

# 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."

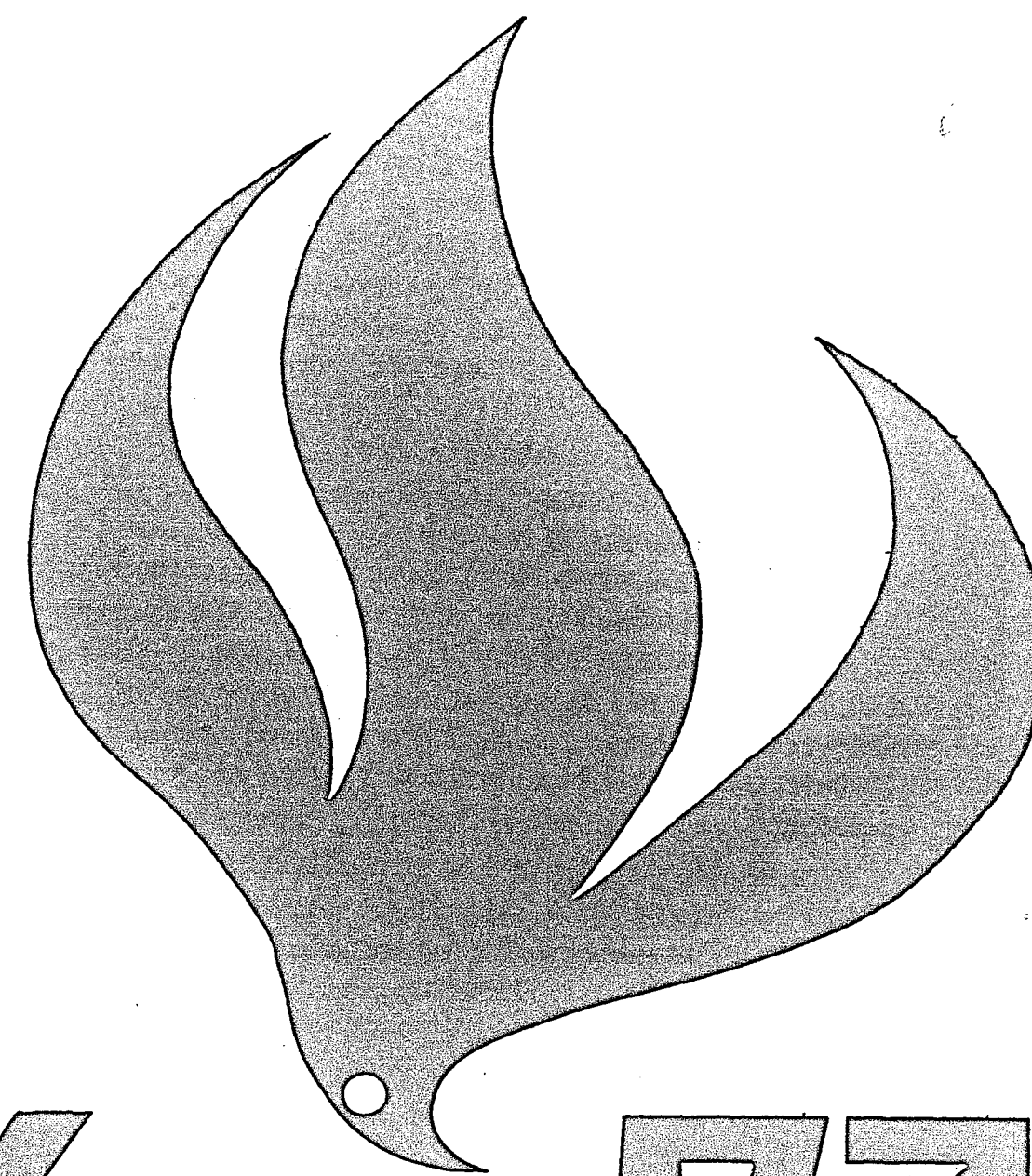
Yes, *salvation* is a big word, and not all "saved" people will reap equal rewards. Obedience still matters!

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.

# The Sabbath Recorder

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## Baptist World Alliance Day

Among the other important days in February is one that has significance for Baptists of the world, all 31 million of them. It is Baptist World Alliance Sunday, February 7.

The Seventh Day Baptist Conference, though one of the smaller of the eighty-nine member conventions, is probably more active in the alliance than many larger bodies. Though we have not seen fit to add to our calendar of special days a Baptist World Alliance Sabbath on February 6, it is well to emphasize the work of that great body on this weekend as we feel led.

Our membership indicates that we think we have very much in common with this Alliance that operates in 129 countries. As the president, V. Carney Hargroves, says, it is made up of people who have personally professed faith in Jesus Christ as Savior and Lord and have followed Him in believer's baptism. He speaks of World Baptists as "a people speaking a variety of languages, saluting a variety of flags, wearing a variety of clothing styles, and eating a variety of foods, but despite our differences having in common our individual and personal profession of Jesus Christ as Lord."

Our people, though not showing much inclination toward any type of union with a particular Baptist convention, have shown a healthy desire to join in the programs sponsored by the world organization or by groups of Baptist denominations working toward common goals of evangelism, relief, devotional life, social action, etc. We seem to be developing a feeling that our cooperative efforts with other Baptists are not spread quite as thin in these as in some other ecumenical organizations, which is a better conservation of our limited financial and leadership resources.

President Hargroves in a printed message "to fellow believers in many lands" to promote the observance of Baptist World Alliance Sunday made quite a number of suggestions for observing the day. They called for closer fellowship of Baptist groups on the local level—dialogues, evangelistic services, mass rallies, etc., and for various types of support for the world organization — including "Pray

for the Alliance — its leaders, its work, its services." This Seventh Day Baptists should feel bound to do — as members. Another thing that could be promoted on Sabbath, February 6, is gifts to the strong world relief program administered effectively by the organization whose offices are at 1628 Sixteenth St., N. W., Washington, D.C. 20009.

We have a voice in BWA. Our representative on the 200-member Executive Committee, General Secretary Alton E. Wheeler, is highly regarded by the other members in planning cooperative endeavors.

## Militant Nonviolence Is the Way to Change

The above heading is taken from an address on pacifism delivered by Sister Kathleen Ashe at Rosary College, River Forest, Ill. She is assistant professor of history and French at that Catholic liberal arts college and a strong disciple of Gandhi. In passing it might be remarked that it is a healthy sign when a Catholic Sister can take a position which is so contrary to the historic position of the Roman Catholic Church, which has not hesitated to use and endorse military violence to achieve some of its goals.

The expression "militant nonviolence" is a combination of words that ought not to be passed over glibly even in this day of contradictions. Sister Ashe is actually advocating militant nonviolence and that is what makes her position thought-provoking, at least.

