

The Sabbath Recorder

SEVENTH DAY BAPTIST WOMEN'S SOCIETY

Opposes Voucher Plan for Support of Non-Public Schools

The American Jewish Congress urged the House Committee on Education and Labor to bar the Office of Economic Opportunity (OEO) from supporting "any version of the voucher plan" for education.

Under the voucher system, the state or other government agencies would give to parents of school-age children a voucher for a specific sum of money equivalent to the cost of educating the child in the local public school. The parents then turn over the voucher to the school at which their children are accepted — public or private, sectarian or not.

In testimony at the committee's day-long hearings, Joseph B. Robison, general counsel of the American Jewish Congress and director of its Commission on Law and Social Action, said that "in practice and effect, the only nonpublic schools receiving voucher funds would be those already in existence, predominantly church-affiliated, and those that would be established to cater to the wealthy or to help them avoid integration."

He declared:

"It is illusory to hope that vouchers would induce independent entrepreneurs to build any significant number of schools for disadvantaged children. Nor could they be compelled or induced to do so either by statutory safeguards against discrimination — racial, economic or educational — or incentive payments to encourage acceptance of underprivileged children.

"The bulk of the private schools brought into existence by the voucher

program . . . would be selective and, in effect, discriminatory. Their existence would accelerate the flight from the public schools of favorably placed families," Mr. Robison warned.

He asserted that while adoption of a voucher plan would not significantly increase the number of nonreligious private schools, it would result in "giving massive aid to the existing systems of sectarian schools" which comprise approximately 90 percent of the nation's private schools, which he says would be a plain violation of the principle of separation of church and state under which religion has prospered in this country.

He Kept the Flag Flying

A year ago about 150 students in San Diego, California, gathered in a riotous crowd. Their object was to tear down and destroy the American Flag on the campus! They were screaming and threatening vengeance on the government, and menacing any who opposed them.

A navy veteran who was on his way to a class in San Diego State saw the fighting. He was a man who had seen service aboard an aircraft carrier in Vietnam. He also had had tryouts with two National Football Leagues and he weighed 250 pounds!

He calmly walked to the flagpole, raised the flag to the top and then stood there alone for three and half hours defying the crowd and defending the flag!

He said: "I was born under that Flag; I fought under that Flag and I am going to college because of what it stands for!"

A crowd without a worthy cause lacks the courage to stand against one lone man who has the courage of a cause.



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The Sabbath Recorder

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Editorials:	
Irreconcilable Theologies	2
Christians Need Jews	3
Features:	
Speaking of Women	5
Speaking of Ecumenism	5
Speaking of a Plan for Life	6
Speaking of Dedication	7
A Letter to My Daughter	8
Accent on Issues!	10
I Was a Nominal Church Member	11
God's Language Is Every Language	13
Conference Publicity:	
Music at Conference	11
Missions:	
Many Thanks from Malawi	12
More Room Planned at Crandall High School	12
Ministerial Training:	
Annual Summer Institute	14
Christian Education:	
Ordinary Everyday "A-Vs"	14
Obituaries	15

Women's Work Issue

Most of the articles in this issue were prepared under the direction of Mrs. Elmo Fitz Randolph of Boulder, Colo., president of the Women's Society of the Seventh Day Baptist General Conference. This concludes another annual series of emphasis issues in blue ink featuring the work of the various boards and agencies.

Photos by Matt Randolph

Irreconcilable Theologies

It is quite a step forward in human relations when Jewish and Southern Baptist leaders conduct a four-day dialogue on Jewish-Christian relations and do so on the home ground of the Jewish participants. The second such national dialogue was recently held under the auspices of the Hebrew Union College at Cincinnati. The conference resulted in a statement of mutual concern over the "denial of fundamental human rights of Baptists, other Christians, and Jewish persons in the Soviet Union."

A resolution, passed unanimously, called for the establishment of a permanent joint secretariat of the Southern Baptist Convention and the American Jewish Committee to implement a series of programs in academic studies, clergy institutes, lay social action committees,

Statement of Ownership, Management and Circulation (Required by postal authorities)

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and joint publication and mass media activities.

In a major address Rabbi Samuel Sandmil, professor of Bible and Hellenistic literature at the university, spoke of the gentleness he had found in authentic Christians — because they were Christians. He went on to remind the Baptist and Jewish scholars that "if we achieve understanding and even sympathetic understanding, our respected theologies are no less than irreconcilable to each other. One cannot blend belief in Jesus as the Messiah with unbelief in him as the Messiah."

This is a point that needs emphasis. Jews and Christians will continue to be as far apart as ever in their theology no matter how many friendly conversations they have about things (especially human rights) they hold in common. What the Jewish professor was pointing out is something that many Christians have not fully grasped in their attempts to bring Jews to the Christian faith. Christians believe that Christ was the promised Messiah and that He made atonement for the sins of the world once and for all. The rabbi speaks for the large segment of modern Judaism when he says that they look to "the laws of Moses with their eternal validity or atonement." In other words, the observance of the laws makes a continuing atonement, not the work of the Messiah. No wonder the professor senses something irreconcilable in the two theologies.

Most Christians working with Jews have stressed Isaiah 53 which speaks of the personal atonement to be made for sin by the coming Messiah. If, however, most Jews refuse the teaching of Isaiah 53 they cannot be successfully appealed to on this basis. The messianic hope that was once so strong in Judaism seems to have faded out to a large extent. Perhaps history has done that. Perhaps it does not fit with the modern state of Israel. Whatever has caused this change, it must be noted.

What can the Christian do in bringing the gospel to Jews? He can still emphasize the messianic hopes of the Old Testament so perfectly fulfilled in Jesus. Some will accept it, as they have in the past. On the other hand, we can remember that the

gospel is for everybody and there is no distinction between Jew or Greek. When we present Christ and testify as to the changed life that has come through faith in Him, we can expect the Holy Spirit to touch hearts and bring conviction.

We do not believe the Jewish theology. We do believe that Christ is able to save and that He does save people of all nations. We stand on common ground when we admit that all have sinned and come short of the glory of God. Atonement is not by works of the law but by Christ, said Paul the Jew.

