

# The Sabbath Recorder

## God's Call

Gerald C. Bond

Revelation 3:20 says, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

This verse is no plea for unbelievers to start living for the Lord Jesus. This invitation is for church members, whereby each is called to open his mouth, which is the door to his heart, to be speaking truth in love, and thereby enter a fresh personal relationship with Christ. But as we give our testimony to the faith which is in us, as we give out Christ to others through the portals of our lips, Christ also enters into us in a deeper and more meaningful way.

Perhaps you are disgusted with the wrangling, the jockeying for position, which afflicts so many religious groups. Often there is no quarrel about *what* is being done; simply a difference of opinion as to *who* should be out front. You are at your wit's end, sick at heart, not wanting to take sides, yet hungry for companionship, eager to do work which has value for time and for eternity.

Don't look for a more congenial group. There is no need to withdraw your membership. History has proved each effort on the part of men to establish a new movement and recapture purity of the ancient faith soon degenerates and becomes just another denomination.

This invitation to a deeper fellowship in Christ, though addressed to the group, is acted upon by individuals; and often it is the least prominent, the least esteemed member of the congregation, who has been chosen by Almighty God to serve

as the channel of blessing to all the others. When you hear the call to a deeper consecration, it is not that you are being called to be a leader. Rather, you are called to be led. We must permit the Living Christ, in the person of the Holy Spirit, to be the leader of each local congregation.

—The Vision

## Stewardship Thought

The work bees of recent Sundays have been a remarkable demonstration of the accomplishment and satisfaction from united congregational effort. The entire church has shared in the accomplishments, but only those who took part really shared in the personal satisfaction. This is one of the most meaningful aspects of church fellowship — fellowship in service. To give of one's time, talent and effort and see the effects in concrete terms as men and women serve God in such tasks, creates a warm, cohesive relationship.

While this aspect of the church program is somewhat limited in terms of those who can take part, the stewardship program has no such limitations. Tithing excludes no one because it is based on equal ability — a tenth — not on totals. The participation is proportionate, but the sense of sharing of accomplishment and united effort is equal for all. There is no income too large or too small for tithing, and there is no member who does not need the blessing that comes with dedication of his tithe to the service of God. Let us have every member sharing in this experience of fellowship.

—Dr. Ted Horsley, from Denver Seventh Day Baptist Church Bulletin.



The beauties and mysteries of nature in unusual array and splendor are enclosed in Yellowstone National Park. Here we see the mighty Yellowstone Falls and a portion of one of the most colorful canyons of the world.



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### MEMORY TEXT

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"Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin" (Romans 3:20).

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tion renders service rather than preaching sermons.

The founder, theologically trained mother of seven, Mrs. Louise Summerhill of Toronto, says she founded Birthright "as an acceptable alternative to abortions." "Most girls," she said, "view abortions as an alternative to social ostracism or forced marriage. However, we see abortion as an expedient means, something done without giving the problem a thorough analysis."

One might think this to be a Roman Catholic organization, but it does not seem to be so. The New Jersey director is Dr. Edwin H. Palmer who has been an instructor in systematic theology at Westminster Theological Seminary. The second New Jersey office works on a budget of about \$50 a month with nine to twelve volunteers, each of whom is trained to handle emergency calls from distressed, pregnant girls or women. First of all, it is a telephone counselling service but it follows through with practical help in the months to follow and no charge for services rendered.

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### More than Tithers!

Yes, Seventh Day Baptists have given twenty percent.

But it's nothing to brag about.

We have given only twenty percent of the \$13,000 we agreed to raise in 1971 more than we tried to raise in 1970.

So far, we aren't even keeping up with 1970's goals. And this is our 300th anniversary year. Where is our "Responsibility of Maturity?" We must seriously consider our commitments, and ask the Lord to meet them through us! If they are honoring to Him He will work through us. If they aren't, let's change our commitment!

—Paul B. Osborn, Stewardship Chairman

## Conference Publicity

### Music at Conference

Music will have an important place on the Conference program this year as has been the practice in the past. Traditionally, Seventh Day Baptists have been a "singing people," and to assure as wide a participation in the singing this year, Pres. Thorngate has scheduled into the Conference program rehearsals for the congregation as well as the choir. The anthem, "O Worship the King," arranged by Marion Vree\* which was commissioned for the tercentennial celebration, calls for participation of all those attending General Conference as does the celebration service planned for Sabbath afternoon.

It is expected that preparation of the music will begin at the Youth and Young Adult Pre-Con, and during the following week parts which have been written for the children will be rehearsed in their Conference sessions. It is also hoped that a large number will plan to join the Conference choir to prepare the music which is planned for that special group. Instrumentalists are needed, especially two or more capable trumpeters. Bring your instruments and contact the music director on arrival if you can assist.

The music director is Lois Wells of the Los Angeles church; Jean (Mrs. Philip) Lewis of Riverside will serve as Conference organist.

Every effort is being made by a great number of people to make this an inspiring and unforgettable Conference musically, historically, and spiritually. Come planning to be a part of the celebration.

\* Mrs. Vree will be remembered as the composer who came to Grand Rapids, Michigan, in 1967 to hear one of her anthems performed by the Conference choir at the Sabbath morning worship service.

Billy Graham's film, "The Restless Ones" was reported to have gained 144,000 decisions. Presumably many more have been won since this figure was first released. "To God be the glory, great things He hath done." Great things He shall do!

## In Response to a Call

Installation Sermon for Rev. John Camenga  
Dodge Center, Minn.

May 16, 1971

By Rev. Don A. Sanford

Recruitment is a high priority in the denomination. But if our churches were all that they should be, the leadership would take care of itself. So my remarks this afternoon are addressed primarily to you, the laity of the church. You, the members of this church may be largely responsible for the success or the failure of your pastor. You create the climate in which a pastor must work. It must be joint effort, or it is doomed to disappointment, if not actual failure.

