabbi Kahane, it may be observed, was by no means unanimous. The final statement, however, was moderate.

*Newsweek* and various other magazines have recently carried in-depth studies of the American Jew. A large number of books—novels and documentaries, written by Jews — are coming off the presses. There is hope on the part of the writers that the Gentiles will try harder to understand the Jews and that the Jews will also understand themselves—for they are not a fully homogeneous people and cannot be stereotyped.

They, like other minorities, are becoming more vocal and are achieving a larger measure of ethnic solidarity than a few years ago. Many are now proud of their Jewishness whereas a generation ago the majority tried to hide it. There is not much evidence of religious revival among them or an increase in orthodoxy, although the reform element of Judaism seems to be losing ground to the middle element. It is reported that mixed marriages are increasing and that more partners convert to Judaism than out of it.

There are notable examples of Jews being converted to Christianity both in the United States and elsewhere. The message of the gospel is not reaching as large a proportion of Twentieth Century Jews as it did First Century Jews, but that gospel is for Jews and Gentiles alike and can be proclaimed with effectiveness by those who try to understand and appreciate the Jewish mind — if there is a single Jewish mind. Sabbath-keeping Christians such as Seventh Day Baptists have a real opportunity to bring a satisfying, joyful message to the Jews who are again beginning to study the Bible.

Our hearts go out to the Jews in Russia. We pray that they may get the recognition that should be their right and that they will appreciate the fact that Bible-based religion with fulfilled Messianic prophecy is more important than "peoplehood" and Zionism.

### Youth Renewal

Art Linkletter, who speaks frequently on the drug problem, was called upon to give an address before the annual meeting of the National Association of Manufacturers. It appears that his emphasis is changing. Though he had much to say about ways to fight drug abuse, the gist of his message was that the young people themselves are "going to be the deciding factor in this battle." Parents and educators must do their part, but it is to the youngsters themselves that Art Linkletter looks for the best solutions. They can turn it off just as easily as they can turn it on, he believes.

There is an example of youth renewal that is more instructive than what Art Linkletter has observed. It is the unpredicted and unprecedented youth missionary convention at Urbana, Ill., during the last week of 1970. News releases just before the convention expressed hope that there would be 10,000 registrations, a tremendous number. Registrations totaled around 12,000.

These numbers say something, regardless of what happened at the Inter-Varsity meeting — and plenty happened. It is one thing to invite youth to a rock festival or to an ordinary discussion meeting — which college students go for. It is quite another thing when 12,000 young people choose to give up their Christmas vacation for a spiritual missionary convention where the emphasis is on serving Christ.

Such a gathering may indicate that the tide is turning, that larger numbers of youth are looking for the lasting thrill of a dedicated life. It does not mean that all problems will immediately solve themselves, but that the present student generation has an increasing number of youth who are thinking beyond self. They are getting into the battle for a better world and are trying to influence their fellow students to follow the Christian way.

Racism is something in humanity which cannot be exorcised without trauma nor removed without repentance.—E. Luther Copeland, Southeastern Baptist Seminary

### Denominational Planning Committee

The second week-long meeting of the Planning Committee of this Conference year was held in the Seventh Day Baptist Building at Plainfield, N. J., February 14-19. The six-member committee, composed of representatives of the major boards and chaired by the general secretary, also held a joint meeting with the Commission all day Sunday, February 21.

Reviewing and evaluating the present program and making both long-range and short-range coordinated plans to help the churches and the boards fulfill their mission called for the best thinking of the members. Consultants on various phases of the total work were called in from time to time. Since the next major thrust of this decade following the present "Facing Frontiers with Faith" is "Era of Action," the committee asked the new chairman of the Christian Social Action Committee, Jared Van Horn of Milton, Wis., to be present most of the week to present and consider plans for action in the areas of social concern.

The composition of the Planning Committee was also changed by new representatives of the Women's Board and the Board of Christian Education as well as the first vice-president of Conference. New personalities and viewpoints contributed much to the planning, though the wise counsel of former members was missed.

The committee reviewed the recent work and plans of the boards and agencies as outlined by their representatives and gave consideration to the reported results of the Introspect-Prospect sessions of leaders last August to get a full grasp of where we stand and where we can go by way of unified emphasis and program.

The agenda agreed upon for the week included twenty-five items, some small, some large. The major portion of time was spent on plans for evangelistic outreach during the next few years. Continuing the present emphasis on personal work promoted by Evangelist Mynor Soper, it was decided to draw as much help and stimulation as possible from the Baptist emphasis on reconciliation and

### MEMORY TEXT

"The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand" (Psa. 37:23, 24).

the broader based evangelistic thrust known as "Key '73."

New guidelines for dedicated service were drawn up to cover the local training and use of high school youth. Specific plans for the first Seventh Day Baptist evangelistic team to witness to students vacationing at Daytona Beach were considered. The youth team gathered from East and West under the supervision of Mynor Soper is a project of the Planning Committee. The possibility of other special teams working for several months in a given location was proposed and discussed.

The Ambassador Program, announced previously but not well implemented as yet, is to be further explained and promoted. In essence, it is the commissioning and sending out of qualified laymen to render a specific type of dedicated service where needed at home or abroad. The church or larger organization would recommend this "ambassador."