Christians Need Jews

There is a new organization, Christians Concerned for Israel, that has many prominent Catholics and Protestants in the leadership. Among them is Prof. Franklin Littell of Temple University, president of the organization. It is not our purpose to approve or disapprove the body or its statements. One paragraph in a recent public statement by Dr. Littell touches a subject that is especially interesting to Sabbathkeepers. In a list of four convictions which he affirms are commonly shared by Christians is this one:

"3) that the Church *needs* the Jewish people for several imperative reasons—to keep us from the 'cheap grace' (Bonhoeffer) which is tossed around when God's Law is not taken seriously, to keep us from anti-historical and speculative heresies, to teach us in many ways to honor the covenant of fathers and sons."

For many years certain prominent Bible teachers in Bible institutes have laid much stress on this age of grace as opposed to the age of law. They have seemed to say that in this dispensation when we are under grace, we have almost no relation to the law of God. Christians are thus supposed to have a new liberty uncontrolled by law, but ideally controlled by the guidance of the Holy Spirit. It sounds good, but in practice it doesn't always work out or produce consistent action patterns. The liberty is likely to

get more emphasis than the intangible, subjective guidance of the Spirit. Perhaps Bonhoeffer had this sort of liberty under grace in mind when he spoke of "cheap grace."

It could be assumed that if one could be perfectly submissive to the Spirit he would not need a direct relation to the law because the law of God and the law of the Spirit must of necessity be in harmony. There is no teaching in the New Testament that suggests that the Spirit gives us a lower moral standard than the law.

It is not cheap, but costly to live by the Spirit. This can be illustrated by the teaching of Jesus. It was He who promised the coming of the Spirit to guide and to lead into all truth. The Spirit was to be the extension of His ministry when He was gone. But what was His teaching regarding the law? He made it more exacting than before by getting at the root of things. The law, rightly understood, requires not just refraining from killing but refraining from hate. Adultery is not just being caught in the overt act but entertaining lust in the heart.

Now if his strengthening of the law is expected by Christ from those who are His followers, then the Holy Spirit sent by the Father and the Son must expect the same conformity to the law. It matters little whether you call it obedience to the spirit of the law or obedience to the leadership of the Spirit; the resulting action is the same. Moreover, the standards are written in the Word of God. We can all read them. The work of the Holy Spirit may be more to bring the law to our remembrance and empower us to uphold its standards in our lives.

Do we need the Jews to keep us from cheap grace "which is tossed around when God's law is not taken seriously?" Perhaps so. We may not find them keeping the law better than average Christians, but they can remind us that God's law is a consistent standard and needs to be taken seriously. Perhaps, however, we can get the same value from the Bible — a Jewish book.

Our Prayer Corner

Pray for:

1) A growing love in our hearts for all people of like faith with whom we are united in common tasks in God's great vineyard.

2) An expanding love to match our expanding knowledge of the worldwide work of Seventh Day Baptists.

3) Two requests from a young person in the Netherlands: (a) The restoration to full health of Mrs. Bosch, wife of the Amsterdam pastor; (b) the Dutch gospel team "Operation Mobilization" now in India.

4) A personal application of our theme "Responsibility of Maturity" as we approach the time of General Conference.

Publishing House Progress

Those who are close to the Publishing House may be more aware than others of the problems of completing all the regular printing jobs and also the board and agency reports that have to be done before Conference. Copy has been slow in coming in; typesetting and proofreading take much time before the material is ready for the printing press. Progress is now more noticeable largely due to the careful scheduling and extra hours of Henry Poulin in the shop.

The fall quarter of the *Helping Hand* is now off the press. The large report of the Memorial Fund was the first of the annual reports to be printed. An extra linotype operator has been employed part time. All reports are in process and every effort will be made to get them done by the earlier-than-usual deadline.

The management of the Publishing House, constantly striving for efficiency, economy, and good maintenance, works on a very close margin to continue this denominational service. Recently a considerable amount of surplus metal has been salvaged.

SABBATH SCHOOL LESSON

for July 17, 1971

GOD, THE CHRISTIAN, AND CIVIL LAW
Lesson Scripture: Acts 4:13-20; 1 Peter 2:13-17

Speaking of Women . . .

Perhaps as never before in the world's history the spotlight is on women. Politically, womankind is a power to be reckoned with, and all of the media of this present day proclaims this fact. She has taken her creative talents into practically every area of human endeavor and has succeeded. Women are mentioned in the Bible 907 times (man, however, is mentioned 1,672 times) which shows that even in those days, the wife and mother were important. Great women of the Bible are an inspiration to us all.

However, today's woman seems to need several qualities which were also lacking in the woman of the past. We feel that the most important thing needed by women today is a sense of her identity and her potential. Perhaps the theme of our Conference president says the same thing: "The Responsibility of Maturity." This could mean very much the same when we say of ourselves as women that we want to realize our own potential in order to be more responsible in dealing with the ills of the world. Some have gone so far as to say that mankind has made quite a mess of many things; now women may have an opportunity to do something about it. Nearer to the actual fact might be the premise that womankind is assuming more of her rightful responsibility in the affairs of the world, instead of keeping in the background and allowing man to bear the burden of decision-making alone.

This would seem to be a more Christ-centered concept; not to think of others as less or more than we are in the sight of God, but to think that we are all children of God, regardless of race, creed, or sex, and that we should bear the responsibility for the future of our civilization equally among us.

When the Master said "You are the salt of the earth," and "You are the light of the world," He was speaking to women as well as to men. The Christian woman who believes in her own identity and her own potential will truly seek to be a light, and use her talents of love and kindness to "flavor" the lives of those about her.

—M. F. R.

Speaking of Ecumenism . . .

Church Women United: What is it? How does it function? Why an assembly? This is what I found out in Wichita where over 2,000 women met together for four days of committee reports, panel discussions, speakers and workshops. So many thoughts and concerns were discussed that space will allow me to mention only a few.

Very briefly, may I point out that CWU is now a national movement representing women of the Protestant, Roman Catholic and Orthodox faiths. We, as a denomination, are a permanent member of the Board of Managers, allowing us one vote out of 142.

"Breakthrough into the future" is the theme for the next triennium and we are encouraged as a national movement to achieve a consensus on issues and the to stimulate discussion and action in local churches and communities.

One thrust into the future which was stressed concerned the woman. The call goes out to womanhood to change her image, that she should develop self-identity and reach her fullest potential. CWU feels a need for women to be recognized. We were called to action in shaping new social structures, being urged to become involved in local government. We were urged to engage in peace building. Consider ways into the future for the urban women, the transnational women and the women from other nations.

