

The Sabbath RECORDER

The Commandments Helped Me

By Isaac Cramer

When I was a small child I was taught the Ten Commandments. My parents believed in them. The command to honor my father and mother, though hard at times to do, kept me true to them, even under trying circumstances and when I was away from home.

At a very early age I learned what it was to suffer persecution at the hands of some who professed Christianity. Because of this I practically lost faith in all religion. There was a time when I even questioned the existence of the Creator because of the hypocrisy that I saw in the only church that I knew. In this time of almost losing faith in everything, it was God's commandments that were the stabilizing influence, keeping me from giving up all faith in God. I observed that the Fourth Commandment was the only one which declared that He who gave all the commandments was the Creator. It was never grievous for me to keep the Sabbath because I could understand that our Savior taught it also and gave us an example.

Many people told me that to keep the Sabbath was proof that I had fallen from grace. They had me confused by this perversion of Holy Scripture and especially the perversion of the writings of the apostle Paul. To get matters straight, I read the Bible through in search of the truth while in the Army during the first World War. Through many trying personal experiences which tested my faith I learned to be patient with others who had been deceived in a similar manner.

I was led to the truth, not by a man's interpretation of the Bible but by the spirit of truth that was given to me. It was because I loved my Savior and believed in keeping His commandments to show my love for Him that I was able to grow in grace. I trusted only in His grace to impute His righteousness to me and to forgive me all of my sins.

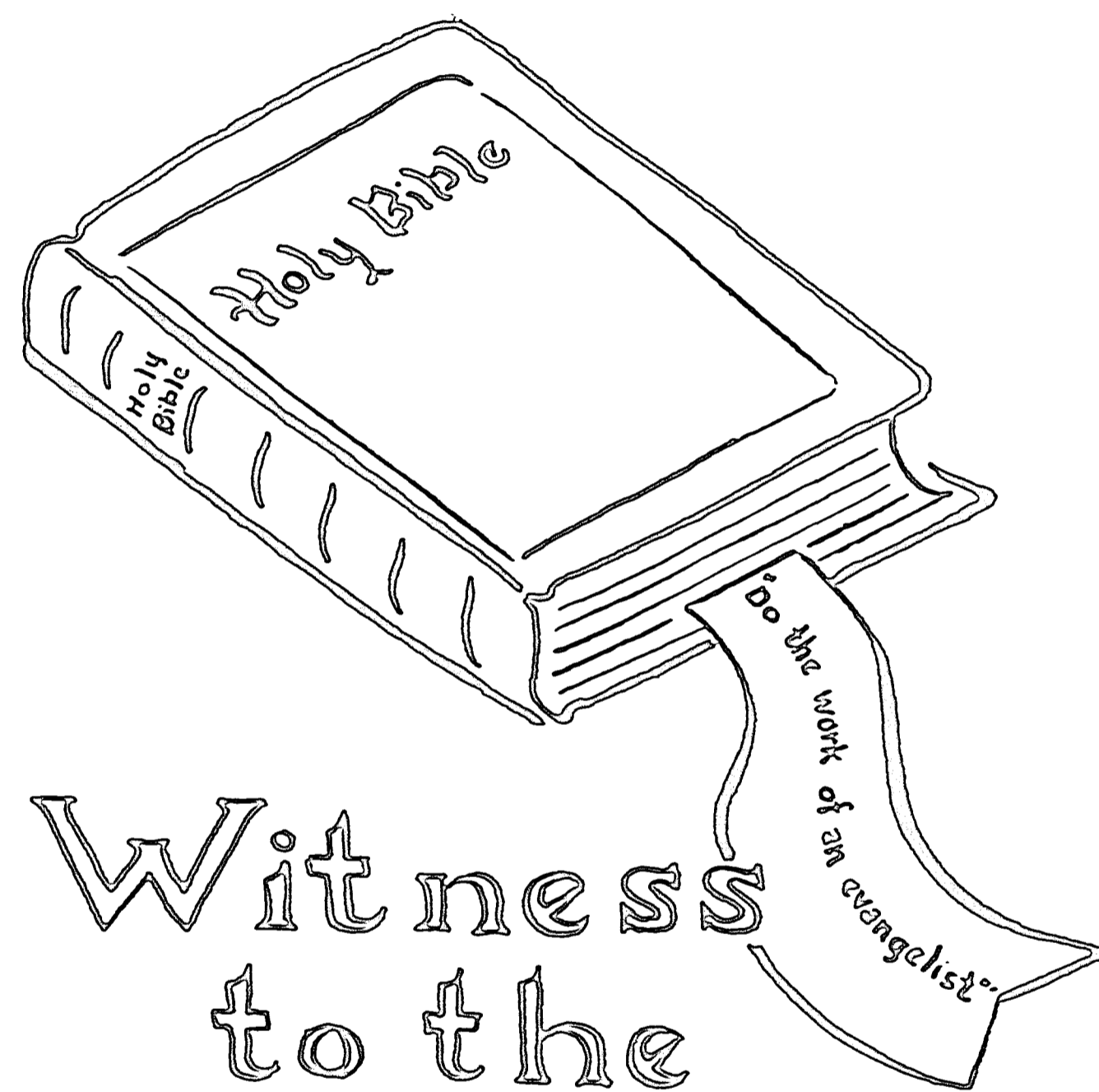
As the years have gone by, I have learned to trust Him to lead me by His spirit until I shall learn all the truth He has for me. I believe that His truth will be meat for me in due season and for all the people of our country and the world. If we follow that truth we will attain a true and lasting peace.

