

The Sabbath Recorder

Mottoes I Like

By V. Carney Hargroves

President, Baptist World Alliance

In order to visit our Baptist brethren in Kingston, Jamaica, and to discuss with the management of a hotel there a meeting in July of the Executive Committee of the Baptist World Alliance, I recently spent two days in that lovely country. General Secretary Azariah McKenzie, Pastor J. A. Leo-Phynie and Deacon Chambers were at the airport to meet Mrs. Hargroves and me.

The annual Jamaican Baptist Assembly was in session at the time. After a pleasant luncheon with the delegates at the East Queen Street Baptist Church, the pastor took me in to the sanctuary and encouraged me to stand in the high pulpit — one of the highest in this part of the world.

Above the pulpit, and in view of the congregation, was a banner with these words, "Through the 70's with Christ at the Center." I told the pastor that this was a good motto for any church.

A motto can represent a goal for a church or for an individual. My father had one that I discovered years after his death among his papers in his own handwriting. It was "To thine ownself be true." The rest, in Shakespeare's Hamlet, is "And it must follow as the night the day Thou canst not then be false to any man."

Like these mottoes, some verses of Scripture, have special meaning for me. One is 1 Corinthians 1:9, "God can be depended on, and it was He who called you to this fellowship with His Son Jesus Christ our Lord" (Goodspeed). I like to think I was called to be a Christian.

Another antidote for discouragement is, "Let not your heart be troubled, ye

believe in God, believe also in me" (John 14:1).

Then there is a verse which helps me in attempting difficult assignments. Writing to the Philippians Paul said, "I can do all things through Christ who strengthens me" (Phil. 4:13).

Once I saw a man plowing a furrow in a long field. Watching him closely I noticed that at each end of the field he had placed a pole with a white handkerchief on top of it. Looking between the ears of the mule, he kept his eyes on the handkerchief. When he reached each end of the field he moved the pole for the next furrow. Needless to say, his furrows were all straight ones.

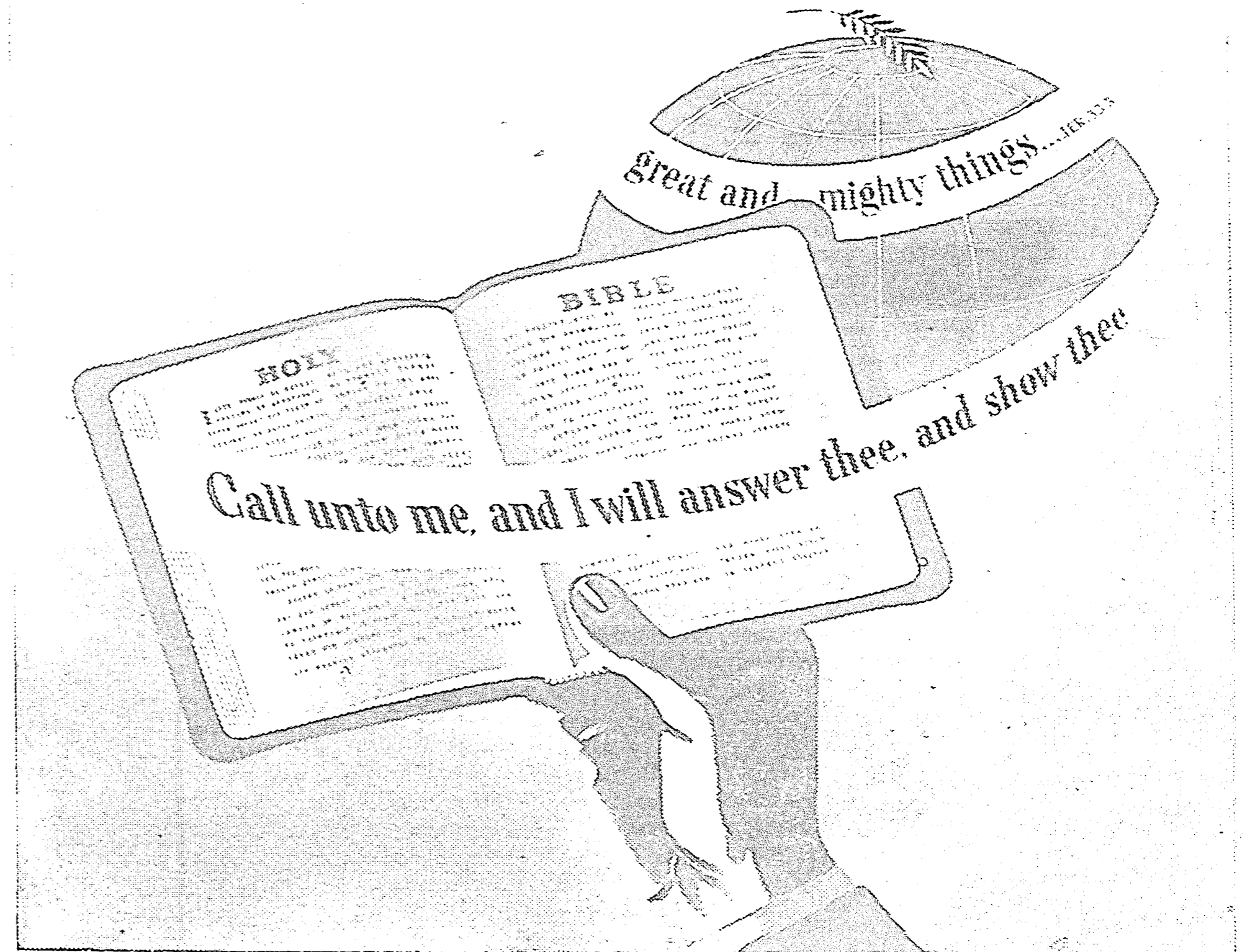
A personal goal, a church goal, for the 70's is altogether good. Choose one and let Christ be at the center.

Wise Words from Atheists

Recently in the city of Tallin, Russia, the Soviet authorities confiscated a supply of Bibles that had been smuggled in. When the police made their report they had to fill out a form specifying what was confiscated and its value. They described the material as Bibles and Testaments. Under the price heading on the form, they wrote "priceless."

Do the atheists really understand that to the believer, the New Testament is priceless? Do we? We indulge ourselves with many versions and often allow the Book that is priceless in Russia to gather dust on the shelf. It would be good if we would resolve not to buy another Bible for ourselves until we can give an equal amount to provide Bibles for those in other lands where they are practically unavailable because of poverty or government restrictions.