One of the most exciting times for me was the two afternoons we watched a theological team of four on Educational TV and then broke into small groups for enabling sessions. It was, in fact, the only scheduled time for everyone to bring these issues down to a personal level. The team discussed faith in the future and we were to elaborate on their comments—what is faith? What does it mean to me personally and to the community? How will it shape the world now and in the future? (What and where is the future?) Of course, other issues were discussed, such as abortion, birth control, women's liberation, the war in Vietnam. Our group also was asked to pair off

MEMORY TEXT

"I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one" (I John 2:14).

into twos and find something about which to disagree. Very challenging!

A resolution, passed by the previous board, was read in relation to the war in Vietnam and included the date of December 31, 1971 for all troops to be out. Other resolutions passed by the new board concerned drug abuse, urban affairs, and the Jews in Russia.

Evenings, for the most part, were a time for putting us in an environment of celebration through multi-media (shapes, design, color, sound, sense of feeling, drama, dance, mime).

I encountered women from various life styles, from foreign countries, seminary students, and ministers' wives. Through some of these personal contacts, I detected a search for answers—not only to solutions for these steadily increasing worldly problems but to their individual frustrations. I strongly feel that no problem can ever be met and solved unless we enjoy a *personal* relationship with Christ, and then His Spirit will guide us into the truth is doing the will of God.

If we can relate to CWU in any way then I suggest that we become more involved in the local units and even have one or two more members elected to the board so that our concerns may be voiced more strongly. When we survey the depth of what CWU's intents and purposes are, we will find the Christian truth; but if this movement of social action and social change fits into our own personal Christian life, the end result *must* be as Jesus commanded: "Go . . . preach . . . make disciples."

Barbara Wright,
representing the Women's Board at
the Assembly of Church Women United

Speaking of a Plan for Life . . .

Principles To Live By

1. "Today I begin a new life . . ."
2. "I will greet this day with love in my heart . . ."
3. "I will persist until I succeed . . ."
4. "I am Nature's Greatest Miracle . . ."
5. "I will live this day as if it is my last . . ."
6. "Today I will be master of my emotions . . ."
7. "I will laugh at the world . . ."
8. "Today I will multiply my value one hundredfold . . ."
9. "My dreams are worthless, my plans are dust, my goals are impossible. All are of no value unless they are followed by action. I will act now . . ."
10. "Who is of so little faith that in a moment of great disaster or heartbreak has not called to his God? Who has not cried out when confronted with danger, death, or mystery beyond his normal experience or comprehension? From where has this deep instinct come which escapes from the mouth of all living creatures in moments of peril? . . . Are not our cries a form of prayer? . . . Henceforth I will pray, but my cries for help will only be cries for guidance."¹

The daily incorporation of these principles into our lives will bring happiness and success beyond possible expectation, and they should be used for moral, spiritual and ethical guidance.

Og Mandino's book *The Greatest Salesman in the World* is the most fascinating story I have read and one which gives inspiration and challenge — a very intriguing story! Read it with an open mind — you "sell" yourself everyday to everyone with whom you come in contact. In fact, you must "sell" yourself to yourself in order to find happiness and peace of mind. Only by reading and re-reading this book can you receive the challenge which I would like to encourage through this short article.

Throughout a fascinating plot the ten principles were given only to two chosen

¹ From the book "The Greatest Salesman in the World" by Og Mandino. Copyright 1969 by Og Mandino. Used by permission of the publishers, Frederick Fell, Inc., 386 Park Avenue South, New York, New York 10016.

individuals until the third individual (Saul of Tarsus — Paul) received direction from a voice (who at one time had asked, "Saul, Saul, why persecutest thou me?") to search out the greatest salesman in the world and ask him to show him the way to reach others with his message of Jesus. The voice said, "Thou hast had the word for nearly four years but thou hast shown few the light. Even the word of God must be sold to the people or they will hear it not. Did not I speak in parables so that all might understand? Thou wilt catch few flies with vinegar. Return to Damascus and seek out him who is acclaimed as the greatest salesman in the world. If thou wouldst spread my word to the world let him show you the way."²

Have you considered using these principles in your life to let the love of Jesus shine through to a world searching for abundant living, individuals who need the free gift of salvation?

² Ibid., p. 106

—Jane Hodge Bottoms

Speaking of Dedication . . .

What is dedicated service? What can dedicated service do for you? A team of four young people went to Daytona Beach, Florida, during spring vacation. They mingled with college students on the beaches and shared their faith. While we cannot evaluate the good they did, or the souls they saved, it is not the arriving at the destination, but making the trip that is so much fun. For these young people, it was a time of experiencing their commitment and dedication.

Dedicated service is for all people whether they be young or old. We need to make new commitments daily to the Lord. Many of us will be willing to enter into an experiment of giving for a month or a year, but will we be willing to choose this way of life permanently? David Dunn challenges us, "Try giving yourself away." What could life be like in our homes, in our churches, in our jobs, or in our communities if one-half of the people had the "giving" philosophy of life? Are you willing to add one to the list?

Give yourself. An act of self-surrender is the doorway through which we enter

into a life of real generosity. If we begin by giving "things" we will miss the spirit of true giving from the very outset; giving begins from within, giving ourselves. Paul said of the Corinthian Christians, "First they gave themselves to the Lord and then unto us by the will of the Lord." This is the proper order.

As we pursue this venture into dedication we make an exciting discovery—Christ really uses our lives to transmit His life to others.

Many of our young people have demonstrated that they are ready to serve—they are offering their talents as Vacation Bible School teachers, camp counselors, secretaries, recreation directors, etc., and are willing to do community evangelistic outreach. We need churches that are alive and ready for action with a program for growth that will use these young people in the most effective way possible.

What shall I give thee Master?

Thou hast given all for me.

Not just a part or half of my heart;

I will give all for thee!

Myrna Cox, Chairman,
Christian Social Action Committee

Keeping a Secret

There are times when one of the best things you can say about a friend is that he can keep a secret, for there are secrets that ought to be kept and aren't. But, on the other hand, one of the worst things you can say about people is that they are keeping secret what ought to be told.

Tom Lester, who plays the part of Eb in the TV show "Green Acres" has a gripping testimony in the July issue of *Decision*. With no experience in acting he was convinced as a high school senior that God wanted him to be an actor. When questioned recently as to why God wanted him to be an actor he replied, "I have had the opportunity to speak to thousands of people and share Christ with them. That's the only reason I believe God wanted me to be an actor."

"Eb" went on to say, "I think it is a sin not to witness for Christ. The best kept secret held by ninety percent of the Christians throughout the world today is Jesus."

