

The Sabbath Recorder

Bible Readers Fellowship

Two great advocates of Bible reading have united forces to lead people everywhere to a greater awareness of God's love and care for his children as expressed in His word—a "truly great need in these days of tension and turmoil."

The American Bible Society, in cooperation with Evangelist Billy Graham, has founded the American Bible Society/Billy Graham Bible Readers Fellowship to encourage scheduled and planned reading of the Bible.

Scripture references for reading will be supplied to everyone who indicates a desire to participate. A certificate signed by the American Bible Society's president, Edmund F. Wagner, and the noted evangelist will be issued to each upon completion of the prescribed Scripture readings.

Persons indicating a desire to participate in the fellowship, upon filling out a blank with their name and address, will receive information and literature from the American Bible Society.

They will be encouraged to read the Bible "regularly and with confident faith."

A list of Scripture references, carefully chosen to help the reader better understand God's Word, will be enclosed. Also it will be recommended that the participants read these passages "thoughtfully and prayerfully," remembering that God speaks through the Bible.

"Read with imagination, make notes, and read each day," are further suggestions, with the final words of encouragement:

"If at first you don't understand remember that repeated readings will

often bring to light the answers to your questions."

The participants will be expected to read a chapter a day of the 50 chapters on a chart, and to check each after it has been read. Upon completion the chart is to be mailed to the American Bible Society/Billy Graham Bible Readers Fellowship in the envelope provided for that purpose.

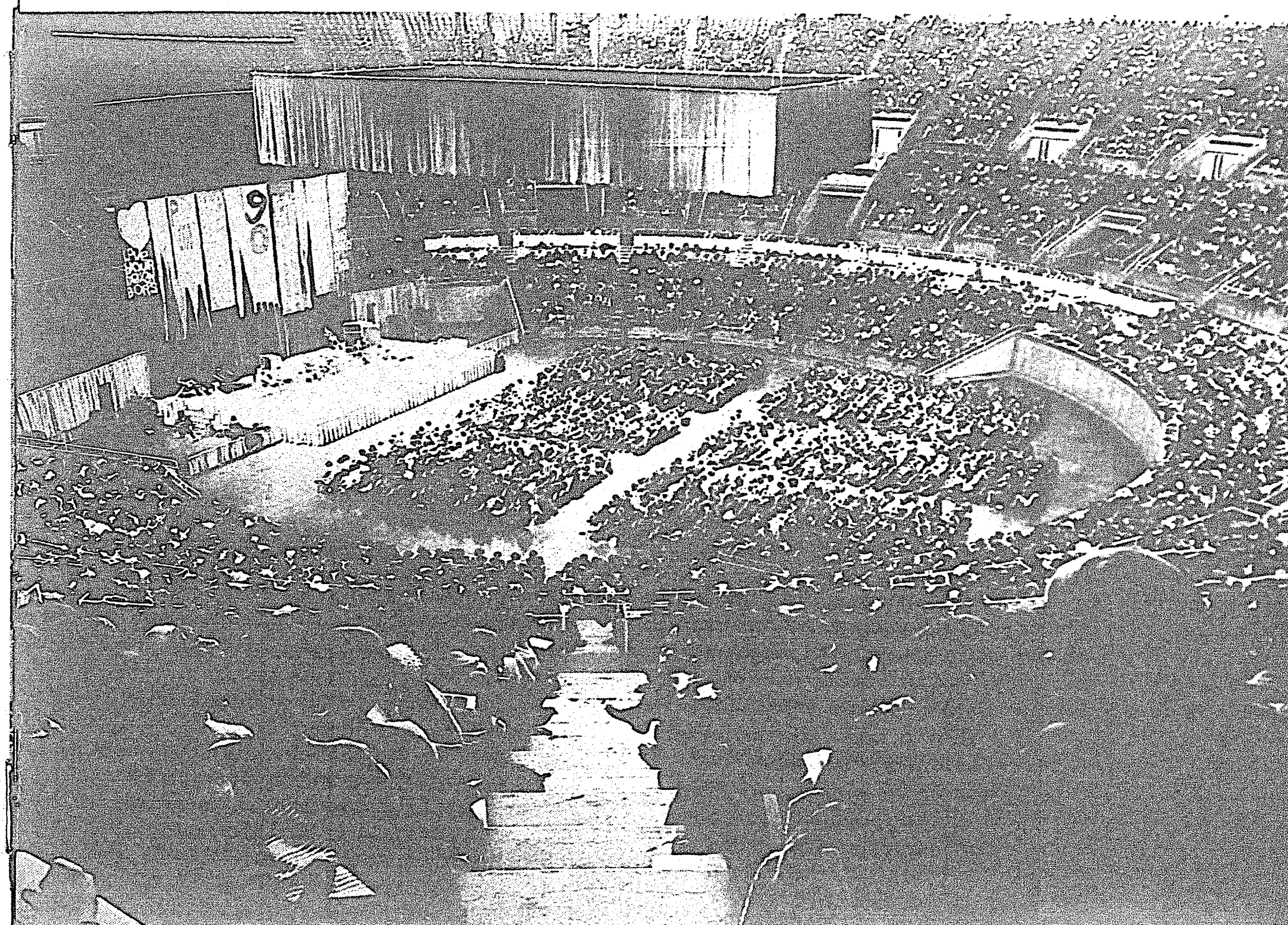
New Meeting Place in Phoenix

Beginning the first Sabbath of 1971 the Phoenix, Ariz., Seventh Day Baptist Fellowship has a new meeting place, the YWCA Building, 230 East Earll Drive. The group, pastored by Arlie Davis of 1046 West Taylor St., holds regular Sabbath services with Bible School at 9:45 and worship service at 10:45 a.m. A mimeographed flier containing a challenging statement of the standards of faith of the group carries the invitation to residents and winter visitors, "You are welcome to study and worship the Lord with us."

The final statement (of seven) is as follows:

"The Sabbath Day (Saturday) is from sunset Friday to sunset Saturday. It is holy, sacred and set aside by Christ for worship. It commemorates creation by the Father, Word, and Holy Spirit. And it anticipates Christ's millennial Kingdom on this earth (Rev. 5:10; 20:1-15). The Sabbath antedates sin, was indelibly stamped in over one hundred major world languages. Christ called it His day (Matt. 12:8; Mark 2:27, 28; Luke 6:5).

"Let us give God the obedience He deserves (1 Sam. 15:22-29). Let us also love one another; seeking to win them to Christ."



Urbana '70/compro

In a day when a student gathering of thousands usually means protest and tear gas, it was awesome to see more than 12,300 gathered in the University of Illinois Assembly Hall because of a personal commitment to Jesus Christ. Students had been intimately involved in all stages of planning the convention. The result: the convention was uniquely designed to meet student needs and interests.

