

# The Sabbath Recorder

## Guidelines for Children's TV

Guidelines for television advertising to children have been adopted by the Association of National Advertisers to help stimulate high standards of advertising and eliminate practices which might be even remotely considered distasteful, misleading or unduly "high-pressure."

The guidelines are based on the following four principles:

Since young children have limited capabilities for discerning the credibility of what they see, they pose a special responsibility for advertisers and broadcasters alike to protect them from their own susceptibilities.

Recognizing that children are limited in their ability to distinguish between fact and fantasy, care should be taken not to stimulate (directly or by implication) unreasonable expectations of performance.

Because of the special nature of the children's audience, extra care should be taken to communicate product information in a truthful and tasteful manner.

Advertising should help develop social standards that are generally regarded as positive and beneficial.

### Editorial Comment:

The principles enunciated in the above news item from Industrial Press Service have wider application than the ethics of advertising. They could be extended to the adults who are not as mature as they ought to be at their age. Much advertising is directed at people who "have limited capabilities for discerning the credibility of what they see" and hear. The same is true for those who sell questionable ideas by radio and TV.

The half truths of religious propaganda are aimed to catch the high percentage of adults

who have never progressed beyond junior age level in their study of the Bible.

If we of the church cannot stop the broadcasts that lead people astray, we can at least redouble our efforts to get our people beyond the child stage into the Christian maturity that comes from consistent study of the Word of God.

## Open to the Gospel

Joseph B. Underwood, consultant to the Southern Baptist Foreign Missions Board, reported unusual openness to the gospel in almost all parts of the world in the last two years. He mentioned several countries where growth was outstanding.

In Korea 8,538 persons were baptized in the 1969-71 period. Decisions for Christ were far more numerous than baptisms.

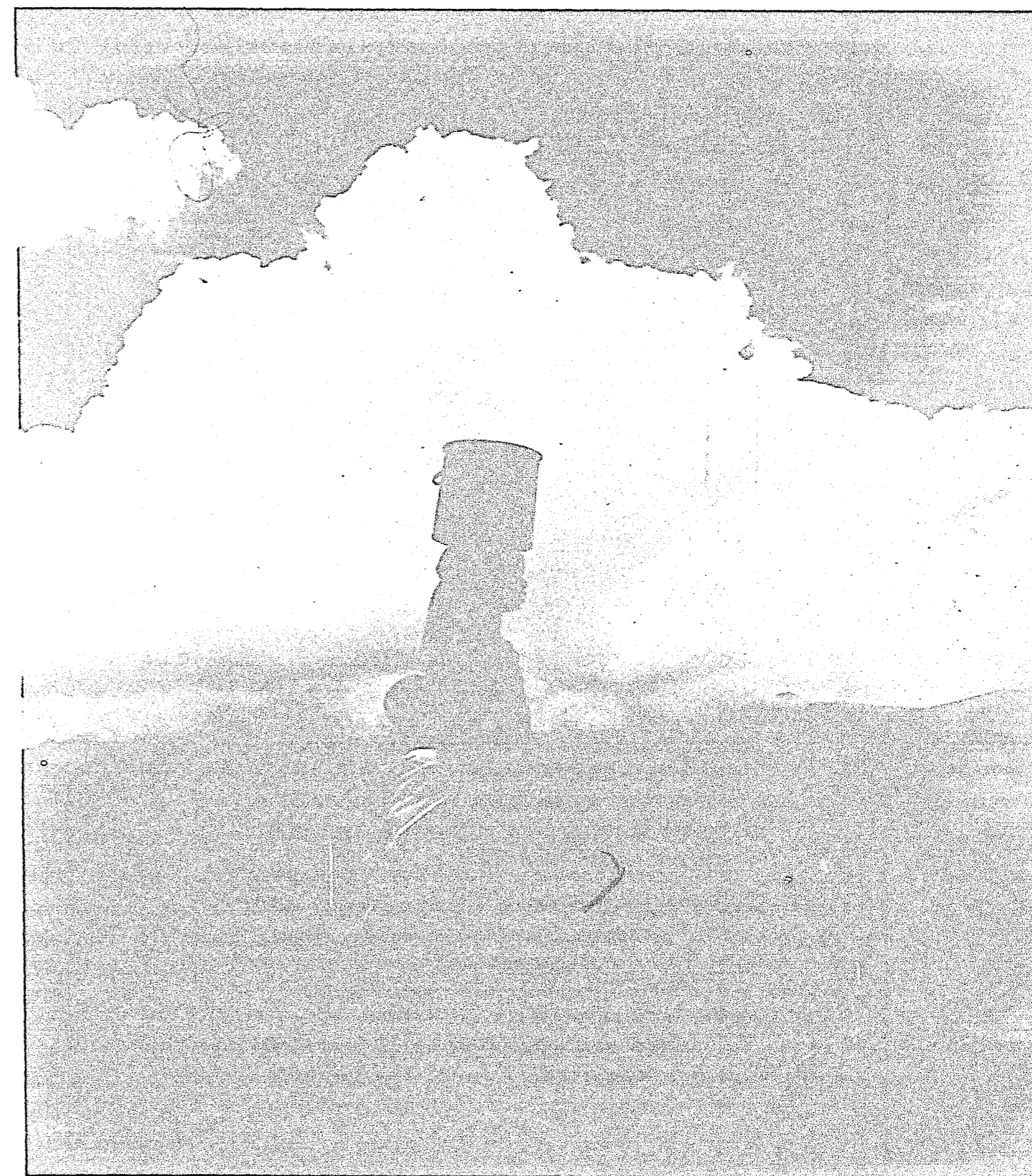
In Nigeria, in the aftermath of civil war, Baptists reported more than 8,000 baptisms in 1971 and the organization of many new churches.

Baptist church membership in Malawi increased 400 percent in the years 1970 and 1971.

A reported 2,242 baptisms in Kenya in 1971 is a ratio of one baptism for every three church members.

It is presumed that other denominations have noted good growth in some of these countries. Seventh Day Baptist interest has grown considerably in three of these countries. There is no organized work in Kenya. Baptist work in Malawi is of much more recent origin than Seventh Day Baptist work. It has been observed that where there is a general openness to the gospel there is a potential openness to the Sabbath as presented by Seventh Day Baptists.

—BP and LMM



Erect Malawi women carry water long distances for family use. This symbol of African life is also a symbol of the need for the Water of Life.

# The Sabbath Recorder

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

REV. LEON M. MALTBY, Editor

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## Reader Action and Reaction

One of the greatest concerns of an editor of a religious journal is whether or not the subscribers are really readers and whether or not the material printed in editorials and contributed articles is varied enough and definite enough to evoke some kind of constructive response. In a sense the editor of a denominational journal walks a lonely road, for responses are not nearly as frequent as one might expect. Occasionally, however, letters showing that the paper has been carefully read do come in — in bunches.