She develops this contradictory concept in an interesting way. In outlining the philosophy and methods of Gandhi she pointed out that Gandhi was very quick to denounce the nonviolence of the weak. He advocated the nonviolence of the strong, those who had the possibility of reacting violently and chose not to.

She says that Gandhi's method is based on three concepts: truth, nonviolence, and self-suffering.

There are some problems with all three elements of this concept. We may affirm that there is absolute truth, but have to add that only God has it. So before we

embark on any program that might be called militant nonviolence we must recognize that the system or the person we oppose may have some of the truth. To be convinced of the rightness of a social cause may not be enough; we should keep our minds open toward those who differ from us and hear them out.

Sister Ashe quotes a rule that Gandhi had for dealing with adversaries, which is perhaps more admired than followed by present-day reformers.

"Search persistently for avenues of co-operation with the adversary on honorable terms. Attempt always to achieve agreement without humiliating the opponent. Basic agreement is the goal, not triumph. The opponent is an adversary because he has chosen to think of himself as such, not because you have made of him an enemy."

Going on from truth to nonviolence and self-suffering Gandhi is quoted as follows:

"Nonviolence is a corollary of this concept. If truth is relative, you must have love and concern for your opponent. Truth is the end and nonviolence is the means, and it is important to remain steadfastly loving, steadfastly nonviolent. This standard is extended into one's very being: one is not even to harbor uncharitable thoughts.

"The third element of satyagraha is self-suffering. Nonviolence is the test of truth and self-suffering is the test of love. It is chosen as a substitute for violence to others, not simply as a passive acceptance of wrongdoing because one doesn't have the strength or means to fight back."

Gandhi, according to Sister Ashe, expected his disciples to be masters in the art of dying.

This element of self-suffering is quite far removed from the attitude of the militant and even the not-so-militant champions of civil rights and other social causes who have screamed across our headlines in the past few years. Many of the opponents of war, who probably have little right to be classed as pacifists, show their hand whenever there is prospect of suffering. This makes us take off our hats to those who are willing to suffer even



unto death and to do it with glory without seeking glory.

The Catholic priests and Catholic sister recently charged with serious crimes against the U. S. government in a cause that they claim is right do not seem to fit into the Gandhi or the Christian scheme of nonviolence outlined above.

Militant nonviolence may be a possibility for a man like Gandhi, but to balance those two words is a pretty difficult thing. Some may not be sure that they can succeed. Furthermore, if this is virtuous action to strive for, it is but one of many and is not the essence of the Great Commission which we are all called to obey. We need to remember that suffering for Christ may be a higher calling than suffering for the currently popular cause.

#### VA Educational Efforts

Some very good things can be said about the efforts of the Veterans Administration to help the men released from service who are deficient in education. The benefits of the G.I. Bill are not only explained to the men while still in Vietnam by civilians employed by VA, but also at the Separation Centers. More than that, the VA by the use of computers follows up these men with letters and attempts to enlist them in an educational program through office appointments. In the state of New Jersey alone 63,665 such letters have been sent out. Nationally VA has sent out 2,180,269 letters to Vietnam veterans. Of these young men 336,474 are high school dropouts.

Although the G.I. Bill offers educational benefits to men whose college education was interrupted by military service, a great deal more effort is expended to persuade the high school dropouts to finish school at government expense. As many as four letters are sent to those who do not at first respond. They are not only offered free tuition but also living costs while they are studying. It adds up to a large amount of money as well as administrative effort. In New Jersey 14.3 percent of the Vietnam veterans

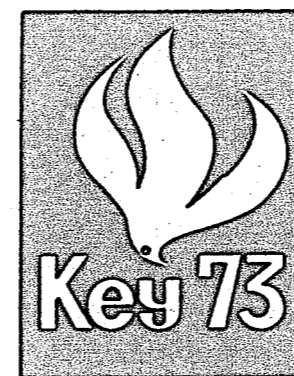
have not finished high school. In the nation as a whole the percentage is 15.4 percent. It seems unduly large.

It could be argued that the U.S. Government or the VA need have little responsibility for these dropouts. It is evident that most, if not all, of these military men had an opportunity to graduate from high school and passed it up before entering the service. The Army does not snatch young men away from their high school studies to make soldiers of them.

Figures are not available short of the records of the Department of the Army as to the ratio of enlisted and drafted dropouts. Personal acquaintance with a large Induction Center leads this writer to believe that at least in the eastern area draftees in general have had much more education than enlistees. The number of college trained draftees is high. Many of those who enlist are fellows with less ambition, students who dropped out of high school and took military service on the rebound when job opportunities were not plentiful.

Military service itself may be one of the best things (economically) that ever happened to many of these people who might be called drifters. They are taken care of, subjected to quite a little education, and given some skills that can be used in civilian life. Upon completing their two to four years of service they could be released to make their own way, especially if they volunteered in the first place. However, a strenuous effort (not highly successful) is made to get these dropouts into a high school completion course at government expense. The veteran is told, "We can help you get started in a trade, go back to school, and pay you while you do."

The military establishment comes in for a good deal of criticism, some of which may be justified. The government is berated for not getting us out of Vietnam. On the other hand, this same government makes a consistent and costly effort to follow up these veterans with schooling and on-the-job training far beyond what is done for others. Let's give honor and credit where they are due.



## To Walk a New Road

A message by Joe Hale, a member of the Executive Committee of Key '73, delivered at New Orleans Conference, January 5, 1971, sent in by Leon R. Lawton

We need to open avenues of witness that will arrest the attention of that increasing number of our population who do not attend churches or relate their lives to God in any way. The gospel is the good news that offers every person a new creation, a second beginning. It is both a shattering and a healing experience to be claimed by God through Jesus Christ! For God makes void our worship of the creature rather than the Creator. He breaks the power of sin that grips us. He also heals our diseases. He desires to make us whole! This is the gospel, and evangelism is at its heart. Only as we cut a new way through our maze of confusion will we open a road men will take to find new life.

The mission of God in Christ is demanding. It is too overwhelming for one local church. It cannot be accomplished by one denomination, no matter how large or strong. It can never be directed by one cultural group or class of mankind. The power of God does not reside in any single nation or block of nations. Before God all the nations stand. All six continents of the earth include missionaries to be sent and mission fields that wait to hear and heed the gospel. Geographical boundaries do not ultimately separate us. The line is drawn between belief and unbelief; between obedience and indifference—wherever it is found.

The gospel we share is not aligned to any particular race, social class, nation, system of government or economic order. The network of God's Kingdom transcends all of these. For He calls all who will hear His voice to obey Him.