FOR A NEW DAY



The Sabbath Recorder

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Editorials:	
Olympic Torch	2
Racism in Uganda	3
A Good Old Age	3
Features:	
Of Church, Country, and Peace	4
The President Says	5
Special Board Meeting	5
The Gifts of the Holy Spirit	6
A Great Tract Ministry	8
The Ministry of Reconciliation	9
United Bible Society Survey of Africa	14
A Full Program To Involve Everybody	16
Missions:	
Growing Groups	10
Church Growth — Why and How?	11
Christian Education:	
Fishing for Families	12
Camping Pictures 1972	12
News from the Churches	15
Accessions.—Marriage.—Obituary	15

Olympic Torch

It was with great fanfare that the Olympic torch was carried to Munich for the summer athletic contests. The whole idea of the torch was criticized as pagan by a high ranking representative of the Eastern Orthodox Church. Nevertheless, this old Greek custom of a continuously burning torch seemed to symbolize something noble, if not Christian. It burned brightly until the massacre of Israeli athletes and then seemed to be a flickering symbol overwhelmed by the darkness that spread over the last days of the Olympics. The best that can be said is that the torch continued to burn *bravely* with new dedication to peaceful coexistence.

The games are over until another Olympiad. Athletic competition will still challenge the best that young men and women can give to it. Perhaps again youth of many nations with differing ideologies can come together trusting each other. Reprisals, however, go on in the political arena as an aftermath and the innocent die with the guilty in lands where peace should be possible. Booby-trapped mail wrecks havoc and gives postal employees around the world bomb jitters. One has to draw on heavenly resources to appropriate the shepherd psalm "He leadeth me beside the still waters" or to pray with confidence for the day when a man can dwell securely "under his own vine and fig tree."

A Journey for Peace Symposium, September 28-October 19, has taken on new timeliness and hopefully will have value. High ranking representatives of the Roman Catholic, Protestant, and Greek Orthodox communities who have maintained impartiality in the Middle East crises went there "to identify and strengthen the basis for reconciliation among Arabs and Jews in the Middle East and Christians and Jews in the United States." There is an attempt by these Christian leaders "to develop a spirit of accommodation between Arabs and Jews which will be of benefit to all of humanity."

Racism in Uganda

Christian people need to be alert to violent racism wherever it rears its head and to do something about it if it is close enough to touch. For that matter, by means of earnest prayer there is no place that cannot be touched. Far off powers may rise and fall through prayer since "God is the Ruler yet."

Those who consistently watch the news on TV may have recently seen interviews with people of Asian background arriving in London after being expelled from Uganda, Africa. When refugees walk across the screen in our own living room or den, that is bringing international policies and racism pretty close. The situation is, for reasons that seem more sufficient to him than to us, that Major General Idi Amin, president of Uganda, has cast out all Asians and confiscated their possessions. Thousands of them have taken refuge in England where they were received with less than open arms in a country that did not need this influx of legally admissible political refugees.

It is more than an economic problem when one checks up on the statements and actions of General Amin. He has recently praised Hitler's extermination of the Jews. He is seeking to do something similar to the Asians in his country. It is small wonder that a representative of the American Jewish Congress has written to U. N. Secretary-General Kurt Waldheim: "General Amin's behavior affirms the proposition that race hatred comprises a continuum whose animus and violence move without difficulty and without logic from one random victim to another . . . His attack upon Asians in Uganda is but the briefest step removed from the current attack upon Jews and from his next attack upon whomever else may emerge as the object of his obsessive hatred."

In writing to the Secretary-General about the head of state of a UN member, harsh words may be justified. Christian leaders must voice concern over this most recent outbreak of racism on a national basis. However, most of us may do well to take the matter to the Lord in earnest prayer. If the prayer of faith can move

mountains it can also remove potentates or change their hearts. As we pray let us search our hearts to see if we are harboring any racial hatred and thereby encouraging others — like General Amin of Uganda — to think that it can be tolerated.

A Good Old Age

It is claimed by a strongly pro-Soviet paper published in Canada that the USSR is doing far more to help people to live to a good old age than the USA is doing. We would be better able to believe that if the writers in *Northern Neighbors* could see a few things wrong with the Soviet system rather than everything right.

If only Russia could have a two-party system and election campaigns the news would perhaps be as full of what's wrong with Russia as our news is with what's wrong with the United States. The periodic, cut-throat struggle for power in socialist countries makes us take with a grain of salt the propaganda that all is sweetness and light in Russia and that the happiness doesn't diminish when you pass the one hundred year mark.

Perhaps we can accept as fact the report that "that land of socialism now has 300,000 men and women past age ninety, and 21,000 of them over 100 years."

The writer further claims that the entire population of the Soviet Union is living longer, that the life-span has doubled in the fifty years of socialism, and that a surprising number of very old people retain their vigor and live happily. He attributes this to the socialist system. He says that the Ninth World Congress of Gerontologists was held in Kiev this summer because Russia is doing so much to prolong and beautify life.

The congress had one long-life formula: "Work or play physically every day, get your rest by changing your activity, and work off mental-nervous strain by using your muscles." It came up with a remarkable verdict, according to the report, that scientists now agree that people can live, on average, to age 110-120 and really live enjoyably, healthfully. There are, they say, just four bad diseases that

need to be overcome to make this possible: hardening of the arteries, cancer, arthritis, and high blood pressure.

It is the conclusion of the article that causes Bible believers to raise their eyebrows. We quote: "Most exciting prediction at the congress came from biologists who insist that the farther science probes living cells, the more certain it is that body cells could go on living forever — we could be really immortal — once the fundamental secrets of cell-life are discovered, and applied to humans."

The Bible tells us that mortality has come to mankind and that man cannot live forever in the physical sense because of sin. Only as we are born again through the redeeming love of Christ can we attain spiritual immortality. But the socialism of the Soviet Union professes to know nothing of sin or salvation from it. So they pursue the fleeting dream of our first parents, that they can eat of a fruit that will enable them to live forever.

After making great claims for the superiority of socialism over capitalism the writer of the article comes to the conclusion with a very bland suggestion of the Soviet gerontologists that "vitamins are still the best and safest way to avoid old age problems" and suggests writing for a 15-cent booklet on vitamins.

Of Church, Country, and Peace

By Paul S. Burdick

During one of the administrations of the late Franklin D. Roosevelt, there was one of his trusted officials who called himself "The Old Curmudgeon." He recognized the fact that at a time when every one else is preaching optimism, "happiness is," and "don't upset the applecart," there is need for someone to call us back to the realities behind much of our buoyed-up hopes.

We have heard much about Explo '72, Key '73, a united push to make our country evangelized and the world won for Christ in this generation, until we have almost lost sight of the preconditions to such desirable goals. If one would win a brother to Christ, he must act like Christ, be like Christ, and show Christ to others. Is that the image we are giving

to the lands which are "bound in Satan's chain"? Let us listen to what they are saying about us, but which we may be too proud to listen to.

From the Bombay Economic Weekly: "What is happening in Vietnam is sickening, and is bound to make the U.S.A. a deeply hated nation for decades to come."

From the New Statesman of London: "The United States has now forfeited all right to British sympathy over Vietnam."

J. Ray Hord, secretary of the Board of Evangelism and Social Service of the United Church of Canada states: "I am also opposed to American intervention in Vietnam since the most powerful nation in the world is raping one of the smallest and weakest."

Dr. Eugene Carson Blake, our own retiring general secretary of the World Council of Churches has said: "The Asians with whom I have talked see a rich, powerful, predominantly white nation trying to impose its will on Southeast Asia, by using its overwhelming military power. They see us as a bully."

