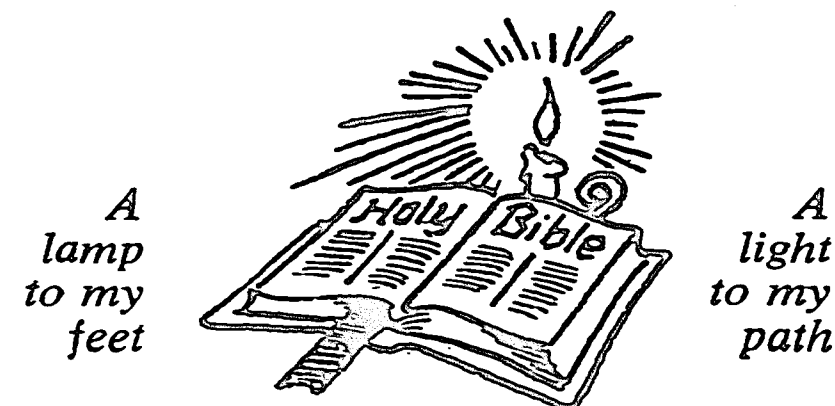


The Sabbath Recorder

DAILY BIBLE READINGS

For November 1971



God Sustains His Creation

- 1—Mon. God's Providential Care. Psa. 104:19-35
- 2—Tues. Shepherd of His Sheep. Psa. 95
- 3—Wed. Lord of the Universe. Psa. 74
- 4—Thur.. Thanks for God's Bounty. Psa. 65
- 5—Fri. God, the Creator. Job 38:1-21
- 6—Sabbath. Sabbath for "Ecology." Lev. 25:1-12

God Establishes Moral Order

- 7—Sun. Reverence for God. Ex. 20:1-12
- 8—Mon. Reverence for Persons Under God.. Ex. 20:13-21
- 9—Tues. God Will Judge All Men. Rom. 2:1-16
- 10—Wed. All Men Need Redemption in Christ. Rom. 3:8-26
- 11—Thur. Keeping on Faithfully. Gal. 5:16 - 6:10
- 12—Fri. God Upholds Goodness. Psa. 62 and 75
- 13—Sabbath. Christ's Sabbath Deepens Morality. John 5:1-18

God Conquers Evil

- 14—Sun. The Love of God in Christ. Rom. 5:1-11
- 15—Mon. Abundance of Grace. Rom. 5:12-21
- 16—Tues. From Death to Life. Rom. 6:1-14
- 17—Wed. The Gospel Light Sustains Confidence. 2 Cor. 4:1-18
- 18—Thur. Hope Beyond This Life. 2 Cor. 5:1-17
- 19—Fri. Final Victory. Rev. 7:9-17; Rom. 8:31-39
- 20—Sabbath. Better than Morality. Luke 6:1-11

God Brings the World to Fulfillment

- 21—Sun. A Prospect of Peace. Mic. 4:1-13
- 22—Mon. The Fatherhood of God. Rom. 8:1-17
- 23—Tues. The Hope of Coming Glory. Rom. 8:18-30
- 24—Wed. A Time of Glad Reunion. 1 Thess. 4:13-18
- 25—Thur. The Day of the Lord. 1 Thess. 5:1-11
- 26—Fri. Christ's Full Victory. Rev. 11:15-12:10
- 27—Sabbath. Fulfilling the Order of Law. Matt. 5:14-26

Luke Tells the Good News

- 28—Sun. Witness to the World. Isa. 43:1-13
- 29—Mon. Agent of a Life-giving Covenant. Mal. 3:1-12
- 30—Tues. Telling and Living the Good News. Lk. 1:1-4; 4:16-21

Scripture Distribution Breaks Record

A new record has been set by the United Bible Societies in the number of Scriptures distributed throughout the world in a single year. Worldwide distribution by the fellowship of fifty national Bible Societies reached a total of 173,478,568 Scriptures in 1970, according to the annual report released by the Board of Managers of the American Bible Society at the society's annual meeting May 13.

The new record represents an increase of 28,177,702 over the previous year.

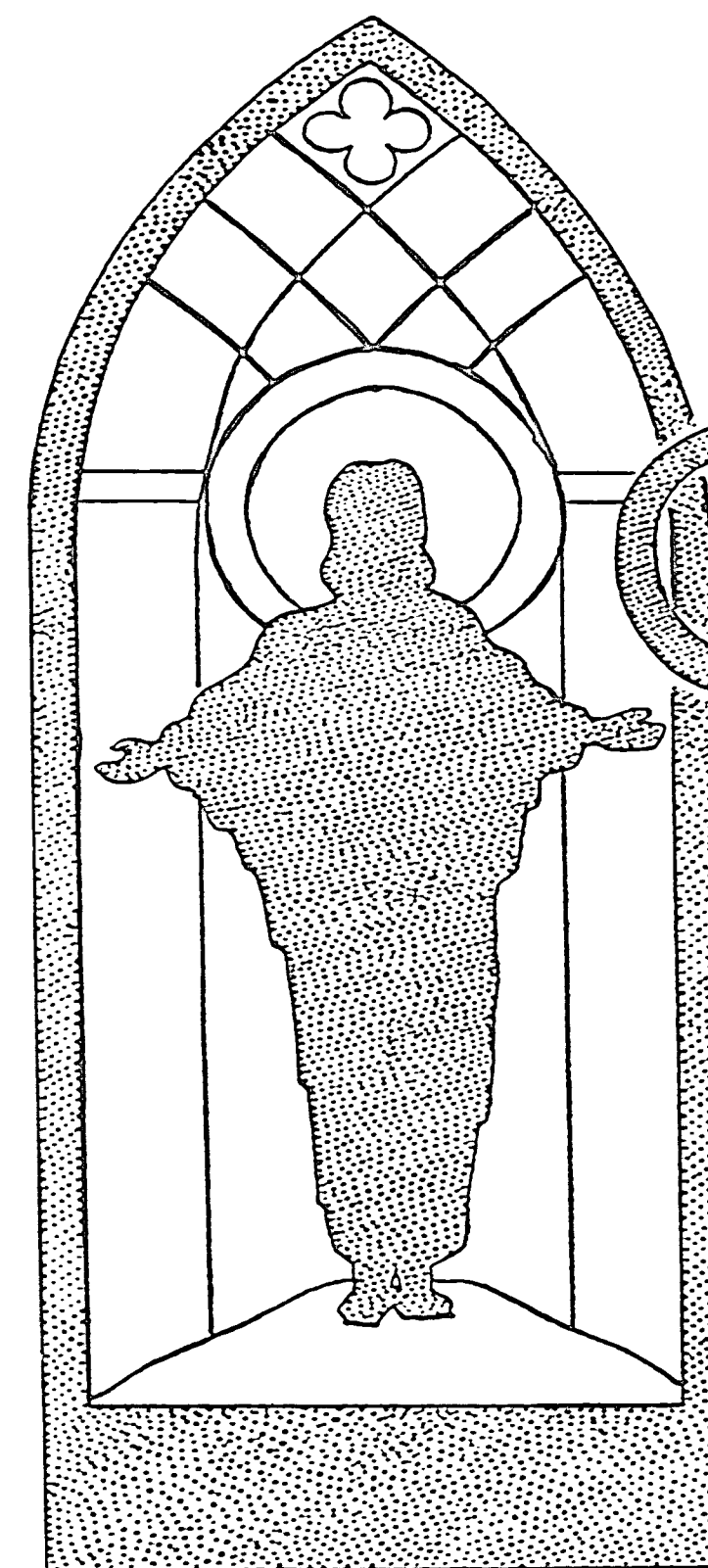
Donor gifts to the American Bible Society made possible the distribution of 132,152,756 Scriptures in the United States and elsewhere during 1970. More copies of Scripture were distributed in the United States last year than anywhere else in the world. Distribution in this country by the American Bible Society accounted for 99,595,467 of the world total.