Churches Form Credit Unions

Credit unions are winning further acceptance among Protestant congregations each year, widening the church's tradition of brotherhood to the area of personal finance.

More than 216,000 Protestants now belong to over 700 church-related credit unions throughout the world, according to the 1971 *Credit Union Yearbook*.

Leading with the highest number is the Baptist denomination with 197. Other supporting denominations include Methodist with 138, Presbyterian with 25, Lutheran with 20, Episcopalian with 14, Seventh-day Adventists with 13, Church of Jesus Christ of the Latter Day Saints (Mormon) with 11, and Reorganized Church of the Latter Day Saints with 8 credit unions. Miscellaneous Protestant groups worldwide account for 154 credit unions.



Witness
to the
Truth
At Home
and
Abroad

The Sabbath Recorder

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Our Work Is Serious Business

We, as Seventh Day Baptists, like to speak of "Our Work," meaning the total program of our branch of the Church. Proudly we can point to the things we have undertaken to advance the cause of Christ. But unless we can convince ourselves and the world that we regard our work as serious business we will fail in our accepted tasks.

If we mean business we will be constantly witnessing to the saving power of Christ and the joy of keeping God's Sabbath. We will also put our money into the work. The number of dollars contributed is not the only measure of our sincerity, but it is one fairly accurate measure for each of us to hold up alongside our achievement. How do we measure up our responsibility in terms of money devoted to the Lord's work? On what basis can we give to the ongoing work much less one month than another? Probably no one knows how we give; it is an individual matter. Some are consistent contributors, some only occasional. Those who tithe ought to consider themselves home missionaries in this matter just as much as the Sabbath and other aspects of living according to Bible principles.

What prompts the editor to express concern about our giving pattern? It is the tabulation of church giving to Our World Mission for June submitted by the treasurer for publication in this issue. The total recorded giving is much lower than for May and was far below the needed average. We read the totals remembering that it is from these totals that division is made proportionately to the various boards and agencies. The work received only the income that is available.

Manifestly individuals and churches can't do anything about a month that is gone by. We can do something about next month and the amounts that go into making up the total that the church treasurer can send on to the denominational treasurer. We must realize that every dollar held back from the offering means a dollar less for the support of the people we have commissioned to carry the message to places where we cannot go in person.