A Letter to My Daughter

By Jean White Jorgensen

Dear DeLynne,

This is a letter which I want to share with you now; again when you are twenty years old, when you are forty years old, and throughout life.

You are a very dear child for daddy and me, and (as all parents do) we want a wonderful and fulfilling life for you here on this earth. But, DeLynne, there is more to life than this earth. Daddy and I strongly believe that there is a life beyond this earthly one and that it is a life with God which is more wonderful than we can ever ponder here. This is a very strong belief, DeLynne. It is one that will — in believing, or not believing—make your life what it will be now—forever. It has taken me a long time to believe truly in life after death, and if I have but one hope for your life, it is that you will come to this realization early in your youth.

In thinking over what I hope you can feel, think, and be in this life as you mature into adulthood — and beyond — many wonderful dreams and ideals have unfolded. To think of death and an afterlife is not necessarily as pleasant. Yet, everything keeps falling into the reality of death and the effect of it on our everyday lives. In thinking more deeply about life after death, I am beginning to realize how beautiful life here on earth can be with this belief, if — and only if — you believe also in God and allow Him to be in your life.

The Holy Trinity helps you to understand and have God with you in a very *real* way. God is revealed to you through your belief in Jesus Christ, and He lovingly gave you the Holy Spirit to dwell in you right now, so that your belief can be more real — more than just “belief.”

At two and a half years of age, God and Jesus appear for you like storybook characters. The big giant on the beanstalk and the sweet cuddly lamb are nearly the same as Jesus for you. You love singing about Jesus, and the words you know so well, mean so much — “Jesus loves me, this I know . . .,” “Praise Him, praise Him,” and “Jesus came, Jesus came . . . I’m so glad He came.” As you get older it seems that the words of these songs fly right by as mere children’s songs. It will take some sensitivity on your part to understand and continue to live the words of these meaningful songs. Many other songs and expressions of love and praise to God will come to mean wonderful things for you, so don’t ever quit singing or listening to what you sing. In this way, you can grow — understanding more about God and Christ. Many people never do grow beyond the storybook characters realization of God.

Harmony in life is like harmony in your songs. Harmony is beautiful, disharmony (discord) is confusing. Your life can be in harmony if your beliefs and practices are in harmony. Your belief in God and allowing the Holy Spirit to work in you can make you strong, but without the practice of this belief, or daily responsibility, freedom in that belief is lost and you are in discord. There is a responsibility — a way — in which you can become close to God. It has come to me in the form of guidelines or principles, but which will be introduced to you often and in many forms, throughout your Christian growth. They are:

Read the Bible—

“If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you” (John 15:7). There are many versions of the Bible. Study as many as you wish, but keep in communica-

tion with God as you do, so that what you read can fall into understanding and reality in your life.

Pray—

Prayer can lead you to knowing God — Jesus — in a very personal way, one that will lift you above your problems and concerns. The more you converse with God, the more intimate your relationship becomes and the greater your strength will be to overcome temptations which crowd God out of your life.

Fellowship with other Christians—

Fellowship is being with others. Being with other Christians is a vital part of your growth. Without fellowship, your enthusiasm is hard to maintain. Ironically, if you were to spend ninety percent of your time with non-Christians and ten percent of your time with Christians, the latter would have the greatest influence on your life. (Incidentally, ten percent of your time is more than attending church once a week—but that’s a start.)

Witness for Christ—

To witness is to tell about what you have seen and heard. It is the overflow of an experience. The Christian life is contagious. Jesus promises you in Acts 1:8, that you will receive the power to be a witness for Him.

Obey God—

To obey God is a basic law, just as gravity is a basic law. You cannot begin to mature as a Christian without this principle in your life. This is how you gain inner peace, joy, strength and have eternal life.

At two and a half years of age you are not beyond understanding these guidelines. You enjoy hearing stories about Jesus’ adventures here on earth and you can apply what you hear into reality in your life. You love to exclaim how God made trees. If we should be hasty about starting a meal without prayer, you are very upset and never fail to remind us to say, “Our Father.” Going to church and Sabbath School are big events in your week. It’s thrilling to me when you will ask, “Today, Sabbath Day?” and more excitedly, “We go church now, OK?” When we take a walk you will usually sing as we go. When you sing, “Jesus Loves Me,” you really carry it to the top of your lungs. I am sometimes embarrassed — all the neighbors can hear — yet, DeLynne, this is just what we need to do, be excited about Jesus and what He means to us. Obeying God is the hardest to understand and realize. This step is one that I am still working on.

Keeping these guidelines in your daily life is very different. It is natural to put them aside for easier things. Surely it isn’t hard to remember to eat or sleep daily, but to follow these guidelines is more than most of us can handle. Yet, DeLynne, as you learn that “I can do all things through Christ which strengthened me” (Philippians 4:13), I really believe that you can build these principles into your daily life as a young person and you can realize the greatest and most enriched life earth can offer. This is all any parent can really want or hope for his child.

I do not know your part in God’s plan. Only *you* can know from within yourself what God has for you. The only part I can really hope to play in your relationship with God and life is indicated in the following poem. I like to think of this as you speaking to me:

“I’d rather see a sermon than hear one any day
I’d rather one should walk with me than merely show the way.
The eyes are a better pupil and more willing than the ear
Fine counsel is confusing, but examples always clear.”

And the best of all the preachers are the ones who live their creeds
For to see the good in action is what everybody needs.
I can soon learn how to do it, if you'll but let me see it done
I can watch your hands in action, but your tongue too fast may run.

And the lectures you'd deliver may be very wise and true;
But I'd rather learn my lesson by observing what you do.
For I may understand you and the fine advice you give;
But, there's no misunderstanding how you act and how you live."

("Sermons We See" by Edgar A. Guest)

Love,

Mommy

Accent on Issues!

As the General Board of the NCCC convened in Atlantic City, N. J., June 11 and 12, it shifted its attention from re-considering restructural options to grappling with several pressing developments of vital moral, ethical, and spiritual import. The two major speakers bringing their concerns before the board were Dr. J. Irvin Miller and the Rev. Dr. Jean B. Bokeleale. Dr. Miller, nationally known industrialist and a past president of the NCCC, called upon the churchmen to forsake denominationalism and institutional survival and to concentrate on the churches' prophetic role. Dr. Jean Bokeleale, president of the Church of Christ in Congo, asserted that Congolese Christians are moving in a good direction toward achieving Christian unity and independence. In the meantime, however, he asked for continued emergency assistance and involvement on the part of Christians in this country.