As the week drew to a close and other matters had been taken care of, much consideration was given to the program packet for the first year of our "Era of Action" beginning in the 1971-72 program year. An outline of packet materials with new themes was developed to help the churches move forward in outreach and Christian service. It was decided to consult the pastors at the forthcoming Ministers Conference before completing the packet materials.

It was noted that the Worldwide Witness materials currently being distributed to the churches are much used and appreciated. This final year of "Facing Frontiers with Faith" promoted by the Planning Committee seems to be broadening our horizons and preparing us for new ventures of faith and action.

—L. M. M. and A. L. W.

### Laborers Together with God

Rev. C. Harmon Dickinson

*"For we are laborers together with God"*  
(1 Corinthians 3:9).

As leaders in the church we participate in a common cause, our mission to proclaim Jesus Christ as Lord and Savior for the world. We are in this work together — the local pastor, the missionary pastor supported jointly by the church and the Missionary Society, the missionary to other countries, as well as board secretaries and denominational leaders. Each has a little different function, but all are working for the one goal of making Christ known.

As the Apostle Paul put it, one lays a foundation and another has the skill to build upon it, but we are co-laborers with God because we are working on God's building.

Early in the history of our General Conference, Seventh Day Baptists began to sense the missionary call to be ambassadors for Christ and to preach the gospel to all the nations. Individuals and churches could do very little alone. They needed to be strengthened by a common effort. Indeed, it was this missionary motive that led to the formation of the General Conference.

The resolution which brought about the organization of the Conference stated this sense of mission forthrightly. At the Yearly Meeting held at Hopkinton, Rhode Island, in September 1801, a proposition brought forward by Elder Henry Clarke of Brookfield, New York, was approved: "for the several churches in our Union to unite in an institution for propagating our religion in the different parts of the United States, by sending out from the different churches in said Union missionaries, at the expense of the several churches which may fall in with the proposition" (*Seventh Day Baptists in Europe and America*, Vol. I, p. 153).

As the missionary spirit developed, Conference formed a missionary committee designated "The Board of Trustees and Directors of Missions of the

Seventh Day Baptist Order in America" which developed into a Conference society which was later merged in our present Missionary Society. Working together, our churches shared in the propagation of the Sabbath truth and the establishment of Seventh Day Baptist churches. The "travelling ministers" first sent out were missionaries "sent out by the Lord."

The early missionary spirit of our people is mentioned to show that it is an inherent part of the Christian Church to share with others. "We are laborers together with God." Today the Seventh Day Baptist Missionary Society carries on the same spirit of sharing by helping support pastoral leadership for pilot projects in designated areas as well as in established churches.

The aim in assisting the churches with pastors' salaries is to provide a better ministry in the community, to maintain an evangelistic program, and to encourage growth toward self-support. It is hoped that the cooperative sharing of salary by the Missionary Society and the missionary churches will not be an effort just to keep them alive but to assist them in a more viable Christian program and atmosphere, to help them grow in stewardship, to develop a more fruitful program of community service and outreach, and to increase the Body of Christ.

From the standpoint of the local church, such assistance with salary is

### *Our Prayer Corner*

#### Suggestions for Prayer This Week

Pray for:

- 1) The team of young people coming together from East and West to witness to students at Daytona Beach at Easter time.
- 2) The college age youth who may still feel led to volunteer for the 1971 Summer Christian Service Corps (SCSC).
- 3) The ministers and earnest laymen who are now seeking God's will in regard to a more active Seventh Day Baptist service.
- 4) Guidance for Filipinos who desire to form churches of our faith throughout the Philippine Islands.

not welfare payments. It is cooperative participation in the work we are doing together. It is logical for the larger, stronger churches to assist the smaller, weaker churches through giving to the Missionary Society through Our World Mission. We are told in Galatians 6:2, "Bear one another's burdens, and so fulfill the law of Christ." I wish that more churches might catch the spirit of this phase of missionary sharing. It could be expressed in two ways: increased giving to OWM and assistance to even more churches which have potential for a more active ministry and growth.

Missionary sharing stimulates greater giving. Jesus said, "Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. He who loves his life loses it; and he who hates his life in this world will keep it for eternal life" (John 12:24, 25). One might naturally assume that money given to support foreign and home missions cuts down on the amount given for the local budget, or that an increase in the pastor's salary will reduce what is given to OWM. That is not necessarily the case. Overall giving can be stimulated by looking unto the harvest, looking beyond ourselves, beyond the local church situation to the sharing in the total program of Christian outreach throughout the world.

The Richburg church has shared in the pastoral assistance given by the Missionary Society for over three years. On a matching fund basis the salary has increased each year, but this year an overall increase was accompanied by a decrease in the amount requested from the Missionary Society. How has this affected giving to OWM? The amount has remained fairly constant.

In this work we do together, we sow the seed of the gospel and the Sabbath truth. God gives the increase. In receiving money for the church and missions no threats are made, or assessments, or legal demands — only the voluntary response to the appeal of the Holy Spirit to meet needs and the call of Christ to share the gospel with the world.