In a late July issue we took up the subject of ecology in an editorial telling what one man had done in reforestation in the area where the editor grew up as a boy. Senator Randolph of West Virginia found the action described interesting enough to merit comment and preservation in the *Congressional Record* of August 18.

A reader in Nova Scotia (of which there are very few) read the report of the July 16 Tract Board meeting and noticed an incidental reference to a request from India for a mimeograph machine which the board had not honored. He wrote to inquire if he and his wife could help that cause with a substantial contribution.

Another lone-Sabbathkeeper in central California commented approvingly on an editorial of some months ago on ending the war in Vietnam. He had also read that the Tract Society had contributed funds for literature work in India and Burma. He enclosed a contribution of tithe money for some such work — an amount several times larger than the generous amount enclosed with his renewal last year.

Such encouraging responses to our efforts to tell the story of Seventh Day Baptist work in our plain-looking denominational journal may be rare, but they do come — when least expected. It is good to be able to stimulate action and reaction to the glory of God through a publication that comes into the home on a weekly basis and can tell the news while it is fresh. The *Sabbath Recorder* to be true to its name needs to be a weekly. It now bears a Sabbath date and, for many, is read on the Sabbath.

## More Healthy Ministers

Some shocking revelations about the health of ministers compared with the rest of the population have come by way of the research of Kenneth H. Cooper, M.D. He told a group of 250 ministers of education and other religious education workers assembled at Fort Worth, Tex., that "the group in the poorest health condition of any I've found is ministers."

The report at hand does not specify just why this is so. Dr. Cooper's research shows that 77 percent of men over twenty-nine years of age have blood vessels clogged with fat. It is presumed that this is more characteristic of ministers than others. There is an alarming increase of heart attacks affecting men in the twenty-five to forty-four bracket and an 11 percent increase for women under forty.

The doctor advocated exercise as one possible deterrent to heart attack.

"Anyone — whatever their age—can safely enter an exercise program," Dr. Cooper said. "Even if a person already has clogged vessels, his chances of surviving a heart attack are five times better after exercising on a regular basis."

An older person does not experience ill health because of what we term "old age," Dr. Cooper said, but because we do less as we grow older.

"Exercise will not only help you add years to your life," he concluded, "but life to your years as well."

It would be easy for ministers to defend their physical inactivity by citing the pressures of their study and pastoral duties. Much of their time does have to be spent behind a desk or behind the wheel making calls on the sick and infirm — which doesn't do much to keep their blood vessels from getting clogged with fat. However, much of this sedentary life is not imposed but self-inflicted. For instance, preachers like to watch the World Series and other sports events on TV just like other people. There is a tendency to be spectators rather than participators. Since their other duties are less active than most they can't afford, healthwise, to spend available exercise hours in relaxation in front of

## MEMORY TEXT

"For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established" (Romans 1:11).

the TV screen. It is a matter of balance and of keeping fit for the work to which they are called. Let me quote Dr. Cooper again:

"Benefits accruing to any professional group from a safe, regular exercise program, range from increased stamina, weight reduction, and more adequate sleep and rest to decreased despondency, greater productivity, more positive mental attitude, and a changed self-image."

Now for the parishioners — if you want your pastor to be able to do a better job in your church and to have enough stamina left to serve other churches during a normal life span, don't invite him to go to the ball game with you. Rather invite him to play tennis with you, to jog a mile or two or encourage him to come to visit you by bicycle. Remember what the doctor said, "Exercise will not only help you to add years to your life, but life to your years."

## Our Prayer Corner

### Suggestions for Prayer This Week

#### Pray for:

- 1) The fall planning retreats that so many of our churches are looking forward to or following up.
- 2) The further spread of the fire of love and evangelism among our youth with the encouragement of the adults who have also had a renewal of faith.
- 3) The continuing ministry of the *Sabbath Recorder*, that the editor and contributors may know what material will bring the greatest blessing to the greatest number.

## New WCC General Secretary

One of the items on the agenda of Central Committee of the World Council of Churches meeting in Utrecht, the Netherlands, in mid-August, was the election of a general secretary to replace Eugene Carson Blake, retiring. It is counted as significant that for the first time a black man was chosen for the top position of the WCC.

The Central Committee, the top policy making body of the World Council, made the decision in closed session after hearing a report from an eighteen-member Nomination Committee which had canvassed the 252 member churches during the last several months.

The Rev. Dr. Philip A. Potter, a fifty-one-year-old West Indian Methodist of African background had pastoral experience in Haiti before entering ecumenical work.

The election was reported to be unanimous. For the past six years, Dr. Potter had directed the WCC's Commission on World Mission and Evangelism. Earlier he had served the Methodist Missionary Society of Britain and directed the WCC's Youth Department.

It will be hoped that Dr. Potter will prove to be the good leader that his background, his wide experience and his identity with the "third world" might qualify him to be. There is a possibility that he will try to lead the WCC into more social action than in the past. He stated upon his election that formerly the churches devoted themselves to teaching the catechism and theology but dealt largely in generalities. They wanted a radical change in individuals but a gradual change in the context of their lives (society).

Will the WCC under his leadership take stronger action on race and other social problems than it did under Dr. Blake? That remains to be seen. The organization has received some criticism in recent years as to its judgment in helping some radical groups.

*Newsweek's* religion department comments: "Under Blake, that determined commitment to the Third World has severely tested the WCC's diverse con-

stituency. When, two years ago, the Council voted to give \$200,000 to militant anti-racism organizations around the world, conservative Protestants in West Germany — who pay nearly half of the WCC's bills — threatened to withdraw their financial support. Even moderates among the council's 250 Protestant and Orthodox member churches complained that WCC officials had failed to demonstrate the essential connections between their support of Third-World revolution and the Christian faith."

Bishop Roy C. Nichols, a member of the WCC Central Committee, and other officials admit that "ecumenism is not at the moment a glamor stock" and that the new secretary will need some luck and some political acumen to keep the World Council afloat in the next few years.

Dr. Potter is probably speaking of the future as well as the past when he says, "We are at a stage in the ecumenical movement where we have had to become more involved in difficult action." He goes on: "As a Biblical person, I am also a radical person — as radical as my faith allows me to be." He concluded, according to *Newsweek*, "I am prepared to face chaos and anarchy if that is what it takes to bring about the necessary change."

Editor's Note: We could well agree that we should all be as radical as following Christ requires (not allows) us to be. By the same token, we should be as conservative as following Christ requires us to be. Some of us would still put the major emphasis on the radical change that Christian faith calls for in me rather than in unregenerated society as a whole.

## BWA Women Train

Mrs. Marie Mathis, of Dallas, Texas, chairman of the women's department of the Baptist World Alliance, said that in her travels throughout the world she has found women anxious to train themselves for a more vital leadership role in the congregations. The department, she reported, is planning a women's leadership training conference for Baptist women from throughout the world just prior to the 1975 World Congress in Stockholm.