Debate concerning the continuing participation of the United States in the Vietnam war was the agenda item demanding priority. After extended debate, the General Board cast a majority vote in favor of authorizing the convening of a major fall conference to explore in depth a number of the moral issues involved in that persisting and complex situation. It was envisioned that some five hundred to seven hundred persons will be invited to participate including representatives from Roman Catholic, Jewish, and other non-member churches in this country and from other parts of the world. The hold-

ing of such conference is contingent on raising some \$100,000 by mid-July to help defray cost of convening such a group.

Other reports presented pertained to stress in the Protestant ministry, working toward equal rights for women in roles of leadership in the church, the broadening ministry of lay persons, and responsible family planning and abortion.

In preparation for drafting a new NCCC policy statement on drug abuse, the board voted to request the North Conway Institute to prepare a paper on the "Role of the Churches in the Problem of Drug Abuse."

By a bare majority of three votes, the board referred a proposed resolution protesting the annexation of the Arab section of Jerusalem by Israel. Instead, it instructed the general secretary to bring to its next meeting background study material and information substantiating board action for such a protest. Had the proposed resolution passed, it would have put the board on record in opposition to "the violations of human rights and international law by Israel in the occupied territories."

The board also directed the Division on Christian Life and Mission to draft a proposed policy statement on health care concerns in the nation for its September meeting.

The next meeting of the board will be in New Orleans, September 10 and 11.

—Alton L. Wheeler

Conference Publicity

Music at Conference

Conference music is annually one of the highlights of the occasion, and during the week of sessions music of many varieties is made to the glory of God by Seventh Day Baptists assembled.

This year Miss Lois Wells, Los Angeles, Calif., will direct the musical program of Conference itself, and many other groups and ensembles will be heard in addition to the official Conference choir. A call is made for all persons who can play small instruments to bring them along. Of special need are recorders, flutes, trumpets and other brass instruments, so if you have and can play any of these, bring them along.

Also bring your voices. The Conference choir will rehearse conscientiously and strenuously to fulfill its responsibility for inspiration, so all who can and will sing are urged to sign up right at the start and carry through to the climax on Sabbath Day at worship.

Other choirs and groups will sing and perform in their turn, including the Pre-Con groups, youth, children, and special groups. The instrumental portion will also be of interest in various parts of the program.

Dramatic effects will be experienced during some of the programs with the use of "audiophonics" and antiphonal presentations. Be prepared to enjoy the music of Conference. Be prepared to be inspired by the music of Conference. And be prepared to participate in the music of Conference. Everyone will be able to join in the music regardless of ability or available time, whether it is by solo, small ensemble, organized group, large choir, or joining with the congregation in joyous song in praise of the Lord.

Plan now to attend Conference and plan to bring your small musical instruments; plan to participate in the music in whatever way you can to derive the greatest benefit and blessing.

—Loren G. Osborn

I Was a Nominal Church Member

Personal testimony of Mrs. Mae Fraser, of Guyana, edited and submitted by Missionary Leroy Bass.

I was a church member holding on to the world at the same time, yet feeling quite happy in the Lord and that nothing was wrong. I thought I had Jesus and believed that I had the peace which He had given. Everything seemed to be going all right for me.

I didn't know how deceptive and blinding sin was. I would read of sin but did not understand that I could be a sinner. I thought one must kill, steal, or tell a lie to be a sinner. I never realized sin included my words and thoughts and worldly doings, for I was taken up with the things of the world. I was like the young lawyer — still lacking. But Jesus wanted my soul.

The time came when Jesus knocked at the door of my heart in the dark hours of the night. He pleaded with me, but I resisted Him. Night after night the angel of the Lord tried to draw me to Jesus, but I wrestled with him as he wrestled with me. Satan was doing his best to battle for my soul and keep me from Jesus, for in my self-righteousness I could not understand that I was going wrong.

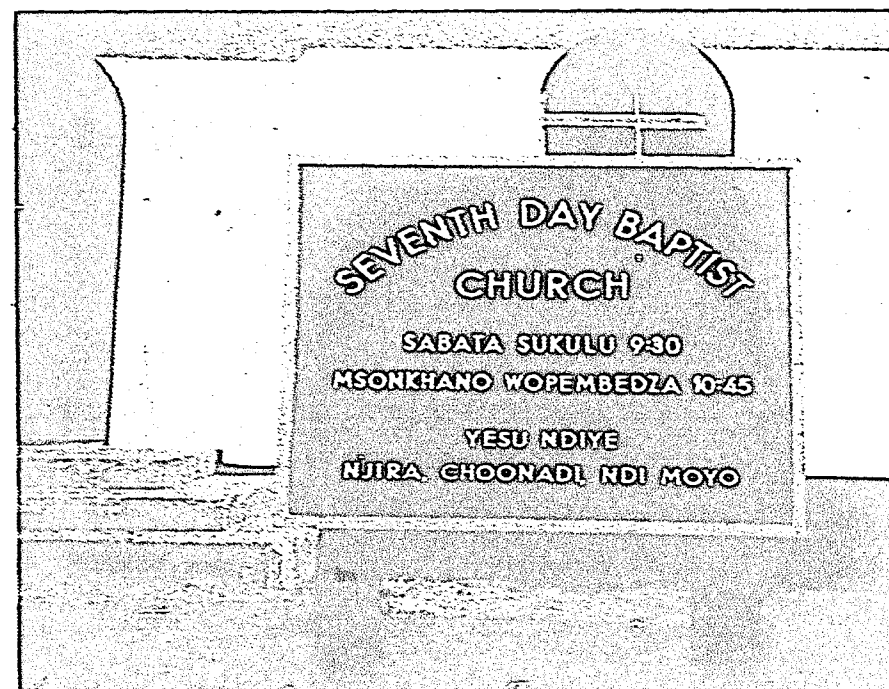
It didn't matter that I was an active member of my church, taking part in all its activities and never missing a Sunday. I tried to argue, but the angel of the Lord kept on pointing me to baptism.

Finally I began to tell my friends how the Lord was speaking to me and I knew that within my heart I wanted to obey. However, I was also afraid I might drown during the baptism. None of my church friends gave me any encouragement, only the angel of the Lord Jesus. Finally I trusted all to Jesus and made my decision, thus causing Satan to lose the battle to hold an unconverted church member captive and blinded. I had many trials and tribulations, but Jesus stood by my side as I kept looking to Him.