Such distribution depends on contributions.

Subscription Comment

The folks who do not have *The Sabbath Recorder* sure miss so much. I read it from cover to cover and save it to look over again to see what I missed.

—from Los Angeles



To The
Glory
of
God

Illustrating Our 1972 Conference Theme

All of our church work must show forth Christ, keeping Him and His will at the center "to the glory of God." Perhaps there are artists among us who would like to submit other theme designs for future covers.

The Sabbath Recorder

First Issue June 13, 1844

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Member of the Associated Church Press

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Spending Your Money

The average American spends only 16.7 percent of his income on food, compared with 37 to 39 percent in Western Europe and Japan, and 60 percent in India.

When I read these statistics, it brought to mind in a new meaning the question asked by the Lord in Isaiah 55:2, "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" I long ago memorized that beautiful chapter and tried to think what it meant to the people of that day. To be sure, it is an appropriate text for a sermon and no doubt has been preached on by most ministers, but in the light of the figures quoted above it raises some legitimate questions for Americans.

We might wonder what meaning Isaiah 55:2 could have to the people of India who spend 60 percent of their income on food. They have to spend their money for bread; we apparently do not have to. What a fuss we make about the high cost of our groceries. There is almost as much resistance to spending 16.7 percent of income on food as there is to voluntarily giving 10 percent back to the Lord. Probably in Isaiah's time the cost of living was more nearly like it is in India — 60 percent for food.

If the question, "Wherefore do ye spend money for that which is not bread?" has lost some of its point in America of the seventies, the other part of the question was never more applicable than now, "And your labor for that which satisfieth not?" A rather large percentage of what is left after buying our food goes for things that will hopefully bring satisfaction but do not. It is evident that the other real necessities of life such as clothing and housing are not so much out of proportion to food. By no means all of our income is spent on keeping body and soul together, as it is in India.

We have quite a bit of latitude as to what we spend our money for. I am afraid we do not give as much consideration to God in our personal or family budget as we ought. We indulge in expensive pleasures and rationalize our luxuries. It is no trouble to spend our money; we think it is hard to have anything left

at the next pay day. Down inside we know that we are not returning to God as much as we could. We talk about giving until it hurts, but most of us are too easily hurt in the area of the pocket-book. Giving until it is a joy is real Christian giving.

Isaiah calls us to put the right values on the things that really satisfy. We can claim the promises and blessings of Isaiah 55 if we pay attention to our spending and to our giving.

Capital-Labor Relations

There is nationwide unrest and uncertainty as we enter upon phase II of the President's attempt to combat inflation and restore a favorable balance of trade in international commerce. The continuation of controls, voluntary or involuntary, is likely to affect all of us to some extent, but perhaps not to a great extent. It is with fear and trepidation that your editor even mentions the economic manipulation for he is no expert on this or on the ever-present sparring of labor and management. However, a few things may be said in a general way from the Christian point of view.

Labor, in the person of its most vocal representative, George Meany of AFL-CIO, has loudly claimed inequities in the first phase of the wage-price freeze. He may have a point in much of what he says. He claims to be not averse to controls if profits are controlled as well as wages and prices — the implication being that the President's program benefits the corporations at the expense of the laboring man. He would prefer a more complete socialization of the country with the government making jobs for those who are unemployed.

The president of the National Association of Manufacturers, which has generally approved the President's program to combat inflation, W. P. Gullander, is not so sure that corporate profits are out of line with labor benefits. He affirms that in the past three years corporate profits have declined 7 percent while the total compensation of employees has increased 24 percent. He further points out that it is a false com-

parison to say that if wages are controlled profits should be also.

"The parallelism is an entirely false one," he says. "What is controlled is not the total amount paid by any firm in the form of wages, but the wage rate paid to the individual employees. It is to be hoped that the total payroll of any given firm will be increased as its employment and production expand."

Other figures from Industrial Press Service put it this way: "Profit margins (on a percentage of sales) have been shrinking steadily over the last five years and in 1970 reached a twenty-year low. Meanwhile, employee compensation per man-hour has increased three-and-one-half times faster than output per man-hour in the same five year period."

It is evident that the human tendency is to emphasize the facts and develop the arguments that are most beneficial to our economic position. We tend to see things from the point of view of the group with which we are most closely aligned. We are either pro-labor or pro-capital although most of us have some stake in both. It is at this point that Christians must strive to be different from what we think of as the average laboring man or the average manufacturer. Our Christianity summons us to try to see the other person's position as well as our own. If we fail in this we fail Christ at the very point where the love of God ought to show most conspicuously in our lives.

It is refreshing to observe that there are a great many men on the management side who are truly philanthropic and motivated by Christian principles. The same can probably be said for some of the labor leaders. The day has long since passed in our country when there was a sharp distinction in the living standards of labor and management. Ours is a middle class society, as it is generally recognized. With relatively few exceptions we cannot be divided between the haves and the have-nots. Unfortunately selfishness is not eradicated when we rise above the poverty level or if we get into the realm of the well-to-do. It is only Christ in our hearts that makes

us love the other fellow and seek his good.

The continuing economic controls are likely to be another test of whether we play every situation to our own advantage or willingly make sacrifices for the good of all. The days ahead when different sections of society are jockeying for position will call for calmness and applied Christianity.