## To God Be the Glory in Confession

(One of the early morning Bible studies at the recent General Conference session)

By Bill Bond

Full-time Campus Crusade worker

On the day of the great feast in Jerusalem, Jesus stood up and yelled, "If any man is thirsty, let him come to Me and drink. He who believes in Me, as the Scripture said, 'from his innermost being shall flow rivers of living water'" (NAS). He was speaking of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given because Jesus was not yet glorified." Or as David said it, "My cup runneth over." Not only full, but running over! What a beautiful description of the abiding presence of Jesus in the heart. His peace, His joy, His love, His presence filling us to overflowing, with no shadow between.

We can see the clear sparkling water of life welling up within and flowing over the thirsty souls around us through our look, word, and deed. But here is a very shocking point. We should realize that "cups running over" is the normal daily experience of the believer walking with Jesus; not the abnormal or occasional, but the normal continuous experience. But that just isn't so in the lives of practically all of us. Those cups running over get pretty muddied up; other things besides the joy of the Lord flow out of us. The "rivers of living water" become stagnant goldfish ponds. We are often much more conscious of emptiness, or of dryness, or hardness, or disturbance, or fear, or worry, than we are of the fullness of His presence and overflowing joy and peace.

What stops the moment by moment flow? The answer is only one, *sin!* But we usually do not accept or recognize that. We have many other convenient names for the turmoil in our hearts. We say it is nerves that causes us to speak impatiently — *not sin*. We say it is the bickering church member who causes our resentment or even hate — *not sin!* We take medicine, go to psychiatrists and doctors to get inner problems unraveled.



Rev. and Mrs. Don Phillips and others relaxing on campus after an inspirational Conference day.

However, anything which causes the water to cease running over *is sin!*

What have been the results of this flirting with sin in the Christian Church? The body of Christ is weak and impotent. Rather than a local church being a God-in-the-flesh representative, unbelievers see Christians whose lives differ little from their own. Rather than being the vanguard for taking care of the social ills such as the poor, the orphans, the widows, and the elderly, we Christians have allowed secular social agencies to take over the function God intended us to do according to James 1:27. Rather than being a flaming witness for Christ, interdenominational evangelistic groups have been raised up by God to do the witnessing God intends the local churches to do. The local churches are losing their young people to the world because of a deadly lack of love and example. Oh, what a pity! On the one hand — an unsaved world dying to see and hear the gospel, on the other — the Christian church writhing in the ugly stench of unconfessed sin!

Today, I want to deal briefly with the topic of confession and unconfessed sin. We will discuss three areas of God's weapon of confession: (1) confession to God, (2) confession to believers, (3) confession to nonbelievers. I believe that if 50 percent of the laymen and pastors in our denomination practiced these things as a way of life, such love would be evident that thousands of people would

come to be a part of such godly groups of people.

#### A — Confession to God

1 — I want to preface this area by saying that if you're a Christian, your sins have been forgiven. There is nothing you can offer to God for cleansing you from sin. Hebrews 10 tells us ". . . but He, having offered one sacrifice for sins for all time, sat down at the right hand of God . . . . For by one offering He has perfected for all time those who are sanctified . . . . Now where there is forgiveness of these things, there is no longer any offering for sin" (NAS).

2 — You say, fine, but when I sin I still feel guilty, and God seems far away. Isaiah 59:1-2 reads, "Behold, the Lord's hand is not so short that it cannot save; neither is His ear so dull that it cannot hear. But your iniquities have made a separation between you and your God, and your sins have hid His face from you, so that He does not hear." You see, God isn't any more deaf and His hand hasn't grown shorter so that He can't help you, it's your sin. In other words, if you feel far from God, God isn't the one that moved.

3—This is where confession comes in. First John 1:9 reads, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (KJV). What is confession? The Greek word for confession in this passage is *homologeō*. *Homo* means same—*logeō* means to say. Put it together and we get "to say the same as," or, as we say it, *agreement*. It's like confession in a court. When a person makes a confession to the crime, he agrees with his prosecutors who claim he committed the crime. For the Christian confession is agreement with God that something is sin. In other words, you look at the sin, not from your point of view but from God's perspective. What is God's perspective of sin? He had to send His Son to die because of it, so He hates it! Furthermore, every sin is like standing at the cross pounding a nail into Christ's hand.

4 — Confession to God also involves repentance. Repentance means literally

to have a change of mind, to turn 180 degrees away from it, and move in the opposite direction. An example of practical repentance is Zacchaeus. When this tax collector put his trust in Christ, he repented for his bad business by giving one-half of his goods to the poor and compensating four times what he had stolen to the people he had cheated.

5 — Another point to make under confession to God is that we must not try to make confession to God when our sin has harmed another person. Matthew 5:23-24 instructs us to go to that person first, be reconciled to him, and then make the confession before God.

This point leads us into my second area of discussion.

#### B — Confession to Believers

All Christian relationships are two-way, not just one-way. We are not isolated units living in a vertical relationship with an isolated God, we are also members of the human family with obligations to man. Therefore, confession before men becomes important. James 5:16 says, "Therefore, confess your sins to one another, and pray for one another, that you may be healed. The effective prayer of a righteous man can accomplish much" (NAS). This act of confessing our sin before our brothers is an important part of the fellowship of the local body of Christ. This is seldom done the way God intends.

The early church was first and foremost a fellowship (fellowship meaning two fellows in the same ship). They broke bread from house to house. When they met in worship, it was the very opposite of our present day church services which are divided into two categories, the preacher and the preached to. Today we have replaced fellowshiping with preaching in our churches and the reason is not hard to find. Fellowshiping necessitates a real flow of life in the fellowship, for each has to be ready to contribute his share of what the Lord is really saying to him and confessing areas of weakness and failure. Preaching is an easy way out. Appoint the preacher and

(Continued on page 14)

## An Open Letter To All Congregations

From the Ministerial Support Committee

In the name of our Savior, the Son of God, the Messiah, we, the committee on Ministerial Support, send greeting to all the sisters and brothers in Christ of the congregation of Sabbathkeeping Baptists in the United States of America.

In days past, God provided for those who ministered to His people and held in keeping those things sacred by the provision of tithes and sacrifices from the multitude. Those who could not bring in the first fruits from their fields or flocks were required to offer its equal value in money as a substitute. In this way were the sacred offices performed and the priesthood maintained. Now, in these present times, the functions of those who minister to our spiritual needs have greatly changed. So also has the method whereby we support our ministers.

Almost exclusively now our ministers depend upon money to provide for the basic temporal necessities in life. And herein we as Seventh Day Baptists do terrible injustice to our ministers. For, as a pastor feeds his flock so the flock is to provide support and aid for the pastor, spiritually as well as financially. We are all to minister one to another for the glory of God and His Son, Jesus Christ, and the saving of lost souls. For inspiration we have the Holy Ghost. For guidance we have the Holy Word of God.

For leadership here in this life, we depend upon our ministers. They have had extensive training in the interpretation of Scriptures and in the guidance and counseling of the individual worker for Christ. Equal training and schooling would earn him (or her) a salary five digits long in the outside world. Yet, I'm afraid this kind of support for our ministers is sadly lacking for a task that is far more important.