And Christians cooperating can make a difference in life on this planet! They can stand tall — looking over all separating fences until they see the far reaches of a global mission. Every person who

trusts by faith in Christ wants to share new life he has discovered. He wants to beachhead the purpose God has for men wherever he is on the earth.

We live in an hour of destiny. Decisions are being made that will determine what our nation will be like — in its foreign policies, in its home crises, in its sensitivities to human need and its response to human hurt. Christians have a chance to make their faith explicit — compassionately, collectively, effectively. The cost of such an involvement will be greater than ever before—far greater than in the era 100 years ago when Christians often perceived their role in a passive sense. The great pulpites preached. The people listened.

We know today we must be the salt of the earth—not the salt of the Church. And together, the whole Body of Christ can be a leavening influence in the world. Our very lives must cry out for the realization of Jesus' mission "to preach the gospel to the poor, to heal the broken-hearted, and to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." . . .

The Church (especially the American Church) stands at the point of crisis. When the Chinese write of "crisis," Alan Walker claims they use two characters: one for *peril* and the other, *opportunity*. We must make the barricade of peril the threshold of opportunity! For even when we are weak and afraid — or maybe especially then—God makes His strength known through us! And at this crisis time we would not shrink from the conflict, because we know He is there.

There is a crisis in the church and it is well known to you.

We are torn between:

Folk religion and revealed Christianity  
 Exclusiveness and inclusiveness  
 Institutional encumbrance and freedom  
 in the Spirit  
 Unbelief and vital faith  
 Secularism and belief in a living, active  
 incarnate God  
 Fragmentation of the body of Christ  
 and coordinated response to the pur-  
 pose of God  
 Religion as "getting" and religion as  
 "giving"

When a local church spends as much annually to rent parking spaces for its staff as it gives for missions; when a women's society decides that the members should exchange gifts with each other at a Christmas party, but claims it must drop the support of a national pastor in India, this attitude of "religion as getting" is amply illustrated!

Yet despite obstacles such as these, I have heightened hope for the tomorrows before us. As a river changes its course and cuts a new, more direct path toward the ocean, so in our time a new path is being formed for the mission of God to express itself. Energized by that power which rolled the stone away from the tomb and raised Jesus from the dead—this Kingdom belongs to the future and it will not fail! It is possible that we may fail God, letting His movement of redemption and reconciliation pass us by.

If a new course is being cut, how shall we recognize it? What are the marks that identify this new path of God's mission?

(1.) First of all, *it will center in the person of Jesus*. Jesus is the man, who in His humanity, made a perfect identification with us; who in His love showed the essential character of love; who in His compassion demonstrated the one adequate "giving" life—a life of perfect obedience that led to death on the cross. And after evil men did their worst—taking His life—God was faithful: He raised Him from the dead to be alive for everyone! This distinctive event makes Christianity a faith for today—an encounter with a living Person.

Those who move with God into the

future will boldly confess that this man, Jesus, is the Christ of God, that since He has invaded our history, *potentially*, all things are new! He has already won the victory over principalities and powers. He has made the forces of evil His prisoners of war, and publicly exposed them! He calls us to follow Him and show in our lives, in our communities, and in our generation His coming Kingdom. We own Him as Lord now and look for the day when He will be acknowledged as the Lord of all history. This conviction does not let us escape from involvement but thrusts us out to walk with Him as co-laborers in building a new world.

(2.) Christians who take *the new path will relate the meaning of Jesus to points of sensitive need* in our world.

If God created all men and equally loves each and every person, then no condition of man, no unbridled nationalistic tendency, no conflict, war or international misunderstanding is beyond His concern. This same concern grips the attention of each follower of Jesus. The Christian, therefore, should be motivated more basically and deeply than any other man, and so motivated will act. His compassion reaches out to all men: His concern embraces the total man, with physical need and spiritual health inseparably intertwined.

When the indifferent and neglected, the wounded and the unbelieving see Christians caring about them, sensitive to their hurts, understanding their bewilderments, then and only then, will they hear the gospel as good news!

(3.) The new course for mission and evangelism *cannot be bounded in or restricted*. It is like the Spirit of God that blows where it will. John Wesley said "I look upon the whole world as my parish." Every Christian should see "the world as his parish" in two senses. The "world" of ideas, movements, jobs, social unrest, racial conflict, the world of the Spirit—all the "worlds" in which we move are objects of the mission of God.

The Christian, too, is keenly conscious of the entire globe. He sees the body of

(Continued on page 13)

## WHAT IS KEY '73?

*Key '73* is the name given to an exciting broad-based evangelistic emphasis designed to make a united Christian impact on the life of the entire North American continent leading up to and during the year 1973.

Representatives from nearly fifty denominations and religious groups are vitally involved now in the planning with the realistic possibility of twice as many participating by the target date of 1973.

*Key '73* grew from the "Key Bridge Consultation" of 1967 when some forty churchmen first met to discuss new possibilities for cooperative evangelism. That enlarged consultation is now the planning body for *Key '73*.

Here are some general goals:

Through *Key '73* denominations, churches, and Christian groups will seek urgently to confront every person in North America more fully and forcefully with the gospel of Jesus Christ. It hopes to reverse negative images of Christianity, to give a fresh and contemporary presentation of the Gospel, and to bring relevance to the Christian's witness for our time in history.

*Key '73* will also raise an over-arching continental canopy in both Canada and the United States through television, radio, and the press. Through this, a favorable atmosphere for communicating the faith will be fostered. Individuals will be called to respond to the forgiving redemptive power of God, as well as to make the decision to link their lives to Christ's serving and reconciling ministry.

Thus, *Key '73* seeks a full application of the message and meaning of Christ to the life and death issues that are currently shaping contemporary society. *Key '73* will become a cooperative, interdenominational framework in which new resources for effective evangelism will be developed. Three task forces have been designated to focus on the church emphasis dealing with congregations, public proclamation, and small groups. Three other task forces focusing on the world scene are media, literature and the arts, and creative evangelism.

## MEMORY TEXT

"I have planted, Apollos watered, but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase" (1 Cor. 3:6-7).

The common bond for the participants in *Key '73* is their allegiance to Jesus Christ. Wide flexibility will characterize the ways in which denominations become involved in *Key '73* and local churches implemented their plans. Each church chooses the precise form of its participation. Differences in doctrine will be recognized and respected. Varieties in evangelistic expression are expected and will range from traditional forms to vastly new, innovative styles of witness.

The national office of the nonprofit corporation *Key '73* is in St. Louis, Missouri. *Key '73* representatives expect the months and years of cooperative planning leading toward 1973 to bring a new high of mutual understanding and interdenominational cooperation. Emerging relationships of trust will open new doors of opportunity and release the gospel to the world with greater power.