We need to observe that when giving for the month is less than \$6,000 nearly half of it has to go for administration—which draws a fixed amount each month—and therefore lessens the amount to be divided up for the work of the agencies. Such an arrangement works equitably only when our giving is up to standard.

We are now in vacation time when we are tempted to take expensive trips or engage expensive temporary housing. Let us remember that neither the devil's nor the Lord's work takes a vacation. God forbid that we should contribute to the devil's work by failing to keep up our pledges to the Lord during the summer months.

Accepting New Truth

When Christians take the position that the Bible is their only rule of faith and practice, it might appear that there is no such thing as new truth, the Bible being a very old book. That, however, is not the case. Just as beauty is said to be in the eyes of the beholder, so Biblical truth is in the faith of the believer. It has been the experience of countless people that new truth can burst forth from the pages of the Bible and significantly change the faith and practice of the believer, who keeps his mind open for such new undertakings.

The early days of Protestant missionary work contain a story of such a change of view that led to the beginning of Baptist missionary work in the Orient.

Luther Rice and Adoniram Judson were appointed in 1812 as Congregational missionaries to India. On separate ships during the six month voyage, both changed their views on the ordinance of baptism and when they reached India they were baptized and resigned as Congregationalist missionaries. They offered their services to the Baptists who, at that time, had no missionary program in foreign countries.

Rice returned to the United States to raise aid for Judson who remained in India. He traveled throughout the eastern United States to create an interest in foreign missions.

Luther Rice is revered by Baptists as the man who convinced the leaders in the early nineteenth century that they should undertake missionary work. The new president of the Southern Baptist Convention, layman Owen Cooper, as his first official act, mounted a plaque at Northboro, Mass., the birth place of Luther Rice. Presumably Rice is not quite as highly revered by Congregationalists.

It is noteworthy that Baptists were virtually forced into missionary work by missionaries of another denomination who accepted Baptist principles on their way to the mission field. There is more than one moral that can be drawn from that story of Rice and Judson. We have already intimated that men who have enough dedication to volunteer for pioneer missionary work in lands that are foreign and hostile are the kind of men who should be open to new truth and will sacrifice to live in accordance with it. Mission boards should expect as much.

We might conjecture as to whether Luther and Rice would have stayed with the Congregationalists and infant baptism if they could have made the trip to India in two or three days by modern jet transportation rather than six months by sailing vessel. They had time for Bible study and meditation and were not quickly thrust into the details of establishing a mission station. Anyway, they had time to compare their church doctrine with the Scriptures — something that every leader ought to do.

There have been numerous other faith missionaries or denominationally appointed emissaries who have faced the problem of accepting new truth after going to the field. Far more important to one's daily life than baptism is the Sabbath. Baptism as an experience comes only once or twice in a lifetime; the Sabbath comes every week, and its observance sets one off constantly as different. Moreover, there is far more teaching in the Bible about the Sabbath and its meaning than about baptism. It is at the heart of the Ten Commandments, is featured continually in the teaching of Christ and in the practice of the apostles.

Just as laymen and ministers in their

home churches study their Bibles and accept the Sabbath, so do some missionaries.

They face a real problem. They can hardly keep their new convictions to themselves and if they announce to their Sunday-keeping supporters that they now believe the Sabbath to be sacred and Sunday to be just the first day of the working week they cut off most of their support. It is then a question of returning from their chosen field or persuading a Sabbathkeeping denomination to take on a new mission work—which is not always easy.

One wonders how different the history of missions in India and Burma would have been if Rice and Judson on their long journey had turned their attention to the Bible teaching on the Sabbath—as some others have done. They might have appealed to Seventh Day Baptists to undertake mission work in India. Would our leaders of that time have been willing and able to undertake their support? In the early decades of the nineteenth century most of our missionary energy was concentrated on extending our work to the west in this country or to the Jews in New York, not to the Far East. It was not until 1845 that the Missionary Society turned its attention to foreign missions and prepared to send a Seventh Day Baptist missionary to China. In 1847 Nathan Wardner and Solomon Carpenter set sail. Foreign mission work was not forced on us by missionaries of another denomination accepting our Biblical position, but it might have been.