We have been challenged to think this year of maturity. Sometimes we can see maturity by looking at a mirror. But this afternoon, let us hold up a mirror and see what we can expect to find in the church the next few years. The mirror I would use, is not the type we gaze at each morning as we shave, or fix our hair — the mirror I would use is that of the Scriptures, and most particularly chapters 17 and 18 of the book of Acts. In this one passage, I find a mirror which reflects the church which we find in the world. If you see your own reflection in this mirror, don't feel too bad, for we are all there. And the question which one should ask is not so much what you see, but what response do you make to that reflection you see?

In that mirror I see reflected five different types of individuals — five different responses which have been made to the call of Christ.

### I Objectors

The first reflection I see there is a reflection of those known as the *objectors*. From the very beginning of his missionary journey, Paul met objectors, those who stood in opposition to nearly all that he said and did. Many of them were Jews who held a position very similar to the one which Paul himself held before his conversion. We read that in Thessalonica although some were convinced and joined Paul and Silas, "the Jews, being jealous, secured a band of low fellows from the

dregs of the populace, roused the rabble and had the city in an uproar" (Acts 17:5). Paul and Silas went on to Beroea where they had success for awhile, but then when the Jews at Thessalonica heard that Paul was preaching in Beroea, they came on there to stir up trouble and rouse the rabble (17:13).

They had less opposition in Athens, yet significantly, neither did they establish a strong church there. But as they went on to Corinth, they ran into the same opposition. It was this time that Paul shook out his garments against them, and said: "Your blood be upon your heads! My conscience is clear; now I shall go to the Gentiles" (18:6).

I have sometimes wondered what the church would be like today if there were no objectors. A great many of Paul's travels were caused by the opposition. Some of this opposition which he faced reminds me of the last verse of Christian Ostergaard's hymn entitled *God's Plan*, which begins with the words, "That cause can neither be lost nor stayed which takes the course of what God has made," for the final thought is,

Be then, no more by the storm dismayed,  
For by it the full grown seed is laid;  
And though the tree by its might it shatters,  
What then, if thousands of seeds it scatters.

The early church leader, Tertullian, is credited with the statement: "The blood of the martyrs is seed."

Objectors can sometimes be very constructive. In politics, opposition to a candidate sometimes forces one to clarify his own position. Sometimes out of opposing forces of concern, great good may evolve. We need a constructive minority, and in the church, particularly the free church tradition, there is room for an occasional objector.

But not all opposition is constructive. I am sure that most of us are familiar with the perpetual dissenter who can always be counted on to vote *agin* any measure

proposed. I recall one minister telling me of a church business meeting in which the motion was made to raise the pastor's salary from \$35 a month to \$50. The motion was defeated by one vote. After the meeting an old gentleman came up to the pastor and apologized for voting against the motion. He said that he did not hear very well, and didn't realize what they were voting about, but he understood that it involved spending some money, so he voted *agin* it; he didn't know it was for the pastor.

Or perhaps we may remember the story of the old deacon who bragged that he had been in the Lord's harness for over sixty years, to which someone remarked, "Yes, and the only thing you ever used was the 'backing strap.'"

Note carefully, objectors will not stop the gospel, but those who are continual objectors, may very well cut themselves off from its benefits. It can happen even here in this church.

### II Spectators

Secondly, we find in the experience of Paul and Silas in Corinth, the classic example of another type of individual—the *spectator*. When Paul was brought before Gallio, the proconsul of Achaia, charged with inducing people to worship God in ways that were that were against the law, Gallio said to them as Paul was about to speak, "If it had been a question of crime or grave misdemeanor, I should of course have given you Jews a patient hearing, but if it is some bickering about words and names and your Jewish laws, you may see to it yourselves; I have no mind to be a judge in these matters." When they took matters in their own hands, even in full view of the bench, we read, "But all this left Gallio quite unconcerned" (Acts 18:12-17).

Here was a studied indifference which allowed a grave injustice to be done. He could have given a judgment, arbitrated the dispute and kept the peace. But no! Instead, he preferred to be a spectator to life, never committing himself, and thus has gone down in history as one who was "quite unconcerned." What a change there might have been in his life if he had allowed Paul to defend himself and his colleagues and then given judgment

upon the evidence. Perhaps he would not have later committed suicide as the records indicate.

Ben Johnson is quoted as saying that though the most be players, some must be spectators. It is true that there is a role for the spectator. No drama, no concert, no sports event could last long if there were no spectators in the audience. So we do not condemn one just for being a spectator. But when one is a spectator when his duty calls for him to be a participant, he is in danger.

The story is told of the time that the baseball player, Moriarty, missed a signal in a crucial ball game and was put out because of his omission. When he came off the field, the manager, John McGraw, chewed him out proper, and asked why he missed the signals. He jokingly answered, "I guess I must have been watching the pigeons." The manager then slapped a fine on him and added, "Since watching pigeons seems more important to you than playing baseball, I order you to report to the ball field at 8:00 every morning during the next two home stands and count the number of pigeons that light on the field."

So for eighteen days, he kept a log of each day's pigeon flights, and reported the same to the manager. He said that he never again missed a signal.

Now the point is this: he was a spectator when his contract called for him to be a ball player. And I cannot help but think of how many of us are spectators to the Christian life, standing on the sidelines indifferent to the whole matter.

Jesus was quite explicit in His demands for His followers. He was not interested in spectators to the great drama of redemption; he called for participants.

### III Commentators

A third class of individuals is represented by the Athenians who might be considered as *commentators*. You recall how Paul argued in the synagogues with the Jews and Gentile worshippers, as well as in the city square every day with the passersby. Some of the Epicurians and Stoic philosophers joined issue with him: "What can this charlatan be trying

(Continued on page 13)

THE SABBATH RECORDER

MISSIONS—Loon R. Lawton

### David Pearson Writes

A letter from the Rev. David Pearson dated June 29, 1971, has arrived in which he shares the good news that Secretary Leon Lawton arrived safely at Blantyre on Wednesday, June 23. He mentions how pleased they all are to have him come to Malawi.