Which brings us to an interesting dilemma. Seventh Day Baptists are a relatively small group comprised of rather minute congregations scattered around this nation. One would at first assume that for such tiny enclaves to provide a five digit

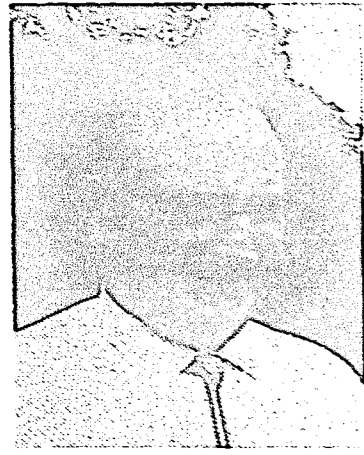
salary for their pastors would be overtaking their means. However, let us examine this further. Suppose you have a membership as few as fifty, of which we have several. To support a pastor with \$10,000 per annum (this is just an arbitrary figure—I personally would suggest \$12,500 as a start) would require \$200 annually from each member. Or about \$16.60 a month per member. A figure not at all, unrealistic. If a congregation had more members or less, the support per member would go up or down accordingly. Nor is such a salary to be construed as a substitute for other benefits, such as payment of rent, travel expenses, utilities, etc.

If some members, for personal reasons, feel they are giving as much as is feasible or have aversion to monetary offerings, may I suggest that the giving of food and clothing is a more than acceptable substitute. Such a plan was instigated by God more than 3,000 years ago and I think I can say without any fear of contradiction that any plan of God's is a pretty good idea. This may be especially helpful in our rural areas where many members have gardens and some may be farmers. Offering a tenth of what you grow, whether fruit, vegetable, or meat, would greatly ease the strain on your minister's pocketbook. And offer these things to God in much the same way the Hebrews offered their gifts which they brought to the priests with prayer and thanksgiving. Thereby he who uses these gifts may be better able to do good work for God, and he who offers these gifts may be greatly blessed from God.

These things I suggest to you because too many of our ministers find it necessary to have a temporal job as an extra source of income. If so much as one minister is forced to make ends meet in this manner that is one too many. A shepherd ministering to his flock requires a full time endeavor. We, as members, must do what we can to free our ministers from extraneous burdens.

With the glory of God and the furtherance of his work in mind I therefore beseech you to prayerfully consider these things and decide for yourself their merit.

Thomas J. Tabor



**Ordination  
Statement  
of Deacon  
Leigh T. Stewart  
at the  
Farina, Ill., Church**

As far as I am concerned, there is only one Sabbath, yours and mine. I was born into a Christian family; though my parents of were different Baptist faiths. Being a firstborn I was permitted to attend my mother's church, which was just around the corner. This was the Old Carlton (Brethren) Seventh Day Baptist Church in Garwin, Iowa. Two doors up the street was the home of the Rev. John T. Davis, and across from his house lived Deacon Theodore Hurley, father of the late Rev. Loyal F. Hurley. It was a good atmosphere for a young Seventh Day Baptist.

My maternal grandparents kept the seventh-day Sabbath for generations. I had a very special feeling for our church in Iowa. The names Ford, Furrow, Randolph, Davis, and Babcock there can be traced to some of our earliest churches. In our Sabbath School my memory is carried back to the Twenty-third Psalm and the song of the shepherd, "Bring them in."

Later I went to Wyoming to be a companion to my paternal grandmother. Here at the ripe age of fourteen I attended school and the Presbyterian church. (There wasn't a Baptist church in the village.) I learned their catechism, but grandmother wasn't too much in favor of any Christian expression "that leaned towards Catholicism." She had married grandfather in the sixties after his return from the Civil War, the marriage being performed by his cousin Thomas Hastings, Baptist minister and song writer, who was undoubtedly more or less responsible for grandfather's going into the ministry. When I was asked if I had a favorite hymn on one occasion, I did: "Majestic Sweetness Sits Enthroned." This song is the art of two men, Samuel Stennett who

kept the Sabbath and preached for our Pinner's Hall Church in London, England, and Thomas Hastings.

We moved to Missouri in 1925, and in 1931 I went back to Iowa to be with my maternal grandmother. Grandfather had passed on two years before. We attended church every Sabbath, and before the summer was over the Rev. James Hurley asked if he could baptize me and help me join the church. It was, I believe, the thing I wanted most in my life although I doubt if I ever expressed it before. If one can be born again this surely must have been my day, and I can never forget those many happy faces that welcomed me into their world as one of them.

The following spring I married the church pianist, Thelma Freet. A year later we were the parents of a son and the church asked us to be delegates to the Welton Seventh Day Baptist Church for the Yearly Meeting. The late Rev. Claude Hill from Farina and his new bride visited our church and went on to the Yearly Meeting. This is where we got better acquainted and met his wonderful mother. I can still hear that mother and son singing, "Beulah Land." The winter of 1934 I almost walked back to St. Louis to find employment. God was with me and I found work; and a few weeks later went back for my wife and two children. Our church at Garwin had been small, and when I left it became smaller. It soon closed and only opened when someone passed on. Later the building was razed and this was the most heartbreaking experience of my life. I've always felt that this would not have happened had I not run off.

My family grew. In 1954 two of my daughters asked to attend a small neighborhood church. I promised them, if they wanted to go that bad, I should take them to one of our churches — maybe Farina. I couldn't afford the trip every week, but maybe we could work it out for every other week as it was more than a hundred miles each way in those days. Little did I realize that in less than two decades this Farina church would propose to me a deaconship. I'm sure I'll never fill the boots of those who have

gone before me, but with God's help and yours I will surely try.

I firmly believe in tithing, and though I don't always express the reasons I believe one tenth of my take home pay belongs to the Lord. I don't intend this to change anyone's ideas on the way they were taught. I tithe the pay I actually get, and later in life should I be fortunate to draw old age money it too can be tithed. Eccl. 11:1: "Cast thy bread upon the waters, for thou shall find it after many days."

This spring I became unemployed. The turkey season was on in Missouri, and because I didn't want to falsify my position of looking for work I didn't apply for my workman's compensation. I didn't like to go into my savings, if it could be helped; but I felt rather silly coming to church and not contributing. We attended the birthday celebration of the Old Stonefort Church and I gave my last ten dollar bill to God. Later we went on to Tennessee to fish the following day. Coming home I gave my last two dollars to the man on the ferry across the Mississippi, and told my wife the next tank of gas was on her unless she cared to walk. We got home about dark and our son Steve said, "Pop, some guy called and wanted to know if you were working. I wrote his number on the pad." I called the number and it was a fellow I had worked with before. He had a new job and needed help. God works in many ways, but I'm sure he takes care of those who believe.

This church has given me a spiritual solace and a will not to give up; and remembering another church that has passed on to oblivion, I want very much to see this one carry on. I also believe that a couple of grandmothers, though they were of different Christian faiths, are very happy today.