The Sabbath Recorder

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

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February Special Issue

There are only three special issues of the *Sabbath Recorder* each year, but there are three of these two-color evangelistic issues, and the first one for 1971 is now in process. Edited by the Rev. David Pearson of Malawi, Africa, this special will take the place of the regular issue dated February 1.

Sometimes we wish that we could get far away from the United States and look back at ourselves to see how we are doing in fulfilling the Great Commission. The astronauts on the moon took pictures of our cloud-covered earth in its entirety and we have become accustomed to that view on postage stamps and daily TV news. Missionaries in Africa may have a clearer view of our somewhat clouded church work than we have.

The writers in the forthcoming issue are mostly from outside the United States. They are in a position to write on the theme, "The Cross and the World" with some helpful insights and illustrations. The articles and editorials prepared are unusually challenging. Some are from learned men with wide missionary experience, some from our own self-sacrificing missionaries, and some from the growing church leaders of Malawi who have something to say to us about the message of the cross and how to proclaim it.

Here are the titles:

"The Cross and the World"
"The Preaching of the Cross in East Pakistan"
"The Cross and the Khasu"
"The Cross in Africa"
"The Cross—What? How? Where? and Why? Findings of a Questionnaire"
"Freed from Slavery"
"The Lordship of Christ and the Sabbath"
"Men and Methods"
"Women Share the Message of the Cross"
"A Sermon of Impersonation: Simon, Cross-bearer"

Every subscriber gets the higher cost special issue as a bonus. The editorial costs alone are \$100 extra. Printing costs are more than double (partly because of the extra number). However, once the press is running, several thousand extra copies can be run at little additional cost.

It is not enough for subscribers to look forward to and enjoy reading this February special issue. Each earnest Christian reader should have extra copies to give to friends to promote the cause. Such extra copies can be secured this time at the low (subsidized) price of ten for \$1.00 if ordered in advance. Lone-Sabbathkeepers are especially encouraged to order extra copies. Since they are of general interest and undated, they can be handed out over a period of time.

This particular *Sabbath Recorder* is something to talk about with friends and neighbors. It is easier to discuss than the contents of a tract. Let us furnish ourselves with good tools and use them to the glory of God.

Final OWM Receipts for 1970

The record of church giving for our denominational budget during 1970 is now complete and is printed on page 15 of this issue. Each reader may wish to make his own analysis of the totals and of his part in what is shown from his local church. There is occasion for both joy and disappointment in these published figures.

There have been years in which we did not reach 94 percent of our OWM budget, as we did in 1970. This makes us feel good about our total giving, especially since we were working on a larger budget. It was a hard year for some denominations and for many philanthropic causes whose donations are closely related to the economy and the downward trend in the stock market.

The fact that Seventh Day Baptists gave almost \$133,000 to denominational work besides supporting their local churches may be considered remarkable. It was a good effort. The effort was perhaps somewhat better than the figures show, for not all of the money contributed reached the treasurer in time to be counted. Anything coming in late can still be used, but not on the 1970 budget.

Disappointment has to be felt by all of us that we did not reach the goal of 100 percent. When the budget of \$140,833 was set by Commission and Conference it was felt to be the bare minimum needed

to carry on our home and foreign work. To say we attained 94 percent sounds pretty good, but it is not good to have to admit that we came to the end of the year lacking \$7,834 of what we needed. There were crying needs that were not fully met. Boards and agencies counting on the December disbursements to balance their books received smaller amounts than anticipated.

Reports are of things past and deal with situations that cannot be recalled. This is a new year. Our attention must be concentrated not on what we failed to accomplish but on what we hope to accomplish. A new year of giving has begun. The President says it is going to be a good year. We are not dependent on his promises but on God's. With renewed devotion our giving to the cause can be better than before. This can be our best year. Our goals are higher; we have the resources for all we have pledged to do.

How To Meet Growing Needs

There is a very simple way to meet the growing financial needs of our denominational program. Strange the method has not been really tried. It is to concentrate on the conversion of men and women in the prime of life.

While the financial returns from conversions are never the object or reason for bringing people to Christ, there will be financial returns following genuine conversions. When a man is born again, his whole outlook on giving changes. It becomes a joy to give to the Lord's work so that others may have the salvation that has come to him.

A growing church — if the growth is the result of changed hearts—cannot be in financial difficulty if it uses its resources wisely. The resources grow rapidly, for new members give generously. They give according to the present, somewhat inflated economy rather than according to the standard of a generation farther back.

The principle of the tithe is more readily grasped by new converts than many of those who have been in the church a long time. They want to see something done and realize that it takes

money to do it. You have seen it and I have seen it.

The challenge of missions comes strongly to new members of the body of Christ. They want to share beyond their local church. They readily see that churches must work together in a denominational program to send out missionaries and to produce evangelistic literature. When we win souls, we do not think of money, but the souls won are grateful to the Lord and they soon begin to think of money. They begin to ask what they can do for the Lord.

What a joy can be experienced and shared by the mature Christian as he helps the new convert to grow in the grace of giving and in the wise use of the tithe. It is not that the church or the denomination needs the Christian's money but that the Christian needs the satisfaction of having given as he has received.

Avoiding Isolationism

The better we understand the trends of up-to-the-minute thinking about religious and political action the better we can join in or oppose it.

Dr. Eugene L. Smith, executive secretary of the United States Conference for the World Council of Churches, looking ahead sees a stepping up of the non-traditional search for religious meaning which is producing "profound changes in institutional religion." He goes on to say, "More and more congregations are discovering a sense of their own mission in their own communities. This positive development is accompanied by a negative: a turning away from the wider world."

The effect of this latter development, said Dr. Smith, is that a new national isolationism is growing among churches as well as in the general public.

This reference to a new isolationism makes us pause to take stock of our own thinking and to wonder what we can do to balance involvement in local mission

The belief that we shall never die is the foundation of our dying well.

—Turretin

with a concern for the wider mission.

If we are Christian we must take a growing interest in the social problems of our fractured local communities. It would be folly to spend all of our effort on foreign involvement and neglect the problems in our own back yards. It would be sub-Christian rather than super-Christian to get so involved in local mission that we had no mission, no prayers, no money, for the infinitely greater need in the lands where Christ is known only by one percent of the people, and economic-social development is very low.

Some people, according to Dr. Smith, are turning away from the wider world. This must not be allowed to happen. To use the Seventh Day Baptist Conference theme of the year, the "Responsibility of Maturity" calls for us to be better than the average Christian or the general public. People mature in their Christian faith will find room in their love for those close to home and also those on the other side of the ocean. They will not go along with the crowd in this popular new isolationism whether it be national or religious. We have a responsibility for the world laid on us by our risen Lord in the Great Commission; we must not shirk it. We dare not display any current disinterest in the institutional church, for it alone has the organization necessary for this wider mission to which we are called.

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1) Blessing on the Christian Endeavor Movement and the youth in our societies who are growing in faith and leadership through preparing for C. E. Week.