David wrote, "Currently Brother Lawton is down at Makapwa Station after an initial stay here. He is due back tomorrow and will be here a few days before leaving for a brief trip to visit our Seventh Day Baptist churches in the north for one week."

The letter continues, "After this we will have a special Board of Trustees (of Central African Conference) meeting at Makapwa, followed by discussions and classroom work. On July 3 Brother Lawton is scheduled to conduct a Communion service at the new Blantyre church. Tomorrow afternoon (June 30) he plans to attend the graduation of Likubula Bible Institute, where three of the four graduating are Seventh Day Baptist students."

In a review of plans for arrival in this country on furlough with his family, Brother Pearson has written that they are scheduled to arrive in New York at Kennedy Airport on Wednesday, July 28, coming by Trans World Airlines, Flight 801, arriving at 6:45 p.m. They plan to go first to Plainfield, "to sort out some personal effects." It will be recalled that the Pearsons stored many of their personal goods at Plainfield, through the kindness of our brethren at the denominational building.

It is understood that the Pearsons may attend the SDBWF meetings at Westerly as "observers" and then will attend General Conference at Amherst. Their many friends will look forward to meeting them there.

### Want To Join in the "Great Experiment"?

Come to Pre-Con, Aug. 4-8, and find out what God has in store for *you*. It'll be great, because it'll be from *Him*.

JULY 24, 1971

CHRISTIAN EDUCATION—Sec. David S. Clarke

### New C. E. Theme:

### Today and Always — Christ

"Jesus Christ is the only One who can restore wayward man to his rightful position of fellowship with God," stated Elwood Dunn, president of the International Society of Christian Endeavor, as he announced the movement's new biennial theme, "Today and Always — Christ." The 51st International Christian Endeavor Convention opened at St. Louis, in Kiel Auditorium Opera House, July 5.

Mr. Dunn told the delegates, "Young people need to grow in grace and knowledge of Jesus Christ to develop Christian character. The Christian Endeavor movement has encouraged youth to serve God and their fellowmen in the past and will continue to do so in the future. This will be evidenced by the more than 2,000 delegates from Canada, Mexico, and the United States attending this convention. Christian Endeavor now serves in 75 countries and island groups as well as 84 religious communions."

"We must assist young people today to live the Christlike life now, as well as challenging them to think seriously about the future," Mr. Dunn emphasized. "This is precisely what the Christian Endeavor movement has been doing for the past 90 years and we seek only to redouble our efforts to win young people to this kind of a commitment."

### Our Prayer Corner

Pray for:

1) The young people now engaged in dedicated service projects, that they may serve well and feel rewarded.

2) The youth in camps and all those who will come together at Pre-Con retreats, that they may be built up in their faith.

3) The foreign representatives whose travel plans to attend SDBWF just before Conference are nearly completed, that there will be mutual blessing.

4) The struggling Seventh Day Baptist groups in many countries that are not yet able to form conferences or attend SDBWF.

## THE PEACE SYMBOL

By the Editor

Ours is a generation of demonstrators and of lightly or seriously wearing symbols of one kind or another. Sometimes the meaning and origins of the symbols displayed are not known to the purchaser. Who has not discovered that many a girl who wears a gold cross as a pendant is quite unaware that it is understood to mean that she is a dedicated Christian? We expect only Christians to choose that symbol of the death of Christ for our sins, and are surprised to find that it is only a piece of meaningless jewelry.

A most common symbol today worn as a pin or a pendant or displayed as a bumper sticker is the peace symbol reproduced here.



Some of the finest Christian people we know proudly display the peace symbol because they think it shows that they stand for peace. It is a noble thing to stand for world peace and to object to war as a worthy means of settling international disputes. We are well aware that Jesus came as the messenger of peace and was so proclaimed at His birth by the angels. He is indeed the Prince of Peace who brings peace of mind to the soul burdened with sin and will at His return usher in the age of peace called the millennium. Until He comes Christians desire to be working for the things that please Him — including living together in peace.

Not every peace symbol is Christian in its origin or use. We who are followers of Christ have a duty to examine these things and to decide whether or not we

can in good conscience accept the symbols that have become the fashion.

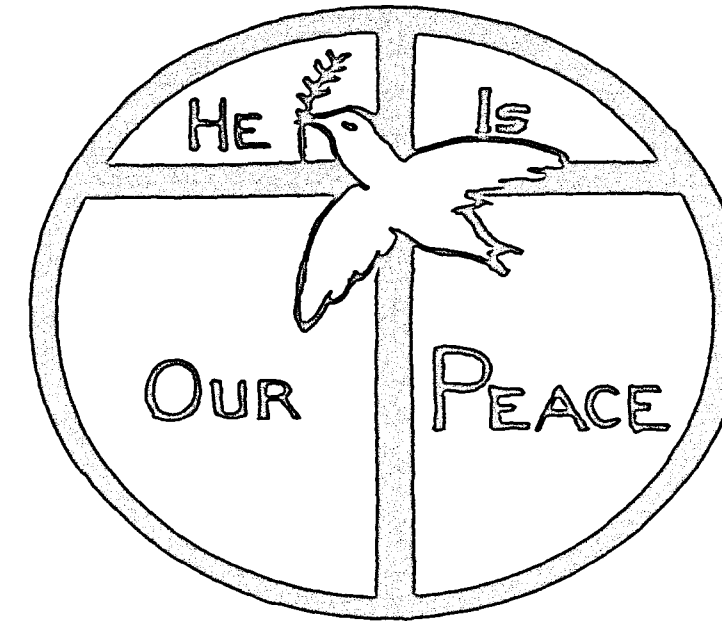
Much has been written about the unsavory and anti-Christian origin of this particular peace symbol. The bitterness with which it is attacked by well-meaning people may be open to question, but there are certain facts that ought to be brought to light. We may wish to avoid identification with the kind of peace this symbol stands for and may wish to go back to a more Christian symbol.