### Summertime Ministry

A wide variety of "summertime ministries" are being planned in the churches of the northern hemisphere. Both commercial and denominational publishing houses have come out with new editions of Vacation Church School, camp and retreat learning materials created by educational leaders. If your Christian Education Committee does not have materials with which to make plans, let us know and we will endeavor to supply catalogs or addresses where you can get the kind of curricula and program ideas that will accomplish your Christian-educational goals.

"Our World and the Creator," "Talking with God," and "Created by God" are some of the overall themes of major denominational publishers.

God help you to plan and work together fruitfully for your summertime learning experience with children and youth—and adults! Have you considered evening study programs where all ages have a "vacation church school"?

### National Youth Fellowship

Have you who are members of the national S.D.B.Y.F. responded to the letter from your president in the *Beacon*? "Skip" Johnson asked for your reactions to the idea of having a more concrete commitment to agreed-on Christian disciplines. He felt this would bind us closer together as Seventh Day Baptist youth. If you haven't written Skip, or haven't considered his editorial in YF meeting, why not do so within the next week and write him a letter to report your thinking! Richard Johnson Jr., Ashaway, RI 02804 is the address.

And, if you aren't a subscriber to the *Beacon*, write Cathy Clarke, AKO Sorority, Alfred, NY 14802, with a \$1.00 remittance and you'll be getting a very good production for youth from the Milton *Beacon* staff along with your membership in the national SDBYF.



## Is It Worth It?

By Edgar F. Wheeler

*"Be careful that no one becomes immoral or unspiritual like Esau, who for a single meal sold his rights as the older son" (Hebrews 12:16).*

A man who had achieved his ambition of getting into "the front office" of his company had not been in the position long before he began to ask himself if it had been worth the cost in effort and strategy to get there. He remarked that once he had been able to do a day's work and leave it behind, but now he had to take his work home with him and neglected his wife and family. Was his position worth all he had given up to gain it?

Often we buy things that we "had to have," but once we get them we begin to wonder if they were worth the price. We paid too much, or else we have payments to make that take the enjoyment out of what we bought.

Not only in matters of economics and position, but even more in a spiritual sense, life is a matter of determining values and setting priorities. And it is not only a matter of deciding what pleasures and ambitions are to be sought, but of learning the basis on which such decisions are to be reached. Each choice and decision is to be weighed carefully because it affects the pattern of life and its future course.

Esau's experience serves as a lesson and warning to all of us. He was the first to be born of a pair of twins, therefore under Hebrew tradition to be the recipient of the birthright — a position of preeminence, power, leadership and larger inheritance. To receive the birthright was to be a spiritual leader in the family upon the death of the father. There was implied a special place in God's plan, too.

Esau came in from the fields one day famished after hunting. He smelled the soup that Jacob had been making, and demanded some of it with such urgency that his clever brother Jacob saw his chance to drive a shrewd bargain. So he

offered to share his soup on the condition that Esau would agree to sell him his birthright.

He knew Esau pretty well. For Esau was accustomed to indulging his desires at whatever cost and without delay. So he made an impulsive decision: "I'm about to die: and what profit is this birthright to me under these conditions?" He agreed to sell his birthright, ate his soup and went his way.

Although nothing more is said here, this obviously is not the end of the story. Hebrews 12:17 tells of Esau's regrets that followed. "Afterward he wanted to receive his father's blessing; but he was turned back, because he could not find a way to change what he had done, even though he looked for it with tears" (TEV). Once he had eaten his soup and had time to think, he must have said many times, "It was not worth selling my birthright for a single meal!"

Esau's real problem was not that he got hungry, although he thought so. His real problem was his habit of indulging his desires immediately and without regard for God or moral considerations. He is called a "profane" or "unspiritual" man in the book of Hebrews, and his attitude is related here to immorality. The word used for "unspiritual" in Hebrews 12:16 means: "That which lacks all relationship with God."

In other words, Esau had grown into the habit of leaving God out of his decisions and acts. He acted as though God and His standards did not exist. He lived as though he was only a physical being, and not a spiritual being. Too late he realized that he was the loser.

None of us has to be ashamed of having normal human desires—hunger, comfort, pleasure, ambition to get ahead and have things. These are not problems in themselves. The problem is our attitudes

toward them and how we go about satisfying them. We have to establish a set of values and priorities as to what is most important in life. Without these, we stand to lose.

We are living in a permissive and self-indulgent society today with the stress on "doing your own things." Morals as stable, binding principles coming from God are largely written off. In business, the goal is increasingly to get ahead by any means that one can get by with. Stress on material things is leading to increasing dishonesty, and certainly to neglect of spiritual things in life. Pleasure is sought as an end in itself. But the result is always the same, that the pleasure of self-indulgence and living mainly for the physical and material desires leaves people deeply dissatisfied and robs them of God's best things.

Back in 341-270 B.C. there lived a philosopher by the name of Epicurus who has left his name on the pleasure-seeking philosophy of life — Epicurianism. He taught that nothing exists beyond time and atoms. Atoms, he said are always changing combinations to bring different forms of life into being. Human beings, in his teaching, are broken up at death, with even the soul or personality reduced to impersonal atoms, and put into new combinations or forms of life. Therefore, the chief end of this life is happiness, sensual pleasure and avoidance of pain. "Eat, drink and be merry, for tomorrow you die."