2) The ministry of the February special issue of the *Sabbath Recorder* as churches and individuals plan for its use.

3) The young men who are facing decisions as to full-time service among us.

4) The young people who are considering dedicated service next summer, that they may trust the Lord to work things out according to His will.

5) The Burma Conference which has requested our prayers for its meeting in Tahan February 11-13.

An Experience with Tithe Money

By Clarence T. White

When I lived in Farina, Illinois, I worked on some jobs as far as 280 miles from home. Since I did not go home every night I would pack many of my belongings in my Econoline Wagon as if I was camping. Anyone who has camped overnight away from home realizes what it means to pack the things needed.

On most of the jobs I would lock my station wagon so that my belongings would not be stolen. Hot days were a problem because I didn't want to lock it up tight, so I usually wound the windows down a little.

One day I left the windows all the way down and parked under a shade tree. I tried to keep my machine in sight, to relieve me of the thought that someone might steal things from it.

I worked around a small hill that was just high enough to break my constant view of the wagon. Whether someone was looking for this chance or not I do not know, but I do know that when I returned, I first noticed my watch on the dashboard was gone. I quickly looked through my remaining belongings and found an alarm clock that was in my shaving kit also missing.

Then I thought about God's money that I hadn't yet had a chance to give. It was in an envelope marked "Church Money" and lying right under where the alarm clock was. I opened it, counted the money, and not one penny was gone. As soon as I was off work I had to call my wife and tell her about this miracle. I knew that the holy angels had a special watch on this money that was to be used for His work.

Yes, I believe the Holy Bible and what it says in Leviticus 27:32 "... the tenth shall be holy unto the Lord."

Malachi 3:10 says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

1971 Our World Mission

Paul B. Osborn

Stewardship Chairman

Let's look at 1971 and Our World Mission. As with everything else, Our World Mission needs more than before. Leaf through the pages of this magazine and note the items that are part of OWM. Perhaps I could ask the editor to spot them for you with a special marker, but I'm sure you can find them, especially if you recall that eleven different accounts receive money through OWM. In fact, this magazine is part of it!

Last August we voted a budget of \$268,678 for Our World Mission as Seventh Day Baptists. This includes money received from sales and service (which comes from us, too), and from investments (made by our resourceful ancestors).

The amount of \$114,500 is expected from current giving (undesignated). That is \$9,541.66 monthly. Some folks feel better by giving to specific people, places or programs. There is a designated giving figure of \$33,270 for this, which averages \$2,772.50 each month. (Some projects depend heavily or entirely on this money.) That makes a total monthly goal of \$12,314.16. And this is needed every month, not just at Conference time!

Look through the pages of this magazine again and think of all the work that Our World Mission is involved in, from helping the local witness in our nation's capital to spreading the gospel in other lands.

And we have exciting opportunities to give above and beyond the 1971 OWM by doing our share for the Seventh Day Baptist World Federation. This is no time to look back on 1970! Let's look forward to the work for which the Lord has called us as Seventh Day Baptists. We are to give or to go, and in this 300th birthday year, let's show that we understand that financial stewardship is part of "the responsibility of maturity."

I am convinced that God's judgment will fall on America unless we turn from our personal immorality and our social injustice.—Billy Graham

URBANA '70 . . . An Overview

By Leon R. Lawton

It is impossible in words to express one's experience or more, what really happened when over 12,000 people gathered to consider World Evangelism. There were the small groups that met each morning and night for prayer and Bible study that brought loving insight into the lives of each participant. There were the scheduled large meetings in the assembly hall to be held in Bible exposition by John Stott (John 13-17) and addressed by world spiritual leaders from many countries and races. There were the times for music as all in attendance became a vast choir enthusiastically singing His praises, or a music group shared the "new sounds" with the gospel message.

There were the afternoons with 39 elective workshops led by experienced individuals on topics from Agriculture, Anthropology and Missions, to Urban Problems Overseas and Youth Work Overseas, with 154 discussion groups led by missionaries on topics as wide as the spectrum, with over 200 display booths gathering in the huge armory the largest gathering of mission boards, service agencies, educational institutions, etc., ever known (your S.D.B. Missionary Society was there!), with a new and unique media presentation "CENTURYTWENTYONE" (that was constantly packed out) using new gospel rock songs and five screens to present Christ. (I felt it was really a "projector choir.")

Youth were open. They asked vital questions, and all the speakers were also available in the afternoons for open discussion at a set hour. Busses moved the masses from dorms to armory to hall. Cafeteria lines were long. But through every experience came the personality of the Holy Spirit in and through lives.

An offering totaling \$73,000 cash and about \$23,000 in pledges was given to aid the work of the International Fellowship of Evangelical Students — a linking organization for national youth groups in many countries.

Lives were changed! Several expressed their commitment to Christ for the first time. More dedicated their lives for the

mission of Christ across "cultural boundaries." Most committed themselves to seek the Lord's will for their lives in how He would have them serve and pledged their support to the worldwide work of mission/evangelism. And everyone joined with their Lord in the closing communion service and entered into a New Year with greater vision, understanding, commitment, and faith.

Seventh Day Baptists were present. We look forward to hearing of their experiences and testimony in person and in print. From Los Angeles came Ralph Mackintosh and Peter Morris; from Boulder, Linda Davis; from New Auburn, Chris Pederson and Patti Jo Pederson; from Milton, Helen Ruth Green. It was also a joy to visit with Sharon Fish, a former SCSC worker. The SDB group met twice — at the booth on Wednesday afternoon and in the break before the closing Communion service. Ideas, enthusiasm, concern, prayer joined their hearts together and we trust will propel them into avenues of service and mission for their Lord.

—Leon R. Lawton

NEW OFFICE SECRETARY

Miss Patricia M. Williams joined the staff at the Seventh Day Baptist Building, Plainfield, N. J., with the beginning of the new year. She is employed by the Seventh Day Baptist Historical Society and the Center for Ministerial Education.

Pat, as she is generally known, is the daughter of Mr. and Mrs. Udell Williams, North Loup, Nebr., and was active in her home church. In 1967 she was a member of the Summer Christian Service Corps serving at Little Rock, Ark., under the Women's Board. She attended the University of Nebraska, Lincoln, Nebr., earning the B.S. degree in 1969.

Miss Williams was employed until recently as a secretary in the admissions office of Milton College, Milton, Wis. In her new position she will assist the Rev. Rex E. Zwiebel, dean of the Center for Ministerial Education, and the Rev. Albert N. Rogers, president of the Historical Society.

—A. N. R.

Midnight Communion for 12,000

By Leon R. Lawton

The New Year, 1971, was thirty minutes old. As it began, 12,000 youth, missionaries, and Inter-Varsity staff were joined in the closing moments of a 90-minute Communion service in the Assembly Hall of the University of Illinois — URBANA '70. It was a deeply moving experience. In song, Scripture and word the message and meaning of the death of Christ, of man's sinfulness, and God's provision were recalled. The total body confessed with the man of old, "God, be merciful to me, a sinner." Just before the elements were shared the familiar words of the hymn "Just as I Am" were read and again the total congregation affirmed, "O Lamb of God, I Come!" at the close of each verse.