It seems to be a fact that the inverted broken cross that resembles a crow's foot was designed by the English philosopher Bertrand Russell and was first used by marchers in England, led by Lord Russell in the late 1950's. He led thousands of students in a show of force "against NATO defense and for rapprochement with communism" and for that program designed what is now called the peace symbol. *Current Biography* reveals that Mr. Russell was a Marxist from his earliest youth. In 1929 while Russell was vice-president of the Communist Teachers' Labor League of England that organization declared itself to be "affiliated to the Educational Workers' International of Paris," which was connected directly with Moscow.

Why did Russell pick this symbol? We may not be sure, but he was very familiar with classical symbology. This fork symbol, a broken cross in German symbolism, represents the death rune, we are told. Under Hitler it was required to appear on German death notices. Its use goes farther back to the design on the shields of the Saracen hordes who fought the Crusaders in 1099. Russell was an anti-Christian who hated the very thought of God and is quoted from his *The Will To Doubt*; "I am a dissenter from all known religions and I hope that every kind of religious belief will die." It would appear that he chose this particular design to express his anti-Christian views.

Some say that the Communists commissioned their friend to reproduce this peace symbol. Whether that is true or

not, the Communists and their subsidiary organizations have used the symbol extensively. They think that it expresses their idea of peace — which is far, far removed from the Christian idea of peace or even from the dictionary definition to which we are accustomed. There is a strong pro-Communist, Vietcong, and anti-Christian flavor to our innocently displayed peace symbol.



Ephesians 2:14

Suggested peace symbol designed by Gerald Landry. No permit needed if interested in it as peace poster or sticker design.

What should the Christian do? Can he mentally purge the bad associations and still use the symbol or would it be better to avoid its use and concentrate on a more acceptable dove of peace with the olive branch. Perhaps Christians can endow it with their Christian ideals, but it is seen also by the God-hating Communists who know its derivation and are inclined to laugh at the gullible Christians who follow their line.

This editorial, based on much authentic material that we did not have room to quote, may serve a purpose though perhaps an unpopular one. It is a little like the example of Paul the Apostle. Should a Christian eat meat that was offered to idols? Paul said he could because an idol isn't anything. His advice was to eat meat set before them asking no questions for conscience sake. But if someone pointed out that the meat had been offered to idols then one should abstain for the sake of others. There seems to be strong evidence that the peace symbol was "offered to idols" before it was served up in the church.

CHRISTIAN EDUCATION—Sec. David S. Clarke

### C. E. Groups Compete

Youth, Christian Endeavor societies, and local Christian Endeavor unions participating in Christian Endeavor's 1972 Christian Youth Witness Program will be eligible for the Albert H. Diebold Awards, totaling \$1,300 in cash, award plaques, and honor certificates.

Christian Endeavor's twenty-first annual competition is based on Christian witness projects reported by individuals, Christian Endeavor societies or similar youth groups, and local Christian Endeavor unions in the United States and Canada. Deadline for entries is February 15, 1972. Winners will be announced April 25 with awards to be presented locally as arranged by the International Society.

The International Society's 1972 Christian Youth Witness Program encompasses many areas of witness including ways that youth make their Christian convictions vitally effective in all their daily relationships; sponsoring projects that the teaching of the gospel message concerning one or more evils such as: prejudice, Communism, gambling, or obscene literature; conducting a program of education on the effects of smoking, the use of alcohol, or the use of narcotics; distributing portions of Scripture and encouraging Bible reading and prayer; participating in Freedoms Foundation programs; providing training in personal evangelism, culminating in an approach such as youth-to-youth witnessing; and participating in "Know Your America Week" programs.

In the 1971 Christian Youth Witness Program the top award for individual entries was presented at the International Convention, July 5-9 to Patricia D. Porter of Wheeling, West Virginia, for her scroll cartoon on "Drug Abuse."

### SABBATH SCHOOL LESSON

for July 31, 1971

ROLES AND RELATIONSHIPS  
WITHIN THE FAMILY

Lesson Scripture: Exodus 20:12; Ephesians 5:21-6:4

## The Family and I

By Victor Skaggs

### Part I

In "the family and I," the "I" is any one. It may refer to a small child or a young person or an adult. Each of us is an I in the family.

I am a part of a family. First I was a child growing with other children in a home cared for by loving parents. Then I became a youth and then a young adult in that home. Then I established a home of my own. With my life partner I founded a home on the basis of love and trust. I grew older and now I watch my grandchildren grow. So I am a part of a family made up of growing children, loving parents and grandparents. Thus the cycle goes all the way around.

This is the normal history of most of us in the course of a lifetime. At present, some of us are in one phase of the cycle and some are in another, but we all fit into it somewhere.

This family unit was established by God in the beginning and has remained the basic unit of human society ever since. When God sent His Son, Jesus, to earth, He entered human nature through a family and was an obedient child and youth in a godly family relationship.

In recent years, family life has undergone some changes. Only history can say whether these changes are for good or for evil. Our homes are different from those of our parents. But in every home where there is thought for the future, faithfulness, loyalty, honesty, persistence, patience, humility, reverence, strength, and love, the Christian virtues are in great demand. And they can never come to full fruition unless every member of the family does his or her part. Old or young, parent or child, infant or youth or grandparent, each bears a responsibility in the home.

The members of a family live together. They do not always live in perfect harmony. Selfishness crops up! Tempers flare! Lack of consideration for others spoils harmony. The shirking of duties is a popular way of stirring up trouble. Jealousies raise their ugly heads. We

seem to show our worst side to those we love the most. We who smile and put on our most polite manner when we meet strangers let the tensions of life come to the surface and we display all our unlovely characteristics and ungodly attitudes when the doors of our homes close upon us and we are shut in with those we love the most.

Just what is our home like? What do we do there? Is the Christ our welcome guest or are we ashamed to have Him enter?

Well, the Christian family is one where Christ is honored in word and deed. The Christian family is a unit of love and faith. Faith and love toward God and faith and love toward one another are characteristic of the Christian family.