The apostle Paul teaches (this teaching summed up in I Corinthians 15) that the spiritual body survives death when the physical body ceases to exist. He says, "If in this life only we have hope, we are of all men most miserable." Through the power of the risen and living Christ, the believer shares in the resurrection and eternal life.

Now note again the contrast: Epicurus says to live it up while we can, because we are going to die anyway. The apostle says we are going to live and therefore we should die to self and its lower desires now.

Paul says: "To have your mind controlled by what human nature wants will

result in death; to have your mind controlled by what the Spirit wants will result in life and peace . . . . Those who obey their human nature cannot please God . . . . If Christ lives in you, although your body is dead because of sin, yet the Spirit is life for you because you have been put right with God" Rom. 8:6, 8, 10 (TEV).

Esau had a birthright, a definite promise that should have called for responsible living, but he sold it for a single meal.

God offers a birthright to as many as will believe in Jesus Christ—the gift of eternal life purchased by the sacrifice of Jesus Christ. It is a definite promise, sealed by His blood. It is to be treasured above all else, and life is to be lived in view of its privileges.

One of the great dangers in even "temporarily" exchanging the way of faith and promise to indulge one's lusts, to seek forbidden pleasure, or to gain by unrighteous means is that one may lose his spiritual sensibility and become hardened. It happens all the time: people who set aside spiritual values "temporarily" to "get ahead" find themselves miserly and enslaved to material things; people who simply wanted to have their "fling" find themselves enslaved to their desires. Their hearts became insensitive or incapable of grasping spiritual things, the higher things of life. Then, like Esau, they could not regain what they had lost. Even if there is forgiveness for their sins, there is the memory of lost blessings. Too late they have said, "It was not worth it."

An old hymn based upon the words of Jesus gives fair warning:

Have you counted the cost, if your soul should be lost,  
Though the whole world you should gain?  
My Father is rich in silver and gold,  
Have you counted, have you counted the cost?

God's call in Christ is a positive one to an abundant life of promise and joy that is worth all we can give in exchange. "If ye, then, be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things which are

## The Now Generation

### An IVCF Evaluation of Urbana '70

Urbana '70, Inter-Varsity's ninth missionary convention, drew 10,937 students from 48 states and 72 countries to the U. of Illinois, Dec. 27-31. There were 5,624 from public colleges and universities, 2,178 from Christian colleges, 810 high school seniors, 434 from Bible institutes, 401 from seminaries, and 387 from schools of nursing (1,103 did not indicate their schools). The convention provided many insights into youth today, including these:

1. Mass meetings still have an appeal for youth, and the thrill of being part of something big was quite obvious.

2. They have not turned off the speaker-lecture oriented approach. They sat in the Assembly Hall for two hours each morning and two hours each night giving close — and often emotional — attention to speeches, some of the 20-minute variety and some of the 45-minute to an hour variety.

3. They seem intensely involved in current national and international issues, as these issues relate to the expression of one's Christian faith in the world. There was a strong feeling of trying to develop a unified world and life view that would encompass world problems under a basically Christian approach to the needs of men.

4. Understanding the meaning of the Bible is very important to them. They studied in groups of ten for an hour every morning and then heard the Bible taught from the platform for another 45 minutes each day. Questions from the floor showed many were grappling with

above, not on things on the earth . . . " (Col. 3:1, 2).

The Christian as a son of God has a birthright of eternal life. The promises are realized in the life that pleases God, bringing every desire and ambition under the control of Jesus Christ.

An honest and forthright commitment of your life to Jesus Christ is the key to the assured and abundant life that is worth all that we can give in the way of self-denial and obedience.

Biblical interpretation.

5. How to know God's will for one's life is a crucial problem. Their appreciation for an hour's address on this subject was phenomenal.

6. Traditional, institutional structures, both in church and mission, are somewhat suspect as viable options for expressing one's commitment to Christ in the future. True, mission sending agencies were swamped with questions related to vocational needs, but students asked many hard, nonconventional questions. They did not scoop up mission literature uncritically, but examined it carefully.

7. Music as a vehicle for worship and witness has a strong appeal. Black "soul" music and white modified rock-folk music went over big, as did a multimedia show, "Project 2100," which combines projected words and pictures and music to tell the story of man's plight and God's answer in Christ.

8. They need to be close physically and have deep personal relationships, perhaps to compensate for the impersonal rat race of student life. Urbana has become the place to be to see friends made elsewhere from everywhere. You get the impression these young people really care about each other, even more than about careers and success.

9. They have a growing interest in what has been called "the charismatic movement" in the church, that is, the so-called outward signs of inner spiritual power: miraculous healings, speaking in tongues, and so on.

10. They are enormously impressed by, and desirous of seeing more of, the power of Jesus Christ in everyday life. At times, one had the vague feeling that Jesus was being worshiped as something of a revolutionary folk hero. Underneath, however, obviously was the personal magnetism of Jesus as a man of love, integrity, and the ability to transform human life. The young are desperately looking, not primarily for personal or theological solutions in the technical sense, but for a new kind of life that stands over against the crude materialism, and the blatantly carnal appeals of much of modern living.