I was baptized by Pastor Joseph Tyrrell, several years ago, and united with

(Continued on page 15)

Many Thanks from Malawi



To Those Who Gave to the Blantyre Church:

Dear Brethren and Sisters in the Lord Jesus,

We are very thankful indeed for the gift of a considerable sum of dollars which you kindly sent us through our missionaries in Malawi towards the Blantyre Station project, a church building. In fact we have no other word in Chichewa (our language) which means very many thanks. Above all we thank the Almighty God who has adopted us all as His sons and daughters through His Son Jesus, regardless of nation, language or color.

Seventh Day Baptist church is not a new denomination in Malawi as you very well know better than we do, but we have had no church building within the commercial city of Blantyre. In fact we failed to have one because of the financial problem, but now through yourselves brethren and sisters in the Lord Jesus, we have such a nice and beautiful church building. That is why we are unable to express our thankfulness.

God bless you all the redeemed ones by the previous blood of His Son Jesus.

Best wishes and very kindest regards to you all brethren and sisters from us all of Blantyre Church.

Yours in the Lord Jesus,
A. B. Ngondo, clerk

More Room Planned at Crandall High School

By Principal Wayne N. Crandall

With the incorporation of training in commercial subjects as a part of the curriculum for all pupils and the addition of building drafting for all boys in Forms 1-B, 1, 2, and 3, Crandall High School is presently using every available room to capacity. With fifty-three pupils presently in Form 1 who should enter Form 2 in September we face a real crisis situation. The room now available for Form 2 has a maximum capacity of twenty students.

To meet this challenge plans have been approved by the Kingston Building Inspector Department to construct a large room on John's Lane. This will be located above the Conference office and extend out over the classroom and walkway next to it. This new room will be 27 feet square and will easily seat forty students.

Should future expansion prove necessary, this structure is designed so that a two story addition may be built along John's Lane by removing the brick structure and cottage.

We now have twenty-eight Seventh Day Baptist students in school and we feel it is essential that the total enrollment be increased from the present total of about 130 to more than 150, if we are to continue to provide an education at a modest cost to our own students.

A contractor has agreed to construct this building for a total cost, including all labor and materials, of J \$7,400 (US\$8,880). We estimate at least an additional cost of J\$600 (US\$720.) will be required for equipment.

The faculty and students of Crandall High School have set a goal of J\$1,000 (US\$1,200) which they feel they can raise. Mr. and Mrs. Crandall have agreed to match with one U.S. dollar every dollar they are able to raise.

The time is late but we still have hopes of having this building complete and ready for use when school opens the first week of September.

The various Forms, Houses and groups are planning concerts, selling ice cream,

God's Language Is Every Language

From time to time we receive letters and literature maintaining that God's name is Yahweh and that Christians should never address Him or speak of Him in any other way. There are various groups such as the Assembly of Yahweh which put out literature and make this their chief emphasis. Strangely, most of these groups are Sabbathkeepers.

It may readily be admitted that it is legitimate to address the Lord as Yahweh if one so desires. The problem is to prove that this is the only permissible name or way of speaking of the Deity. It is not our purpose to argue that point at the moment other than to say that it would be strange of God to insist that all the people of the world, speaking more than 2,000 languages, must speak Hebrew when they address their Maker. The account of creation was written in Hebrew but we have no reason to think that when Adam talked to God in the Garden of Eden he spoke in Hebrew. It is not necessary to know the Hebrew tetragrammaton (four letters) YHWH in order to get through to Heaven.

Those who insist on the use of Yahweh for God also insist that it is wrong to speak of Jesus, which is the anglicized form of the Greek *Iesous*. They insist on substituting the Hebrew equivalent which they pronounce Yahshua. Actually, it could just as well be pronounced Joshua, for it is identical in Hebrew with the name of Moses' successor. We could again ask the question as to why all men must speak Hebrew rather than

soliciting with block cards, having a tea party, having movies, etc. You would be amazed at how resourceful and original these teachers and students are. They are certainly doing their part.

Please remember this effort in your prayers.

Note: The Executive Committee of the Missionary Board took the following action on June 2, 1971: "Voted to ask Commission to authorize a special appeal in amount of \$10,000 for building of classrooms at Crandall High School." Commission has approved this request.

Greek or their native tongue when they speak of the Son of God. The writers of the New Testament, using the Greek language, saw no difference between *Iesous* (Jesus) and Joshua, as can be seen by Hebrews 4:8. The writer of that epistle quite naturally wrote *Iesous*, not *Yahshua*.

One of the arguments used to establish Yahshua is drawn from Acts 26:14. It is pointed out that when the Lord spoke to Saul it was in the Hebrew tongue, "Saul, Saul, why persecutest thou me?" and therefore in response to Saul's question He did not say, "I am Jesus whom thou persecutest" but must have used the Hebrew Yahshua. Therefore, so the argument runs, we, too, should not use the Greek nor the English, but the Hebrew form of the name at all times.

Is it particularly significant that the Lord used the Hebrew language to get the attention of a rabbi? If, however, the Lord were addressing Luke or other Gentiles whose native language was Greek, it is quite likely that He would have used the Greek *Iesous* (as Luke records it in the passage quoted).

An illustration can be drawn from the Chinese and Korean languages. A scholarly book *Korea and Christianity* by Spencer J. Palmer, recently received at our office, has a lengthy note on the problem of the proper name for God. The China missionaries struggled for much more than fifty years to find in the Chinese language a term suitable for the kind of God we worship. It was a problem in Korea also as the translators tried to put the gospel into the vernacular.

The risen Lord cannot be limited to one language. God can break through to men of every dialect. (Incidentally, the word dialect is taken over directly from the Greek.) If God can speak every language it stands to reason that men of all tongues can break through to God in prayer no matter what accent they put on the name of Jesus or of God. It is good to know that Jesus in the Hebrew means Savior. But it is His saving (redemptive) power that saves, not the form of the name by which we call upon Him for salvation.

—Corresponding Sec., Tract Society

Annual Summer Institute

The annual Summer Institute for theological students was held in the Plainfield denominational headquarters' Center for Ministerial Education, June 1 - 18, 1971.

The main theme under consideration was "The Philosophy of the Sabbath." This is a three hour credit course, and in most instances the seminaries where our students attend allow academic credit to participating members.