Two years ago when the Rev. Addison Appel preached at the centennial service for the Old Stonefort Church, the title was "Loving Your Church." He was talking to many people, but he was telling me something that I have always known.

MISSIONS—Leon R. Lawton

**Explo '72 Comes to You**

A filmstrip showing scenes of the Cotton Bowl session and the Jesus Music Festival at Explo '72 has been prepared at the request of the SCSC workers who were in attendance.

This will be placed in their hands during the month of September and they can be asked to show this in your church or to your youth or other church groups. It is available through the audiovisual office in Plainfield but an all-inclusive script has not been prepared. The real vital understanding depends upon the testimony of those who were there and so it is being shared by the Summer Christian Service Corps individuals, who, along with the pictures, can share their personal testimony and experiences.

We hope that you will contact one of the following young people and ask for them to show this to you. Any questions or further information can be obtained by writing the Missionary Society office at Westerly, R. I.

Christine M. Ayars, 1152 Nash Ave., Lansdale, PA 19448

Deborah E. Barber, Langworthy Rd., Westerly, RI 02891

Leon R. Clare, 813 Alfred Rd., Alfred Station, NY 14803

Paul D. Davis, 351 Arcadia Blvd., Battle Creek, MI 49017

James F. Gardner, 18 Park St., Alfred, NY 14802

James E. Goodrich, P. O. Box 176, North Loup, NE 68859

Larry E. Graffius, Rte. 1, Box 109, New Enterprise, PA 16664

Daniel L. Greene, Rte. 1, Dodge Center, MN. 55927

Gareth D. Hemminger, 24349 Janel, Newhall, CA 91321

Francis E. Hathcoat, P. O. Box 89099, Zenith Dr., Seattle, WA. 98188

Bob L. Kagarise, Box 126, New Enterprise PA 16664

Patricia G. Lawton, 134 West Broad St., Westerly, RI 02891

Margaret J. Pederson, Bowers Lake Road, Milton, WI 53563

Patricia J. Pederson, Rte. 1, New Auburn, WI 54754

Earl I. Soper, Rte. 1, Box 61, North Loup, NE 68859

Valerie L. Steele, 4647 S. Badger Lane, Littleton, CO 80123

Ida G. Vaught, Rte. 1, Box 141, Edgerton, WI 53534

Martha S. Welch, Paint Rock, AL 35764

Janice L. Williams, Box 71, North Loup, NE 68859

### Key '73 Hymn Contest

One of the first deadlines for Key '73 is for the Hymn Contest. This contest closes October 1, 1972! Therefore, those who wish to have their songs considered must act NOW!

Young and old throughout the nation are challenged and invited to write "psalms, hymns, and spiritual songs." Rather than limit the contest to one song, Key '73 is asking for compositions in four categories:

- a. Contemporary-Conventional
- b. Contemporary (country-western, electronic, etc.)
- c. Folk
- d. Rock-Jazz

All original songs, text and music are to be sent to the Key '73 office: 418 Olive St., St. Louis, Missouri 63102 before October 1, 1972. A jury of judges will carefully consider each score and reward the winners.

In the July *News Letter* for Key '73, Dr. Conrod Thompson, chairman of Phase IV Development Committee, reported a good response. Will Seventh Day Baptists be among the winners? Only if YOU respond!

Guidelines for those entering are given on page 96 of the *Key 73 Congregational Resource Book* which has been sent to all pastors and church clerks. Check these as they offer insight and understanding that will help you in submitting a musical composition that can be a winner. But even more, it can be used of God to challenge, impell, and inspire His children in their task of outreach and evangelism — a call to service sung by tens-of-thousands as they obey their Lord.

### OUTREACH . . . U.S.A.

The first of a new series of filmstrips "OUTREACH U.S.A." is now being shown in the first group of churches and will be shown consecutively in all of our churches in September and October. Based upon the outreach ministry of our church in the nation's capital, Washington, D. C., it highlights the unique ministries for serving in that community and reaching people with the gospel of Jesus Christ.

In this new series of audiovisual aids each church is asked to keep the filmstrip for two weeks giving opportunity for a screening of the filmstrip by the person showing it. It will also make possible more than one showing in the local church. It has been noted that some churches have only been able to share the Worldwide Witness filmstrips with a small portion of the total membership whereas if they had it available for a longer period it could be scheduled for various times that would allow more participation. We hope this will be the experience in your church.

The same grouping of churches and method of circulation as last year in the Worldwide Emphasis filmstrips are being used. The "A" church will have the filmstrip for the period August 31 - September 10; the "B" church September 14-24; the "C" church September 28 - October 8; and the "D" church October 12-22.

It is our prayer that this filmstrip will be both informative and stimulating, illustrating what Seventh Day Baptists are doing and can do when their eyes and hearts are open to the opportunities in their own community to be effective instruments of the love of Jesus Christ.

### Using His Scholarship

Stephen T. S. Chiang was told by Chowan College of South Carolina in 1953 that he had a scholarship which could be used at any later time if he could not arrive in time for the fall term in 1953. He had to flee to Taiwan and several other things interfered. He is claiming his scholarship in 1972.

### Another View of the Irish Conflict

By Annie Golledge  
of Rotterdam, Netherlands

Mrs. Golledge, a regular reader of the *Sabbath Recorder*, in a letter to the editor, identified herself as both a British and a Netherlands citizen and one who has recently visited Ireland. She reacts to the conclusions of Gioele Settembrini in an article entitled "Unholy Smoke over Belfast," published in the *Sabbath Recorder* of June 17. The writer of that article is connected with Americans United for Separation of Church and State.

Mr. Settembrini stated, "The principal conclusion from my experiences and observations is that religiously segregated education is responsible in a large part for the problem which now exists. Catholics and Protestants traditionally, in their separate schools, have learned to distrust one another."

Says Mrs. Golledge, "I am afraid that this statement can cause much confusion in uncritical minds, especially when the situation of the neighborhood of Ligoniel in Belfast, where the children of this Protestant and Catholic population going to the same school, is now idealized by the writer of the above article. He affirms that the people of Ligoniel have an answer to the problem of Northern Ireland which consists simply of educating their children in the same schools."

Mrs. Golledge thinks that the cause of the trouble is that too many of the teachers, though claiming to be religious, are not born-again Christians and that the parents are merely religious and not Christian. She says, "It may be that the strife in Ireland has to do with so-called 'religion' but to talk about true religion is something different.

"I also believe that church and state in all of Ireland should be separated. The state has the responsibility to protect the rights and interests of all the citizens, but the church has the responsibility to proclaim to the state prophetic warnings in the name of the Lord Jesus Christ and woe to the state which is not listening

to the warnings of the church and woe to the church that is not warning the state in time and is no longer prophetic because it no longer hears the voice of God."

She continues, "We see the frightening example in Germany during World War II. The persecution of the Jews was going on a long time before the war broke out because the church was lukewarm."