The Christian family lives together, eats together, works together, plays together, listens and looks together, worships together. The family is a unit. It loves to be together. But the family is made up of individuals. Each is different. Each has talents; each has abilities; each has interests that are his own, that do not belong to the family as a unit. The Christian family provides for these individual interests with joy. It anxiously awaits the development of each individual. This is true of adults as well as of children. Are you, the parent, the same in attitude or ambition or faith or hope or understanding as you were five years ago? two years ago? one year ago? Of course you are not the same. All living things change.

The Christian family knows its own failings and the weaknesses of its members. It realizes each one is far from perfect. It enfolds each one in an all-and-ever love.

### For Peace, Against Liquor

More than 3,000 students attended the Texas Baptist Student Convention in Dallas recently. In a unanimous standing vote they opposed legalizing liquor-by-the-drink and stated,

"The same concern for human life that moves us to work for peace motivates us to work against looser liquor laws when drunken drivers kill as many persons each year as have been killed during the entire war in Southeast Asia."

## Supreme Court Rules Against Parochial School Aid

The nearly unanimous ruling handed down by the Supreme Court, June 28, on aid to parochial schools is counted by the advocates of church-state separation as highly significant. Leo Pfeffer, special counsel for the American Jewish Congress and other organizations fighting tax support for religious schools commented, "The logic of today's decision — one of the most important in the history of constitutional law — casts grave doubts on the constitutionality of any type of aid other than for textbooks and bus transportation.

"There is no question in my mind that taxpayers have been saved millions — and potentially billions — in funds that would have gone to support religious education."

The fact that Rhode Island is predominantly Roman Catholic may have had something to do with passing the 1969 Salary Supplement Act which provides for a fifteen percent salary supplement to be paid to teachers in nonpublic schools at which the average per-pupil expenditure on secular education is below the average in public schools. To date about 250 teachers in Roman Catholic schools have been the sole beneficiaries of the act.

The historic Supreme Court decision strikes down this law declaring that it is contrary to the First Amendment to the Constitution. Pennsylvania's Nonpublic Elementary and Secondary Education Act of 1968 was the other law that was specifically declared unconstitutional. It authorized the state superintendent of public instruction to "purchase" certain "secular education services" from nonpublic schools. If these two laws had stood the court test the way would have been open for any state to use public money to supplement salaries in parochial schools or to send public school students to such schools to get secular subjects. It would have been much more than the camel's nose in the Arab's tent.

The decision may put a finger in the hole in the dike, to change the figure. Mr. Pfeffer said there was no doubt in

his mind that the recently passed New York law allocating \$33 million in tax-raised funds for the payment of part of the salaries of parochial school teachers of secular subjects was unconstitutional under this decision. A suit is already in progress and a motion filed for summary judgment, in light of the landmark decision of the Supreme Court.

The Court in a five to four decision drew a distinction between supporting elementary and secondary teachers and permitting the use of public funds for the construction of facilities in church-related colleges. The latter is allowed for several reasons, one being that the facilities are more religiously neutral than the teachers. Another difference is that in such college aid is a one-time, single-purpose construction grant, with only minimal need for inspection. When government money is used for teaching in religious schools the taxpayers should insist on constant government surveillance.

Will this new ruling put an end to parochial schools? Of course not. Religious people who want religion taught along with secular subjects will continue to find a way to do it. An example is the Jewish parochial system. The American Jewish Congress has fought for this separation in spite of the fact that a high percentage of their children are in their parochial schools. They are confident that their people will support their schools.

—L. M. Maltby

### RECORDER Easier To Read

Efforts of six months or more to achieve a blacker type and less glossy appearance have now achieved success. We think we now have the best combination of paper and ink for easy reading in any light. Last week's issue was the first to use the ink which was made to our own specifications. The difference is not great; you may have noticed only that there was less reflection from the page and that it was more pleasing. This is to let you know that our foreman-pressman has the reader in mind and has made this improvement without the use of more expensive paper.

—The Management

### Historical Play Rehearsed

"Freedom for Faith" will be presented three days in the old 1729 Newport Seventh Day Baptist meetinghouse on July 27, 28, and 29 in cooperation with Theodore E. Waterbury, director of the Newport Historical Society which has custody of the building.

Rehearsals began the last week of June at the First Hopkinton Church, Ashaway, where the play will also be presented the week of July 19-23 in the churchyard. It will be repeated in Newport on pilgrimage day, Friday, Aug. 13, during General Conference.

The play is in four brief acts and depicts episodes in the witness of Sabbatharians beginning with the organization of the Newport Church 300 years ago.

The cast will include Miss Ruth Burdick, DeRuyter, N. Y., Miss Martha Welch, Berea, W. Va., Dale Harris, Houston, Texas, and Tom Pederson, Milton, Wis., members of the SCSC Team Heritage; Miss Deborah Barber, Westerly, R. I.; and Rev. Albert N. Rogers, Plainfield, N. J., who also directs. The script was written by Miss Shelley Austin, Dodge Center, Minn., and Mr. Rogers.

### Alfred Confers Doctorate on Kenyon, Life Trustee

M. Elwood Kenyon of Alfred was presented for an honorary doctorate at Alfred University commencement on June 6, 1971. Provost J. D. Barton made the following citation in presenting "Mike" for this degree:

"Mike" came to Alfred in 1913 after graduating from Stonington High School. In May 1917 he entered the Navy before receiving his degree at the graduation in June. Perhaps it was his Seventh Day Baptist background that originally brought Mike to Alfred, but in 1920, he adopted us, embarking on a long and honorable career of community service. He became clerk of the Alfred Union Free School in 1920, and during that term was also treasurer of the Village of Alfred. In 1930 he became chairman of the County Republican Committee and remained in that position for an even forty years. Mr.

Kenyon has also contributed his time and effort as a good citizen to the Allegany Company Public Welfare Committee, the Board of Managers of the State Communities Aid Association, and the Selective Service System. He is a member of the Advisory Council of the Citizen's Trust and National Bank Co. and since 1928 has been president of the Alfred Mutual Savings and Loan Association. All of his adult life, Mike has been a staunch supporter of Alfred University. A member of the University's Board of Trustees since 1941, he served as secretary from 1953 to 1969, and is now a life-trustee.