Can these things be said of a nation who claims to be following the "meek and lowly Jesus"? What effect will these attitudes have upon the missionary enterprise in the years to come? What about our own youth whom we wish to reach with the gospel of love and justice? Many of them are in jail for refusing to fight in a war which they deem to be wrong. Some have vanished to foreign countries. Some have left our churches because they feel that the crime of silence from our pulpits is equal to the crime of a bomber pilot who, following orders, drops bombs upon a defenseless village or a hospital.

A very simple resolution was sent up to Conference, pleading for national recognition of sin, and pointing to a possible step toward closing the war. It never got beyond the committee to which it was referred.

What more can be said? I love my country, and earnestly pray that the warning of Jesus to Peter shall not happen to us: "They that take the sword shall perish with the sword."



The President Says:

The 1972 Denver Conference is more than a month behind us and the 1973 Milton Conference is almost eleven months in front of us. Between these two experiences of heightened spiritual awareness spans a year of life in its regularity and routine. What does this year hold for you? What has happened in your own experience in the few weeks since you were in Denver?

In no area is the acute intensity of a brief experience maintained at a similar level throughout life. To maintain such intensity would create fatigue and produce debility and exhaustion. A meaningful life must have many areas where recurring experiences of heightened awareness and intensity color and flavor the continuing routine of life.

A problem develops if the valley between the heights is too low—if the descent from the peak is too rapid and too far. Our spiritual altitude after the experience at the Mile High City need not descend to sea-level. The same stimuli we had at Conference but at decreased intensity are still available.

In our home churches the Word of God is proclaimed, praise is offered and prayer ascends. In our Sabbath Schools stimulating discussion is available. Opportunity for testimony, for witness, for fellowship surround us. We can live a spiritual life at a satisfying level if we will.

This is the stuff that life and growth are made of so let us continue Growing Up in All Things — into Christ. —E. J. Horsley, M.D.

Special Board Meeting Held

By L. M. Maltby

The president of the American Sabbath Tract Society called a special meeting of the Board of Trustees to follow the annual meeting of the society on Sunday, Sept. 17, 1972, to give preliminary consideration to recommendations of the Communications Committee of Conference at Denver.

In view of the fact that the Tract Society is seeking a replacement for its secretary-editor with added duties, Commission had recommended a publishing secretary employed jointly by the Tract Society and the Board of Christian Education. Conference did not go along with that proposal but recommended that the two boards set up a joint committee to study proposals "for a more efficient and effective division of their work and a forward look into personnel and programs for five years" with a report of progress to be presented at the next session of General Conference.

The meeting on September 17 in the Board Room of the Seventh Day Baptist

Building brought together twenty trustees of the Tract Board and four directors of the Board of Christian Education who resolved themselves into a committee-of-the-whole, under the chairmanship of the Rev. Herbert E. Saunders, vice-president of the Tract Society. All had previously had a chance to study the recommendations and background material. Discussion was full and free for two hours.

When it was felt that there had been sufficient expression as to feasible ways of cooperation, arrangements were made for the appointment of members from each board to form a committee to further study a course of action during the year. The special committee of the Tract Board was encouraged to go ahead with plans for securing a replacement. The minutes of the meeting, including some of the discussion, were distributed to board members and Commission.

Both boards have regular meetings scheduled for the middle of October. The first meeting of the joint committee, which will choose its own chairman, will be held after that time.

The Gifts of the Holy Spirit

By Rev. John M. Moore*
Edinburgh, Scotland

Today, many of the Lord's people are being directed to the gifts of the Spirit as the answer to their impoverished Christian experience. This is dangerously misleading. The Christian who has lost the glow of his first love needs to get alone with God for a time of self-examination to discover where the problem began, how it has developed, and how it must be remedied. This should lead to repentance—a definite turning to the Lord with the whole heart, followed by consistent daily Bible reading, daily private prayer, and an earnest effort to perform the Lord's will in the duties of everyday life. The gifts of the Spirit are nowhere taught in the New Testament to be the solution to a cold and backslidden heart. Neither is "the baptism of the Holy Spirit" the answer to this problem. Once we are right with God and men, we need to maintain the spiritual glow by willing obedience to the Lord and His Word.

Gift or Gifts?

Have you learned to distinguish between the gift and gifts of the Holy Spirit? The gift is received upon our repentance towards God and faith in our Lord Jesus Christ. (See John 7:39, Acts 10:45, 11:17.) At conversion we were "born of the Spirit" (John 3:5); and indwelt by the Spirit (Acts 2:38); as proclaimed by the apostle Peter at Pentecost. The 3,000 people who believed received the gift of the Holy Spirit.

The gifts of the Holy Spirit were sovereignly bestowed according to the will of God. Believers were not left to pick and choose the gifts they fancied.

The First List

In 1 Corinthians 12:28-30 the first list of the gifts of the Spirit is found. This was written around 55 A.D. At that time there was no complete written revelation. The New Testament writings were

* This article appeared in the *Evangelical Baptist*, a Canadian magazine, and was submitted by John Bevis. It is used by permission.

just beginning to appear. The Word of God was communicated to the people of God through specially gifted men and women. Their gifts are listed here in 1 Corinthians 12. (For a fuller treatment of this subject I recommend Dr. J. H. Pickford's excellent booklet *A Fresh Breeze or a False Belief*, available through the Fellowship Book Room). Dr. Pickford says on this chapter "The order is chronological, 12:28; the distribution is sovereign, 12:11; the possession is limited, 12:29-30; and the duration is temporary, 13:8-10."

These gifts were intended to supply the needs of the early Church during the transitional period which ended with the completion of the New Testament Scriptures. "When that which is perfect is come, that which is in part shall be done away." One does not have to be a Greek scholar to see that the subject here is not "heaven."

During this period the mightily endued apostles were there with gifts and powers that have never been seen since. Many of the believing Jews still worshipped in the temple. Angels came and opened prison doors for the imprisoned apostles. The dead were raised to life again. A married couple who lied in the presence of the apostles were struck down dead. Yes, this was a special transitional period.

The Second List

Some two years after his Corinthian letter, the apostle writes to the church at Rome. This letter has become one of the greatest documents of Christian teaching in the canon of Scripture. In chapter 12:6-8, we have a list of the gifts of the Spirit, and it is interesting to see the absence of the miraculous gifts of healing, miracles, and tongues. The list reads, "prophecy, ministering, teaching, exhortation, giving, leadership, and showing mercy."

The Third List

Written in approximately 62 A.D. the epistle to the Ephesians provides Paul's next list of gifts, and here we have the recognized order of the gifts both chronologically and historically—"apostles, prophets, evangelists, pastors, and teachers."

The ministry of our Lord and His

apostles was foundational. The writer to the Hebrews makes this clear, ". . . so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders and with divers miracles, and gifts of the Holy Ghost, according to His own will" (2:3-4).

Not only does the New Testament teach the temporary nature of the miraculous or spectacular gifts, the history of the Church affirms it. In the second century A.D. when Montanus and his followers arose claiming ecstatic experiences and apostolic powers, they were treated with suspicion by most of the leaders of the churches, and eventually their influence faded out.