Freedom from Public Education

The Amish people are faced with a problem of compulsory education and their case is now before the Supreme Court. The question is whether or not Amish parents have the right to refuse compulsory education beyond elementary school and the age of fourteen. They claim religious convictions for they feel that public school education would break down their beliefs and culture. They cannot afford to operate high schools of their own and are compelled by law to keep their children in school to the age of sixteen.

Strange as it may seem, the American Jewish Congress through its noted attorney Leo Pfeffer has filed a friend-of-the-court brief urging the Supreme Court to decide in favor of the Amish. We say strange because Jewish people are far above average in the pursuit of higher education.

Declaring that neither the state's interest in an educated citizenry nor its power to require attendance at secondary school was being challenged, the Jewish organizations said their only assertion was that "those whose religious convictions do not permit attendance beyond the elementary school level or attainment of the age of fourteen may not be compelled to violate their conscience by attending."

One of the reasons that the Jewish organization is interested in the rights of the Amish people may be that they see a parallel with their own attempt to maintain a separate culture. The brief asks the question, "Does the Constitution protect cultural pluralism?" and asserts, "Even if cultural uniformity within the United States were a desirable goal, the Constitution, we submit, does not permit

it to be achieved by coercion."

In an unrelated release that may shed some light on this interest in cultural rights the American Jewish Committee notes that certain elements of Judaism in America have some poverty problems that stem from their own life styles. For example, the Chassidim (the ultra-orthodox community largely centered in New York) have a "built-in resistance to secular education, particularly at the high school and college levels. Few Chassidim have a college degree — an impediment to benefiting from the economic advantages which higher education normally brings."

The question that thoughtful Christians may wish to ponder along with the Supreme Court is where to draw the line between cultural and religious distinctives and rights in relation to the Constitution and the public education laws. Would there be a difference, for instance, between a requirement to attend school until the age of sixteen and a requirement to attend a public school on the Sabbath? There seems to be a growing tendency for the courts to gloss over such distinctions. At the present this may work to the advantage of minority groups with only cultural differences. Who can tell, however, when the mood will change—after the distinction between Bible-based religious principles and cultural customs has been wiped out?

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

- 1) The classroom project of Crandall High School in Jamaica, that it may be quickly completed to care for the greatly increased enrollment.
- 2) The widespread use of the November evangelistic special issue of the *Sabbath Recorder*.
- 3) More zeal in Seventh Day Baptist outreach through personal witness and handing out of tracts.
- 4) A revival in all of our churches to match the new spirit that is sweeping some of them.

President's Report

I write this on the eve of my departure from Nortonville for Wisconsin where I will share in the North Central Seventh Day Baptist Association meetings. But before I leave, I want to give a few statistics of my journey East, September 19 - October 2.

During the thirteen nights I slept in six different homes, ate forty meals in eight homes, two churches, the denominational building, four restaurants (only eight meals total) and two airplanes. I rode in eight airplanes of various sizes, sixteen cars, and even rode the editor's bike on an errand in Plainfield.

Statistics such as these give an indication of how the Conference president can afford to travel. Generous friends provide eighty percent of the meals and one hundred percent of the lodging. Even miles by auto are seldom an expense to the traveller. Thus the cost of visiting the churches at Shiloh and Marlboro, N. J., Washington, D. C., Salemville, Pa., and Salem, W. Va. (which hosted West Virginia churches) was only \$6 above what it would ordinarily cost just to attend the Planning Committee meeting in Plainfield.

But the greatest fringe benefit of all this is the opportunity to meet people, visiting while riding, eating, meeting—seriously and in fun. I hope that those with whom I came in contact received in return a portion of the blessing I got from the fellowship shared!
More later! —Paul Osborn

Special Issue Coming

The next *Sabbath Recorder* to be received will be the fall special issue dated November 6, which has been in preparation for some time. This evangelistic number in two colors is made up of undated material than can be used in the months to come to the glory of God.

It is edited by the Rev. Marion Van Horn of Daytona Beach where "a more extensive evangelistic outreach than the beach ministry of last year is being planned. He has brought together some of the best writing of recent years and

added a strong Sabbath article by the Rev. Herbert E. Saunders.

Special issues are stimulating reading for regular subscribers but they fail their purpose and we fail our mission if we do not get them out in a personal way to friends and acquaintances. It may be already too late to increase the print order, but late individual orders will be honored on a first-come, first-served basis as long as the supply lasts. When you read it, you will probably want more. They are offered at less than the unit price for regular issues to encourage wider use — eight for \$1.00. If you are too late to get as many as you need plan now for the next special issue due the first of February.

Mid-Continent Association

The Seventh Day Baptist Mid-Continent Association met in the Nortonville church of that faith, October 8-10. Its theme was "God and the Sabbath in Your Vocation." The theme song was "Take the Name of Jesus with You." Kent Wheeler, association president, presided.

At the Friday night meeting, Kent Wheeler was ordained a deacon of the Nortonville church and Mrs. Ira Bond a deaconess. After the statements of the candidates, Alton L. Wheeler, general secretary of the Seventh Day Baptist General Conference, gave the charge to the church. Mr. Wheeler said the early church "turned the world upside down." Today, Christians must turn the church inside out so that it can reach the world. The consecrating prayer was by Pastor Paul Osborn, and the charge and welcome to the diaconate by Deacon Edwin Johnson, Kansas City.

Sabbath morning 118 attended the worship service. The message for the children, "Gone Fishing" was by Edwin Johnson. The adult message, "Live Like This" was by Clifford Bond of Olathe. Clifford interpreted our vocation as our home life, our job, our community, and wherever we can be of service. The anthem, "He's Always There," was sung by a composite choir directed by Gary Cox of Denver. Recognition was given to three high school girls, Jani Williams, Janece Good-

rich, and Dawn Lippincott, all of North Loup, Nebr., for summer dedicated service helping in the Bible School in Kansas City.

At the afternoon meeting, those present were divided into six groups to discuss questions relating to Christian life and witness. Arlie and Edith Davis of Phoenix, Ariz., presented a program for the children during the discussion hour.

Saturday night the new president, Ted Horsley, a Denver orthopedic physician, was introduced and preached on "The Malady of Uprootedness in Modern Life." The Rev. Glen Warner of Denver, conducted the Communion Service.

Among special Saturday night activities were some slides of missionary interest with Alton Wheeler as spokesman. The younger set enjoyed a hay ride behind a tractor.

A youth breakfast was served Sunday morning in the church basement, with the meeting of the morning devoted to business. The next meeting will be in Denver in 1973 with Dr. Horsley as president.

Good music, good fellowship, and good meals helped to make the occasion most enjoyable.