Our Netherlands correspondent then adds, "Where were the Sabbathkeepers who knew that Satan got his greatest historical victory by that head of the state, Constantine the Great, who abolished God's Sabbath and dictated Sunday as a so-called day of rest? The church in Germany listened to the man who hated the Jew, but not to the Word of God."

She puts forth the challenge that we must let our voice be heard in these days. We are also urged to continue to pray for them who are in authority, "doing what our hands find to be done as we wait for the coming of our Lord and Savior, our true Prophet, Priest, and King, the Lamb of God, who alone is worthy to receive honor and glory and power."

### Upper Room Editor Heads Chaplain Association

Captain R. W. Ricker, (CHC) USN (Ret), associate editor of *The Upper Room*, was recently elected to president of the Military Chaplains' Association at their forty-eighth meeting in Santa Monica, California. As president, Captain Ricker will lead the activities of some 3,000 chaplains from all branches of the Armed Forces and the Veterans Administration.

Since leaving active duty, Ricker has been associated with *The Upper Room*, a daily devotional publication with headquarters in Nashville. He directs the Public Relations Department in addition to serving as director of the Chaplains Services and other language editions.

*The Upper Room* is widely distributed among the military and has a total circulation of over two and one half million copies, and is distributed in 125 countries of the world. It is printed in 39 languages with 47 editions.

## Getting It Together for Jesus

Condensed from an article  
by David E. Kucharsky\*

You can plant grass one seed at a time. Regardless of when you plant it, the seed may sprout if given proper moisture and temperature. By planting just a few seeds a day you can eventually get a lawn—if you live long enough. And the resulting growth is “grass” fully as much as that which comes from the sowing by a spreader in late summer (which in most parts of North America is the best time to start improving a lawn). The difference is that there is a much greater return on time, effort, and money if planting is done as a consecrated effort under optimum conditions.

This is the very simple common-sense idea behind the venture known as Key 73. It is nothing more than an attempt to evangelize together to capitalize on the benefits of coordinated enterprise. Evangelistically minded churchmen are joining hands to say, as Jesus put it after John the Baptist's imprisonment, “The right time has come and the Kingdom of God is near. Turn away from your sins and believe the Good News!”

People continually come to Christ in saving faith — here a few, there a few— even when evangelism is at a low ebb. Some grow into great saints of God. But the idea of Key 73 is that there would probably be a much bigger ingathering of souls, proportionately, if many, many Christians shared their faith at the same time, thereby reinforcing one another's witness. We have the resources for tremendous evangelistic impact; what we need to do is to discipline ourselves under the Spirit's guidance and set some deadlines for carrying out the task. And if evangelicals dovetail their efforts, the yield will be much higher.

Key 73 promises to surpass in scope any previous Christian enterprise on this continent. Most large denominations are participating officially. More than fifty have committed themselves at every level

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to Key 73, and these include virtually all the main Baptist, Methodist, and Lutheran groups. Roman Catholic bishops have given what is tantamount to approval. The only big holdouts are the United Presbyterians and Episcopalians, who so far have committed themselves only at regional and local levels. The denominations are joined by a number of well-known para-ecclesiastical organizations such as Campus Crusade, Inter-Varsity Christian Fellowship, the Billy Graham Evangelistic Association, the American Bible Society, the American Tract Society, and Youth for Christ.

Selection of 1973 is rather arbitrary. There is nothing about this next year to make it a particularly “sacred year” (though if Key 73 achieves a measure of success, historians may want to call it that). And there is no reason to stop with 1973. But we needn't worry about stopping — the problem is to *start!* Some demur by saying that every year should be a year of evangelism. True enough, but what this invariably means is that every year is a year of little or no evangelism because the churches simply maintain business as usual, which includes far too little outreach.

Key 73 is actually more a spirit than a set of plans. There are some specific plans, to be sure, but these are transcended by the phenomenal new zeal shown by the rapidly growing number of Christians to carry out the Great Commission on an unprecedented scale throughout North America. Evidence that the right time has come is seen in the fact that many influential churchmen who previously sneered at evangelism are captivated by Key 73. “Until recently,” said one Key 73 churchman from the Reformed Church in America, “‘evangelism’ was regarded as a worn-out, effete term.”

### Flexibility as the Secret

Undoubtedly some people are disappointed to learn that Key 73 cannot be explained as a schedule of prepackaged events. Most of us prefer the security of having things well mapped out in advance. But it's not that way with Key 73; prepackaging has been carefully avoided. From the beginning, promoters of the

idea agreed that Key 73 would have to be characterized by flexibility if it was going to be an effort in which Christians of all stripes could share. They saw that, given the great differences that exist within North American Christendom, the only way to get any sort of coordination is to provide for considerable program latitude. And so Key 73 is whatever any participating group wants it to be.

So far, this flexibility has had great appeal. It helps the Key 73 concept fit in with modern organizational thinking, with its emphasis on spin-off task forces rather than tight structures.

But what is more important is that spiritual revival cannot be programmed anyway. All we can do is try to meet the conditions as we see them. In planning their part in Key 73, Christians will not, it is hoped, fall into the old error of setting rigid ministry patterns and then asking the Holy Spirit to fit into them. We need to stay loose and allow God to work as He pleases.

Key 73 is best described simply as an all-out evangelistic effort. It seeks to confront the people on our continent more fully and more forcefully with the Gospel of Jesus Christ by proclamation and demonstration, witness and ministry, word and deed. It is an attempt at evangelistic saturation, or what might be called a Christian blitz. The only undertakings roughly parallel have been the Evangelism-in-Depth programs in Latin America and their counterpart enterprises in Africa and Asia. Participating units are developing their own programs and will carry them out simultaneously in 1973. There will probably be cooperation in the use of mass media to prepare the way and to reinforce efforts at the personal and community levels.

### Togetherness

So far the only hard “program” for Key 73 is a breakdown into six phases, some of which overlap chronologically. The first two, focusing upon repentance and prayer and then Bible study, begin at Thanksgiving 1972. Then comes a general emphasis on the Resurrection and the new life, the latter phase extending through the summer. The fall will include

concentration on proclamation, and the last phase will be a call to commitment.

As it appears now, the national coordination will be mainly concerned with voluntary sharing of materials that are worked up by participating groups, and mass-media efforts. A Congregational Resource Book, the one major joint project, has recently come off the press and is available from the Key 73 secretariat and from the offices of participants that have ordered a supply.

Financing has been difficult. Those who know how hard it is to get denominations and religious organizations to budget substantial donations for cooperative efforts think Key 73 has not done badly. But no large gifts have been received, and the secretariat has had to operate very stringently, with the cash-flow problem always looming ahead. A professional fund-raising group is now at work to see how much money can be collected for whatever is to be done as a cooperative Key 73 witness — as in mass media.