What About Tongues?

Tongues belonged to the early gifts of the Spirit during the transitional period of the apostles. Their purpose "as a sign," is all over.

Perhaps the following points will provide some food for thought:

1. The Lord Jesus Christ, our example, never spoke in tongues. After His baptism in the Jordan, when the Spirit came upon Him in the form of a dove, there is no hint or suggestion that He spoke in tongues.

2. Tongues were given as a sign (Heb. 2:3-4).

3. The occasion of tongues in Acts evidenced the Divine acceptance of the Jews (Acts 2); of the Gentiles (Acts 10); and of John Baptist's followers (Acts 19), into the Church of God.

4. Tongues were to end; faith, hope, and love would remain (1 Cor. 13:8-9).

5. No one is ever commanded in Scripture to seek "tongues," or "the baptism of the Holy Spirit."

6. Tongues are not given as a requirement or qualification of elders and deacons.

7. The great spiritual giants of the Church throughout the ages did not possess the gift of tongues.

8. Tongues are not exclusively a Christian gift. Plato spoke in an ecstatic language in the fourth century. Mohammedanism claims to have this gift. Spiritists

speaking in tongues. Mormons with their blasphemous doctrines speak in tongues. Roman Catholics speak in tongues and say their charismatic experience has deepened their devotion for Mary, the mother of God!

9. The ecumenical movement having lost much support in recent days, is, we believe, looking hopefully to the charismatic movement as one of their major hopes for the future. "Experience" is the modern test of true faith in preference to the Word of God.

10. The epistle that has so much to say about the gift of tongues (1 Cor.) reveals that this was the problem-church of the New Testament. Almost every chapter contains an apostolic rebuke for their lack of spirituality despite their spectacular gifts.

11. What happened in Acts may be descriptive without being prescriptive.

Billy Graham's First Sermon

Recently Evangelist Billy Graham returned to the Lake Swan Bible Conference Ground near Melrose, Florida, to a more distinguished audience than the one to which he preached his first sermon as a student. The Governor of Florida, the president of the Christian and Missionary Alliance denomination, and nine hundred of its members were present this time for the dedication of a building on the CMA conference grounds.

The story goes that Billy Graham, along with others, had been brought up from Tampa to spend the weekend cleaning the campgrounds. The Rev. Cecil Underwood (who was present at the recent dedication) asked the student to preach at a little church. Graham recalled that he had prepared and rehearsed four sermons and then delivered them all in eight minutes that Sunday night to an audience of about thirty. The minister had to come to his rescue and fill up the remaining sermon time.

One of Graham's first jobs at the Bible conference was washing dishes. He quipped that he also learned to "take up the collection" here. He learned to swim in Lake Swan while off duty, he told reporters.

A Great Tract Ministry

"Go, and do thou likewise."

The American Tract Society, which claims to be the world's largest publisher of religious tracts, has recently sent out its well-illustrated annual report and a reprint from a story about the work of the society in the *New York Times*. Not only can we rejoice with the directors over the effectiveness of their tract production and distribution, we can get good pointers for our own tract ministry.

The society produced thirty-three million pieces of literature in 1971, up two million from the year before. Production costs were down due to favorable printing contracts and greater efficiency of personnel. Gifts were also down, but legacies were up enough to provide an excess of income over expenditures.

Results of tract distribution are not easily tabulated but some notable results could be recorded. Some of the literature provides space for decisions. Dr. John W. Bradbury, chairman of the Publications Committee reports that over seven hundred signed decisions were received and followed up. The society is constantly experimenting with new formats and new ways of telling the salvation story. One of the most effective types of tracts last year was the large broadside designed to appeal to youth, but surpassing all expectations in acceptability with all ages.

The *New York Times* interview brings out some interesting facts and descriptions of procedure of this 147-year-old organization. Although the new headquarters of the tract society is in Oradell, N. J., not as accessible as its former location in New York City, President Steven Slocum told the reporter: "Young people have just been pouring in here asking for leaflets for the past two years. It's a rare day when you don't see at least one Volkswagen covered with stickers in the parking lot. And unlike some older people, youths are not embarrassed; they've just had a fresh experience; they've just received Jesus Christ, and they're anxious to tell others about it." He notes that they put a price of between \$1 and \$3 for one hundred leaflets to

help defray the cost and because the young people and others are more appreciative of something they pay for.

Specific Audience

The tract society approach is to produce leaflets which aim at a specific audience — young people, blacks, old people, sports fans — and to deliver a religious message imbedded in a story aimed at the particular group. A favorite method is the use of personal experience.

For example, one written by Bill Bradley of the New York Knickerbockers tells of a time of loneliness during his freshman year at Princeton.

"I was worried about my academics, my basketball, and everything else, while neglecting the one thing that counts most . . . I had been giving my life to the wrong goals. I knew then that I wanted to give my life to Jesus Christ and His service."

Slocum doesn't claim that inspirational pamphlets alone bring on instant conversions.

"They can often be used to initiate a witness," he said. "They can reinforce a personal contact which has been made."

"We're in a ministry of persuasion. We don't try to intrude. The tract is an effort to put the basic truths of God's words into simple words and everyday life situations which someone can read in a minute or a minute-and-a-half."

Although the tract society was deeply involved in social issues, such as temperance, in its early years, Slocum admits that that is not the society's main purpose now. "We're concerned about social problems. But our central issue is the gospel."

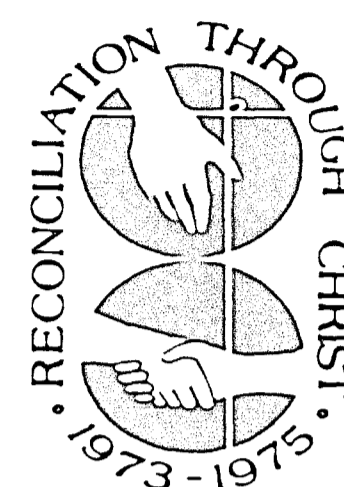
Older people tend to be uncomfortable with tracts, not caring to tell about their convictions and preferring purely pulpit communication on religion, Mr. Slocum said, adding:

"Our younger readers have no such hangups on communicating through a piece of paper. They believe it natural to tell others where they stand on the crucial issues of life, war, politics, racism, and religion — the subjects of some of our leaflets."

God Has Given Us

The Ministry of Reconciliation

By Alton L. Wheeler



"A World Mission of Reconciliation Through Jesus Christ" inspired by 2 Corinthians 5:17-21 proved to be the continuing aspiration of predominant thrust and discussion at the Baptist World Alliance Executive Committee session hosted in Kingston, Jamaica, July 27-31, 1972. Rev. V. Carney Hargroves as BWA president presiding was assisted by Dr. Robert Denny as general secretary.

Two hundred twenty representatives from thirty-two nations, including Secretary Alton Wheeler, in behalf of Seventh Day Baptists in the U.S.A., responded to the roll call. Secretary Joseph Samuels and Pastor J. B. Roberts from our sister conference in Jamaica also attended part of the meetings as fraternal observers in response to an invitation extended by BWA executive officers.