Following the association meeting a baptismal service was conducted in the Nortonville church. Pastor Ken Chroniger, assisted by Deacon Ed Johnson, baptized Cheryl, Christie, and Cindy Johnson, and Jodi Osborn. All participants were from Kansas City, Mo.

Drug Abuse in the Military

The Veterans Administration announces a new policy of allowing veterans with discharges other than honorable due to drug abuse to apply for reclassification. The purpose is to provide opportunity for VA treatment, which is barred for those with such discharges.

Less than one of every 500 men released from service during 1969 and 1970 received other than honorable discharges because of drug abuse, according to Department of Defense figures. Out of some 2,000,000 separations during that period, 4,152 undesirable discharges directly attributable to drug abuse were issued.

CROP Helps Pakistanis



This tiny East Pakistani refugee has found shelter in a section of empty pipe, in the Salt Lake Camp, on the outskirts of Calcutta. More than six million refugees have sought a home in India. CROP, the Community Hunger Appeal of Church World Service, has shipped four carloads of protein-rich beans and has provided funds with which to purchase blankets and tarapulins. Help is being given to the refugees through the Christian Agency for Social Action, which is maintaining more than forty camps in West Bengal and Assam.

CROP, usually thought of as a food assistance program, has also sent anti-TB materials to Indonesia.

CROP provided 328,000 packs of pasna Tri-Pak Garnules which are being used in an extensive anti-tuberculosis campaign in four villages in North Sumatra.

In another area, in South Sulawesi, CROP provided twenty tons of insecticides, requested by local health officials to combat malaria.

Review of Malawi Mission Doings

Under date of September 22 Pastor John Conrod has written to review recent happenings and doings of our missionary work in Malawi, Africa. He begins with the comment, "Things have just begun to slow down for the first time in the last several months, so I thought I'd better take this opportunity to write about some of the things that have happened since you left. The Malawi visitors, Pastors O. Manani and Mataka, have already told you that they almost didn't get to fly out of here on their scheduled day because the tickets didn't come until the very morning they were to depart.

"While they were gone we have had three associations to attend; the first was at Nolo church in the Southeastern Association. This was the first opportunity we had to use the tent which was sent to us by the Young Adult Class of Marlboro Church. We took a slide of it and sent it on to Fred Ayars to make prints for you and the Young Adult Class. The Southwestern Association meeting was held with the Michizu Church which is located just beyond Malamulo Mission. We had to hike in from the road to get to the church. We had decided to pitch camp at a member's home near the road rather than carry everything from the car. The only mishap we had was when Joyce slipped on a steep part of the path coming up from the creek crossing, skinning herself pretty badly as well as breaking the mantle in the lantern she was carrying. She rested in the tent instead of going to the last meeting which I attended alone.

"The most difficult association was the one in the Central Association region at Nthinda. The time of the meeting was changed from early in August to the same weekend that the Pastors Manani and Mataka were to arrive at Chileka. You had mentioned that they possibly would come earlier, but we received no verification from anywhere when they were to arrive. I was to move a Central pastor to a new church the Sunday after association which meant I couldn't make it back to Chileka Airport if they were

coming at the time previously scheduled. So I arranged for Pastor Makatanje to take the Honda (which, by the way, is now repaired) to the airport to meet them taking money along for fare for the Air Malawi bus and any other needed transportation. Pastor S. Mzumara had already arrived in Blantyre from the North and finding no one at the missionary home, he went to Pastor Manani's house, knowing that this was the time that Manani was to arrive. After talking with Mrs. Manani, they decided to take a taxi to meet them, and kept the taxi waiting at the airport so that everyone could ride back in it."

The trustees of Central Africa Conference met following Conference at Thembe. Mr. Conrod adds:

"Several items of business were transacted which I trust you will receive through the minutes. I just thought I'd mention that the plan for Pastor Manani to be in financial charge of church offerings and pastors' salaries was passed and training will start October 1. The complete books should be divided and in the hands of the two pastors (Manani at Blantyre and Mataka at Makapwa) by January 1 at which time I shall only serve as advisor and do some day-by-day auditing. I am quite certain that by June '72, they will have a good idea of their work."

Pastor Conrod's letter concludes with the expressed hope that Miss Elizabeth Maddox would soon be arriving to begin work at Makapwa Medical Center, assisting Miss Sarah Becker. Plans were being made to welcome "Tibbie" at the airport and for a reception lunch at Blantyre, before she would travel the forty additional miles to Makapwa.

MEMORY TEXT

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, not to leave the other undone (Matt. 23:23).

Jewish Youth Finds Christ, Loses Drug Habit

By Matthew Daub

As Told to Bob Hastings*

My grandfather was a German Jew. He emigrated to the United States in 1900 and opened a little butcher shop on Park Avenue in New York City. My father operated the market until his death, and my mother runs it now. It is in an exclusive residential area.

Growing up in New York City, I had my Bar Mitzvah when I was thirteen, and joined the Conservative Synagogue of Riverdale. In fact, I'm still a member there. But we were irregular in attendance. It was more social than religious with our family.

My only contact with Christians was with kids who went to parochial schools. Our neighborhood was Jewish and Irish Catholic. You can imagine that combination.

The parochial school kids would ask if I were a Jew, then smash me in the nose. Yet they wore crosses! I didn't want any of their "Jesus" if that's what a cross meant. That's all I knew about Christians — that they beat you up for being Jewish. I thought Christ was the God of the Gentiles, and that a Gentile was anyone who believed in Christ.

I went to the largest high school in the world—DeWitt Clinton High School. About 8,000 students, most of them blacks and Puerto Ricans, attended. It was like going to a zoo every day. The classes were "real wild," and I was robbed right in school. It was easy to cut classes — there were too many kids to check on. After I played hooky 70 times in one semester, my parents put me in a private school. After high school, I enrolled in Pratt Institute in Brooklyn, an art and architecture school. Then my father died.

In high school, I had started smoking grass; then more in art school. I tripped

* Bob Hastings is editor of the Illinois Baptist, Matthew Daub was married by Bob Worley, Baptist pastor, in an outdoor "Jesus People" wedding at Carbondale. See next article.

a few times on mescaline, although I was never into drugs really deep.

One day I decided I wanted to see life in a small town, so I struck out for Carbondale, Ill., where I knew some friends at Southern Illinois University (S.I.U.). I came during the Christmas holidays of 1970-71, and liked the small-town atmosphere so well I decided to stay.

One night last March, I went to a "Bible rap" at the Free School at S.I.U. I was immediately impressed with the kids, who some refer to as "Jesus freaks." They were real, genuine people in contrast to my former friends. I realize now that after the death of my father, I had been moving toward God. And that night crystallized my experience.