Who may participate? Any Christians who desire to *join* with others to proclaim Christ. Denominations, congregations, and Christian groups that seek to call all persons to respond to Christ's claim to be Lord . . . that believe that God's answer in Christ is the basis of hope for individuals and societies that experience meaninglessness, frustration, and the consequences of evil today . . . that would join with Christ in the continuing ministry of service in the world which God so loved.

*Key '73* may become the most notable and comprehensive evangelistic effort in this century! Every Christian is invited to pray that God will do a "new thing" in our lands. *Key '73* seeks a new birth of vital Christianity in this turbulent world. We dare to believe that "with God all things are possible!"



## It Was Said . . .

Excerpts from major addresses at Urbana '70 compiled by Leon R. Lawton



Assembly Hall at the University of Illinois. Site of Urbana '70.

### "U. S. Racial Crisis and World Evangelism"

"The greatest tragedy in all of the black man's history in this country has been the strange silence of the white church in America . . . it is the role of the church to reflect the life of Jesus . . . it is the intention of the living Christ to saturate us with Himself and then to put us out in open display in an explosive world, not to take a political position . . . but to simply declare that we are the vehicles through which Christ chooses to express Himself and that in this hour of revolution, we come to proclaim the principles of the Kingdom of God.

"People ask me, 'Tom, what is the answer to the race question in the church?' The answer, my friend, is to be filled with the Holy Spirit. Because when we are filled with the Holy Spirit, we see ourselves as one in Christ . . . There are people who are crying out for us to prove that it is possible for the common clay of man's humanity to be saturated with the life of Christ. They are waiting for us to prove that the invisible God can make Himself visible in a man." — Tom Skinner, evangelist and author of *Words of Revolution*

### "Options for Overseas Service in World Evangelism"

"Why should we encourage American Christians to go overseas? . . . From a

Christian viewpoint there is no feasibility in separateness . . . Christ is building His church in this world . . . We should seek out many ways to share . . . Should Christian Americans not be as responsive to the layman-missionary possibilities as we are to the church-financed mission possibilities?

"We need to get a balance in the American image. If the only American Christians the non-American sees are church-supported missionaries, he can get the impression that all Christians drop out of everything else to be full-time employees of the church . . . going overseas as a secular worker is one way to help enlighten the church of Jesus Christ in the U. S.

"Overseas experience of American church members might do much to reduce the parochial and narrow views of how God works and what God wants in a life." — Ted Ward

### "Social Concern and World Evangelism"

"The elements of self-denial, poverty and sacrifice are completely absent from the Western capitalist society . . . I think we must come to the point in which we see the cross in Christians who for the sake of Christ and in obedience to Him are ready to risk their lives.

"Faith in Him is also faith in His provision of a transforming Holy Spirit that can help you in the daily fight. The daily fight is not only fought in the hot house of a quiet middle class life . . . (but) the Holy Spirit is able to assist you also in the hard life of a militant and to give you victory . . . whatever the circumstances of the life into which God calls you.

"Can you see how this message of the gospel, this evangel, is relevant, exciting, dangerous? Can you see why evangelism cannot be divorced from social concern? And we have a great God, greater than the turmoil, revolution and crisis of our day.

"Great is the privilege of His call to be His ambassadors today . . . No success is guaranteed but obedience is demanded." — Samuel Escobar

### "God's Will for Me and World Evangelism"

"We have the tragically mistaken idea that the choice is between doing what we want to do and being happy and doing what God wants us to do and being miserable.

"God's will for you in world evangelism? Realize first that God's will in most of its aspects is already fully revealed and be sure you are familiar with it. In those areas about which He is not specific be assured He will guide you through His Word and its principles as you seek His face in prayer and as you view the circumstances from His point of view and seek the counsel of other Christians.

"As you come to the place of saying, 'Lord I want to do Your will more than anything else in life' and as you avoid some of the mistakes based very often on a distortion of the character of God, you will know where in the world and how in the world He wants you to serve Him." — Paul E. Little

### "Revolution and World Evangelism"

"Only the will of Christ and the fire of the Spirit can produce a valid revolution . . . What the world needs is not revolution but regeneration! . . . As Christians we must set up our priorities, and place at the top the mission of reconciliation . . . let us behave our beliefs.



David M. Howard, IVCF missionary director, talks with students at Urbana '70.

"Around the world the billions are in search for the meaning of life, and as the population increases the insecurity and tension increases. Like multiplying rats in a cage until they turn on each other, so humanity has begun to fight each other from fear.

"What true believer can be satisfied with pursuits of comfortable positions which do not issue in service that benefits the largest number of people possible. Ours is a new age, with new challenges. It calls for new men, new in Christ lest they follow the old ways of selfishness and violence.

"We must call disciples of Christ to stand in righteousness, to reach out in a ministry of reconciliation, and to share themselves as their Master did—even to the death." — Myron S. Augsburger

### "Is Man Really Lost?"

"If the whole world can be moved to concern for three men lost in space, (Apollo 13) how much more Christians should be motivated to rescue millions from spiritual disaster!

"Tolerance divorced from truth very easily leads to totalitarianism.

"It's important to note also that Jesus didn't go out of His way to find Zacchaeus. Jesus was focusing on God's will when He became aware of the need of this man along the way! Doesn't this suggest that Christian witnessing is a way of life more than a program? And it suggests that the way to get a concern for others isn't so much by trying to carry the whole world's burdens, as by sighting in on one person.

"We don't evangelize from a superiority complex. We don't go in an attitude of condemning others . . . confronted with Jesus' love, Zacchaeus faced his sin and found salvation. We go saying, 'Brother, we're in the same boat. We've both failed. I identify with you. I can take my mask off and admit my failures and prejudices.' . . . we are witnesses, not judges! . . . Maybe the world doesn't believe because it doesn't believe because it doesn't believe the believers believe." — Leighton Ford

### War Claims Payment Explanation

The *Sabbath Recorder* issue of January 4, 1971, carries an article on page 16 which states that, as a result of recent action by the U. S. Congress, "The Seventh Day Baptist Missionary Society will receive about \$20,000," as payment on a long delayed bill for repayment of war claims, damages which took place during the Japanese invasion of China in 1936-37. (See 1968 *Yearbook* page 19-d).

Actually, the Missionary Board received \$16,325.85 on an approved claim of \$20,319.50, leaving a balance due of \$3,993.65 which balance has been unpaid for several years. The most recent word from the Department of Treasury (received since the action of U. S. Congress noted above) is that the Missionary Society will now receive \$2,775.62, leaving a still unpaid balance of \$1,238.03. We are informed that this remaining amount will be paid as soon as funds become available.