Seniors Russell Johnson and Alan Crouch, and junior Melvin Stephan, attended as enrolled students. The Rev. Gordon D. Oliver, new pastor of the New Auburn, Wis., church, took the course, working toward General Conference accreditation.

Both seniors received their Master of Divinity degrees this June: Mr. Johnson from the Eastern Baptist Theological Seminary, Philadelphia, Pa., and Mr. Crouch from the New Brunswick Theological Seminary, New Brunswick, N. J. Mr. Stephan has finished his junior year at Wesley Theological Seminary in Washington, D. C.

The institute was under the direction of Dean Rex Zwiebel. Guest lecturer was the Rev. Herbert E. Saunders, pastor of the Plainfield Seventh Day Baptist Church, and author of the text, *The Sabbath: Symbol of Creation and Re-creation*.

Other materials used by Mr. Saunders and Dean Zwiebel included books by A. H. Lewis, A. J. C. Bond, A. E. Main, Walter L. Greene, Edwin Shaw, Abraham Heschel, Hiley Ward, and Abraham Millgrim. Also, assigned were selections from the *Sabbath Recorder* from editions that reached back to Volume I, published in 1844.

Mr. and Mrs. Johnson will move to Alfred, N. Y., the last of July where he will become the pastor of the Alfred Seventh Day Baptist Church.

Mr. and Mrs. Alan Crouch, and son, Nathan, have moved to DeRuyter, N. Y.,

Ordinary Everyday "A-Vs"

Tape recorders, 35 mm. color films, slide projectors, even 8 mm. movie cameras and projectors, are more and more common among the possessions of American — and world — church members. Putting these to use in more effectively sharing the Christian gospel is an opportunity of the thoughtful "enabler" or teacher in Vacation Bible School, camp or Sabbath School.

Taping the story which one is going to convey by use of flannelgraph or "clingchart" frees one's hands for more effective use of the flannelgraph figures and objects. It also makes possible the use of more than one voice in presenting a story. A teacher can use his or her family members to read different parts in a story in a tape recording of the story prior to the time it will be used in the school situation. Or youngsters in an older class can perform the story on tape for use with a younger class.

Taping a sequence of statements in relation to a set of nature slides and appropriate background music or nature sounds will provide a beautiful worship tool if one is careful to have readers express worshipful attitudes in the tape preparation. One needs to take care to have equipment for projection in the proper working order and adapted to the audience, room, time of day and total worship or learning experience.

At the recent Ministers Conference the Rev. Marion Van Horn displayed one of the vesper programs which he and his wife had assembled in slides and tape. Immediate requests from many ministers were made to secure use of the program. Tom Pederson and Dale Harris recorded at the SCSC Training Session in Marlboro an original meditation to be used

where he becomes pastor of the DeRuyter Seventh Day Baptist Church.

Mr. and Mrs. Stephan, and sons, Karl and Richard, moved to New Enterprise, Pa., where he becomes student-pastor of the Salemville Seventh Day Baptist Church.

with a filmstrip (short filmstrip of 8-15 frames), Helene Nelson taped a Bible story, and Martha Welch and Marian Jones recorded a dialog on a filmstrip titled Joy — each project effectively showing how imagination and love can effectively produce some "extraordinary home-grown" audiovisual teaching tools.

The Board of Christian Education is constantly receiving interesting materials for use in enabling the Christian learning experience, and invites your inquiry on Christian education. We also pray for the effective work of Christian educators throughout the world Seventh Day Baptist movement.

I Was a Nominal Church Member

(Continued from page 11)

the Seventh Day Baptist Church at Dartmouth on the Atlantic Coast of Guyana. I found a new life suddenly sprang into me. Jesus had brought me out of the miry clay and set my feet upon a rock, the rock of His own righteousness. I know it is not my own strength which caused me to win the battle, but the battle is won, and the victory belongs to Jesus.

In some ways it is not an easy road; my former friends have forsaken me, but if they knew the gift which I have received by yielding my all to Jesus and living wholly for Him, I believe they too would choose Him. The Lord knows all those who are His.

Friends, I can assure you that it is a real joy since Jesus came into my heart; He has made me a new creature, truly converted. I have so much to tell. Jesus is sure; He is real; He has saved me. He promised to take away a stony heart and give me a heart of flesh and this is what He did for me. I found Jesus as my only hope, and the only one who can satisfy hungry souls. He has given me peace that whether in sorrow or in joy I have found a friend on whom I can depend. Jesus is all the world to me.

If you will allow Him to have His way in your life He will bring victory into your life, too. I am still looking to Jesus and living for Him with His assurance of the crown of eternal life which

He promised to all believers.

Note: Sister Fraser has been an active adult advisor and president of the Dartmouth Seventh Day Baptist C. E. Young People's Society. She has later been an able president of the Women's Society of the local Georgetown Seventh Day Baptist Church. — L. C. B.

Obituaries

LENNON.— Mildred (Warner), daughter of Henry and Vie Newey Warner, was born Oct. 24, 1895, in Higginville, N. Y., and died at her home in Vernon, N. Y., May 20, 1971.

She was married to Allen Lennon, Feb. 11, 1911, and to this union were born two sons and three daughters.

She was preceded in death by her husband and a sister, Eula Warner Sholtz. Surviving besides her children, are a brother, Stanley Warner of Rome, N. Y.; fifteen grandchildren and thirteen great-grandchildren.

She was a member of the Verona Seventh Day Baptist Church which she joined as a girl and to which she gave faithful service.

Funeral services were conducted at the Fiore Funeral Home in Oneida, N. Y., by her pastor.

—L. W. B.

SMALLEY.— Leonard M. (89), son of Morgan R. and Tabitha Davis Smalley was born in Shiloh, N. J., Aug. 7, 1881, and died June 4, 1971, at the home of Mrs. A. G. Maurer, Bridgeton, N. J., where he had made his home after failing health caused him to move from his home in Shiloh.

Mr. Smalley was a lifetime resident in the Shiloh area. In his later years he operated a small gas station and ice cream parlor in Shiloh.

He was an active member of the Seventh Day Baptist Church as long as he was able to attend. He joined upon baptism in 1895.

Surviving are a daughter, Mrs. Harold B. Smick, Sr., Quinton; a grandson; four great-grandchildren; a brother Lester R. Smalley, Bridgeton, and many nieces and nephews.

Funeral services were conducted by the Rev. William Carr, Bridgeton, in the absence of his pastor, the Rev. Charles H. Bond. Burial was in the Shiloh Church Cemetery.