A message of exhortation and the prayers before the passing of the bread and the cup were given by a Briton, an Indian, and a Nigerian. Those of many races and lands were among the 342 who quietly, and in an orderly way served the thousands.

With meaning the closing hymn, which included the following two stanzas, was sung:

"We rest on Thee"—our Shield and our Defender!

We go not forth alone against the foe;
Strong in Thy strength, safe in Thy keeping
tender,

"We rest on Thee, and in Thy Name we go."

"We go" in faith, our own great weakness feeling,

And needing more each day Thy grace to know;

Yet from our hearts a song of triumph pealing;

"We rest on Thee, and in Thy Name we go."

Though dismissed, the huge crowd joined spontaneously in singing "We Are One in the Spirit, We Are One in the Lord" as they left joyously, entering, each one, their New Year in renewed faith and purpose.



MEMORY TEXT

"Great peace have they which love thy law: and nothing shall offend them" (Psa. 119:165).

Denominational Building News

Ever since the Seventh Day Baptist Building was erected in the depth of the depression of the twenties our people have had good reason to be thankful for the planning and dedication of those leaders who gave us a beautiful, sturdy building and furnished it with such durable tables, chairs, bookcases, etc. The maintenance of the building has not been well funded through the years, but ways have been found recently to make needed renewals and repairs.

The current news is in regard to the Board Room on the second floor, the room which is most used by groups for denominational work. It is here that the Tract Board and other boards meet . . . Planning Committee and Commission, as well as large committees and students. It occupies more than one third of the floor, with windows on three sides. The time had come for redecorating the ceiling and walls (in the opinion of the Rev. Albert N. Rogers, who supervises maintenance).

Painting of such a large room by professionals is expensive. Mr. Rogers purchased the paint and did much of the work himself. Other trustees and available people assisted. The walls and masonry window casings are now done in a light gold color. Furniture and metal cases are being rearranged to make more room for the larger week-long meetings held there.

Much of the maintenance work of the rooms and offices of the Seventh Day Baptist Building and the Publishing House is done by the occupants and executives in off-duty hours to conserve denominational money for what is considered more productive work. Joy is experienced by visitors and others giving dedicated service from time to time at our headquarters — and the whole denomination benefits from this low-cost maintenance.

—L. M. M.

Education and Missions

Wayne N. Crandall

Our young men are being warned that they must expect to change their type of employment several times during their working years. It immediately becomes apparent that one of the primary functions of education is to learn how to learn. One of my college professors defined an education as, "Learning where to find out what has already been found out." In St. John 8:32 Christ adds still another dimension when He said, "And ye shall know the truth and the truth shall make you free."

Men who are victims of fear, doubts and superstition are set free when they know the truth. To discover the truth one must be free to seek the truth. Many adults, I fear, err at this point in their contacts with youth. Instead of continuing our learning processes and keeping abreast of new truths in all fields we tend to hold tenaciously to our time-honored opinions, viewpoints and prejudices. This inevitably leads to our being critical of the attitudes of youth, and the generation gap continues to widen.

Recently a Baptist minister on a Jamaica radio program said, "A pair of clean lips in the shop are more powerful than a giant in the pulpit." While I do not wish to argue this point, I am certain both the man in the shop and the pulpit will be more likely to have a receptive audience if they are educated and have something to offer. If clean lips have an impact on the lives of others working in a shop, how much more is the influence of a truly Christian voice in a classroom of boys and girls in the critical, formative years of their lives!

Church supported schools appear to be under increasing scrutiny as to their value in bringing members into the church. Whether this is a valid measure of the effectiveness of such schools is debatable. Certainly the amount of financial and human resources which are invested in church-school operations deserves very

careful analysis to make certain the greatest return is secured.

From my personal experiences and the observations of many Christian teachers I know there are infinite opportunities to advance the love of Christ in the lives of boys and girls.

Several years ago a study was made in a slum area of a large city of men who had become highly successful in business or the professions. These men had been educated in the public schools. All sorts of facts were assembled about their homes, parents, religious contacts, schools, companions, etc. As the data were studied the one factor which seemed the only common denominator to each of them was some teacher. In nearly each case some teacher had taken a genuine interest in this child which had changed the entire course of his life.

As these teachers were identified they were found to be a very heterogeneous group. Some were strict, others lenient, some old, others young at the time of their contact with this student. Again one factor was identified common to nearly all of them — though said differently — in simple terms it was the statement, "But I loved him."

In First Corinthians 13:13 we read, "And now abideth faith, hope, love, these three; but the greatest of these is love."

I am a product of the public school system, spent the major portion of my working life in the public school and I support the public school. Whenever the public school fails to provide an adequate educational opportunity for our youth, then, historically, church schools have filled this void.

Any young person with the love of Christ in his heart, and a thirst for discovering the truth who feels called to mission work may certainly serve his Master as a teacher. He or she may serve in the local school, the city slums, the suburbs, or in a foreign land. Wherever there are boys and girls to be taught there will be important needs to be met. The challenge is tremendous and the rewards enduring.

Broad Ministry in Burma

The few people in America who are consistently contributing to the very modest support of L. Sawi Thanga, secretary of the Burma Seventh Day Baptist Conference, may be interested to know that they are indirectly assisting in a Christian service to the Lushai speaking people of Burma that is much broader than one denomination.

Mr. Thanga is strategically located in Rangoon, far from the main area of the country where Lushai is spoken, but where most of the facilities for producing books and literature are to be found. Furthermore, he appears to be one of the few people with journalistic and editorial qualifications who also has a great burden for the Lushai community in general.

As mentioned previously, L. Sawi Thanga has translated and supervised the production of all the Seventh Day Baptist literature used by the Lushai speaking churches of the Conference. There have been a number of quite large publications. Furthermore, he has written needed materials, including Sabbath School quarterlies, for all of 1971. He has been working on the editing of a hymn book being published in Lushai for the Presbyterian Church. He speaks of it as "honorary work for the Lushai community in Burma." The Independent Church of Burma is depending on him to edit and submit to a Rangoon publisher a reprint of a book *The Christian Secret of a Happy Life* translated by an eminent professor at the University of Gauhati, Assam, India. (The Lushai language is spoken in Assam.) In response to this request, Mr. Thanga writes, "I am willing to help them."

On the Missions Page of the January 14 *Sabbath Recorder* there was a quotation from *The World-Wide Missionary Crusader*, the organ of a small, independent organization edited by Homer Duncan of Lubbock, Texas. *The Missionary Crusader* is promoting literature work in Burma as well as many other countries. Mr. Thanga writes that he has translated two booklets for Mr. Duncan, "His Glorious Appearing" and "The Budding of the Fig Tree," which will be

published when sufficient funds come in from the organization. He notes further that the Scripture Gift Mission of London has asked him to translate some of their booklets into Lushai — which he thinks is a worthy cause. As previously noted in the Burma information recently used in our Worldwide Witness program, this young man is also working on a *Life of Christ* since such a book is needed by his people. He requested reference books from this country to help him in his preparation. (Some have been sent.)