Rev. Joseph B. Underwood, as general coordinator of the worldwide reconciliation mission extending especially from 1973 through 1975, called attention to the observation that whereas the BWA membership includes 92 member body groups in 74 countries, 94 Baptist unions and conventions in 83 countries have already voted to join in the global Mission of Reconciliation stressing evangelism and social ministry. At the 1970 General Conference session, Seventh Day Baptists had voted to participate and they have been actively involved as planning continues.

A number of satellite committees meeting during the week engaged also in discussions dealing with Baptist doctrine, Christian teaching and training, evangelism and missions, religious liberty and human rights, relief and cooperative Christianity.

Person to person contact whereby people from many nations come together for fellowship, as well as discussion and

planning, is becoming an increasingly effective function of the Baptist World Alliance.

The Executive Committee plans to meet in Switzerland, July 13-17, 1973, in North America in 1974, and in Sweden in connection with the 13th BWA Congress at Stockholm, Sweden, in 1975.

Other events include a World Conference of Baptist Men at Jerusalem, Israel, November 4-10, 1973, and the 8th Baptist Youth World Conference at Portland, Oregon, July 31 - August 4, 1974.

God has indeed given us the ministry of reconciliation and the BWA member communions continue to agree that the churches within each conference or convention may determine the extent, if any, to which they wish to work cooperatively with other denominations on local, regional, national or international levels.

Further involvement on the part of Seventh Day Baptists was placed on the agenda of the Planning Committee meeting in Plainfield, N. J., September 24-29.

As we all join in praying for the Holy Spirit both to lead and to empower, let us bear in mind an excellent guideline set forth by Phillips Brooks, "Do not pray for easy lives. Pray to be strong men."

"Do not pray for tasks equal to your powers, but pray for powers equal to your tasks."

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1) The proper balance between good citizenship in these pre-election days in our country and good citizenship in the Kingdom of God which we have by the election of grace.

2) The restraint of evil in high places and the restraint of evil tongues in lower places.

3) A renewal of devotion to all aspects of the Lord's work in October, especially the work of our own local church where faithfulness really counts.

4) A consciousness of what it means to be saved and the strong desire that goes with it to love people into a salvation experience.

Growing Groups

It was a privilege and joy to visit our Seattle Area church, September 11-16, visiting in homes, leading in Bible studies and spending the Sabbath with our newest church. Missionary Pastor Duane L. Davis took time to arrange for a meeting in Randle (about 100 miles south) where Sabbath services are held the second Sabbath of each month. Another home study was arranged in Edmonds, north of Seattle.

The Seattle Area church uses the facilities of the First Baptist Church of Des Moines, Wash., about midway between Seattle and Tacoma. The majority of the members live in this general area. For two years they have also rented camp facilities at beautiful Pipe Lake, about fifteen miles east of the church.

Though some families were away on vacations and others unable to come, the attendance on September 16 set a reported record — seventy-three. The children's choir provided special music and opportunity was given for sharing of experience of the Lord's leading and blessing in lives during the week. The afternoon service was also well attended as attempt was made to share information on missions and our united work as a people.

We praise the Lord for His blessing and leading in the lives of our brethren in the Seattle Area church, and for the spiritual and physical growth evident. Let us continue to uphold them in prayer and with our support, in part, of their missionary pastor.

Though it was only possible to stop in the Phoenix, Ariz., area overnight, the brief contact with Pastor O. Arlie Davis and visits in two homes made one aware of the growth of this fellowship. Since moving to the Y for Sabbath services, the attendance has increased. They are now praying for more adequate facilities, and searching for them, too. Most of those active in the fellowship are new Sabbathkeepers and this is their first relationship with a Seventh Day Baptist group. The potential is there for growth and outreach as never before. Again we

WE CAN DO IT!

While the special Conference offering for O.W.M. has already been reported in general, it is good to note how it relates to the work and support of your Missionary Board. By August 1 your society had received \$6,864.19 less than was budgeted in O.W.M. undesignated, and because of missionaries returning to and coming back from the Malawi field, the additional cost of transportation put us over \$10,000 paid out over receipts. (Designated giving also in this period, was more than \$4,000 behind!)

The Conference offering and August regular giving brought us to within \$124.18 of our goal in undesignated O.W.M. giving for eight months. Designated giving did not fare as well, for we barely kept even. But such support causes one to take heart, and our hope for raising the budget can be reached with this giant step taken. It will depend now on your regular support for the remaining months of this year. We did reach our goal last year. We can do it again!

Our suggestion for designated giving in October is for our home field missionary pastors.

MISSION NOTES NEXT WEEK

Were you looking for the *Mission Notes* issue to replace the regular issue this week as it has the first week of October for several years? Be patient, it will come next week instead. The reason is that Secretary Leon R. Lawton, who edits *Mission Notes* twice a year, has been engaged in home mission work on the West Coast during most of September. It is probable that some of his experience on this extended trip can now find a place in the forthcoming issue, as well as articles and pictures from the various foreign mission fields.

Mission Notes goes to a larger mailing list. The extra cost of about \$100 is supplied, hopefully, by contributions. If you know of nonsubscribers who would appreciate a copy of *Mission Notes*, please send in the names.

are thankful to the Lord and for the faithful witness of the Davises over these many years.

Church Growth — Why and How?

If we are serious about our personal commitment to Christ and aware of the concern and commands of our Savior then we must not only be witnesses, but also seek to bring people into His Kingdom and relate them to His Body. As individuals repent and turn to Christ in faith they become members of the Church universal, the Body of Christ. This vital experience propels such individuals together with others who are also "in Christ," and the initial fellowship experience grows into a more organized structure to enable all the members, thus joined, to more effectively work and witness.

Today the organized Church is rightfully looking at itself. Studies, evaluations, and scientific analyses are common. In our age of change we do find changes in the Church organizations. Some are declining while some are growing rapidly. Why?

Much has been written and could be shared. But a new book by Dean M. Kelley, director for Civil and Religious Liberty, National Council of Churches, presents "A Study in Sociology of Religion" under the general title *Why Conservative Churches Are Growing* (N.Y., Harper and Row, 1972). His observations and conclusions are well documented and demand the thoughtful attention and action) of the reader. In answering the question of how a pastor or layman can strengthen the congregation of which he is a part, he suggests "Minimal Maxims of Seriousness" (p. 121). In a closing section on "Conserving Strength in an Adverse Era" he reviews these concisely as follows:

"1. Those who are serious about their faith do not confuse it with other beliefs, loyalties, or practices, or mingle them together indiscriminately, or pretend they are alike, of equal merit, or mutually compatible if they are not.

"2. Those who are serious about their faith make high demands of those admitted to the organization that bears the faith, and they do not include or allow to continue within it those who are not fully committed to it.

"3. Those who are serious about their faith do not consent to, encourage, or

MEMORY TEXT

Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. — Daniel 6:10

indulge any violations of its standards of belief or behavior by its professed adherents.