Our more recent history is full of individuals both Americans and nationals of other countries who have found the Sabbath and have been ready to serve. We have risen to some of these opportunities; to some we have not, mostly because we could not act quickly enough in assimilation and support. Sometimes we have had good reason to go slow. More often, it seems, we have felt ourselves unable to raise the money necessary to start a new work.

At the present time we have native leaders converted to the Sabbath by their Bible study who had the fortitude to organize and extend the work with only

token support. Our present procedure is not ideal; it lacks imagination and puts a burden on the new Sabbath convert that is almost impossible to bear. We tell him to go ahead and organize churches—"to make bricks without straw." We say in effect, that if the Lord wants to give you new truth that is between the Lord and you; we can't do much to help you along that hard path of unpopular truth and missionary work. We ought to devise a way to be more flexible. We would not be so bound by budgets if we expected new fields and oversubscribed present budgets.

CERTAINTY

By Oscar C. Burdick*

When we were in Florida, I ran onto a doctrine with which I was not too familiar, "Once saved, always saved." I seldom met this teaching, so I did not think often of it. For myself I have preferred the saying of Jesus: "He who endures to the end will be saved." (Matt. 10:22b).

My feelings are conditioned by taking the last course taught by the late Dr. C. C. McCown, a course on the life and teachings of Jesus. In chatting one day he mentioned that in the Northwest he had known some Christians who believed they were perfect and no longer could do anything wrong. He argued with them but was unsuccessful in changing their viewpoint. Years later he met one from that group who acknowledged that he had been mistaken — that he was not perfect.

Indeed, I think it is dangerous if we think we can do no wrong. We do need to be alert to the rights and feelings of others. One can think of supposedly good people who have later done great wrongs; I see no point in presenting such illustrations. Thus I dismissed the phrase, "Once saved, always saved."

But recently I have collected some

* Oscar Burdick, librarian at the Pacific School of Religion, pastors the Bay Area Seventh Day Baptist Church. This message was given at the church May 20, 1972. Charles F. Harris, present on that occasion, requested a copy of the message for possible printing in this publication. Ed.

experiences which help me to understand an element of truth in that saying. In reading of the experiences some people have had with God I noticed the word *certainty*.

Pascal was a French philosopher and mathematician three centuries ago. He had an experience one evening, but he told no one — it was evidently so awesome. After he died, there was found sewn into his coat a piece of paper with these words on it. (His ecstatic record of this experience with God is largely written in nouns.)

In the year of grace 1654, Monday the 23rd of November . . . from about half-past-ten in the evening to about half-past twelve.

FIRE

God of Abraham, God of Isaac, God of Jacob, Not of philosophers and scholars, Certainty, Joy, Certainty, Feeling, Light, Joy, God of Jesus Christ . . . Forgetting of the world and of all save God. He is only to be found in the ways taught in the Gospel.

The late Thomas R. Kelly was a Quaker mystic. In his book, *Testament of Devotion*, he describes the Presence of God. He speaks of the "amazing way that anxieties pass away" when one is wrapped up in the Presence of God. "A sense of absolute security and assurance of being linked with an overcoming Power replaces the old anxieties about the Kingdom" (p. 101-102).

I have just read another booklet by Thomas R. Kelly.

For the person who experiences these apparent invasions (by God) there is set up a state of certainty about God which is utterly satisfying and convincing to himself (Pendle Hill pamphlet, no. 21, p. 17-18).

Also, I have just read a selection of writings by Isaac Penington (*Pendle Hill historical studies*, no. 6). Penington was an early Quaker of the time of George Fox and William Penn.

The Lord opened my spirit, the Lord gave me the certain and sensible feeling of the pure seed (of life) (p.3).