—C. H. B.

To Drink or Not To Drink

It is possible that a careful examination and analysis would produce evidence that alcohol is the number one health problem in the United States. It contributes in many ways to illnesses and problems other than alcoholism. For example, one recent report said that 28 per cent of all male mental patients are alcoholics.

The Sabbath Recorder

I'll Walk Tomorrow A Book Review

To write a book with such a title is quite an achievement for Roger Winter, a man now in his forties who has not walked since college days when he was struck by polio and has not been able to move hand or foot since that time. But he has written this paperback of 112 pages published by Warner Press. He types on a specially equipped typewriter operated with a slender stick held in his teeth. The titles come from the last sentence in the book, "It matters not that I may not walk today, for with Christ I'll walk tomorrow."

When Roger was in high school and starting college he did not speak of walking with Christ. He had no knowledge of nor time for God. He was an athlete in three major sports determined that his weight (140 pounds) and small stature could be compensated for. When paralyzed by polio and unable even to breathe without an iron lung or respirator, he was as rebellious as any. Eventually through the nurse whom he later married he came to a knowledge of Christ and a life of Christian influence and achievement.

This book is more than a story of how one man overcame the most severe handicap; it is the philosophy of a man whose life was changed by Christ. Its value lies in its application to the rest of us who think we have nothing to offer or are too busy to get involved in the work of the church. Here is an evening's reading that will stay with you for many a day and inspire you to use your talents.

The former athlete who now from his

wheelchair coaches church basketball teams when not on speaking engagements writes thus on page 111:

I can truthfully say that I have overcome the stigma of being completely paralyzed. Though I cannot lift a finger or breathe without conscious effort or mechanical aid, I am content in knowing there is much more to life. In each chapter of this book I have shared experiences and philosophies based upon which I find life victorious. Each chapter-theme—attitudes, freedoms, witnessing, God's will, healing by grace, problems, church involvement, generousness — is integrated into my relationships with God and with my fellowman. It is here that I now "play to win"!

Seventh Day Baptist GENERAL CONFERENCE August 8-14, 1971

University of Massachusetts
Campus Center
Amherst, Massachusetts

Registration \$11.00
(Under 12 — \$1.50)

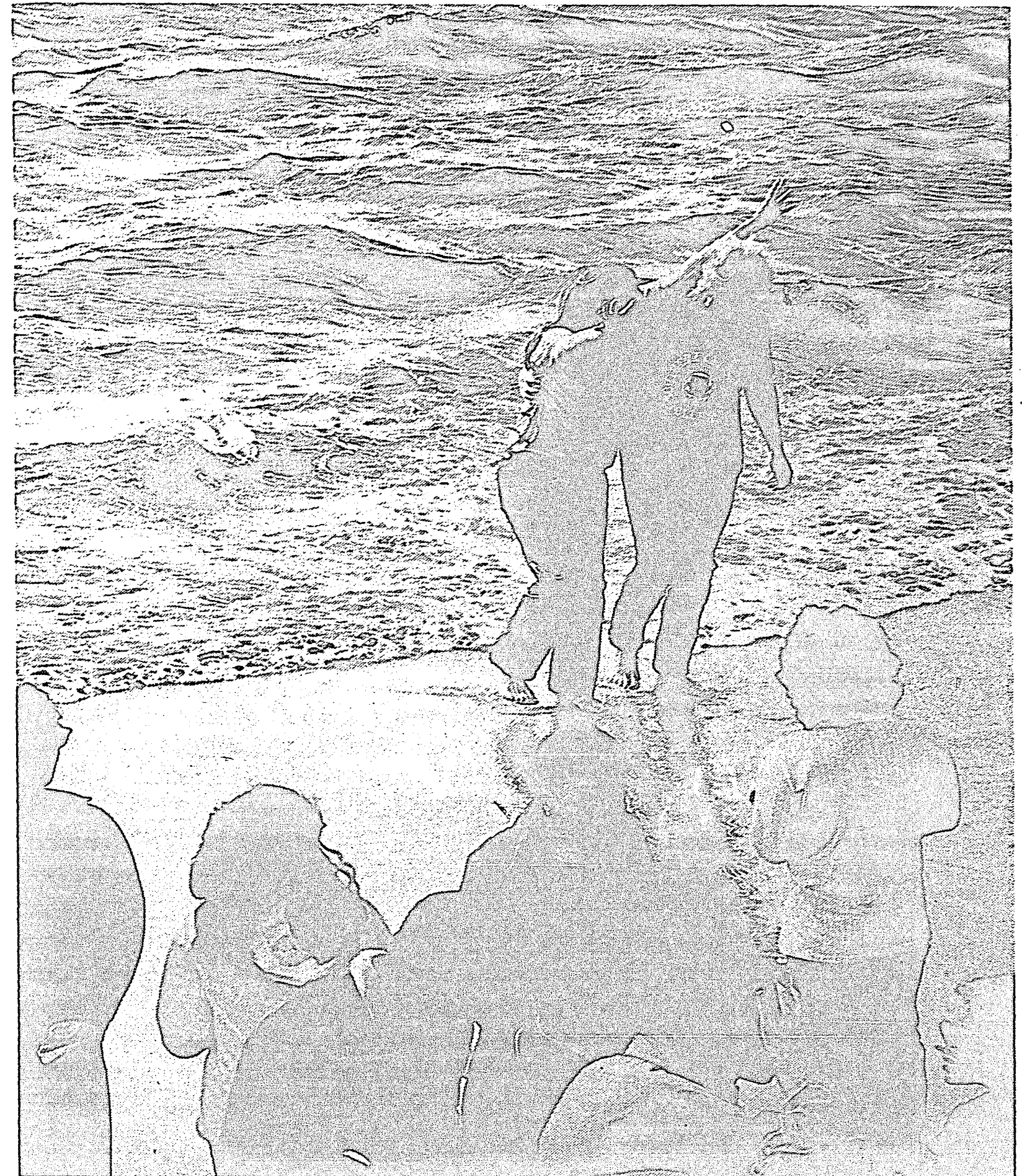
Room (double occupancy) \$ 2.50

Room (single occupancy) \$ 3.50

Your own linens and blankets required

Meals — individual option:
snack bars, coffee shop, cafeteria

Register now. Plan to arrive in time for Sunday evening reception at Newman Center honoring Federation representatives from abroad.



College Students Happy To Be Baptized