"4. Those who are serious about their faith do not keep silent about it, apologize for it, or let it be treated as though it made no difference, or should make no difference, in their behavior or their relationships with others."

His study of Anabaptists and Wesleyans points up ways in which they acted within these maxims. Briefly generalized, he writes (p. 176):

- "a. Be in no haste to admit members.
- b. Test the readiness and preparation of would-be members.
- c. Require continuing faithfulness.
- d. Bear one another up in small groups.
- e. Do not yield control to outsiders, nor seek to accommodate to their expectations."

These points help carry out a premise of Dean Kelley, expressed on the summary given on the flyleaf: "Man is a being who needs to make sense out of experience. It is the task of religion to provide this meaning and purpose, to give character and direction to the forces which influence one's destiny. The dynamics of meaning, the author believes, explain why men come together in closely-knit religious groups that flourish even in the face of social and political hostility."

Winthrop Hudson comments on the book by saying, "No group can grow or make its influence felt without a clearcut stance of its own. Nor can it expect anyone else to take its stance seriously unless it takes it seriously itself. Dean M. Kelley documents this truism with a wealth of compelling statistical evidence that should cause religious leadership to reassess the 'faddish' policies that have been and are being pursued."

Fishing for Families

The idea of fishing for men has come to the Church through the call of Jesus to the fishermen of Galilee, "Follow me and I will make you fishers of men." An adaptation of that as a Sabbath School or Sunday School program for 1972 comes from the Mid-America Sunday School Association. They say, "Let's Fish for Families in '72." It is not enough to just fish for men, they point out; whole families are without regular worship or Christian instruction.

An attendance contest in Sabbath Schools could run for five weeks using consecutively the following fishing terminology:

1. Baiting the Hooks — 2. Trolling for Kids — 3. Casting for Moms — 4. Angling for Dads — 5. Landing the Family.

Camping Pictures '72

"What have I done?" is pictured vividly in a two-slide sequence of a Pre-Con '72 discussion group considering religious ethics as a part of Christian life-style. Four youth have role-acted a situation in which an over zealous "good Samaritan" has killed a traffic victim by moving him when he had a serious back injury. Jim Probasco's dramatic response to the seriousness of his hurry to help is evident as he bows in deep emotion over the still form of Leon Clare, the victim.

The color slides of Pre-Con taken by Youth Director David Clarke (who was also on the staff at Camp Paul Hummel) include shots of morning devotions, the triple rainbow, hiking, the hot dog roast, campfire storytelling, the Communion service. One shot of "Randy," the pit roast master, which was taken at the Conference pit roast, deserves to be included in Pre-Con's experience of watching, smelling, retrieving and devouring Randy's roast by those hungry souls.

Along with Pre-Con slides, several pictures of Allegheny-Central New York's Senior Camp at Camp Harley Sutton are available. These include everything from Pastor Ed Sutton's Model T Ford huckster wagon to experiential learning on blind

SEED SOWN**A New S.D.B. Book Available**

The Bible Witness Press has on hand one hundred copies of the book *Seed Sown*, the story of Seventh Day Baptist work in the Southwest, by the late Paul V. Beebe. It is a book of 128 pages, with twelve pages of illustrations. It was carefully researched and is the only complete history of the sort to have been published. Price of the paperback edition is \$1.25, and should be ordered early, as only a few more will be available.

Order from The Bible Witness Press, Box 102, Paint Rock, Ala. 35764

C. A. Beebe, manager

and dumb days.

Another series of pictures of camping in '72 shows some of the camp leaders' training program at Camp Harley Sutton. Hungry staffers waiting for their experiments in reflector-cooking to finish, vital discussion fellowship and relaxed talk or tense volleyball are pictured.

Pacific Pines Camp slides have been shared with the board through the kindness of Pastor Leland Davis. Duplicates will be made and included with slides from other camps. Pastor Wayne Babcock of Verona has also shared slides from Camp Harmony and Wakonda in which he was staff member.

We appreciate these contributions and would invite others to share color slides of camping experiences this year. We would like to make up a current colorful presentation of camping among Seventh Day Baptists.

Persons who have black and white photos are also invited to send them for possible use in *Recorder* or *Beacon*.

In either case it is very important that captions with rather full description of what is pictured be given so good use can be made of your photos of Christian learning out-of-doors.

SABBATH SCHOOL LESSON

for October 14, 1972

THE SEXUAL REVOLUTION

Scripture Lesson — 1 Corinthians 7: 1-7; 1 Thessalonians 4:1-8

YOUR FILMSTRIP LIBRARY

The fall work of the church has begun. Various church-related organizations are planning their programs and are casting about for readily available audiovisual materials to make the programs go better in these fall months. It is time to consult again the Filmstrip Catalogue of the American Sabbath Tract Society to see what is offered. The catalogue is not completely up to date, for new materials are added much more frequently than new catalogues can be prepared. However, you may be surprised at the variety of programs offered. The beauty of it is that all materials are free and can be mailed out without delay.

Several new filmstrips of a denominational nature are already available or will be produced before Christmas. The committee is also purchasing one or two new series which will be advertised soon in these pages.

Do you realize that whatever your group, whatever your interest, whatever your proposed program there may be something in the filmstrip library that will help you?

The filmstrips are listed under nearly twenty-five categories. Much of the material is related to the teaching ministry for children, but there is very much besides. Missions and evangelism are featured with much material too new to be listed unless your local audiovisual leaders have updated the catalogue from *Recorder* publicity.

We stock filmstrips on basic beliefs and on social action. There are beautiful Bible appreciation materials, temperance, stewardship, special occasion, inter-church service programs and evening devotions. The purpose of it all is to furnish churches with a much greater variety of materials than even the strongest churches could afford and to keep these filmstrips circulating.

If there is something you need ask about it. If there is something you have read about or seen that would bless other churches suggest it to our Audio and Visual Services Committee.

Some Call It Slavery

In commenting on the new exit fees ranging to \$37,500 required of educated Soviet Jews, Lev Lerner, an engineer, told an American Jewish Congress spokesman on a recent two-week fact-finding mission to the U.S.S.R.:

"These new fees amount to virtual bondage for all Soviet Jews. We have now become the slaves of the twentieth century."

Mr. Lerner, who is in his mid-thirties, was fired from his job and his phone was cut off after he applied for an exit visa.

"The Soviet Union has always taken pride in her system of free education for all her citizens. Only now we are informed that Jews must pay the government for 'free education.'

"The truth is that free education in the U.S.S.R. has always been a myth. We receive an extremely low salary for our labors. The difference between what our labor is actually worth in terms of productivity and our actual take-home pay is a form of compulsory repayment to the government for 'free education.'

"We are now actually asked to pay three times for our education: salary differential, contributions to society, and ransom."

Mr. Lerner noted that the average wage for a young professional in the Soviet Union was 140 rubles per month (one ruble equals \$1.11) and said this meant he and his wife would have to work more than twenty years, and during this entire period not spend any portion of their salary on food and clothing, to earn the money to leave.