I know very well . . .

where doubts and disputes are, and where the certainty and full assurance is,

and in the tender mercy of the Lord am preserved out of the one, and in the other (p. 43).

In these quotations there is a *certainty* about God. There is also a tendency to certainty about being accepted by God—certainty of salvation, if you will. If one has an experience with God it surely must tend to make one feel God is receiving him, for the present, at least.

Brother Lawrence was a mystic of three centuries ago in the kitchen of a French monastery. Among other things in his *Practice of the Presence of God* he tells how he considered himself very sinful, yet he had placed himself in the hands of God.

The King, full of mercy and goodness, very far from chastising me, embraces me with love, makes me eat at His table, (and) serves me with His own hands . . . (p.25-26).

Surely this gives a person some sense of peace and acceptance, at least for the present.

The apostle Paul is a vigorous, forceful writer. The writings of such a dynamic personality may sometimes be hard to reconcile logically. On the one hand he assures people of salvation:

If you confess with your lips that Jesus is Lord . . . you will be saved (Rom. 10:10, 13).

On the other hand, salvation is not automatic or without continuing effort:

I pommel my body and subdue it, lest after preaching to others I myself should be disqualified (1 Cor. 9:27).

Many of us have no had dramatic experiences with God, yet it seems to me, that while we are not perfect, we know our intentions are headed in the right direction. This gives us a sense of peace, purpose, and satisfaction that we believe in God.

This is the degree of truth I have found for myself in that saying, "once saved, always saved."

Correction

Attention is called to a typographical error on page 4, column 2, of the July 15 issue in an article on "Ecumenical Relationships." The last sentence in the fourth paragraph should read, ". . . where a united voice can proclaim oneness over *polarity*, there Seventh Day Baptists have worked without apology."

Summer Christian Service Corps



Following a longer than usual training session (which included five days of EXPLOR '72) at Euless/Dallas, Texas, the nineteen Summer Christian Service Corps members are new in active service on the ten projects scattered from coast to coast. Alphabetically these projects and the workers are:

1. Allegheny Association, N. Y.: Martha Welch (from Paint Rock, Ala.); Francis Hathcoat (Seattle, Wash.)
2. Battle Creek, Mich.: Patti Pederson (New Auburn, Wis.); Larry Graffius (Salemville, Pa.)
3. Dodge Center, Minn.: Janice Williams (North Loup, Nebr.); Valerie Steele (Denver, Colo.)
4. Little Rock, Ark.: Margaret Peder-

Potentials Not Problems

A chapel speaker told about a lady who was disturbed because little boys going home from school would scrape a stick along her picket fence. She called the school principal requesting that he make them stop it. He promised to do what he could and then added: "But remember, lady, they are not *little boys*. They are: *doctors* who have not yet found their scalpels, *lawyers* who have not yet found their courtrooms, *ministers* who have not yet found their pulpits, or *businessmen* who have not yet secured their inventories."

R. H. LeTourneau

son (Milton, Wis.); Gary Hemminger (Riverside, Calif.)

5. North Loup, Nebr.: Debbie Barber (Westerly, R. I.)

6. Paint Rock, Ala.: Chris Ayars (Marlboro, N. J.); Gay Vaught (Albion, Wis.)

7. Plainfield, N. J.: Paul Davis (Battle Creek, Mich.); Earl Soper (North Loup, Nebr.)

8. Salem, W. Va.: Leon Clare (Alfred, N. Y.); Dan Greene (Dodge Center, Minn.)

9. Seattle, Wash.: Pat Lawton (Westerly, R. I.); Bob Kagarise (Salemville, Pa.)

10. Westerly, R. I.: Jim Goodrich (North Loup, Nebr.); Jim Gardner (Alfred, N. Y.)

Many Languages Yet To Go

There are two ways of looking at Bible translation into the languages of the world. When we note that at least one book of the Bible has appeared in 1,457 languages, it would seem that there isn't much need for more work. On the other hand, the fact that at least one book of the Bible appeared for the first time last year in twenty-seven languages indicates that we have been slow in giving the Bible to the world. There is need of more support for the Bible Societies if the hunger for God's Word is to be satisfied. There are still more than 500 tongues without the written Word.