### Our One Big Chance

Evangelicals have an important stake in Key 73. If they preserve and keep exerting the initiative that has characterized them, the outcome will be all to the good. Although many aspects of Key 73 could be criticized, still one can ask: Who is doing any better, or any more? Key 73 seems to be proving its ability to mobilize Christians for energetic witness to their faith. The opportunities outweigh the risks.

Fortunately, Key 73 has managed to gain ground without identifying with controversial personalities or pet theories. It has come as far as it has because of a deep-seated yearning to unlock the door to America's spiritual heart. Our prayer should be that it will set off a Third Great Awakening.

A “classified ad” in a paper distributed by United Methodists for Church Renewal put the opportunity picturesquely:

GARDENING: For dry and withered grass roots, use “Key-73.” Amazing new discovery makes stony, thorny soil fertile for growth of sown Word . . . .  
Send no money. Accept no substitutes.

## To God Be the Glory

(Continued from page 6)

let him find the messages; we can sit still and take or leave what we hear, as we please!

Ray Steadman — pastor of Peninsula Bible Church — had a meeting where they shared where they were at. At the first meeting Steadman told the staff in the church that he realized they had struggles at home, at work, etc. — they had fallen into the pattern of hiding from one another, which was pure, simple hypocrisy. They had fallen into the Christian syndrome that if you have problems you aren't spiritual, and to be spiritual you have to pretend that you don't have any problems. It was slow going at first. It broke open when a woman told that she and her husband hadn't spoken all week — silence! The pastor asked if any others had had this problem, ever? One hundred raised their hands. She told why. Her husband wouldn't pick up his socks. They prayed. A new atmosphere broke loose — not gossip but love and understanding. More told of problems with teens — teens told of problems with parents. They prayed for them and each other. The pastor had to share struggles and temptations.

As the meetings took place week after week an atmosphere of love began to happen — unbelievable! Then young people began to come back without invitation. First church kids, then long hairs, street people — within months this fellowship grew from a few faithful to over one thousand people and continues to this day. People will stand in the back, sit in the aisles, and on the floors to be in a place where God's love is evident. John 13:35 fits here perfectly, "By this shall all men know that you are My disciples, if you have love for one another" (NAS).

Pastors and lay leaders, it is time we begin to express our love for one another in this open and loving fellowship. We must confess our sins and pray about our weaknesses as the Lord commands. It's time we took Ephesians 4 seriously when it talks about "building up the body of Christ" by "speaking the truth in love" and "laying aside falsehood" be-

cause we are all just different parts of the same body." Your mouth doesn't pretend and fake it if one of your teeth is aching. If one of your legs is broken, your hand doesn't try to hide it. Let's stop being hypocrites. Pastors and leaders, you initiate a regular meeting for the sole purpose of confession and sharing.

### C — Confession to Nonbelievers

Let me share with you an incident that happened in England some time ago. A youth at one of the large iron works in Sheffield was accidentally thrown onto a red hot armor plate. When he was rolled off by his fellow workers, nearly all of one side of his body had been burned to the bone.

Some of the men cried, "Send for the doctor!" But the suffering youth cried, "Never mind the doctor! Is there anyone here who can tell me how to get saved? My soul has been neglected, and I'm dying without God. Who can help me?"

Three hundred men around him, but not one who could tell him the way of salvation. After twenty minutes of untold agony he died without God.

The real tragedy is that one of the men who saw the accident and heard the cries of the dying youth was a Christian who was living with unconfessed sin in his life. When he was asked about the incident, he said, "I have heard his cries ever since and so wished I could have stooped down and pointed him to Jesus. But my life closed my lips!"

The point of this incident is that once a Christian is confessing his sins to God and to fellow believers, he will not be like that "goldfish pond" iron worker, but will be like an artesian well — overflowing with the gospel all the time. His cup will indeed be running over and he will say like Paul, "I can't help but speak the truth to others for the love of Christ constrains me."

### SABBATH SCHOOL LESSON

for September 23, 1972

SOCIAL CHANGE: WORK AND LEISURE  
Lesson Scripture: Exodus 20:8-11;  
Ecclesiastes 2:4-11, 24, 25

THE SABBATH RECORDER

### Tract Society Annual Meeting

The annual corporate meeting of the American Sabbath Tract Society for the election of members and officers of the Board of Trustees and for transacting such other business as may properly come before the society will be held in the Board Room of the Seventh Day Baptist Building, Plainfield, N. J., Sunday, Sept. 17, 1972.

A special meeting of the Board of Trustees is called immediately following the society meeting for the purpose of giving preliminary consideration to the recommendation of Conference in regard to a study by a joint committee of the Board of Christian Education and the Tract Board "for a more efficient and effective division of their work." A delegation from the Board of Christian Education is expected.

### ITEMS OF INTEREST

#### It Pays To Advertise

The chances of its happening to some other congregation may be remote, but it did happen to a fifty-member Southern Baptist congregation in Providence, R. I.

For five days they ran an ad in the real estate section of a newspaper, "Wanted To Buy — a Church." It looked like the \$13.30 was wasted and they would have to continue to meet in a hotel. Later a phone call came from an unidentified elderly woman who listened to the need as described by the pastor and said she would call again. It developed that a community church whose membership was down to about ten elderly people did not know how they could continue to keep up the building.

The two groups held a joint service after which the owners voted unanimously to "turn the building over to you, lock, stock, and barrel" plus \$4,200 in the church treasury. The lady who had answered the ad was later discovered to be a direct descendant of Roger Williams. The pastor and his now well-housed congregation are convinced that it pays to advertise.

SEPTEMBER 16, 1972

### Accessions

BATTLE CREEK, MICH.

By Baptism:

Nick Fatato  
Roger Palmiter  
Mark Blodger  
Robert Noel

### Marriages

Sanford - Powals.— David L. Sanford, son of Mr. and Mrs. Gordon L. Sanford of Little Genesee, N. Y., and Patricia Powals, daughter of Mr. and Mrs. Joseph Powals of Warren, Mich., were united in marriage at the Alumni Memorial Chapel of Michigan State University in Lansing, July 22, 1972, by the Rev. S. Kenneth Davis.

Ware - Merchant.— Jeffrey L. Ware, son of Mr. and Mrs. Lewis Ware of Marshall, Mich., and Suzanne Merchant, daughter of Mr. and Mrs. Claire N. Merchant of Battle Creek, were united in marriage, May 27, 1972, at the Seventh Day Baptist church of Battle Creek with the Rev. S. Kenneth Davis, pastor of the bride, officiating.

### Obituaries

SCHOBER.— Frank was born in Germany, Mar. 4, 1886, and died at his home in Irvington, N. J., Aug. 11, 1972.

Born into the Catholic faith, he was always searching for more truth. After his marriage to Martha Strickeland in 1920, he became a Protestant. In 1926 he emigrated to the United States and his family followed the next year. They made their home in Irvington. When the German Seventh Day Baptist Church of that place was organized in 1933, they became charter members. He was secretary of the church from its beginning and treasurer since 1935. He is remembered by many for his work in connection with his relief work for the Seventh Day Baptists of Germany after World War II. He is survived by his wife; by one son, Rudolph; one daughter, Claire; and four grandchildren.