By earlier vote of the Missionary Board the amount received on war claim damages of 1937-38, was to be used in purchasing property in Guyana and has been so used. The Guyana property having been paid for in full, the smaller amount noted above will, on receipt, be allocated by the society to an area of pressing need within the budget.

### *Our Prayer Corner*

#### Suggestions for Prayer This Week

Pray for:

- 1) More earnestness of Christian conviction that will make us find opportunities to present the saving power of Christ.
- 2) A strengthening of our Sabbath convictions so that we can convince people that doing God's will in this matter does make a difference.
- 3) A more complete trust in the providence of God so that we will never yield to discouragement in living the Christian life or doing the work that is ours.
- 4) New glimpses of God's truth each day as we meditate on His word.

### Project Heritage (SCSC) Takes Shape

By A. N. Rogers

One unit of the 1971 Summer Christian Service Corps (SCSC) is already taking shape in New England and in the office of the Seventh Day Baptist Historical Society. Since teams in past years have taken names such as Project Faithful, Project Loving, etc., this unit will be called Project Heritage.

The idea is to present a dramatization of important incidents in the life of Seventh Day Baptists which occurred three centuries ago in New England, in observance of the 300th anniversary of the Newport Church. Some of these include the organization of the church by Stephen Mumford, Samuel and Tacy Hubbard and others; the fight for religious freedom as well as civil and political freedoms, and the founding of Brown University. Characters such as Richard Ward, governor of the Rhode Island Colony and one of its representatives at the Continental Congress in Philadelphia, the Rev. Ebenezer David, who was a Seventh Day Baptist chaplain in the Revolutionary army, and the Bliss sisters who raised the Stars and Stripes in Newport when it was dangerous to do so, may be portrayed.

A script is being prepared for presentation in skit form in the old Newport Seventh Day Baptist meeting house and on the lawn of the First Hopkinton Church, Ashaway, R. I., in a series of scheduled performances. Theodore E. Waterbury, director of the Newport Historical Society which owns the old meeting house, has extended a cordial welcome for this purpose. Costumes, props and incidental music will come later.

The SCSC team members of Project Heritage will be housed in homes of members of the New England Seventh Day Baptist churches, and will assist part-time in vacation Bible School, camp and youth activities under the direction of the host pastors. The Rev. Albert N. Rogers, president of the Seventh Day Baptist Historical Society which is sponsoring the project, will be project direc-

tor. The Women's Board, sponsoring the corps as a whole, will provide financial support as it does with other teams. (Publicity will be given in later issues of the *Recorder* to the plans of other units of the SCSC.) Production costs and expenses of the team members "on location" will be paid by the Historical Society.

Application forms have been sent to pastors and clerks of churches, and are available on request from the General Conference office, 510 Watchung Ave., P.O. Box 868, Plainfield, N. J. 07061. Applicants must be of college age. Training session dates, June 8-17, have been announced by the Rev. Leon R. Lawton of the Seventh Day Baptist Missionary Society who is training supervisor. The Rev. David S. Clarke of the Seventh Day Baptist Board of Christian Education, is SCSC summer coordinator.

### Productive Meeting of Tract Board Held

The quarterly meeting of the Board of Trustees of the American Sabbath Tract Society was held at Shiloh, N. J., Sunday afternoon, January 17, with a very high percentage of members and consultants participating. The meeting was considered stimulating and productive, due in large measure to hours of thoughtful committee work that preceded it.

Perhaps never before have so many people been lodged and fed in connection with a Tract Board meeting. Two committees, Advisory and Publications, with numerous members from the Plainfield area held three-hour meetings on Sabbath night to consider matters that had accumulated and plans that needed to be made. At least ten members and consultants were housed by members and friends in the Shiloh-Marlboro area. One man, because of his interest in the general work of the board, drove from Salemville, Pa., Sabbath night to be present for the Sunday afternoon meeting, declaring his hope to come regularly. He was later named a consultant and asked to serve on a committee. (Board member-

ship is limited to thirty and there are no vacancies.) One new member of the board, a professor at King's College in New York State, also spent the weekend in Shiloh to take part in committee planning and board action.

Three major committees, Audio-Visual Services, Sabbath Promotion, and Supervisory used the Sunday morning hours to plan their work. The Finance Committee also met briefly after lunch to make necessary adjustments in the current budget. It was gratifying to see so many men and women willing to sacrifice the major portion of the weekend to further the work of the Lord as represented by this Seventh Day Baptist board.

The corresponding secretary reported more letters than usual written to people throughout this country and the world. There was the usual correspondence with Brazil, Burma, India, Ghana, Nigeria, Israel, Malawi, and our established mission fields and promising new correspondence regarding work in the Philippines. The secretary's correspondence is designed to answer questions and develop native leadership. Reported also was the filling of requests for literature. The total number of tracts sent out in large and small orders was 12,547.

The Publications Committee reviewed its work, endorsed the plans of a subcommittee to provide churches with considerable literature on drugs and alcohol, laid plans for *Sabbath Recorder* Day, authorized printing two tracts in the Tamil language of India, and made other plans for producing and distributing literature and books. After due consideration it was decided that the printing of anniversary seals would not be the best use of the resources of the board.

The Advisory Committee had its first meeting under the chairmanship of John Harris of Pennsville, N. J. Discussion and action related mostly to the *Sabbath Recorder*. It was decided after considerable discussion to go along with the action of General Conference and to raise the price of the denominational organ from \$4 to \$5 to help meet increasing printing costs. The effective date of the change will be announced soon.



It was further decided to work farther ahead to help overcome the slowness of the mails. Other long range plans were started.

The Audio-Visual Services Committee reflected very largely the untiring work of the chairman, Frederick Ayars, who has been producing filmstrips and otherwise improving the services now rendered or to be rendered in the future. Progress continues on studio plans and construction at the Seventh Day Baptist Building.

Upon recommendation of the Sabbath Promotion Committee a significant change was made in committee responsibility that hopefully will result in producing more and better Sabbath literature. It was decided to ask this committee to take the initiative in soliciting and editing Sabbath material, leaving the decision on publication where it has been before with the Publications Committee.

The next meeting of the board will be at Plainfield, April 18, at 1 p.m., preceded by committee meetings in the evening and morning.

—Leon M. Maltby

#### International Student Congress on Evangelism

An international student congress on evangelism that is expected to draw 100,000 students and laymen to Dallas from throughout the United States and most foreign countries has been announced.

The Congress called "Explo '72," short for "Explosion 1972," will be held in Dallas, June 12-17, 1972, under the sponsorship of Campus Crusade for Christ International. Dr. Bill Bright, Campus Crusade president, explained that the six-day Congress will "launch a strategy to train 500,000 people during 1972 for a spiritual explosion across America and around the world."