With the above recounting it is hard to conceive the idea of spare time, but Mike does beautiful woodwork on a lathe, and Alfred University and numerous individuals are the recipients of beautifully-turned pieces of walnut or other woods, often from historic buildings near here.

Myron Elwood Kenyon, an alumnus who has served this University in many ways during a period spanning more than half a century, a highly regarded member of long standing in the Alfred business community, a leading member of the Seventh Day Baptist community, has given long and devoted service to his alma mater and his adopted home community.

### 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.

### In Response to a Call

(Continued from page 6)

to say?" Others said, "He would appear to be a propagandist for foreign deities," this because he was preaching about Jesus and the Resurrection. They took him, and brought him into the Court of the Areopagus and said, "May we know what this new doctrine is that you propound? You are introducing ideas that sound strange to us, and we should like to know what they mean. (Now the Athenians in general and the foreigners there had no time for anything but talking or hearing about the latest novelty.)"—Acts 17:16-21.

They had no time for anything but talking! These people were not mere spectators like Gallio. Paul's preaching did not leave them "quite unconcerned." In fact they were intrigued by it. They wanted to hear more of this strange doctrine. And they discussed it among themselves, probably arguing both the good and the bad points of Paul's theology. They may have even proven, logically, why Paul was wrong on some points, at least to their way of thinking.

But the conclusion of the matter was that when they heard about the raising of the dead, some scoffed, and others said: "We will hear you on this subject some other time" (17:32). It is true that the Scriptures add that some men joined him and became believers, including Dionysius, a member of the Court, and a woman named Damaris, and others with them. In other words, out of the commentators there did come some who believed. But by and large, those who were interested in Christianity merely as a mental exercise, a philosophy to be studied and debated, made poor disciples. For when one strikes a doctrine that goes beyond his comprehension, and upon which he can make no intelligent, mature comment, he loses interest.

### IV Agitators

A fourth type of individual that I see reflected in the church, and in society is the *agitator*. When Paul and Silas came to Thessalonica, their opponents said of them: "These men who have turned the world upside down, have come here also"

(Acts 17:6). The New English Bible reads: "The men who have made trouble all over the world, have come here now."

Whether one is an agitator, a revolutionist, or a troublemaker depends upon one's point of view. To those who did not want the status quo disturbed, Paul and Silas were troublemakers; they stirred the people up. Martin Luther was an agitator; he got things going in the church, and we think of him as a hero. The church needed him, and the world needed him. But to Rome, he was a troublemaker. Three hundred years ago, men and women such as Stephen Mumford, Samuel and Tacy Hubbard, and William Hiscox might have been considered troublemakers in the Newport Baptist Church when they insisted on keeping the seventh day of the week, but we honor them as founders of the first Seventh Day Baptist Church in America.

As one reads history, both secular and religious, he becomes conscious of how much of what has happened in the world is a result of such agitators. Men like Patrick Henry, Samuel Adams and Thomas Paine were as responsible for the independence of America as were many of the generals.

In some of the current revolution in such fields as civil rights, and the peace movements, there are agitators who are turning the world upside down, and many are made uncomfortable by their presence. But, as one preacher interpreted this text, "To say that Paul and Silas turned the world upside down, implies three things:

- (1) The world is wrong side up.
- (2) It must be got right way to.
- (3) We are the boys to do it!"

If our world is wrong way to; if we are not living according to God's will; if sin is really the master of our lives — and who can doubt but that all is not right in this world — then we need agitators who can set us right, even though at times the process may be painful. Sometimes we need a "burr under the saddle" to get us moving.

Now, I do not always agree with these agitators, or their methods. Sometimes I get quite disgusted with them. But I also thank God that there are agitators,

for they may do us good, even when they may be wrong. They may get us off dead center and begin, either by action or reaction, to get us moving.

#### V Regenerators

But I also thank God that there is another type individual reflected in the church — the type which is best typified by the Bereans. These are the *regenerators*. On arrival in the city of Berea, Paul entered the synagogue where, we read, "The Jews here were more liberal-minded than those at Thessalonica; they received the message with great eagerness, studying the scriptures every day to see whether it was as they said. Many of them therefore, became believers, and so did a fair number of Greeks, women of standing as well as men" (Acts 17:11-12).

The Church of Jesus Christ has ultimately been dependent upon this type of individual: the one who accepts the message, not in blind unquestioning belief, but with a willingness to be led, studying to see its Scriptural basis, and then believing.

There may be objectors, spectators, commentators, agitators in the church; each with a particular function. But without the regenerators, men and women who are willing to be regenerated by the power of God working in and through His gospel, there is little hope for our churches.

It has been said: "Some men are crying out 'agitate,' others, 'legislate,' but the cry of the world, and of the individual church is 'regenerate!'" Jesus Christ is the power for this regeneration. "Behold, I make all things new," He proclaimed, and, as George Matheson has pointed out, "This claim of making all things new, is not the same as making new things. Christ takes the old and makes it new." He can take us and make us new. He can take our churches, and make them a new power.

So, as you hold this mirror and see the Church of Jesus Christ reflected in this community of Dodge Center, may it be your prayer and your dedication that whatever you may have seen, whatever you may have been, your response to

the call of Christ in this new relationship may be that of *regenerators*, charged with the power of God, directed by the inspiration of His Spirit as it is revealed through the Scriptures and the interpretation and exposition as that Spirit leads your pastor and those others who have been called to lead in your spiritual development.

#### Reward of Tract Distribution

"Do you remember me?" asked the customer of the proprietor of a highway luncheon stand. "No," replied Frank, "I can't be sure that I do."

"I was in here last fall for a bite to eat and you gave me some tracts," said the visitor. He went on to say that he was not a Christian, had no church connection and little interest in Christian literature. Some time after taking the tracts home the man's wife died. Now he had come back to tell Frank that the only comfort he had upon the death of his wife came from the tracts that at first meant little to him.