CATHOLIC PENTECOSTAL BOOKS

Your editor does not know how many books on Pentecostalism have been presented by Catholic publishers. There may be quite a number, but if so they must be fairly current, for the Pentecostal manifestation (speaking in tongues) has not been in evidence among Catholics nearly as long as among Protestant groups. Be that as it may, it is still rather surprising to see in a twenty-eight-page newspaper-size edition of *Paulist Publications* a full page given to book reviews of just-written paperbacks on this subject by Catholic authors and editors. The page is entitled "A Turning Point."

The four books reviewed are all written from the point of view of clergymen and laymen who have had the Pentecostal experience. The reviewers recommend the reading of these books to Catholics and others. Paulist Press of Paramus, N. J., advertises to be "Publishers to the *total* Christian community." The books described are:

Pentecostalism, A Theological Viewpoint, by Donald L. Gelpi, S.J.

Pentecostal Piety by Donald L. Gelpi, who is described as a highly gifted writer within the charismatic movement. He gives pastoral advice from the Catholic viewpoint on this subject as it relates to healing, ecumenism, and conversion.

The Pentecostal Experience by J. Masingberd Ford is a sixty-page introduction to the gifts of the Spirit by a woman who directs the book to people like herself who are involved in the Pentecostal movement and want to remain good Catholics.

As the Spirit Leads Us contains the reflections in eleven essays of Catholic laymen experienced in the movement. It is edited by Kevin and Dorothy Ranaghan who have previously written on the subject.

Catholic Pentecostals by Kevin and Dorothy Ranaghan is spoken of as the full story of the Pentecostal movement in the Catholic Church — how it began, how it has spread, what it means. *Church Union* comments: "Perhaps we need to be disturbed by such books. Too easily we become complacents in the Catholic faith and its traditions and too often we

are inclined to judge all manifestations of religion by our standards. Read this book and see what you think."

Summer Youth Leadership

In addition to the nineteen Summer Christian Service Corps people, all of whom are young people of college age working as teams in the churches, there are others who are either employed by the churches or giving their time without pay as they serve with an emphasis on youth. These should be remembered in thanksgiving and intercession, whether they are paid or volunteer. Some assistants to the pastors have already been mentioned in these columns but we mention them again to call attention to the rather large number in this way.

At Battle Creek, Mich., veteran pastor Paul Maxson is in charge of camps.

The Milton, Wis., church has the services of the Rev. Don Sanford for camp and pastoral work.

At Nortonville, Kans., Karen Osborn is giving a year of dedicated service to the Conference president and the church, along with editing the denominational young people's publication, *The Beacon*.

North Loup, Nebr., has a ministerial student, Robert Harris, serving on a volunteer basis. In addition, there are other young people, members of the Lightbearers, who assist in church work as they have opportunity in the evangelistic program under the direction of Mynor Soper.

On the Pacific Coast, Justin Camenga assists several pastors under a program supported by the association.

The Pawcatuck Church at Westerly, R. I., has this summer engaged the services of Stephan Saunders.

The Shiloh, N. J., church announces that Sharon Ayars, a native daughter, has come home from her teaching position to head up the youth work for the summer.

Remember in prayer these experienced and inexperienced workers together with those in SCSC and any others who are making an outstanding contribution to the outreach work of our churches during the summer months.