I accepted Christ right then and there as the Son of God. It was real! I dropped drugs immediately. Drugs aren't real anyway. They're a "low" compared to Jesus. My life is so high now that I wouldn't want to bring myself as low as I was before my conversion. I don't mean I go staggering around in a drug-like trance. I just mean that Christ has lifted my thoughts and ideals so high that my old life is too "low" to go back to.

My mother thought I was nuts. But she's coming around. She came out from New York for our wedding, and I think she will be saved, as well as Lisa, my 17-year-old sister. Already, I've won two Jewish boys to Christ.

Jews need Christ the same as anyone else. But it really freaks them out when I tell another Jew that I am Jewish. Some Jews think they can't believe in Christ and still be Jews, since Christ is "for Christians." But I do, and I am still a Jew.

There is too much of a wall between Jews and Christians. I know Christ is for all Jews as well as all Gentiles.

Not only had I never heard of the Holy Spirit, my family had never mentioned the New Testament. I never owned one. I was a Jew more culturally than religiously. The sad thing is that Jews were God's chosen, and of all others they should accept His Son. The Jews of Jesus' day were too proud to accept Him

as the Messiah. They were expecting a king; but all He offered was the truth—no glory, no wealth. But it's wrong to say all Jews are rich and snobbish.

Before I found Christ, the Bible was a closed book. It made no sense to me. Now I love it, especially the Book of Acts. The heart of the matter is I've found a better way. I am so happy to be saved from all that past garbage in my life.

I have not joined any formal church, although I was baptized in a creek near New Burnside, and I've helped pastor Bob Worley of Walnut Street Baptist Church set up The Way Inn, a coffee-house ministry. I still go to the coffee-house on Friday nights and witness to people who drop in.

We have our own church in a sense, in that we are a body of believers. You see, we have a Bible group that meets on Wednesday nights. I guess there are about 60 or 75 of the Jesus people in Carbondale.

In the future, I want to do anything I can to serve the Lord. I would like to support myself through music and art, then bring as many souls to Christ as possible. I may be drafted soon, and I'll go. Before, I would have refused. But now I'll go, because so many fellows in the service need Christ. I won't go because of Vietnam, but for the cause of Christ.

You may remember what I said earlier about the parochial school kids wearing crosses. Now I wear a silver cross around my neck. You ask why? "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become as new" (2 Cor. 5:17). —BP

"Jesus People" Wedding

Bob Worley, a Southern Baptist pastor of Carbondale, Ill., after officiating at an outdoor "Jesus people" wedding, called it the "most spiritual" wedding he had ever conducted.

About 150 guests, most dressed informally, attended the ceremony on the lawn of a farm home. The groom wore casual slacks; the bride, a peasant dress.

"The emphasis was not on expensive

wedding attire, commercial flowers and candles, but on the spiritual significance of marriage," Worley said.

The service began with the 150 guests forming a giant prayer circle, holding hands, with the bride and groom in the center of the circle with the pastor.

After exchanging vows, they knelt in prayer while the pastor placed his hands on their heads.

"After I pronounced them man and wife, and they kissed, the group broke out in spontaneous statements such as 'Praise God' and 'Praise the Lord,'" Worley said. The marriage ended with prayers for the newly-married couple.

The groom is Matthew Daub, a recent convert from Judaism and the bride is Barbara Crawford, a native of Illinois.

"Premarital counseling with these young people was a refreshing experience," Worley added. "All they could talk about was their desire to be truly wedded in Christ. There was little concern with material possessions and other problems that bother so many young couples."

The groom, who is also an artist, gave pastor Worley a pencil sketch of the Crucifixion as an honorarium for the ceremony.

"The sketch meant more to me than any monetary gift possibly could," Worley added. —BP

Good News from India

In a letter dated October 8 the Rev. B. John V. Rao, secretary of the Seventh Day Baptist Conference of India, gives encouraging news of improvement in the health of his wife, whose serious condition has been mentioned previously. He prefaces the report on Mrs. Rao's progressive recovery and the news of the churches with thankfulness for God's mercy and the promises of the Word of God. Quoting in part:

"What I feel impressed to say to myself is found in Psalm 37:3, 4. Let us notice the verse that says, 'Trust in the Lord' only to be followed by the verse which says, 'Delight thyself also in the Lord; and he shall give thee the desires of thine heart.' In my own words, send your spiritual faith to God and then be

filled with gratitude and joy and peace knowing that He is working on our behalf. Now and then I recollect a sentence from apostle Peter's book (1 Pet. 1:7). Let me notice that verse, 'That the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.' I know very well the experiences of prophets and apostles in the Bible. Though I am not an apostle or prophet, I am going through very great experiences with some hard difficulties and also in family burdens . . ."

The India church leader writes that he had been able to bring his wife home from the hospital on September 29 after a two-month's stay necessitated by complications following surgery at the birth of a son. He speaks of her as being fifty percent recovered. She can sit on the bed for brief periods and walk a little with the help of a cane. She is not expected to be fully recovered for another two months. Although he is spending most of his time taking care of her he says he is able to devote two hours per day to correspondence and the other work of the Conference. The plan was for her to go to the home of friends in Thirapathi City within two weeks.

Reports of the work in the outlying districts coming to Mr. Rao were noted as being encouraging, for the most part, with some new developments in all fields. Three evangelistic teams had gone to Orissa state distributing tracts and opening up prospects for organizing new groups. He notes that "only forty-three men and women were baptized by various pastors in all our Field Associations as per their reports." Four mud and thatch church buildings were wiped out by flood and land slides in the Rapur Association on October 2. Unable to visit the area himself, Mr. Rao sent the Conference president with four others to investigate. Naturally, the members are discouraged and want help.

The leader is very appreciative of the prayers of Christian friends, which he credits with saving the life of his wife and sustaining him in his family and Conference problems. —Leon M. Maltby

Prayer Amendment Action Urged

The Baptist Joint Committee on Public Affairs, representing Seventh Day Baptists and seven other Baptist Conventions devoted much of its October semi-annual meeting to a discussion of the prayer amendment now before Congress and considered how to keep the legislation from passing. The reasons for opposition to this proposed amendment are in the areas of religious liberty and separation of church and state and have been publicized on these pages previously.

The Joint Committee learned that the House of Representatives will probably vote on the measure November 8.

Cong. Fred Schwengel (R., Iowa) told members of the Baptist Joint Committee on Public Affairs that he believes "prayer will be diminished and religion will be hurt" if the proposed nondenominational prayer amendment becomes a part of the U. S. Constitution.