Bright said his organization has found that the most attractive person to students, including many campus radicals, is Jesus Christ.

"We believe that people must be changed from within," Bright said, "and that changed people will do something constructive about social and political

problems." He pointed to the Wesley Revival in England during the nineteenth century as an example of a spiritual revolution which led to such social and political reforms as the first child labor laws, the first labor union, and women's suffrage.

Mass sessions of the Congress in the Cotton Bowl each evening, featuring Evangelist Billy Graham and other Christian leaders, will be televised nationwide. The Congress budget was set at \$4 million, half of which will go for national television and scholarships.

Plans call for month-long Institutes of Biblical Studies to follow at various sites throughout the United States to train people in Biblical principles of spiritual revolution.

"Explo '72," said Bright, "is a springboard to Operation Penetration which will seek to train hundreds of thousands of college students who could reach all 3,000 college campuses in the United States and generate a movement for Christ that would sweep our country and the world."

The movement is now active on 450 college campuses in the United States and forty-five countries of the world. It has a full-time staff numbering 2,200. Its international headquarters is located at Arrowhead Springs, near San Bernardino, California.

#### Mexican-Americans

The brown people of America are seeking for the recognition and place they deserve. Mexican-Americans have long been neglected. We should seek to know and understand them say the Baptist leaders in Texas who have been serving Spanish-speaking groups. The Mexican-American population of Texas is reported to be between two and three million, about one-fourth of all those in the United States. Most of these are in the Rio Grande Valley and San Antonio. There are quite a few Spanish-speaking churches. There is strong possibility that if more is not done spiritually and economically for this oppressed minority that explosive situations will develop.

#### Scout Sabbath

February 6

"The earth is the Lord's, and the fulness thereof" stands out in the promotional material for observing in worship the principles and program of the Boy Scout movement. This year, B.S.A.—Boy Scouts of America—promotes Project SOAR, "Save Our American Resources." This national "good turn" for conservation seeks to undergird good stewardship of the Lord's earth that is labelled U.S.A. Pres. Richard Nixon invited the Scouts to include in their long range plan, "Boy-power '76," "a major conservation service project."

Project SOAR invites local troops, Cub packs and Explorer Posts to undertake conservation projects to help meet local needs, and is intended to stimulate activity during 1971 that will permeate the attitude of Scouts the rest of their lives.

Promotional material emphasizes that Boy Scout Week is not being observed this year, but rather the month of February as the month of Anniversary Celebration. National leaders invite Church Partner Organizations, as they call us, to observe in worship on February 6 or 7 the ideals and efforts of the Scout movement. Many of our churches regularly observe Scouting Sabbath, and several of our churches sponsor troops or packs or posts. We invite you to recognize in a significant way the goals of Scouting.

How our youth approach the use of personal strength and imagination is a large responsibility of the church, and Scouting stresses many of the responsible-to-God kind of activities and attitudes.

Suggested programs for local churches during the Scout Anniversary Month are: anti-litter and conservation displays, Scout talks to congregations or groups on saving our resources, display of the Scout Outdoor Code in the church, sharing in SOAR projects and promotion.

Encourage the best in Scouting. Learn from its ideals and programs in the promotion of church youth organizations, and correlate the activities of those who participate in both.

#### To Walk a New Road

(Continued from page 6)

Christ in its worldwide context. If the church is sick in America, he takes heart at its vibrant spirit in Latin America or parts of Indonesia. If the Gallup poll continues to show fewer and fewer people in our land are influenced by religion in general or the church in particular, the Christian rejoices to know that on the continent of Africa the most fantastic explosion of Christian faith in modern times is occurring. One sociologist predicts that by the year 2000, 350,000,000 Christians will be living on the continent of Africa alone! This means the population base of Christianity may numerically shift from the West — Europe and the Americas — to the Third World. Those who walk in the path of the future believe that Christianity has meaning for every person on the earth! If a new channel is cut in which missionary movement is reversed and begins to flow from the "non-Christian" East to the "Christian" West, those who see what is, with a world perspective, will not be disturbed. This gospel is the one *universal!*

(4.) The new path *will be marked by action, not theory.* In this respect, the ecumenical movement is a reality *now.* If our evangelistic mission is to the world and not directed primarily to the sanctuary of the church, when we move out into the street and meet other Christians, we either stand shoulder to shoulder in Christ's name with a common commitment to His purpose or we frustrate the will and purpose of God by erecting, or by default recognizing, man-made barriers. If our labels, denominational or otherwise, keep us from walking the road with others who name His Name, they are demonic and cause us to fail Christ at possibly the most crucial time of our generation.

God's divine mission is "incarnational" in style. It happens in a concrete place. It is accomplished by a flesh and blood person. There is no ideal occasion or time for God to send another! The time is now and now He commissions us to live out the plan He instigated when He "broke

down the middle wall of partition between us." Cooperative evangelism may have extensions of meaning on levels other than local towns, communities and specific cities — but one thing is sure — without persons in given places determining to bear witness unitedly for the sake of Christ, cooperative *action* will never happen!

This is why the concept of *Key '73* turns me on. *Key '73* is not the church talking to the church, but an expression of God's mission to the world. It is the church offering the good news to secular man caught in the throes of success and prosperity; uncertainty, doubt and failure.

As Christians—individually and collectively—bring resources of faith and courage and plunge forward, that there may be born through *Key '73* a new era of Christian witness and a new penetration of God's rule in the lives of men in North America.

I am convinced that God is offering to us in the United States and Canada an unprecedented hour for evangelistic witness. Faithfulness demands our intense prayer, our serious thought and our careful planning. What happens on this continent in 1971, 1972 and 1973 may trigger a movement of Christian advance that will extend like a tidal wave around the entire globe! . . .

This is not only a momentous opportunity for us to break through with new forms of evangelism, but more basically, it is *a test of our faith*—our faith in God, our faith in ourselves, and our faith in others. Are we really a fellowship of believers?

God calls us to mount a new offensive today! Where it will eventually end, none of us knows. But take the new path, we must! In our most hopeful vision we see a new birth of vital Christianity on this continent in our lifetime! Our minimal impulses whisper that we can be catalytic influences, used by God to stir new passion and compassion in the church, that her alabaster box may be broken afresh in the marketplace of the world. Cooperative evangelism may be a significant

part of this response. And cooperation can take two shapes: for the sake of survival one throws up the sandbags to save the town from the flood. It is preventative and geared to survival. But it was another kind of cooperation that two years ago put men on the moon!