Many Soviet Jews see the new taxes as intended to intimidate them and discourage them from applying for admission to institutions of higher learning within the U.S.S.R.

Mrs. Lydia Kornfeld, an Intourist guide fired a year ago after applying for permission to go to Israel, states:

"It is virtually impossible for any Jewish student, regardless of his personal qualifications and brilliance, to gain admission to a Soviet University. This situation even applies to the children of high-ranking Jewish Communists and government officials."

1973 National Youth And Young Adult Retreats

The Youth Work Committee of the Board of Christian Education is happy to announce that Rev. and Mrs. Dale Rood will direct the 1973 Youth Pre-Con Retreat to be held near Milton, Wis., in August. Already Dale and Althea have been consulting with the National Youth Director, David Clarke, on plans for their program. We know that many youth from 15-20 years age will be looking forward to a great four days together under the Roods' leadership.

The committee also is happy to announce that Mr. and Mrs. Wayne Cruzan of Monterey, California, are to direct the Young Adult Pre-Con for 1973. Wayne and Linda have been involved in Christian education at Alfred Station over several years. Wayne was president of the Board of Christian Education until they moved to California where he teaches in public high school. Probably their retreat will be held at Camp Wakonda near Milton.

Details of the plans for these two retreats will be appearing from time to time in both the *Recorder* and the *Beacon*.

United Bible Society Survey of Africa

In the Africa Region there are twenty-four Bible societies, only one of which is a full member of the U.B.S. Most of these societies have been formed within the last few years, and their development has been surprisingly rapid.

The problems of finding and training sufficient staff; of providing adequate facilities to handle the ever-increasing demand for Scriptures; of the challenge presented by the rapidly developing desire to read and the ability to do so—these are all part of the situation in Africa today. While there is no cause for complacency, there is evidence that Christian men and women of real ability are responding to the challenge to share in the translation, production, and distribution of the Word of God.

A workshop for Bible Society Secretaries held in Nairobi in March brought

together men from most of the African countries to share their experiences so as to be better prepared for their task. In the field of translation the setting apart of qualified and gifted men like Dr. Dahunsi in Nigeria and the Rev. J. Mpaayei in Kenya is evidence of their devotion to the task of providing their own people with the best possible translation of the Scriptures.

Distribution has been stimulated by a more detailed consideration of the type of presentation that appeals to each particular region instead of the whole continent having to accept and use Scriptures in forms acceptable to Western congregations. Local production, wisely directed, is leading to a saving in costs as well as to a more acceptable presentation of the printed Word.

Bible Sunday is now widely observed in Africa and provides a witness to the world of a love for the Bible which is shared by the many different sections of the Christian Church. It may be the one thing which they all have in common, for all accept it as a living, vital message, and not as something thrust upon them by those of other lands. Opportunities for the reading of the Scriptures on the radio are freely given in many countries and these have been effectively used and much appreciated.

During the past year it was found necessary to refuse many requests for Scriptures that had not been foreseen at the time of the budget preparations and this has emphasized the need for more efficient planning and a more careful use of available resources. Other influences are at work in Africa today, but the Word of God in the language of the people will continue to be in demand in a way that will tax all our resources to meet.

—UBS World Annual Report

Which Gospel?

While the Communists have 400,000 "foreign missionaries" spreading the gospel of Marx, Christianity has only 40,000 Protestant missionaries trying to win three billion people to Christ, with the Gospels of Mark, Matthew, Luke, and John.

NEWS FROM THE CHURCHES

BOULDER, COLO.—The church bulletin on September 16 carried an insert describing the need for clothing, high protein food and medicines, and the procedure of contributing to CROP, the Community Hunger Appeal of Church World Service. It described how youth and families from Boulder churches would canvass the city on October 1 for this cause. The church bulletin noted that Pastor Elmo Randolph is chairman of this effort for the city of Boulder and that several from the congregation were expected to help.

Camp Paul Hummel, which became familiar to more than 350 Conference delegates on August 10, was the place for the all-church planning retreat Sept. 30 - Oct. 1. The camp is near enough so that dinner could be eaten there after the Sabbath morning worship. A work bee was scheduled for September 17. The Denver young people used the camp September 16 - 17.

Many will be pleased to know that the water shortage at Youth Pre-Con was due to air in the pipes rather than to insufficient water in the new well.

DODGE CENTER, MINN.—Our church members have been enjoying a number of activities during the summer months.

Our SCSC team, Valerie Steele and Jan Williams, arrived in June and were kept busy the first few weeks calling on people in Rochester (about twenty miles from Dodge Center), where an attempt is being made to start a fellowship. In addition to helping with our church booth at the county fair, the girls organized and recruited campers for a "midget camp." The camp was for children between eight and twelve years of age and included children of all denominations from Dodge Center and Rochester. It lasted three days and was enjoyed by all who participated.

Our church sponsored a booth at the Dodge County Fair for the first time in several years. Our two objectives were to spread the gospel of Christ, and to make people aware of our church and what it stands for. We had free tracts and literature available, and sold Christian books, buttons, and posters. In ad-

dition to our booth, we set up a large tent on the midway and had young Christian musicians sing in it. As people came to listen to the music they were presented with the Four Spiritual Laws. It was a rewarding experience.

At our quarterly business meeting held July 15, the church voted to become members of Woodland Camp. The camp is owned by Laymen for Christ, a group of businessmen in the Rochester area who are developing the camp. Churches become members by paying a yearly membership fee. The camp is a large wooded area overlooking Lake Zumbro, a beautiful place for fellowship, worship, and spiritual growth. We look forward to many happy times there.

—Correspondent

Accessions

PAWCATUCK, R. I.

By Baptism:

Myrna Barber

By Letter:

Mrs. Denison (Eunice) Barber

Stephan Saunders

Mrs. Stephan (Irene) Saunders

Marriages

Sayles - Hentges.—Michael C. Sayles and Susan K. Hentges, both of Battle Creek, Mich., were united in marriage in the Seventh Day Baptist Church, Sabbath afternoon, Sept. 9, 1972, by the pastor of the bride, Rev. S. Kenneth Davis.

Obituaries

BURDICK.—Clifford T., son of Truman G. and Mary Emma Collins Burdick was born April 2, 1893, in Alfred, N. Y., and died at his home in Andover, N. Y., Aug. 23, 1972, after a long illness.

He was graduated from Alfred Agricultural and Technical College in 1914 and was a farmer until his retirement a few years ago.

Clifford married Edna Norton, Nov. 29, 1917, who survives him. He was a member of the Alfred Station church at the time of his death, but had been a member of the Alfred and Andover Seventh Day Baptist churches.

Surviving besides his wife are a son, Carrol; two daughters, Phyllis (Mrs. Reid) Mattison, and Mrs. Jane Sisson, both of Andover; six grandchildren and five great-grandchildren.

Memorial services in the charge of his pastor, Rev. Edward Sutton, were held from the church with interment in Alfred Rural Cemetery.

E. S.

"What this church needs is . . ."