The most recent letter is the first indication of the kind of quarters in which this self-sacrificing worker lives in order to conserve funds for the Conference. He remarks, "The room I am occupying now is very small. It is a one-room apartment without separate kitchen and bathroom . . . I am living in a poorly furnished guest house temporarily. My neighbors are Indian families of the lowest class." He would like someone to come and visit him and the work. It is now possible to get permission to stay in Burma one week instead of one day.

Truly we are fortunate to have such a man as L. Sawi Thanga as our principal contact with the Burma Conference — a man who knows and loves his people and seems to understand and respect us also. He has a broad view of missionary work.

L. M. M.

Know Your Bible

Paul commended Timothy for his knowledge of the Scriptures which he said, "are able to make thee wise unto salvation through faith which is in Christ Jesus." He went on in what was probably his last epistle to explain what the Bible can do for a person. It is "profitable for doctrine, for reproof, for correction, for instruction in righteousness."

The New York Bible Society adds:

- . . . by "doctrine" we discover what we should be
- . . . by "reproof" we learn what we really are
- . . . by "correction" we are restored to whence we have fallen
- . . . by "instruction in righteousness" we are taught how to live once we are reunited to God

Goals and Methods in Sabbath School

"The emphasis is on the teacher and the way he works with pupils to see what they can discover together," says the director of Children's Work in a New York City church. "We'd rather have one good idea than a whole room full of equipment," is her clear challenge to much of the mechanical teaching that might be upheld for its appearance of vital instruction.

The purposes which this Church School drew up as guidelines for teaching are:

1—To help us examine the Christian faith, testing its teachings in personal living and discovering for ourselves the person and power of Jesus Christ.

2—To help us, living in a world of uncertainty, make personal choices with which we may live both joyfully and triumphantly.

3—To help us develop our own value system by bringing together the common experiences of home, school and peers, and identifying those values that re-enforce human values and concern for our life together.

4—To pursue our questions that lead us toward discovery of meaning in our existence.

5—In short, Christian education is exploring the meaning of human experience in depth.

Though this large church is able to employ staff for its education program its guidelines for the learning process are helpful to any Christian educator. May God help you who teach — and you who learn — to adopt similar guides for Christian "maturity" and "responsibility" in 1971.

Another staffer in this same program reports their "life-situation" planning in which "the Bible is central in the curriculum," the main resource for handling situations which are directly confronting both learners and teachers.

Lessons are currently divided into units of five whose sequence recalls for me the wise summary: "The hardest journey in life is the one from 'I' to 'we.'" Units

are: 1—Identity (I), 2—Relationship (I-thou), 3—Community (we), 4—Dialogue (we-they), 5—Responsibility (us). You can see the bearing of Genesis 1:1-2, 25; Deut. 30: 15-20; Psalms 8, 19, 104; and Luke 12:6-7, 13-59 might have on a "No. 1, Identity, The Person in Space" lesson, can't you?

Presbyterian To Head Baptist Seminary

For the first time in its 153-year history as a Baptist institution, Colgate Rochester Divinity School has selected a non-Baptist as president.

Announcement was made July 7 that Dr. Arthur R. McKay, for thirteen years president of McCormick Theological Seminary in Chicago, is the new president of Colgate Rochester and Baptist Missionary Training School, Crozer Theological Seminary, and Bexley Hall (Episcopal), effective September 1.

The antecedents of the Rochester Theological complex were interwoven with American Baptist history going back to the establishment of an Educational Society at Hamilton, N. Y., in 1817, which became the nucleus for the Colgate Theological Seminary which merged with Rochester Theological Seminary in 1928. Baptist Missionary Training School joined the Rochester center and this year '70-'71 Crozer Theological Seminary is affiliated with the cluster.

Dr. McKay has served for the past two years as president of the American Association of Theological Schools. From 1966 to 1968 he served as chairman of the association's Resources Planning Commission.

Before becoming president of McCormick, Dr. McKay was a pastor in New York State and taught at Russell Sage College. He has a B.D. and S.T.M. from Union Theological Seminary and a Ph.D. from the University of Edinburgh, Scotland. —ABNS

SABBATH SCHOOL LESSON

for January 23, 1970

GOD'S SEEKING LOVE

Scripture Lesson: Luke 15:11-24

THE SABBATH RECORDER

Women's Forum

We have had wonderful response from one church for our request for letters for a "Women's Forum." We are anxious to achieve a meaningful interchange of concerns and responses between our denominational women whose societies tend to exist in rather isolated groups. Perhaps the December meetings of many of our women's organizations featured Christmas programs or other seasonal emphasis. We do urge that at the January meetings there might be time set aside for letter writing or for responses to the following fine letters.

From Lorna Austin, Dodge Center

What is my role today in assisting the high school generation regarding the drug problem?

My school daughter speaks of three girl friends "going out seventh hour to get their acid trip." She is able to show concern to each one individually but not to the effectiveness of deterring them from their compulsion to do it just to be rebellious. Her tears often come as she and we parents pray about this, but what is my role as a mother of one who can name these and others who are using drugs without or with parents' knowledge?

From Marguerite Clapper, Dodge Center

These are some special concerns of mine:

- 1) The break-up of marriages. Promises and vows don't seem to mean anything.
- 2) The effect of broken homes on the children.
- 3) Lack of love for retarded children.
- 4) Fast pace of living—no time for the most worthwhile activities such as Bible reading and study and prayer.
- 5) No apparent need for observing the Sabbath.
- 6) The love of material things.
- 7) Lack of volunteers to serve where there is need.
- 8) No time or patience to listen.

Announcing Two Summer Seminars for Choristers Guild

Choristers Guild, an organization dedicated to "Christian Character Through Children's Choirs," and having well over 5,000 members who direct those choirs, announces its two regular Summer Seminars. The first will be held for persons close to the Eastern seaboard at Gettysburg College, Gettysburg, Pa., July 2-8, 1971. The second seminar will be held in the Canadian Northwest close to the United States-Canadian border at the Center for Continuing Education of the United Church of Canada, Naramata, British Columbia, Can., July 31 - August 7, 1971.

The main emphasis for each of the seminars is implicit in the theme for each—"A Design for Diversity." Instruction, discussion, and demonstration will focus on the practical, traditional, and contemporary aspects and needs in working with children and youth as these concerns bear upon today's church. Lectures, demonstration groups, repertoire study, hymnology, organ and choral techniques, and other emphases will all be a part of each seminar.