A major conclusion of the committee was that perhaps the most effective means would be for persons in every congressman's district to write, phone or telegraph him before November 8 asking him to vote against House Joint Resolution 191, which is the prayer amendment.

Carl Bates, president of the Southern Baptist Convention, makes the same suggestion, but urges constituents in all states to do more:

"Call your congressman's home office and see if he is going to be there anytime soon. Make an appointment with him and tell him your views face to face. If you can't do this, write or telegraph him at the House Office Building in Washington, D. C.

"You can call him on the phone at this number — (202) 224-3121 — which is the number of the United States Capitol Building.

"Whatever you do must be done before November 8, when the crucial vote may be taken."

Those who make peaceful revolution impossible make violent revolution inevitable. — John Kennedy

CHRISTIAN EDUCATION—Soc. David S. Clarko

Affirmation of Stewardship

Youth Week for 1971 moves under the theme, "Human Environment: What on Earth Can We Do?" Resources suggested in the flyer mailed to at least two leaders in each Seventh Day Baptist church in America are prepared by Protestant, Orthodox and Catholic leaders in an extension of ecumenical sponsorship. SDBYF members and leaders are encouraged to carry that ecumenicity to the local scene.

We would also urge that "Youth Week" not be considered a brief time of "observing" but rather an inspirational start of improved Christian citizenship practices. Observance in some form of worship, however, is the essential beginning.

Youth Week materials are useable almost any time of year, and are adaptable for many different forms of presentation. The 1971 booklet includes complete outlines for groups to "affirm stewardship" of the earth around them: a one-day workshop, a six-session multimedia program for environmental awareness, an "environmental fair," and legislative communications program. The bibliography tells of pamphlets, films and books from a broad group of agencies whose headquarters are listed.

"Since the roots of our (environmental) troubles are so largely religious, the remedy must also be essentially religious, whether we call it that or not," stated historian Lynn White, Jr., to the American Association for the Advancement of Science. Senator Gaylord Nelson quotes White in his article in the pamphlet, "Faith-Man-Nature." Nelson goes on to say: ". . . meeting the environmental crisis clearly will necessitate some dramatic modifications in our attitudes about man's role on the planet. And isn't it ironic that in ancient Jerusalem a popular expression for hell was gehenna, which was the ever-burning garbage dump outside the city?"

"Historically, the church has been the leading force in interpreting and shaping the ethics of our society. With the environmental crisis, the church has a great opportunity — indeed a responsi-

bility — to take the lead again in debating and helping evolve the ethical basis for a harmonious relationship between man and nature.

"American acceptance of such an ethic — really an affirmation of man's stewardship role on this planet — will involve nothing less than achieving a transition from the consumer society to a society that concerns itself as much with achieving harmonious relationships between man and nature and between man and man as it does with bigness and abundance."

This booklet may be ordered from the Division of Youth Activities, 1312 Massachusetts Avenue, N. W., Washington, D. C. 20005, or may be borrowed from the Seventh Day Baptist Board of Christian Education. The assigned time for Youth Week sponsored by the Youth Ministries of the National Council of Churches of Christ is Oct. 31 - Nov. 7. Christian Endeavor Week is assigned for this winter on Jan. 30 - Feb. 6, 1972. The C. E. Theme is "Power To Become" and one chief section of the program booklet emphasizes that "mature Christians . . . minister to human needs (and) keep the commandments of Christ." No matter when your local church sponsors the Youth Week, we urge the use of materials and programs that will stimulate the use of Christian moral power to affirm our stewardship of God's earth.

Editor's note: Please note the cover of the October 16 issue in connection with the ecology theme of Youth Week. Some of our youth have already been recognized as leaders in preserving the environment of this good earth God has given us.

SABBATH SCHOOL LESSON

for November 6, 1971

GOD SUSTAINS HIS CREATION

Lesson Scripture: Psalm 104: 1-9, 27-30.

SABBATH SCHOOL LESSON

for November 13, 1971

GOD ESTABLISHES MORAL ORDER

Lesson Scripture: Romans 2:12-16; Galatians 6:7-9.

Tract Board Meets

The newly elected Board of Trustees of the American Sabbath Tract Society met in the Board Room of the Seventh Day Baptist Building at Plainfield, N. J., Sunday afternoon, October 17, for the regular quarterly meeting. The full board meeting had been preceded by our committee meetings in the morning and early afternoon with a hot lunch at noon served by the ladies of the Plainfield church in the denominational building. Committees had also met a month earlier at the time of the annual meeting of the society. Vice-President Herbert Saunders took charge of the meeting in the absence of President Charles North who was temporarily hospitalized.

Corresponding Secretary Leon Maltby reported that tract orders during the summer quarter had been larger than usual, totaling 22,525. Quite a number of these orders were from individuals rather than churches and some 6,000 were for use in state fair booths. The Publications Committee noted that several tracts had been printed in quantities of 7,500 to 10,000 and that three more were in process and not yet paid for. A third edition of "Songs for Youth" had just been produced by mimeographed the week before the meeting. Plans were set in motion for the possible publication of some new material in addition to two books in process or presently in manuscript form or under consideration.

The Audio and Visual Services Committee reflected a great amount of service rendered at Conference and since. It included the largest-ever demand for reproduction from tapes of portions of the Conference program — a demand that has been met with the new equipment available and the technical services of Fred Ayars and Calvin Babcock, members of the committee. There were new filmstrips prepared by the chairman and orders filled from the filmstrip library for thirty-six filmstrips of various kinds. Considerable progress on the construction of the production studio at Plainfield was also reported by Fred Ayars, chairman.

Treasurer James Davis reported that

during the first nine months of the year the society had been operating within its budget and meeting obligations as they came due. It was found necessary to increase the operating budget for 1972 to meet a portion of the needs of the expanding services expected in the audio-visual area of board work. The budget as adopted (subject to possible adjustment) was \$2,575 out of balance between anticipated income and budgeted expenses.

One item of new business was voting funds to help the new Philippine Seventh Day Baptist Conference to produce literature in the several languages. The leaders had not asked for expensive printing, but for a secondhand mimeograph machine, feeling that this type of literature would serve their purpose.

Forward-looking board and committee work took up the latter part of the two-and-a-half hour sessions of the board. Consultants were elected and new members tentatively assigned to committees until the president is able to make firm appointments. A special committee announced plans to work on long-range plans for the publishing ministry of the board. The editor of *The Sabbath Recorder* was reelected for another year.