If survival evangelism is all we see in our vision, let's forget it and do something more exciting! Survival evangelism will neither evangelize nor will it save the church. Only as we lose ourselves in some undreamed of pioneering venture, will we stand near the spirit of Jesus who dared to give His life for us that we shall no longer live for ourselves.

#### NEWS FROM THE CHURCHES

LOS ANGELES, CALIF.— Our church year started in November when the annual business meeting was held. New officers and committees were elected coinciding closely with the time new Sabbath School officers and teachers were installed.

On October 16, 17, and 19, our church was host to the Pacific Coast Association meeting for its semiannual session. About a month later Pastor Leland Davis spent ten days traveling through central and northern California in behalf of the association. He met with many lone-Sabbathkeepers and small groups who are scattered throughout the state and are unable because of distance to meet with other Sabbathkeepers.

Our weekly church attendance has been very good. The pastor's report shows an average attendance of ninety-one persons. Attendance last year for the same period was eighty-one.

The pastor's study at the church has been refurnished and redecorated. Regular office hours have been established on Mondays through Fridays from 8 a.m. until 12:30 p.m. when the pastor is available for consultation. Afternoons and

#### SABBATH SCHOOL LESSON

for January 30, 1971

THE BASIS OF GOD'S REWARD

Scripture Lesson: Matthew 20:1-16

THE SABBATH RECORDER

evenings are reserved for calling.

A new Baldwin organ was installed the last of December replacing the one purchased when the church was built twenty years ago. The new instrument is equipped with chimes as a memorial for a former pastor, the Rev. Gerald D. Hargis and Mrs. Marian Hargis who worked so faithfully in our church for many years.

On Sabbath morning, December 19, the choir presented the cantata "Love Transcending" to an appreciative congregation. In the afternoon the entire program was repeated at the Park Raymond Convalescent Hospital in Pasadena. In the evening the annual Nativity program was held at the church. This year young adults were used in the tableaux and the children's choir provided the music.

Two of our college youth spent their holiday vacation week attending Urbana '70, the Inter-Varsity Christian Fellowship Missionary Conference in Illinois.

—Correspondent

#### Accessions

##### DODGE CENTER, MINN.

By Profession of Faith:  
Linda (Mrs. Steven) Greene

##### HAMMOND, LA.

By Profession of Faith:  
Ivan Nott  
Mary (Mrs. Ivan) Nott  
Leslie Nott

##### LOST CREEK, W. VA.

By Baptism:  
Lucille (Mrs. Erlo R., Sr.) Kennedy  
Erlo Richard Kennedy, Jr.  
Mr. Jesse W. Kennedy  
Ulah Jean (Mrs. Jesse) Kennedy  
William Russel Kennedy  
Mr. Dennis Gene Poling  
Cynthia K. (Mrs. Dennis G.) Poling

#### Obituaries

BOND.— William Henry, son of Claston and Ora (Olin) Bond, was born Sept. 7, 1882, in Freeborn County, Minn., and died in St. Mary's Hospital, Rochester, Minn., after a brief illness Jan. 7, 1971. He had been a member of the Dodge Center Seventh Day Baptist Church for seventy-five years.

—L.W.B.

BUTTON.— Bessie Cordelia Makeley, daughter of Bert and Maude Norton Makeley, was born in Almond, N. Y., July 30, 1889, and died at St. James Mercy Hospital, Hornell, N. Y., Jan. 4, 1971.

She was united in marriage with Ernest D. Button, Almond, July 11, 1906. Most of their active business years were spent in Alfred. At the time of her death their home was in Belmont, N. Y.

She joined the Alfred Seventh Day Baptist Church by letter in 1928 and continued as a faithful member. She was a member of the Evangelical and Ladies' Aid Societies of the church.

She is survived by her husband; a sister, Mrs. Orin Galusha of Aspers, Pa.; a brother, Archie Makeley of La Fayette, N. Y.; and a number of nephews and nieces.

Memorial services were conducted at the Robertson Funeral Home, Hornell, by a former pastor, the Rev. Hurley S. Warren. Burial was in Woodlawn Cemetery, Almond. —H. S. W.

MC WILLIAM.— John Erv, son of D. P. and Josephine Davis McWilliam, was born in Grand Junction, Iowa, June 29, 1887, and died Dec. 25, 1970, in the Caravilla Nursing Home, Beloit, Wis., after a long illness.

Erv came to Milton as a youth and was a successful farmer near Milton for fifty-five years until retiring five years ago.

He was married to Myrtle Gray March 14, 1910, at Rockford, Ill. He was a member of the Milton Junction Seventh Day Baptist Church and served on the board of trustees for many years.

Surviving are his wife, Myrtle, at Caravilla; four daughters, Mrs. James Crow, Beloit, Mrs. Vincent Burtner, Orfordville, Mrs. Roy Harris, Eules, Texas, and Mrs. George Stillman, Houston, Tex.; a son, Clarence McWilliam, Milton; eighteen grandchildren; seventeen great-grandchildren; three sisters, Mrs. B. H. Breikreutz and Mrs. Ray Dunwell, both of Evansville, and Mrs. Maxwell Tift, Lakewood, N. J.; and a brother, Arthur McWilliam of Bend, Ore.

Funeral services were held from the church with his pastor, the Rev. Addison Appel, officiating. Interment was in Milton Lawns Memorial Park, Janesville. —A.A.A.

TURCK.— Fred W., son of Charles and Henrietta Turck, was born April 10, 1885, in New York City, and died in Detroit, Mich., Dec. 12, 1970, having lived the last five years with his son, William, and family.

Mr. Turck from boyhood lived in the home of Mr. and Mrs. William H. Crandall of Independence, N. Y., where he became active in the Independence Seventh Day Baptist Church. He later moved his membership to Alfred Station and Alfred.

He was married Nov. 17, 1909, to Nellie Langworthy, of Alfred Station, who preceded him in death on April 10, 1961, as did also a daughter, Elizabeth, in 1926. Two sons survive: Raymond L. of Tiffin, Ohio, and William B. of Taylor, Mich.

Memorial services were conducted in his home church at Alfred by Pastors Hurley S. Warren and David S. Clarke. Burial is in the Alfred Rural Cemetery. —D. S. C.



# The Sabbath Recorder

## BIBLE READING GUIDE For February 1971



(Including and supplementing the daily Bible readings of the Uniform Series of Bible Lessons published in "The Helping Hand.")