—IV Youth Today

## Church School Aid More Easily Challenged

A turning point in the challenging of laws providing state aid to parochial schools that may be contrary to the Constitution is said to have been reached January 28 in Federal court ruling upholding the right of a civic organization to file suit in its own name. This is a new concept which, according to Leo Pfeffer, is based on the fact that unless the single individual can act in association with like-minded persons through civic organizations, many serious violations of the Constitution will be free from judicial challenge and therefore immune to correction.

The ruling, handed down by Federal Judge Morris E. Lasker, came in a case brought by the Committee for Public Education and Religious Liberty (PEARL) challenging the constitutionality of a 1970 New York State law allocating \$28 million for payment to parochial and private schools as reimbursement for record-keeping and reporting expenses.

Judge Lasker granted PEARL's motion for a three-judge Federal Court to hear the case. No trial date was set.

Member organizations of PEARL include the American Jewish Congress, Citizens Union, Council of Churches of the City of New York, New York Chapter of the American Jewish Committee, New York Civil Liberties Union, Public Education Association, United Federation of Teachers, United Parents Association and twenty-one other groups.

"The ruling by Judge Lasker is a logical and necessary next-step following the U. S. Supreme Court's historic 1968 decision, in the case of *Flast v. Cohen*, which for the first time upheld the right of a taxpayer to bring suit for the purpose of voiding the use of public funds in violation of the First Amendment," said Mr. Pfeffer, who also argued the *Flast* case before the U. S. Supreme Court.

Only the host with an empty head worries about keeping the glasses full.

—NCI Catalyst

## Notice of Annual Meeting

The annual meeting of the members of the Seventh Day Baptist Missionary Society will be held at the Pawcatuck Seventh Day Baptist Church in Westerly, 120 Main Street, Westerly, R. I. 02891, on Sunday, March 21, 1971, at 2:00 for the following purposes:

1. To elect voting members, a Board of Managers, and officers to hold office until the next annual meeting and until their successors are elected.

2. To hear and act upon the reports of the Board of Managers and officers for the fiscal year January 1, 1970, to December 31, 1970.

3. To ratify the appointment of independent public accountants for the current fiscal year.

4. To consider and act upon such other matters as may properly come before said meeting or any adjournment thereof.

The Board of Managers has fixed the close of business on March 1, 1971, as the time at which members entitled to notice thereof and to vote at the meeting and any adjournment thereof shall be determined.

Elston H. Van Horn,  
Secretary

## When Corrections Are Called For

From time to time every editor is called upon to make corrections because errors of reporting are bound to creep in occasionally. Let us hope that corrections can be done in good grace and that any damage can be rectified.

The *New York Times*, which prides itself in correct reporting of all the news, has been called upon by the Jewish Organizations for Church-State Separation in a letter to the editor to correct the front page report that the New York Board of Rabbis had reversed its longstanding opposition to public funds for parochial schools. The board took no such action. A few rabbis only expressed a desire to find a way to help such schools. "You owe the readers a correction of a misleading report," said members of the board.



## Writer-Photographer Meets "Jesus People," Joins Them

By James Lee Young

A freelance writer-photographer and his wife who came to California to cover the "Jesus movement," not only reported the phenomenon for a national magazine, but found Jesus Christ and joined the movement they came to cover.

Jack Cheetham, who with his wife, Betty, also a writer-photographer, migrated west from New York City in search of a "Jesus movement" they "felt" was happening in California.

They found their "Jesus people," Cheetham said, and a result was an article in the February 9 issue of *Look* magazine, entitled, "The Jesus Movement Is upon Us."

But there was another result of the Cheetham's involvement with the "Jesus people" in California. They both found Jesus Christ and asked Him into their lives.

Their quest for "the Jesus movement" began in New York City when Cheetham told his publishing agent, "I'm going to California to find the Jesus people." And, they were off.

Their first contact with the subjects of their search was with a group of young Christians from Melodyland, California, which Cheetham said is a Christian center in the Los Angeles area.

"Kids stepped out one after another and told how Jesus had changed their lives," he related.

Cheetham's wife, Betty, who at first tolerated his idea of searching for the young Christians, peered from behind her camera and said, "I think you've found your Jesus people."

Cheetham, forty, related how he met the Jesus people, and through them, Jesus Christ, during a talk to the student body at Golden Gate Baptist Theological Seminary. Wearing his hair long and a beard that curls ruggedly under his chin and over his lip, Cheetham was dressed in a bulky mock turtleneck sweater and faded green trousers tucked into a pair of low-top boots.

"The fire of Jesus Christ seems to be

catching on around the world," Cheetham said.

Cheetham said the material and photographs he and his wife produced on the "Jesus movement" have been picked up by magazines in Germany, Africa, and Brazil.

He and Mrs. Cheetham are in the San Francisco Bay Area, still working as freelance writers and photographers.

But one thing has changed — now, they have joined the "Jesus people."

—BP

## Veteran Brazilian Worker Continues To Preach the Gospel

By Leo Floyd

Vitorio Pondy is seventy-eight years of age and a very active minister of the gospel. When most men have retired and have pretty well given up an active life, Vitorio Pondy has continued to search for lost souls and to preach the good news. As a direct result of this veteran worker's efforts two baptism services were recently held in Bocaiuva do Sul, Parana, Brazil, with twenty-three new members being added to the church. When this was written there were three more persons waiting for baptism due to the preaching of the gospel by this worker for Christ.