How Youth Are Thinking

Most of us are not really keeping up with the way college youth are thinking. It is so easy to fall behind as much as five or ten years. This is evident from the way some of the politicians have been trying to appeal to the newly franchised eighteen-year-olds. The following observations by Landrum Bolling, president of Earlham College, Richmond, Ind., as quoted in *Youth Today* may help to bring us up to date:

1. Ending the Vietnam war will "improve" their "state of mind," but anti-war feeling "is but one of many symptoms of a deep-seated disaffection of the young."

2. They're so convinced that it's wrong to spend money on the war, space and supersonic transport that increased spending for education and welfare "will fail to impress them very much. Moreover, the current young do not have the

innocent belief that their New Deal parents have, or once had, that increased federal financing will solve all problems."

3. Few of them show any sustained interest in working to correct defects in national policies and programs. They are skeptical and hesitant about responding to some new liberal battle-cry. "Most disaffected youth" have little faith in either revolution or reform. "Among them there is widespread apathy and a sense of impotence and hopelessness toward all proposed solutions to the situations they deplore."

4. "Straight kids" are uncertain about their values, attitudes, life styles and goals. Few parents know what their teenagers really believe about fundamental purposes and values.

5. "Perhaps the greatest challenge facing home, school, and church is to find ways to engage all age groups in a shared and honest exploration of the eternal questions of purpose, meaning, ultimate value of religion, morality, and ethics."

Salem College Y. F. Retreat

The college youth fellowship held a retreat on September 24 and 25 in Berea, W. Va., at the Southeastern Association camp.

Friday night we arrived in time to prepare our supper. After the dishes were cleared away, we went over to the church for a vesper service which was led by Bob Harris. At 9:00 we broke up into committees and made plans for the coming year.

Sabbath morning we enjoyed fellowship with the people of the Berea church. We joined them for Sabbath School and after that we led the worship service. After lunch we all met together and our committees gave their reports.

The group discussed and voted on the activities. Our activities include a "get-to-know-one-another-night," we will pair off with someone from the group and talk about things of interest to us. We plan to go to Sistersville for lunch one Sabbath after church, then we will have our Sabbath School lesson outdoors. We plan to have a box social, to make gifts for

shut-ins and to have some of our lessons in convalescent homes so that the people there might be able to take part in our study of God's Word.

Our biggest plans for next semester involve a musical tour to help celebrate the 100th anniversary of the Southeastern Association. We plan to visit the churches in Paint Rock, Ala.; Washington, D. C.; and Daytona Beach, Fla.

Our advisors are John and Hope Bevis. Both are professors at Salem College; John in history and Hope in nursing. The members of our Y. F. are looking forward to a year of excitement through spreading the Word of God. We ask for you to remember us in your prayers.

Fewer Freshmen More Graduate Students

For the first time in years, most of the 2,600 colleges and universities had openings for freshmen and transfer students this fall. However, graduate schools were flooded with more applications than they could accept. Authority for this is Ted S. Cooper, executive director of the Association of College Admission Counselors, who is in a position to give some reasons for the changes.

Many of the youth just out of high school, he says, are not sure that college is important. Some think that it is better to see the world first. There is also a noticeable "disdain for the isolation and idealism of campus life, which some young people think prevents a realistic approach to today's problems." The only institutions continuing to show upward enrollments are the community colleges, which now enroll 60 percent of all students compared to 33 percent ten years ago.

One of the reasons for this increase of graduate enrollments is the high level of unemployment. With jobs scarce many college graduates think this is an opportune time for getting an advanced degree. Another reason is the release of men from the military. The high number of veterans is no longer balanced by the number of draftees being called up.

**Prayer Around the World
Around the Clock**

Baptist Women of the world will pray around the clock on Monday, Nov. 1.

The date is Baptist Women's Day of Prayer, and women are asked to gather in their churches or private homes for a program of study and prayer for each other and for Christian advance in all countries.

Mrs. R. L. Mathis, president of the Women's Department of the Baptist World Alliance, said that the prayer sessions will begin as the day dawns in Japan and Oceania, just west of the International Date Line, and the session will continue on across Asia, the Middle East, Africa, and Europe, North America, and out into the Pacific again as the sun races across the sky.

Program for the day's meetings has been translated and published in a hundred languages and dialects and distributed in the seventy-three countries where the Baptist World Alliance has member conventions plus other countries where mission work involves women in the churches.

This year's program theme is based on the Scripture, "Bear ye one another's burdens and so fulfill the law of Christ . . . for every man shall bear his own burden" (Galatians 6:2 and 5). The program is written each year by a woman from a different continent, and the writer this year is an American, Mrs. Robert Fling of Pleasantville, N. Y. Much of it is testimony from women who attended the 1970 Baptist Congress in Tokyo.

Camp Holston Development

The youth camp at Battle Creek was appropriately named for a pastor of many years ago who was especially interested in youth. The father of Doris Fetherston, one-time denominational executive secretary, his memory is perpetuated by the lakeside camp.

The memory of Pastor Eugene Fatato who did so much to develop and make use of Camp Holston will also be perpetuated as memorial gifts are used. The following paragraphs on the camp are

picked up from the current issue of *The Friendly Guest*, Battle Creek church paper.

"The fund in memory of Pastor Gene has passed the \$1,200 mark and continues to grow. The fund will be used to create a paved, multi-purpose recreation court. Gifts in excess of the amount needed for the court will go toward the purchase of a bus for camp, church, and scout use.

"The Camp Policy Committee is unanimous in its recommendation that our camp facilities should be developed further, looking toward year-round use of the camp. The trustees have been requested to develop long-range plans incorporating all suggestions to be implemented as quickly as funds are available."

Bible in the Heart

Evangelist Billy Graham recently told a large theological seminary audience that Christians in China are memorizing entire books of the Bible. Large scale revival and open preaching in China may be still a long way off.

NEWS FROM THE CHURCHES

BATTLE CREEK, MICH.— College students of Battle Creek are mentioned in the current *Friendly Guest* along with news of the development of other young people.

Donald Bruce Casler is attending Ferris College at Big Rapids, Mich., specializing in industrial chemistry.

Alton Bennett is working part time for Horner-Coppin Auto Sales while pursuing his CPA studies at Kellogg Community College.

Suzanne Merchant begins her second year at KCC, taking work in physical therapy. She does her "practice" work at Leila Hospital.

Judy Parrish is beginning her second year at Ferris College, continuing her work in dental hygiene.

Lee De Land returned from Wisconsin and has begun his senior year at Olivet College in Michigan.

For Susan Hentges, this is her senior

year at Western Michigan University in Kalamazoo.

Marion Jones is now a senior at Michigan State.