The Rev. Albert N. Rogers of Plainfield was in charge of the funeral service, and burial service and burial was in the Hollywood Cemetery in Union.

—John G. Schmid, pastor

### Our Calling

Our Savior said to love all men,  
And circulate with voice and pen,  
The gospel that He came to preach  
And principles he tried to teach.

—Isaac Cramer



# The Sabbath Recorder

## Why Darkness Comes

When you have done your best, but your best was not sufficient to get the job done; when dark despair closes in about you, and you can no longer see which way to turn: then is the time to start doing the Heavenly Father's best, walking with your hand in His hand, confident He knows a safe path for you.

You can still be a laborer together with the Lord, with something useful to do, even though every last project you have sacrificed to maintain has come to nothing. The Creator of all has brought this darkness upon you precisely so you will no longer be able to see *your* way, your way which is not His *perfect* way. In like manner, you will no longer be able to discern the ways by which others have been led by the Father of Spirits; for we are not to be slavish imitators of others, no matter how righteous they have been, or how closely they followed promptings of their Savior and Guide. Their way is not to become your way, nor is God's way for you to become a standard by which you will evaluate others.

This safe way by which you will be led is difficult, not easy; narrow, not broad and smooth. The winds of criticism and false accusation will whip your body, and you will cry out for shelter from the stormy blast; but every moment spent in some snug wayside retreat, unless you have been led there by that divine hand to be fed and strengthened with heavenly manna, means only a delay in reaching the Holy City, that glorious destination where all storms are past.

You will then look back and see how

even the vain and foolish efforts you made in your own strength, according to promptings of your emotions and in the light of your faulty reasoning, were neatly fitted into the divine pattern for your eternal destiny; for our characters are not intended to be stamped out in mass production, like so many Fords rolling off the production lines in Detroit. Each of the chariots of Almighty God is hand-crafted from start to finish, and your individuality will be but one of the glorious manifestations of the multi-faced personality of the Source of life, the Messiah who died and rose victorious from the grave, that you might ever live in Him.

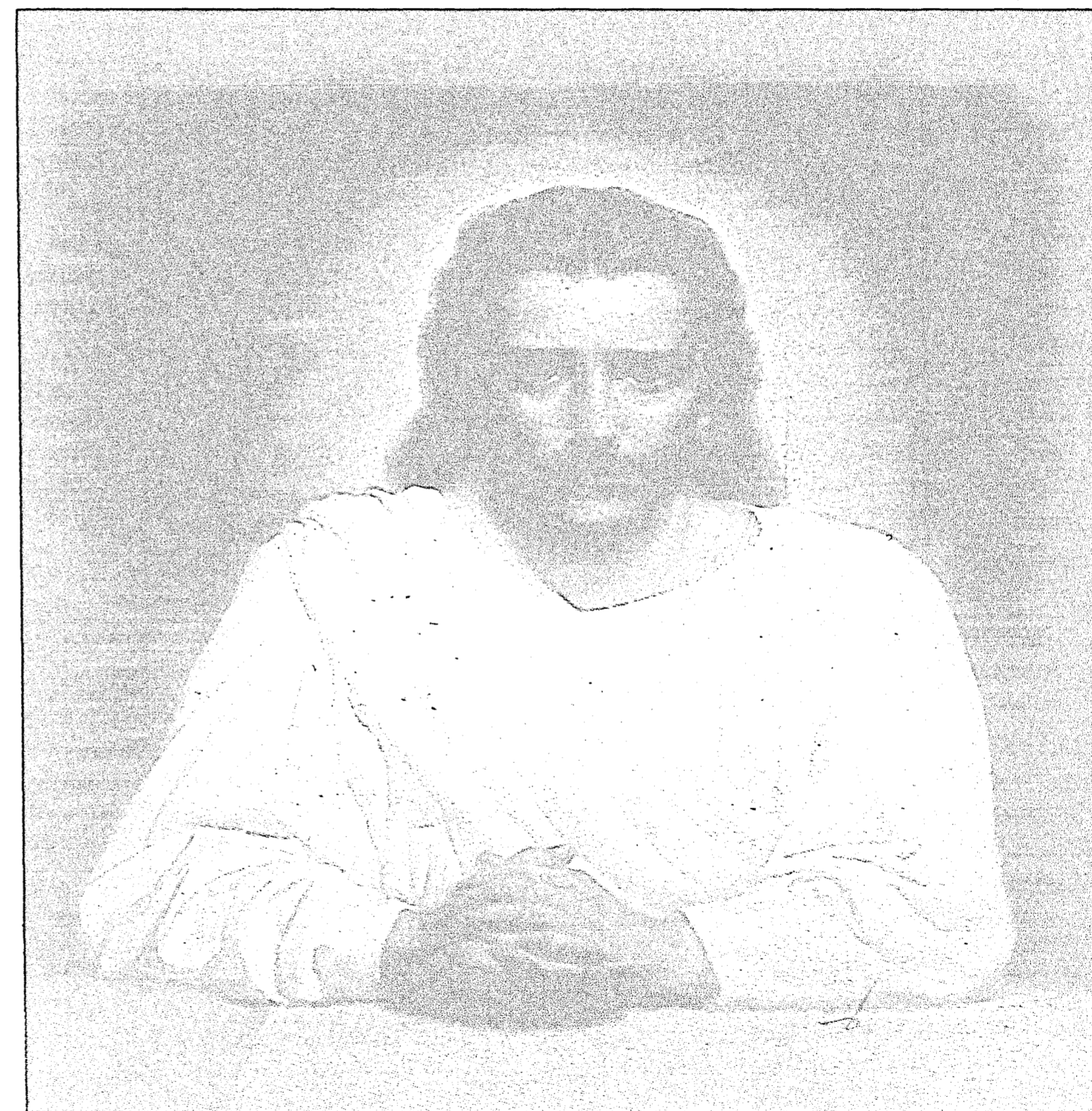
—G. C. B. Beacon Publishers  
Siloam Springs, Ark.

## DON'T QUIT NOW

When things go wrong, as they sometimes will,  
When the road you're trudging seems all uphill,  
When the funds are low and the debts are high,  
And you want to smile, but you have to sigh,  
When care is pressing you down a bit,  
Rest if you must, but don't quit.

Life is queer with its twists and turns  
As every one of us sometimes learns,  
And many a fellow turns about  
When he might have won had he stuck it out.  
Don't give up though the pace seems slow,  
You may succeed with another blow.

Success is failure turned inside out,  
The silver tint of the clouds of doubt,  
And you never can tell how close you are;  
It may be near when it seems afar.  
So stick to the fight when you're hardest hit,  
It's when things seem worst that you mustn't  
quit. —Anon.



Turn your eyes upon Jesus,  
Look full in His wonderful face,  
And the things of earth will grow strangely dim,  
In the light of His glory and grace.