Vitorio Pondy was born in Hungary in 1892. At an early age he moved to Germany where he served in the German army in Germany's African colonies during World War I. It was while serving in the army in Africa that Sr. Pondy observed things that later helped him to accept Christ as his Savior. In 1918 Sr. Pondy arrived in Brazil but did not start keeping the Sabbath until 1924. It was at this time that he came in contact with the then "Evangelical Seventh Day Adventist" Church which later became the present Seventh Day Baptist Church in Brazil. He was baptized into the church a year later in 1925 and

### SABBATH SCHOOL LESSON

for March 20, 1971

PREPARING FOR HIS COMING

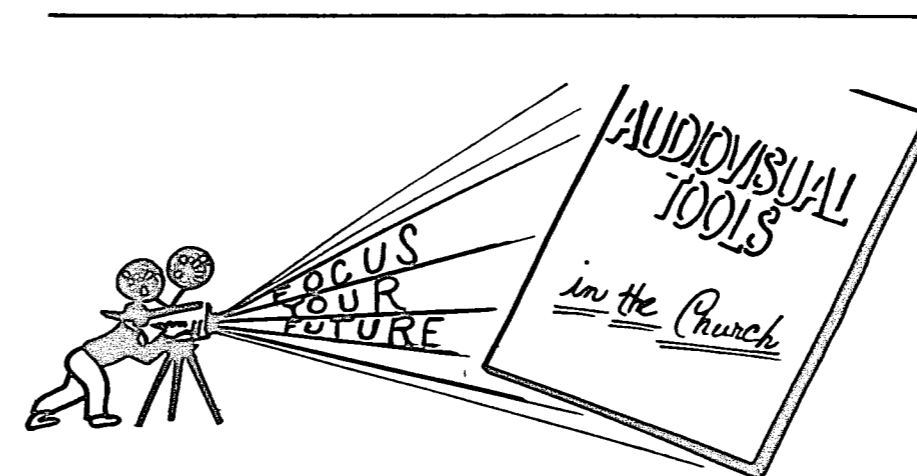
Lesson Scripture: Matthew 25:1-13

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commenced preaching the gospel shortly thereafter.

Sr. Pondy is married and has one child, a daughter, who is also married. He is a very personable and forceful individual considering his age. He is very active and covers a large area in his ministry. He lives in Lapa but centers his work in Bocaiuva do Sul, both suburbs of Curitiba. Sr. Pondy owns no car but covers the area of his ministry by walking or by bus. Throughout his ministry he has been able, with the help of the Holy Spirit, to lead approximately 140 souls to the Lord. A good many of these have been recent converts.

As he becomes older he will have to slow down but it will be awhile yet, for this veteran worker gives no sign of slowing down. He could very well set an example for many of us who are much younger as he demonstrates how a worker for Christ should be — an active worker for his Lord seeking the Lord's will in his life as he proclaims the gospel to a lost world.



### Tokyo Slides Available

Mrs. Arthur Drake, one of our representatives to the 12th Baptist World Congress at Tokyo last summer, has contributed to the audiovisual library of the Tract Society a set of seventeen slides picturing the highlights of that great gathering, held for the first time in the Far East. The photographs and descriptive script were prepared under the direction of Jim Newton of Baptist Press.

Groups interested in travel and worldwide Baptist work could profitably include these few pictures in a program. If there is sufficient demand a filmstrip can be made.

MARCH 13, 1971

## LET'S THINK IT OVER

Is COCU Done for?

The Blake-Pike proposal for merging nine Protestant denominations into one 25-million-member "Church of Christ Uniting," as it is now called, shows many signs of being done for in spite of earlier optimistic reports of agreement on a plan for union. There was skepticism on the part of many from the very first because of the wide differences of polity between the participating churches which was likely to show up as details began to be worked out.

Now a considerable segment of the Presbyterian church, the Presbyterian Lay Committee, has stated its opposition and mailed its resolution to 240,000 Presbyterians as well as to each of the nine denominations in COCU for study and later action. Underlying a number of the reasons given for opposition are those provisions in the plan of union which eliminate congregations as basic units and which substitute therefor parishes as basic units. The Lay Committee, according to its chairman, Roger Hall, "has taken a positive stand in favor of preserving Presbyterianism. We are committed to being Presbyterian. If there are members who wish to leave the Presbyterian Church for this new church, we extend them our good will, our respect, and our best wishes. We, who are Presbyterian, intend to remain Presbyterian."

### Pornographic Bill

The Senate has passed unanimously a bill requiring unsolicited pornographic advertising to be labeled as such and permitting the return of such material to the sender at no cost to the addressee.

The bill would require the following label in outstanding type on all unsolicited smut advertising:

"The Enclosed Material Is Sexually Oriented Advertising, And May, If Unrequested By The Addressee, Be Returned To the Sender Unopened At No Cost To the Addressee."

The measure calls for a penalty of \$5,000 for each piece of such matter that is not labeled, or for failure to pay the return postage.