Bob Parrish is spending a few weeks at the University of Michigan, doing some research for the completion of his B.A. degree in psychology.

Bill Williams has returned to his college work at Alma, Michigan. This will be his senior year.

Paul Fatato is looking for work and expects to attend KCC beginning next semester.

Charlene Hewitt is in college — her first year at KCC.

SHILOH, N. J.— The annual Planning Retreat was held the first weekend in October with the program under the direction of Mrs. Mark Sheppard, Lois Dickinson, and Frank McAllister with the emphasis on the denominational theme, "Era of Action." The first meeting was held around the fireplace in Lake View Lodge at Jersey Oaks Camp. Original poems were presented by Lora Harris, Ann Sheppard, Lynette McAllister, Owen Probasco, Jim Probasco and Tim Bond. A fagot service closed the evening.

Worldwide Communion was observed during the morning worship hour at the church. A "Faith and Action Dialog" panel highlighted the Sabbath afternoon service at camp. The panel members discussed the following topics:

"Family Life Today—Dr. David Camenga

"Ecology" — John Harris

"Housing and Property" — Mrs. David Camenga, a welfare worker

"National Defense" — Mayor Everett Dickinson

"Education" — School Board Pres. William Richardson

"Tax Reform" — Mrs. William Parvin, tax collector

The church calendar was built by the various classes and organizations presenting dates for activities for the coming year. A chicken salad and ham supper served by the Ladies Benevolent Society concluded the retreat.

—Correspondent

Marriages

Zaborek - Grahn.— Richard Willard Zaborek, Edgerton, Wis., and Mrs. Emmy Lou (Rabideaux) Grahn, Madison, Wis., were married Aug. 27, 1971, in the Albion Seventh Day Baptist Church by the Rev. A. Addison Appel.

Wallmow - Baum.— Richard Edward, son of Mr. and Mrs. Edward F. Wallmow, and Diana Lynn, daughter of Mr. and Mrs. William Baum, Sr., both of Edgerton, Wis., were united in marriage by their pastor, the Rev. A. Addison Appel, in the Albion Seventh Day Baptist Church, Sept. 4, 1971.

Obituaries

EAGLESFIELD.— Pearley Edgar, son of Eli Crocker and Celestia Asenath Newel Eaglesfield, was born in Berlin, Wis., Jan. 17, 1890, and died at Cordell Memorial Hospital, Cordell, Okla., May 16, 1971.

Funeral services were held in the Peace American Lutheran Church, Bessie, Okla., of which he was a member at the time of his death. The Rev. Fred Wolff, pastor, officiated. Mr. Eaglesfield formerly held membership in the Seventh Day Baptist Churches of Gentry, Ark., and North Loup, Nebr.

Mr. Eaglesfield was married twice; his second wife Marie (Goeringer) survives him, together with a son, Carl F. of Hannibal, Mo., and a daughter, Marjorie De Lozier of Clinton, Mo., six grandchildren and one great-grandchild from the first union. He is also survived by a sister, Tacy Kerr of Milton, Wis., and two brothers: Guy of Phoenix, Ariz., and Eli "Ralph" of Cleveland, Ohio.

Burial was in the Peace Lutheran Cemetery at Bessie, Okla.

—M. C. V. H.

HUGHES.— Belle Davis, daughter of Linville B. and Dora Elizabeth Cozad Davis, was born at Jane Lew, W. Va., Sept. 30, 1895, and died at Sidney, Ohio, Sept. 23, 1971.

She was married Jan. 1, 1907, to Linford B. Hughes who preceded her in death Feb. 21, 1927. Most of her adult life was spent in Jackson Center and Sidney, Ohio. She was a member of the Seventh Day Baptist Church at Jackson Center.

Surviving are: three children, Venice (Mrs. Carl) Davidson, Eldora (Mrs. William) Haney, both of Sidney, and Edward of Jackson Center; two sisters, Nina (Mrs. William) Lawhead of Jackson Center, and Clara (Mrs. Dallas) Ferguson of Oakland City, Ind.; five grandchildren; and eleven great-grandchildren.

Funeral services were held in Sidney with burial at the Seventh Day Baptist Cemetery at Jackson Center.

—E. F. Bond

God Requires Full Obedience

In a day when rebellion is a far more popular word than obedience it is more than interesting to see certain strong religious leaders taking a stand for strict obedience to the Ten Commandments. We quote from an article in the September 30 issue of *Christian Beacon* written by the editor, Carl McIntire, under the title, "Behold, to obey is better than sacrifice."

"At this point, let it be said there is no such thing as first, second, third, and fourth degrees of obedience. A transgression of a command is sin. There is no first, second, third degree sin. To break a commandment is to disobey God. To keep the commandment is to glorify Him. At what time does partial obedience become obedience? And this is what God insisted upon when He rejected King Saul: 'Behold, to obey is better than sacrifice, and to hearken than the fat of rams'" (1 Sam. 15:22).

The writer was making another point throughout the article in which he criticized the established churches for not being true to the requirements of the gospel, but this quotation is a very strong statement that might well be included in a Sabbath tract. Such an emphasis on the commandments of God has to include the Fourth Commandment, "Remember the sabbath day to keep it holy" — the last of the first table of the law that bridges between the duties owed to God and the duties owed to man of the second table.

Note what Dr. McIntire says: "To break a commandment is to disobey God. To keep the commandment is to glorify Him. At what time does partial obedience become obedience?" There are those who maintain that they are partial-

ly or essentially obeying the command to keep the seventh day of the week holy when they abstain from work on the first day of the week.

Seventh Day Baptists have long contended that such partial obedience in which a day of their own choosing is substituted for God's day of rest is not pleasing to Christ. To claim that honor should be given to the day that Christ's resurrection was discovered is a serious error when it leads to disobedience of the command to remember the Sabbath day and keep it holy.

We believe that the *Christian Beacon* editor is right in this emphasis on the holiness of God. In His sight "there is no such thing as first, second, third, and fourth degrees of obedience." No matter how many sacrifices are made to do good things on Sunday, "To obey is better than sacrifice." —L. M. M.

100 Million Gideon Bibles

Although Gideon's International does not produce new versions of the old Book it does put its name on millions of Bibles, places them free of charge in countless hotels and distributes them to the Armed Forces.

The 100 millionth copy of the Gideon Bible was recently presented to President Nixon by the two top-ranking Gideon officers. Executive Director M. A. Henderson told Mr. Nixon that the man who is now head of the largest Protestant denomination in America, Carl E. Bates, was converted by reading a Gideon Bible in his hotel room at a time when he was despondent and contemplating suicide. The President was impressed with the story and gladly received the Bible, it is reported.

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