For further information concerning Choristers Guild or either of the 1971 Summer Seminars you are urged to write the Choristers Guild, P. O. Box 38188, Dallas, TX 75238.

Student Dedicates Week

Robert E. Harris, a junior at Salem College, Salem, W. Va., spent a part of his Christmas holiday in dedicated service at the Seventh Day Baptist Building and the Publishing House. He spent a number of days in breaking up type forms of old commercial jobs in the basement of the Publishing House under the supervision of Henry Poulin, shop foreman. He also did clerical work for the various board offices, and spent time in painting and redecorating in the Board Room.

Bob is the son of Mr. and Mrs. Belford Harris, Shiloh, N. J., and is looking toward the ministry as his life work. During his stay in Plainfield he was the guest of Steve Crouch, who is giving his second year of full-time dedicated service.

—A. N. R.

Youth Want Change

By Bob Harris



"We are living in the 'now' generation of today," would probably be the response of a young person in today's world if he should be asked to describe the world of his time in a few words. Today with progress moving along so rapidly with science and technology, the world is fast changing. Things are happening quickly, rapidly, and then advancing and changing again. To many in the older generation this presents a problem. They are not adjusted to things changing so fast. Change for them can cause dissatisfaction and unhappiness. For youth rapid change is exciting and adventurous, holding new thrills and experiences. Some want change for the worse—changes that will destroy that which is good.

Because of mass communication media in America usually the only changes that are advocated by youth which the mass media communicates are changes for the worse. This contributes to the opinion of some in the older generation that there isn't much hope to be put in the *now* generation. And it seems that most of these rebellious youth have long hair or beards or both. They wear clothing which is termed "hippie" by older people. Thus a certain stereotype is given to the members of the *now* generation. However, as a college student, I know some young people who have the hair and clothing mentioned above. Yet some of them are very intelligent, some are dedicated Christians, some are Seventh Day Baptists. They look this way because they are searching for identity in their confrontation with reality. Remember Jesus reached out in His personal ministry to all mankind on all levels of society; to the good, the bad, the rich, the poor, the young and the old. He commanded his followers to carry the good news of salvation to all people everywhere.

Since I became a follower of Christ,

some five years ago, I have become acquainted with many young people, especially Seventh Day Baptist youth. My confidence and faith in the members of the *now* generation is growing. There is a silent majority among us that is ever growing. I have spent two summers in dedicated service. From these experiences I have come to realize that our denomination has a bright future. We have sincere, dedicated youth. I believe that they want change—change for the better. I don't think our youth are content to sit in a pew for one hour on Sabbath morning and let that be the extent of their religious life. We want something more which only Christ can give us and I think He will.

Troops Get "Psalms for Modern Man"

At Christmas 1970, thousands of men and women in the U.S. Armed Forces in South Vietnam and Korea were the first large group to receive copies of "The Psalms for Modern Man," published Dec. 1 by the American Bible Society.

The Rev. Dr. Oswald C. J. Hoffmann, known to millions of radio listeners in the United States and other countries as the speaker on the Lutheran Hour, distributed 30,000 copies of "The Psalms for Modern Man" during his second annual ten-day Christmas visit to U. S. troops in the Far East Dec. 19-29.

The Psalms, the first book of the Old Testament to be completed in Today's English Version, joins the society's best-selling translation of the TEV New Testament, popularly titled "Good News for Modern Man." The latter has passed the twenty-three million mark in the number of copies distributed by the society since publication in September 1966.

Accompanying Dr. Hoffman was Miss Suzanne Johnson, a concert soprano and soloist from Chicago who was with him on last year's Christmas tour. Miss Johnson, in her appearances before the troops, sang with her own guitar accompaniment, inviting the men to join her in singing Christmas songs.

Dr. Hoffmann, whose program is heard on 1500 stations, conducted special Christmas services, gave spiritual counsel

and visited service men and women at numerous installations, including hospitals, ships, and small isolated units in advanced areas as well as those at larger rear bases. To all he gave paperback copies of the new "Psalms for Modern Man."

The famed radio speaker has been a member of the American Bible Society's Board of Managers for six years and serves on its Committee on Translations.

He became the Lutheran Hour speaker in 1955. It has been estimated that the program has a weekly audience of thirty million persons.

The American Bible Society, founded in 1816, is a non-profit organization to whose support more than seventy denominations and church agencies contribute. Its object is to translate, publish and distribute, without note or comment, the Scripture to men everywhere in a language they can read or understand and at a price they can afford.

Jews in Russia

There are some three and a half million Jews in the Soviet Union. It is said that 100,000 have expressed a desire to leave, but not that many have been vocal about their right to emigrate to Israel or some other country. A very small number have been allowed to leave probably because of the pressure of world opinion.

In 1966 Mr. Kosygin stated in Paris that anyone who wanted to leave could do so. Jews wishing to leave found it impossible to get permission even though their applications were properly filled out. A letter of protest to Mr. Kosygin was published in France and created sufficient stir so that the Soviet government newspaper felt it must reply. It gathered letters from eighty prominent Jews who said they loved the Soviet Union and wanted to stay. Then thirty-nine Moscow Jews wrote a letter to the paper saying that they wanted to leave. Quite a few of them have been allowed to go singly. One of these states, "The Soviet government cannot admit that it does not let people out — it has to say that people do not want to go."

When the writer of the above statement was questioned further about how

the Russian Jews are organized to retain their Jewishness, he sized up the situation thus:

"There are some Jews who would like to dissolve into the mass of Russians and to get rid of the burden of Jewishness, not to stand out and therefore not to be the object of abuse.

"There is another group of Jews who feel themselves to be Jews and who retain their Jewishness. But they remember the Stalin period very vividly. In public they don't express their Jewishness. These Jews are passive Jews and they are not capable of protesting. They can't even take advantage of the changes in Russian society.

"There is another group of Jews who want to remain Jews, who want to define their human right to be Jews. These are the Jews who are fighting for the right to go to Israel, who protest the violation of their rights. The only future they see is in Israel, not in the Soviet Union. It is interesting that the most active fighters in this group are children of the most completely assimilated families."

He concluded the interview with these words:

"It is world opinion that has prevented a campaign of terror and reprisals against Jews in general. The fact that several dozen of my friends and I have been able to leave the Soviet Union is also the result of the pressure of world public opinion."

Editor's Note:

Have you noticed that we have not had a very complete coverage of our churches in the past few months? This column will mean more if the majority of our churches are mentioned frequently. People cannot read about the significant things that happen in your church unless the locally appointed correspondent sends in the news items. Space is limited, to be sure, but we will try to get your news in promptly. If you have an important story to tell about some evangelistic effort or other outstanding endeavor, have someone write it up more fully for a feature article.

NEWS FROM THE CHURCHES

ALFRED, N. Y.— The proceeds of the Meal of Sharing on Sabbath, November 14, amounted to \$42. It was agreed that this should be sent to Jamaica for the Camp Fund, together with whatever else might be contributed for that purpose.