## NEWS FROM THE CHURCHES

**BATTLE CREEK, MICH.**— Our new pastor, the Rev. S. Kenneth Davis, and his family have easily become a part of our church life and community in the past few months since their arrival and welcome early in the fall.

A visitation program has been reactivated by Pastor Ken (as we call him) and the Evangelism Committee. Ten members of our congregation attended a week of LIFE (*Lay Institute For Evangelism*) training in Kalamazoo in preparation for this witnessing. All "fishers of men" are invited to participate in the visitation three Wednesdays a month either in the morning or evening. After meeting for instructions, teams of two call on inactive or seldom-attending members and friends. Then the teams meet afterward for a sharing time. Each "fisherman" becomes a member of the Fishermen's Club and receives a tiny fishhook pin. Although the club is comparatively small at present, its effectiveness is becoming evident.

Besides this personal contact with members and friends, our church publication, *The Friendly Guest*, is now being sent at a bulk rate to 315 persons to keep them informed and interested in our church.

Instead of having a vesper and Bible study on Sabbath Eve in the church sanctuary, we are now having a Sabbath welcome and prayer meeting in a large room off the sanctuary. Sitting in a circle, we sing, share experiences, and have a prayer time.

At our quarterly business meeting in January, we adopted a revised budget for the next six months. The budget includes for the first time a hospitalization insurance plan for the pastor and his family and is a more realistic reflection of our current spending.

The Rev. Eugene Fatato and his family are still a part of our church family and have purchased a house in the community. Both he and Mrs. Fatato are teaching—she at a nearby high school and he at the County Vocational School.

—Correspondent

**HEBRON, PA.**— Mrs. Dana Kenyon, Missionary Evangelism chairman, presents the mission tapes and films monthly during the opening exercises of the Sabbath School. These make our churches in England, Brazil and Burma, etc., come alive to young and old.

The W.S.S.S. has contributed to the Northern Tier Children's Home, O.W.M. (for Missions and also for Pakistan Relief), and the Women's Board (for S.C.S.C.). The January meeting was hosted by Ruth Brock, Dana Kenyon presenting the program. Dana Kenyon held the February meeting, with the program in charge of Thelma Stearns. Kathryn Thompson is the March hostess and Ruth Brock the program leader.

At the February meeting, a "thank you" letter was read from P.F.C. Michael Houghtaling in Vietnam for a holiday box sent to him by the women's group.

Pastor Harold King has begun a series of sermons on "What I Believe." Following the sermon, those present divide into small groups for a short buzz session.

The annual business meeting and oyster dinner was held January 10 at the community building. The church issued a unanimous call to Harold King to serve as pastor for another year.

It was voted to put a notice of Hebron church and Sabbath school services in the *Olean Times Herald*.

A visitation of the community and adjacent areas by the pastor and lay members was planned. The moderator appointed a committee to plan ways of celebrating the tercentenary of the denomination and to explore the possibilities of having a booth at the 1971 Potter County Fair in August.

Among the officers elected: moderator, Burton Hemphill; vice moderator, William W. Thompson; clerk, Rachel Kenyon; treasurer, Kathryn Thompson.

A church is not always measured by its size. The "Little White Church on the Hill" has been dear to many generations.

"For where two or three are gathered together in my name, there am I in the midst of them" (Mat. 18:20).

—Correspondent

**PLAINFIELD, N. J.**—Our talents project, sponsored by the Discipleship Committee, was a great success. In November fifty-seven envelopes, each containing a crisp dollar bill, were handed out to those who wished to participate by investing the money, their talents, and their time, in order to make a profit for the Lord. On February 13 most of the dollars plus the profits were returned in the envelopes, and the increase amounted to well over \$300 for the church budget. Following a fellowship dinner, the participants related their experiences in earning the money. Some of the products made and sold were: hand-printed stationery, handmade neckties, homemade bread, cookies, and candy. By February 20 the increase had risen to over \$400!

In our Bible study Friday evenings before choir rehearsal we are using the Campus Crusade series, "Ten Basic Steps Toward Christian Maturity." Several members of the group have led in the study.

The adult Sabbath School classes combined for six weeks to discuss Pastor Saunders' new book on the Sabbath under his leadership. The discussions were very worthwhile. Pastor Saunders recently preached two unusual and inspiring sermons on "The Seven Beatitudes of the Revelation."

New members received lately were the Rev. and Mrs. Rex Zwiebel, Mr. and Mrs. Linford Walters from Kingston, Jamaica, and Assistant Pastor and Mrs. Alan Crouch (associate members). Mr. Zwiebel was elected an elder and Minister of Stewardship.

Pastor Saunders as president of the local Association of Religious Organizations presided at its first annual meeting January 26. The Executive Committee met at our church February 11.

Pastor and Mrs. Saunders, Mrs. L. H. North, Pastor and Mrs. Charles Bond of Shiloh, and five other Seventh Day Baptists left New York, March 1, for a sixteen-day trip to several Middle East countries including Israel. Pastor Saunders is in charge of the group.

—Correspondent

## Births

Hess.— A son, Gregory Lynn, to Gary and Ruth Ann Hess of Janesville, Wis., on Feb. 17, 1971.