### Persistence in Praying

- 1—Mon., Praying with Confidence. Luke 11:9-13; Mark 11:20-25  
2—Tues., The Widow and the Judge. Luke 18:1-8  
3—Wed., Promise of Answer. John 14:1-14  
4—Thu., A Petition. Matthew 26:36-46  
5—Fri., Paul Prays. Ephesians 1:15-23  
6—Sab., Paul and the Sabbath. Acts 13:13-25

### Humility Before God

- 7—Sun., Exalt Not Yourself. Luke 14:7-11  
8—Mon., A Sinner Prays. Luke 18:9-14  
9—Tue., Preach — Practice. Matthew 23:1-12  
10—Wed., Sacrificial Giving. Mark 12:38-44  
11—Thu., Submissive Prayer. Mark 14:32-42  
12—Fri., Service to the Church. Eph. 4:1-7; 11-16  
13—Sab., Humbly Serving God. Acts 20:17-24

### Knowing and Doing God's Will

- 14—Sun., Obeying God's Will. Matthew 7:21-29  
15—Mon., Good Intentions. Matthew 21:23-32  
16—Tue., Attaining the Kingdom. Luke 9:57-62  
17—Wed., To the Least. Matthew 25:31-46  
18—Thu., Ask, Seek, Knock. Mat. 7:7-12; Mk 11:23-26  
19—Fri., Doers of the Word. James 1:19-27; Luke 7:46-50  
20—Sab., Knowing and Doing. 1 John 1; Js. 4:13-17

### Rich Toward God

- 21—Sun., Treasures. Matthew 6:19-23; James 5:1-6  
22—Mon., The Rich Fool. Luke 12:13-21; Jeremiah 17:9-11  
23—Tue., Inheriting Eternal Life. Mark 10:17-22; John 17:1-5  
24—Wed., The Danger of Riches. Mark 10:23-31; Luke 13:22-30  
25—Thu., The Rich Man and Lazarus. Luke 16:19-31  
26—Fri., Godliness with Contentment. 1 Tim. 6:6-11  
27—Sab., The Unchanging Law. Luke 16:14-17; Matthew 5:17-20

### Living by the Law of Love

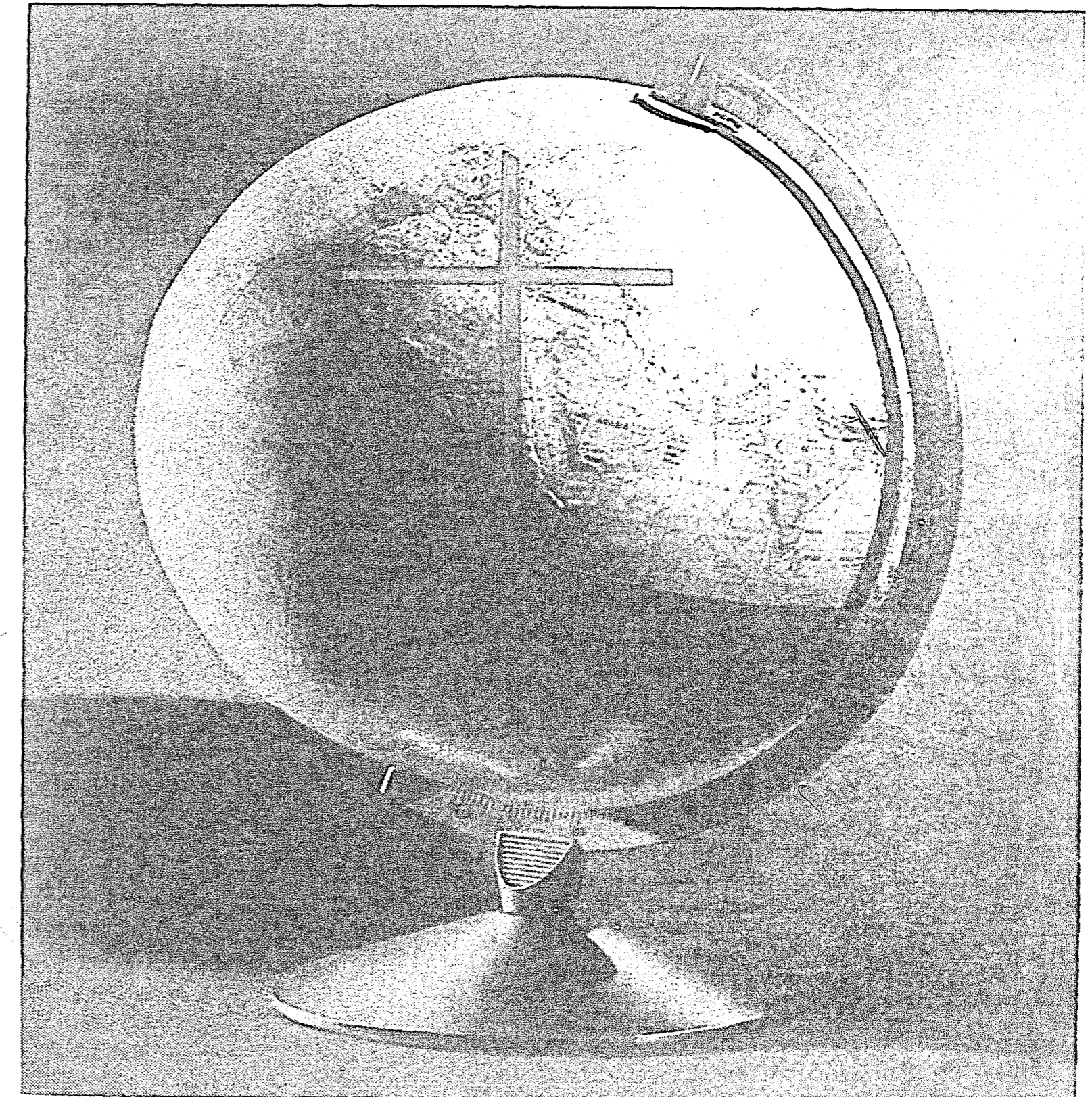
- 28—Sun., Love God and His Law. Deuteronomy 6:4-9

### Challenges Constitutionality of New Jersey Parochial Law

Americans United for Separation of Church and State announces that it has filed suit in the United States District Court of the District of New Jersey to challenge the constitutionality of a law recently passed by the New Jersey Legislature and signed by Governor Cahill which provides an initial \$9.5 million for the support of parochial schools.

Franklin C. Salisbury, the organization's general counsel stated:

"The bulk of the public funds under this act will flow to one church to aid in the operations of its schools, with a few small grants to other church schools. There can be little doubt that to provide tax support for church schools which exist to serve the purposes of a church is an act respecting establishment of religion. The best way to establish religion is to finance it, and that is what the state is seeking to do under this unjust and unconstitutional law. It is no wonder that irate citizens are mounting a challenge to it."



## The Cross and the World

"CHRIST FOR THE WORLD WE SING;  
THE WORLD TO CHRIST WE BRING."