A Full Program To Involve Everybody

By Ben Hartley

Church school and worship service attendance starts slipping. Maybe giving starts dropping off. You have trouble recruiting teachers and program leaders. Nobody seems to get excited about special events in the church's program. And only a handful of "old faithfuls" show up for meetings and volunteer to do essential work.

Then somebody says: "We've got to breathe new life into this congregation. We need to revitalize the program and launch a *full* program that will involve everybody — men, women, young, old, and the indifferent as well as the dedicated."

Great idea! The church is loaded with talent. Our big problem is working out the kind of organization to get more people into harness and pulling together. Right? Wrong!

Good organization may help. But a neat pyramidal structure with the pastor or a board of some kind at the top may look good but not result in that "full program involving everybody." For one thing, traditional lines of communication and authority running from the top downward simply do not work as well these days as they once did.

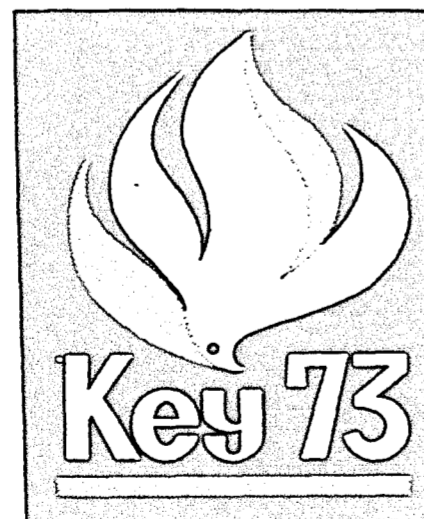
"If we get *enough* things going in this church, we'll soon involve everybody. Right?" Wrong! Not everybody likes smorgasbord. And too many activities can exhaust leadership, cause chaos, deplete budget, and dilute the real purpose of program.

So don't overextend organizers, leaders, or facilities. Don't try or expect to de-

velop a full program in three months (probably not even in three years). Don't expect too much of sinners whom the church has encouraged to be lazy. Do plan. Do organize. Do get outside help if it is available from denomination headquarters. Get enthusiastic. Think positively. Pray a lot!

If one thing doesn't work, drop it and try something else. Failure is not sinful. And remember, before you get involved, that launching "full" programs is a day-after-day, month-after-month, job. There's really no time in the future when everybody will be involved and you can sit back and relax.

"Full program" must mean "all that helps prepare people for and activates them in the mission of the church." And that's what Church is all about!



LAYMAN'S

SABBATH

OCTOBER 14, 1972

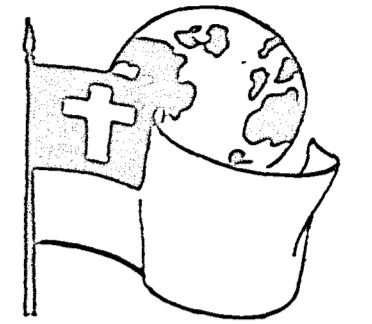
SPECIAL OFFERING FOR KEY '73

Give — Pray

"WHERE THERE IS NO VISION THE PEOPLE PERISH"



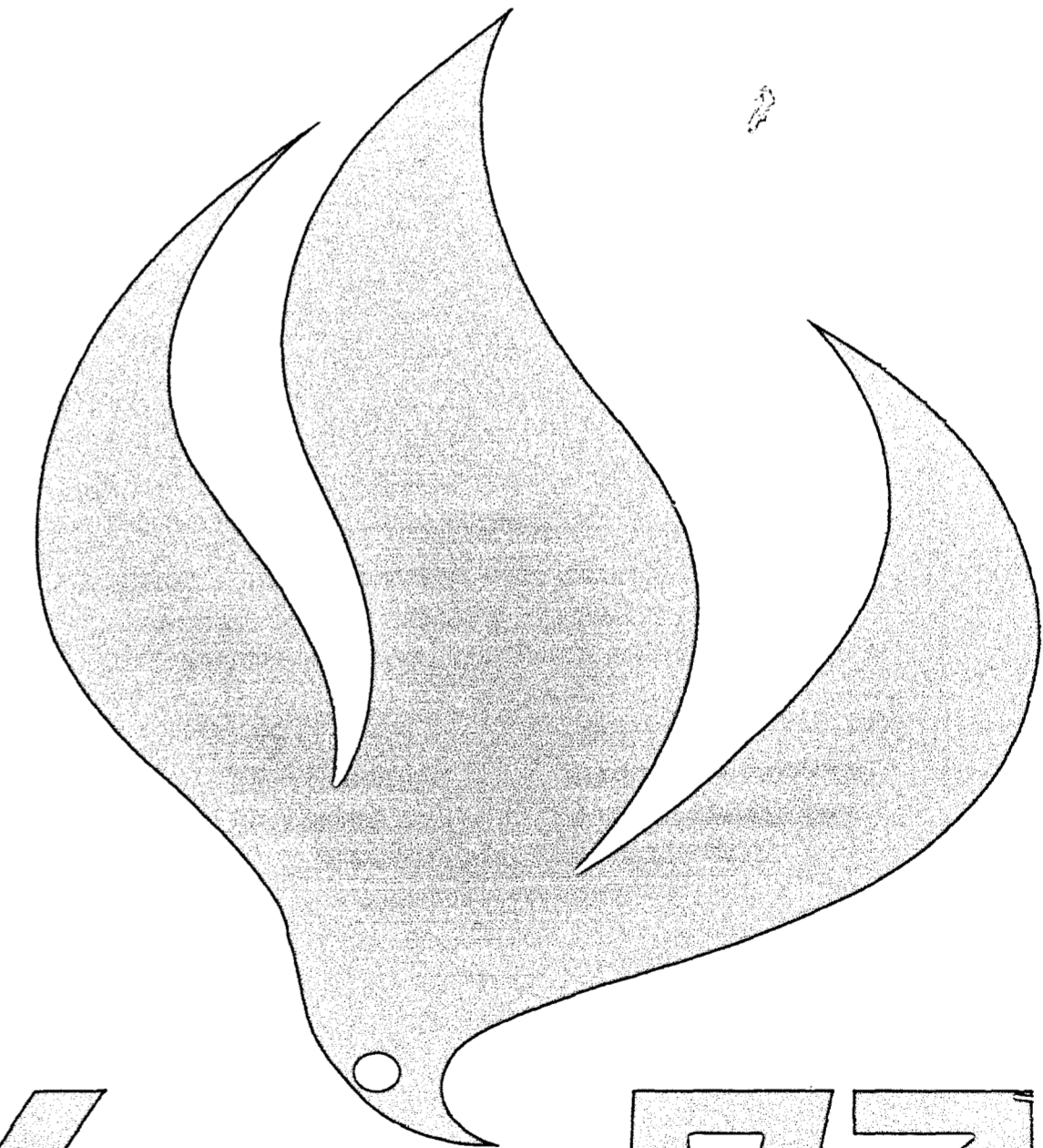
MISSION NOTES



IN THE INTEREST OF SEVENTH DAY BAPTIST MISSIONS

A Special Emphasis Issue of

The Sabbath Recorder



Key 73