A joint committee to explore ways of more cooperation between the Alfred Station and Alfred churches has been set up. Those named from Alfred are: Edward Crandall, president; Helen Thomas, trustee; Jerry Snyder, Sharon Snyder, Prentice Stillman, Beverly Snyder, and Iva Jacox, each representing an organization or age group.

Among the weekday activities announced in early December was a Tuesday morning study group with continued discussion of the "Four Spiritual Laws" and "The Spirit-Filled Life."

Guest ministers have been filling the pulpit in recent months since the church is now without a pastor.

—Church bulletins

BATTLE CREEK, MICH.— In the December issue of "The Friendly Guest," mimeographed church paper, the pastor has a paragraph explaining that numbers are not interesting except as each number represents a person for whom Christ died. He then shares with the readers the excitement of a steady increase in church attendance from September 26 to November 28. The figures week by week were 87, 91, 95, 97, 100, 107, 110, 114, 124.

Another article tells of a Sabbath School enrollment and attendance contest showing a 13 percent increase over five comparable fall weeks in 1969. The lowest week was 49 and the highest 67. Though these figures are low in relation to the potential, the increase, if continued, will qualify the Sabbath School for a Gold Cross Certificate at Conference time, it is stated.

The ninth annual Homecoming Sabbath was held November 29 with many attending from out of town and state, including Illinois, West Virginia, Massachusetts, and California. There were 120 who shared the bountiful potluck meal at noon.

LITTLE GENESEE, N. Y.— The Rev. Alton Wheeler visited our church the first part of November. It is our prayer that his enthusiasm, challenge, and vision may carry over in his absence as we try to better our witness in the community.

The Worldwide Witness filmstrips and materials, together with a brief worship service, are being used the second Friday evening of each month. These are proving to be most interesting and educational.

Our church sanctuary has recently been greatly improved in its appearance by the installation of wall to wall carpeting. This was made possible through bequests and memorial gifts.

A total of forty-five young people and chaperones enjoyed the annual all night New Year's Eve party held at the community Center. The night's activities included basketball, volleyball and other games, a movie, and a Watch Night service held in the church. Following the service a pancake breakfast was served at the Thomas L. Burdick cabin.

In addition to Little Genesee there were young people from Alfred, Alfred Station, Hebron, and Richburg who attended.

The chaperones were the Rev. and Mrs. David Clarke, the Rev. C. Harmon Dickinson, Mr. and Mrs. John Barber, and Pastor and Mrs. Harold King.

A unanimous call for another year of service has been extended to and accepted by our pastor, Harold King. We are proud of our pastor as he continues his education at Alfred University in addition to his pastoral duties both here and at Hebron, Pa.

—Correspondent

Rev. Paul V. Beebe

Word has been received that the Rev. Paul V. Beebe of Forsyth, Ga., father of six and most recently accredited minister, died in an auto accident Wednesday, January 13.

OUR WORLD MISSION

OWM Budget Receipts for December 1970

	Treasurer's		Boards'			Treasurer's		Boards'	
	December	12 mos.	12 mos.	12 mos.		December	12 mos.	12 mos.	12 mos.
Adams Ctr NY	\$ 152.00	\$ 1,124.20	\$ 20.00		Milton WI	10.00	12,141.50	973.25	
Albion WI	40.18	471.24	119.51		Milton Jct WI		978.24	55.00	
Alfred NY	548.45	6,569.28	135.00		Monterey CA		315.00		
Alfred Sta NY		2,881.92	20.00		New Auburn WI	154.72	743.74	106.61	
Ashaway RI	193.00	2,941.91	170.00		New Milton WV		517.00		
Assns & Groups	142.70	997.11	1,816.63		New Orleans LA		10.75		
Battle Creek MI	762.55	5,655.81	172.00		North Loup, NB	200.00	3,267.81	40.00	
Bay Area CA	175.00	640.00	33.40		Nortonville KS	214.50	2,873.75	215.00	
Berea WV	40.00	511.83	20.00		Ohio Fellowship	20.00	700.00	100.00	
Berlin NY		1,757.67	250.00		Paint Rock AL		440.00	20.00	
Boulder CO	121.41	1,050.23	130.00		Plainfield, NJ		4,829.99	495.56	
Brookfield NY		747.00	20.00		Richburg NY		1,426.09	33.50	
Buffalo NY		130.00			Riverside CA	92.00	7,950.04	60.00	
Chicago IL		1,681.00	20.00		Rockville RI	75.00	405.50	10.00	
Daytona Beach FL	350.00	1,871.25	75.00		Salem WV	278.15	2,691.30	70.00	
Denver CO	348.11	4,492.44	1,405.00		Salemville PA	355.00	1,009.35	117.00	
De Ruyter NY	120.00	814.50			Schenectady NY	400.00	528.00	20.00	
Dodge Ctr MN		2,116.60	115.00		Seattle WA		305.00		
Farina IL	21.25	336.00			Shiloh NJ		8,206.52	185.00	
Fouke AR		326.01	10.00		Stonefort IL		290.00	20.00	
Hammond LA		31.00			Syracuse NY		259.95		
Hebron PA	76.50	951.67	60.00		Texasarkana AR	10.00	20.00	20.00	
Hopkinton RI	50.00	128.25	110.00		Verona NY	83.00	1,843.74	70.00	
Houston TX		215.00			Walworth WI	200.00	1,692.00	25.00	
Independence NY	30.75	780.01	60.00		Washington DC		1,028.10	50.00	
Individuals	50.00	2,386.60	960.95		Washington People's DC				
Irvigton NJ		1,850.00	100.00		Waterford CT	257.55	1,848.90	110.00	
Jackson Ctr OH					Westerly RI		8,226.55	284.58	
Kansas City MO	95.00	654.50	20.00		White Cloud MI		593.11		
Leonardsville NY	60.00	604.20							
Little Genesee NY	119.58	1,646.08	30.00		Totals	\$7,962.73	\$123,600.52	\$9,397.84	
Little Rock AR	26.59	599.43	20.00		Non-Budget	89.00			
Los Angeles CA	350.00	5,756.35	245.00		Total				
Lost Creek WV	350.00	1,930.00	114.85		To Disburse	\$8,051.73			
Marlboro NJ	324.74	3,809.50	85.00						
Metairie LA									

DECEMBER DISBURSEMENTS

Board of Christian Education	\$ 538.23
Historical Society	4.52
Ministerial Education	539.18
Ministerial Retirement	817.50
Missionary Society	3,044.63
Tract Society	832.69
Trustees of General Conference	45.23
Women's Society	76.89
World Fellowship & Service	178.03
General Conference	1,945.83
SDB World Federation	10.00
Salem College	15.00
Mission Notes	4.00
Total	\$8,051.73

SUMMARY

1970 Budget	\$140,833.00
Receipts for 12 months:	
OWM Treasurer	\$123,600.52
Boards	9,397.84
	132,998.36
Budget arrears	\$ 7,834.64
Percentage of year elapsed	100%
Percentage of budget raised	94.43%

Gordon L. Sanford
OWM Treasurer

The Sabbath Recorder

So Great Salvation

By W. A. Bond

So often people talk about "being saved" without realizing how big a subject this is. Some seem to assume that to be saved and to inherit the kingdom are the same. Salvation is a big word and needs careful definition. There are different aspects to salvation, and not all are equally "saved."