Kreibach.— a son, Steven Scott, to Henry (Skip) and Nancy (North) Kreibach, 171 North Ellis St., Peshtigo, Wis., on May 6, 1970.

Werle.— a son, Andre Lawrenz, to Lawrenz and Karen (North) Werle, San Angelo, Texas, on July 11, 1970.

## Obituaries

BEE.— Mida Alice, daughter of Benjamin and Lutricia Byrd Prather, was born at Lawford in Ritchie County, W. Va., Dec. 3, 1886, and died at her home in Berea, W. Va., Jan. 8, 1971.

She had been a faithful and happy member of the Ritchie Seventh Day Baptist Church for seventy years.

On June 4, 1905, she was married to Leonidas (Lonnie) L. Bee. He died in December 1966. To them were born two sons and five daughters who survive: Forrest of Berea, and Glen of New Milton, W. Va.; Mrs. Delphia Ross of Weston, Mrs. Lydia Dennison of Garrett, Ind., Mrs. Leona Martin of Parkersburg, Mrs. Thelma Richards and Miss Ruth Bee, both of Berea.

Other survivors are three brothers: John of Massillon, O., Ted of Akron, O., and Hosea of Burnt House, W. Va.; and three sisters: Mrs. Oca Riddle of Berea, Mrs. Alta Mossor of Harrisville, and Mrs. Wanda Law, Berea. One brother, Harley, preceded her in death.

Funeral services were held in Pensboro with Pastor Leslie A. Welch officiating. Burial was made in the Pine Grove Cemetery at Berea.

—L. A. W.

OATES.— Martin James, son of Michael J. and Sarah Hackett Oates, was born in Chester, Pa., Jan. 5, 1900, and died at Rhode Island Hospital, Providence, R. I., Jan. 22, 1971.

Moving to Rhode Island with his parents at an early age, he lived most of his life in Ashaway. He was baptized and became a member of the First Seventh Day Baptist Church of Hopkinton April 20, 1935. Mr. Oates was active in the work of the church and served as a trustee and as a much loved teacher in an adult Sabbath School class until the time of his death. He was a member of the Seventh Day Baptist Missionary Society for several years. He was active in political, civic, and community affairs as well.

Surviving are his wife, Hazel Arnold Oates; two sons, Gordon W. of Ashaway, and James B. of Springfield, Va.; a brother, George B. of Avondale, R. I.; a sister, Mrs. Alice Crandall of Groton, Conn.; and four grandchildren.

Funeral services were held from the Panciera Memorial Home in Westerly, by his pastor, the Rev. Edgar F. Wheeler. Interment was in Oak Grove Cemetery, Ashaway.

—E. F. W.



# The Sabbath Recorder

## Book Notice

### Old Testament Times

In these days of archaeological discoveries and mounting interest in the land of the Bible one can expect new books that relate the Bible to history. There are many such books, by no means all of which can be said to be really helpful to the Bible student.

*Old Testament Times*, a 1970 book of 350 pages by R. K. Harrison, professor of Old Testament at Wycliffe College, University of Toronto and general editor of the *New International Commentary on the Old Testament* is indeed a helpful book. It gathers together the best scholarship and presents it in nontechnical language. It also points out many instances where the Biblical account, previously questioned by skeptical scholars, has been proven trustworthy upon a fuller understanding of Old Testament times that results from finds in recent excavations and newly deciphered records of the past.

It is not too much to say that if one could afford only one book on this subject this might well be the one to buy since it covers concisely the whole period down to the time of Christ. No matter how much one has read about Hebrew history or Biblical archaeology he will find some new insights on a number of subjects in this volume. Moreover, it carries one along almost like a story in spite of the feeling that there is more information on every page than the average reader can possibly retain. The book could well be used as a textbook in college or seminary. Having read it one wants to put it on the shelf for future

reference. It is designed to complement Merrill Tenney's *New Testament Times*.

Well illustrated with over 100 photographs, it has good footnotes, an index of subjects, of persons, of places, and of Scripture references. It is published by William B. Eerdmans, 255 Jefferson Ave., S.E., Grand Rapids, Mich. 49502. List \$6.95.

### Baptism and Lord's Supper Defined

The 1963 statement of the Southern Baptist Convention defines Christian baptism as "the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit . . .," and defines the Lord's Supper as "a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming."

Some of the state conventions (e.g., Arkansas) have gone farther and have excluded local churches that accepted members baptized by immersion in churches other than Baptist or have invited Christians other than Baptist to partake of the Lord's Supper.

In a hard-hitting speech, Southwestern Baptist Theological Seminary Professor William Pinson of Forth Worth called on Arkansas Baptists to be as concerned about "dirty water and dirty air as they are about dirty movies and dirty books"; and to be as concerned about "people kept out of church because of race as they are about keeping people out because of prohibitions against open baptism."



True happiness and joy, according to the Scripture, come only through our relationship to Christ who promised that His joy will remain in us and our joy will be full if we keep His commandments (John 15:10, 11). Besides the joy of this present life comes the fullness of eternity when He shall say to those who are faithful in the use of His bestowed talents, "Enter thou into the joy of thy Lord" (Matt. 25:21).