In telling the story this Christian Sabbathkeeping Jew remarked, "If something like this happened only once a year it would be worth all the effort of tract distribution from my place of business." Many of the customers keep coming back, for they get more than hot dogs and hamburgers — many get Christ and the Sabbath.

#### Marriages

Parker - Rood.— Robert Michael Parker, son of Mr. and Mrs. Robert A. Parker of Denver, Colo., and Alice Jeanne Rood, daughter of Mrs. Doris Rood and the late Edward Rood of Milton, Wis., were united in marriage at the Milton Seventh Day Baptist Church on June 13, 1971, with Pastor Earl Cruzan officiating, assisted by Dale E. Rood. They are making their home at 622 Water St. #4, Golden, Colo. 80401

#### Births

Van Horn.— A daughter, Rachel Ann, to Mr. and Mrs. L. Milton Van Horn of Milton, Wis., on June 16, 1971.

#### Accessions

SHILOH, N. J.

By Letter:  
Carlton W. Wilson

THE SABBATH RECORDER

## OUR WORLD MISSION

### OWM Budget Receipts for June 1971

	Treasurer's		Boards'			Treasurer's		Boards'	
	June	6 mos.	6 mos.	6 mos.		June	6 mos.	6 mos.	
Adams Ctr NY ..S		340.00	10.00		Milton Jct WI ..	88.90	542.70	25.00	
Albion WI .....	152.36	306.36	25.00		Monterey CA .....		100.00		
Alfred NY .....	475.85	3,254.70	182.00		New Auburn WI ..	34.25	288.80	75.00	
Alfred Sta NY ..		1,488.15	30.00		New Milton WV ..	50.00	300.00		
Ashaway RI .....	167.00	1,632.00	154.00		New Orleans LA ..		10.00	5.00	
Assns & Groups	133.43	563.60	581.00		North Loup NB ..	200.00	1,000.00	20.00	
Battle Creek MI ..		2,073.29	302.00		Nortonville KS ..	357.65	1,587.15	146.00	
Bay Area CA .....		340.00	31.20		Ohio Fellowship..	20.00	120.00	250.00	
Berea WV .....	41.00	220.29	10.00		Paint Rock AL ..		250.00	30.00	
Berlin NY .....	115.00	902.11	266.00		Plainfield NJ .....		2,644.10	482.90	
Boulder CO .....	286.36	699.76	82.00		Richburg NY .....	95.25	827.74	31.00	
Brookfield NY ..	77.00	373.27	85.00		Riverside CA .....	534.50	3,341.65	80.00	
Buffalo NY .....		205.00			Roanoke WV .....		15.00		
Chicago IL .....		512.50	21.00		Rockville RI .....	28.75	157.25	11.00	
Daytona Beach FL	100.00	600.00	10.00		Salem WV .....	243.15	1,311.30	182.00	
Denver CO .....	433.58	1,229.87	12.00		Salemville PA .....	55.00	433.00		
De Ruyter NY ..	78.00	207.00	10.00		Schenectady NY ..	29.00	56.00	20.00	
Dodge Ctr MN ..		1,316.90	50.00		Seattle WA .....	15.00	109.00	106.25	
Farina IL .....	65.00	162.50	10.00		Shiloh NJ .....		4,499.36	111.00	
Fouke AR .....	70.00	70.00	10.00		Stonefort IL .....			31.00	
Hammond LA .....					Syracuse NY .....				
Hebron PA .....	70.00	461.00	35.00		Texarkana AR .....	20.00	40.00		
Hopkinton RI .....		25.00	121.00		Verona NY .....	91.00	805.20	71.00	
Houston TX .....	163.60	163.60	5.00		Walworth WI .....	100.00	765.00		
Independence NY	22.50	283.50	51.00		Washington DC ..		530.50	141.00	
Individuals .....		50.00	140.00		Washington				
Irvington NJ .....	375.00	1,475.00			People's DC .....			10.00	
Jackson Ctr OH ..		400.00			Waterford CT .....	241.60	1,117.66	145.00	
Kansas City MO	30.00	290.00	10.00		Westerly RI .....		2,150.00	263.00	
Leonardsville NY	55.00	269.37			White Cloud MI ..	68.62	356.55	20.00	
Little Genesee NY	163.08	840.48	20.00						
Little Rock AR ..		156.75	10.00		Totals	\$6,068.44	\$54,738.17	\$5,235.35	
Los Angeles CA ..	350.00	2,175.00	192.00		Non-Budget	768.23			
Lost Creek WV ..		1,250.00	36.00						
Marlboro NJ .....	362.01	2,212.98	10.00		Total				
Metairie LA .....					To Disburse	\$6,836.67			
Milton WI .....	10.00	4,830.23	468.00						

#### JUNE DISBURSEMENTS

Board of Christian Education .....	\$ 394.63
Historical Society .....	3.11
Ministerial Education .....	273.44
Ministerial Retirement .....	521.97
Missionary Society .....	1,876.10
Tract Society .....	556.10
Trustees of General Conference .....	31.07
Women's Society .....	122.82
World Fellowship & Service .....	152.54
General Conference .....	2,778.03
SDB World Federation .....	126.86
	<b>\$ 6,836.67</b>

#### SUMMARY

1971 Budget .....	\$147,770.00
Receipts for 6 months:	
OWM Treasurer	\$54,738.17
Boards	5,235.35
	<b>59,973.52</b>
To be raised by December 31, 1971	\$87,796.48
Needed per month .....	14,632.75
Percentage of year elapsed .....	50%
Percentage of budget raised .....	40.59%
6 months: amount due .....	\$ 73,885.00
Receipts .....	\$ 59,973.52
Arrears .....	\$ 13,911.48
	<b>Gordon Sanford</b>
	<b>OWM Treasurer</b>



# The Sabbath Recorder

## New Youth Music Evaluated

A new theme in music appealing to youth today has been in evidence over the past several months. The influence of the drug culture is still with us, and the themes of love and sex are still felt in the popular music that mirrors the temper of our time, but many of today's most sensitive and involved rock-music artists have found a new theme to explore, a new message to disseminate — religion.