Pardon is one aspect. Because we have received Christ as our sin-bearer, we can be, and have been, pardoned. We have been declared legally "not guilty." "There is therefore now no condemnation to them that are in Christ Jesus" (Rom. 8:1). But we need more than pardon. A dead man can be pardoned, officially, but he would still be dead!

Regeneration is another aspect. It is the giving of life—new life, spiritual life. This happens to us the moment we receive Christ, along with our pardon. We receive a new nature, although the old nature is still very much with us. (This is the reason for much of the inner conflict in the life of a believer.)

Acceptance is another aspect. We are accepted by God into His family when we accept His Son as our Savior. We receive immediately the *spirit* of adoption, whereby we cry, "Abba," or "Father." This is not the same as our being *placed* as sons of God, in another sense (still future) by a later *act* of adoption of those who have proved themselves to be overcomers. But we do immediately have a wonderful fellowship with God and fellow believers.

Sanctification is another aspect, and needs fuller treatment than we can now

give it. Briefly, we are all sanctified at conversion, in the sense that we are set apart by God for His holy purposes. This pertains to our standing rather than our state. There is also the other phase of sanctification which pertains to our state, or the actual outworking of the new life we received, so that we are changed "from glory to glory" and find victory over the old nature, and are able to live victoriously by the power of the indwelling presence of the Holy Spirit.

Inheritance is another aspect, and not all who are fully pardoned will receive full inheritance. Plainly, the Bible teaches that only those who suffer with Christ will reign with Him. Not all children share equally in an inheritance. Esau lost his birthright, and the choicest blessing. But he was still a son. First Corinthians 3 teaches that some will be saved, "yet so as by fire."

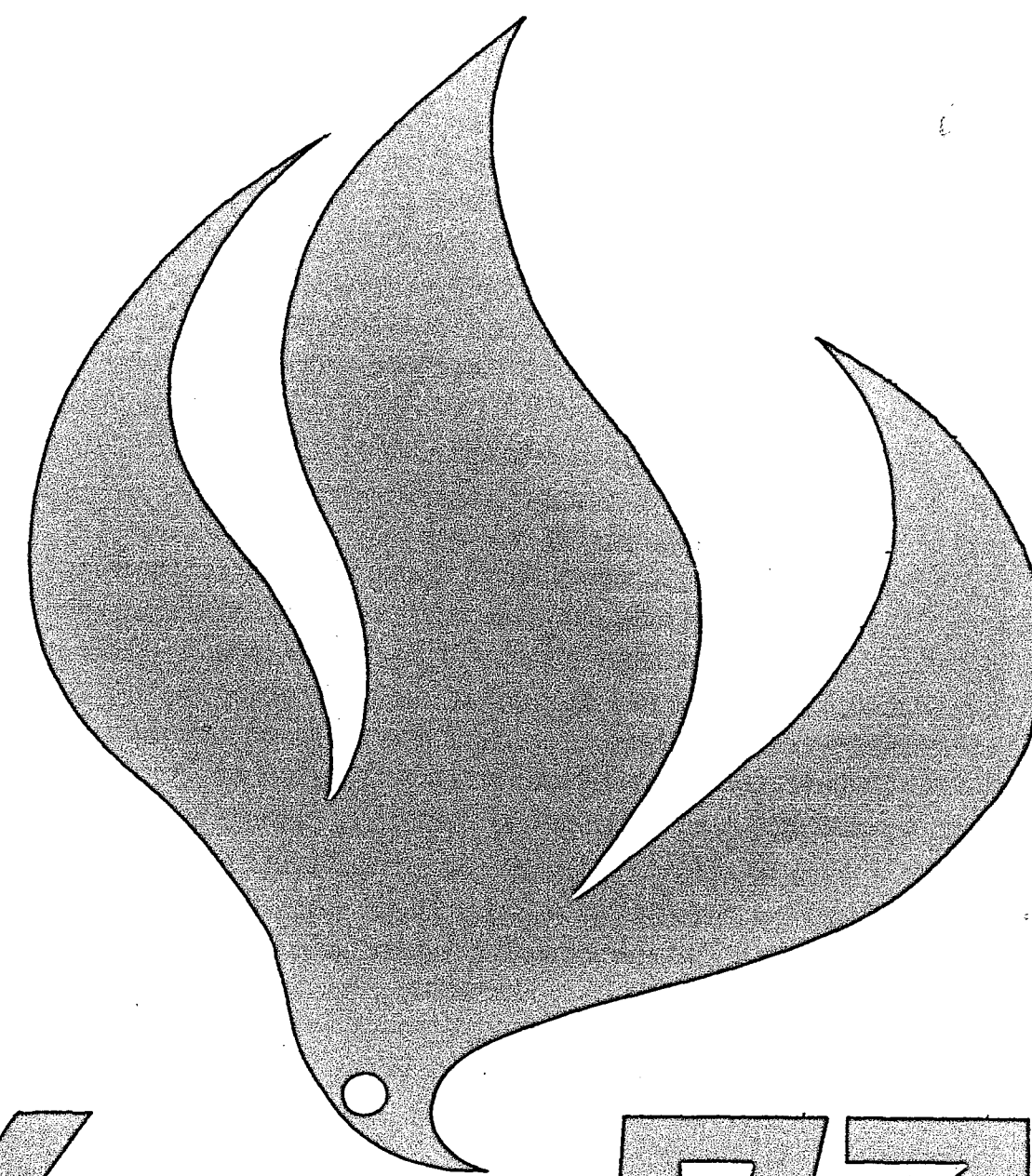
Yes, *salvation* is a big word, and not all "saved" people will reap equal rewards. Obedience still matters!

How "saved" do you want to be?

Cutting Words

"Southern Baptists have rewritten John 3:16 by defining its 'whosoever' to mean 'anyone who is white, middle class, and a potential tither,'" said Dale Cowling, pastor of Second Baptist Church in Little Rock, Ark. (an integrated S. B. C. church).

He added that the word "whosoever" that Jesus used in the familiar John 3:16 passage includes everybody. In what his church is doing in downtown Little Rock, "We want what we do to reflect His inclusiveness," Cowling said.



Key 73

The effort called Key '73 is aimed at bringing together millions of American and Canadian Christians in a varied year-long program of evangelism during 1973. It marks the first time that denominations as diverse as Lutherans, Baptists, Methodists, and Pentecostals, have agreed to coordinate their evangelistic approach on a national scale.