This new religious emphasis doesn't center on either Eastern mysticism or occultism — movements that have attracted wide followings among musicians and young people in recent years. The new theme is a shift toward traditional Judeo-Christian values.

Sometimes called "Jesus Rock," the new music attempts to interpret the old religion in novel ways. It is inextricably mixed with the outer trappings of youth culture. But — and this appeals to the young — it is straightforward and sincere.

While the theology of the lyrics may be imprecise — or worse in some cases — at least the latest craze in music can be seen as a reaction against rockdom's precipitous leap into drugs and drug-related mystical pursuits during the middle 1960's.

—Youth Today (IVCF)

## WANTED

Daring Youth, 15-20 yrs. old  
Male and Female  
Black or White or Red or ?  
at

Pre-Con at Amherst, Mass.  
Aug. 4th through 8th

Reward — \$30 — Payable to University

## Why I Keep

### the Seventh-Day Sabbath

1. *Because* God, in the beginning, rested on the seventh day and sanctified it.

2. *Because* God said in the fourth Commandment, "Remember the sabbath day to keep it holy, the seventh day is the sabbath of the Lord thy God, in it thou shalt do no manner of work."

3. *Because* our Lord said, "I come not to destroy the law."

4. *Because* He also said, "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."

5. *Because* our Lord kept the Sabbath, and said, "the sabbath was made for man."

6. *Because* I cannot find that the apostles broke the Sabbath, or taught the Christians to do so.

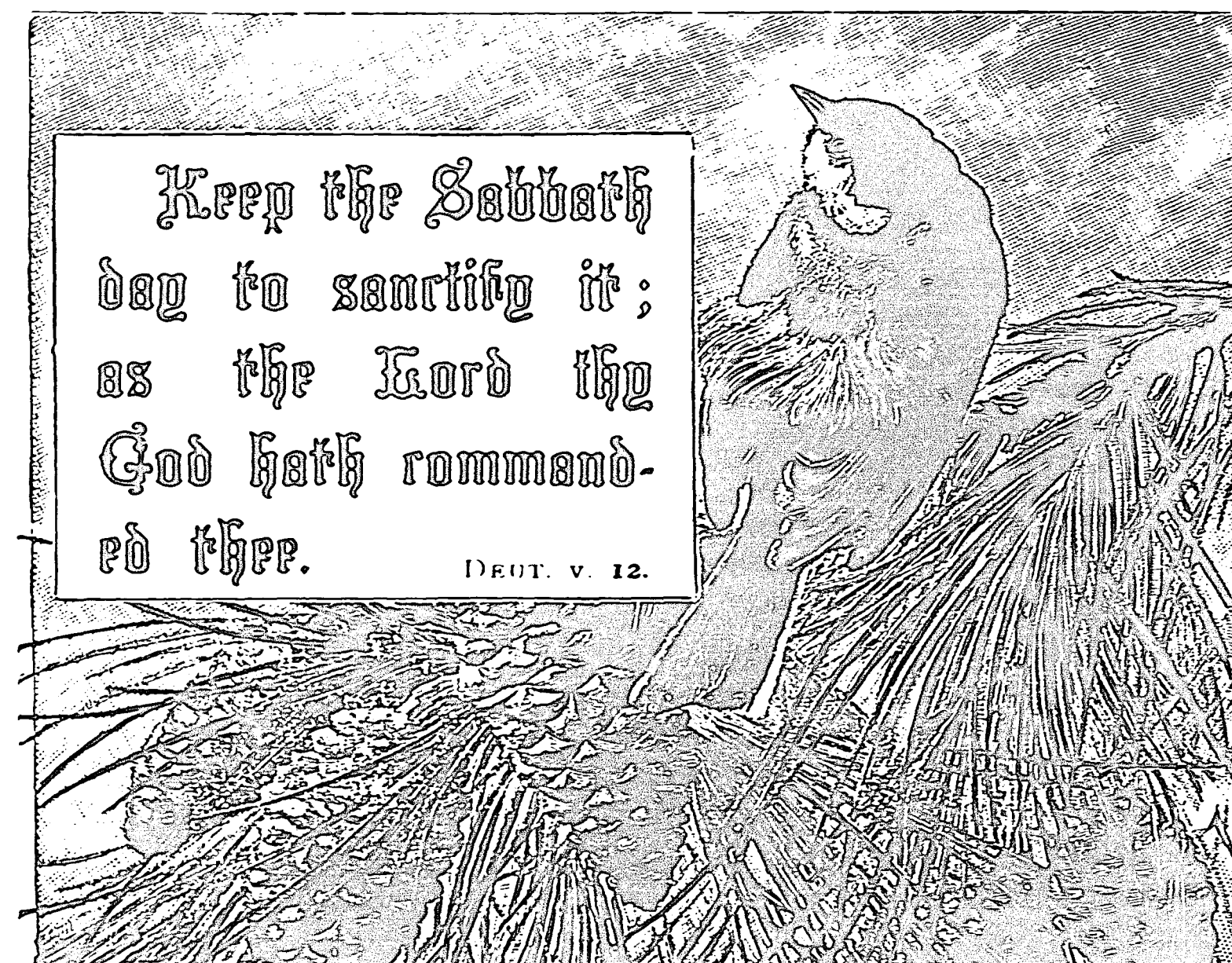
7. *Because* I do not find that they kept the first day or commanded it to be substituted for the seventh.

8. *Because* I find it mentioned in numerous places that they frequented divine service on the Sabbath day.

9. *Because* I find in early ecclesiastical history that it was Roman Emperor Constantine who commanded the first day to be kept as a holiday, in addition to the seventh.

10. *Because* I believe it is better to obey God than man.

—Ralph Hays



"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Matt. 5:17-19).