Booth at Explo '72

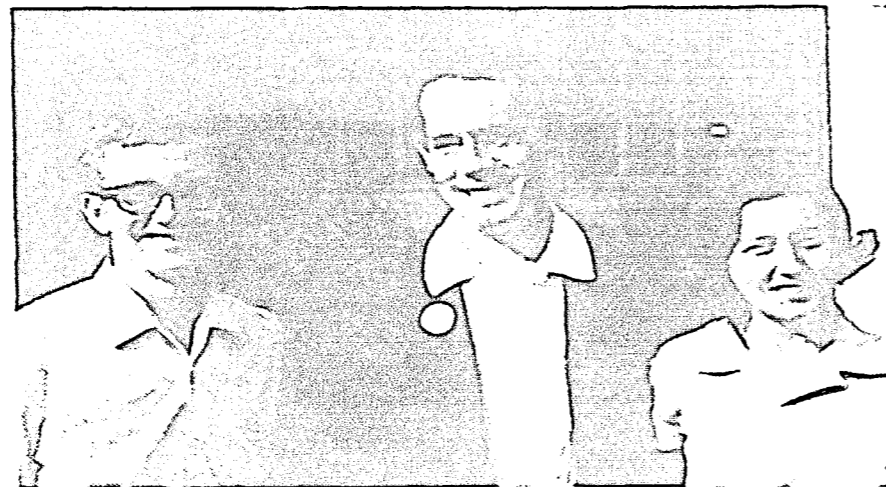
Your Seventh Day Baptist Missionary Society was one of nearly two hundred Christian organizations that had booths in the Christian Opportunities Exposition, a vital part of the program of Explo '72. Located in two Texas State Fair buildings adjacent to the Cotton Bowl the booths represented colleges and seminaries, as well as Missionary Societies and international Christian agencies (such as Bible Societies, Child Evangelism Fellowship, Youth for Christ) and some Christian periodicals.

In the program there were set hours for the booths to be open and time provided in the program so that the 80,000 plus registered at Explo could visit the booths and talk with those in attendance. The buildings were generally packed during these hours and thousands of young people stopped by each of the booths inquiring and gaining information desired.

Why did your Missionary Society have such a booth? We felt it was vital for several reasons: (1) to make known our work and witness; (2) to share our experiences in missionary work with others; (3) to offer a place for contact with Seventh Day Baptists at Explo '72 and with others who were Sabbathkeepers or of like faith; (4) to offer initial contacts with those interested in missionary service. All of these goals were realized to some degree.

Several from our churches across the country who were in attendance at Explo '72 found our booth a place where they could enter into fellowship with like brethren. A registry of those that stopped by the last three days showed individuals from Minnesota, Michigan, California, Kansas, Nebraska, and Wisconsin in addition to the nearly thirty individuals involved with the Summer Christian Service Corps Training Program held at nearby Eules.

Contact was also made with three individuals from South Africa who were looking for Seventh Day Baptists. Although they made contact with Pastor Delmer Van Horn enroute to Texas, their



Rod Tyson of the Province of Natal and Mr. and Mrs. Mike Gorrie of the Province of Transvaal, South Africa, were among those traveling the greatest distance to attend Explo '72 and to make contact with Seventh Day Baptists. These three have now visited the Los Angeles, Calif.; Milton, Wis.; and Plainfield, N. J., churches, where they spoke and presented slide programs. R. Tyson plans further church contacts including Young Adult Pre-Con and Conference.

contact with us at the booth offered further fellowship and insights that enabled them to worship in our churches on the Sabbaths since then.

Other individual Sabbathkeepers came by to make known their belief in the Sabbath and some of these will be followed through for the possible development of closer fellowship. Special issues of the *Sabbath Recorder*, a flyer giving the testimony of Tibbie Maddox, "Why I Am Here," and the tract, "What and Why Are Seventh Day Baptists" were distributed to many hundreds. Several young people were counseled on missionary work, and nationals from Latin America, Africa and Asia inquired about our involvement in missionary work in their land. Several requested information which will be shared with them in future correspondence.

Seventh Day Baptists were there at Explo '72. Many other individuals stopped by to let us know they were graduates of Alfred, Salem, or Milton, or that they had personal friends in one or more of our churches and wished to be remembered to them. We deeply appreciate the prayers of many for this ministry which will continue as the contacts made grow into deeper and meaningful fellowship.

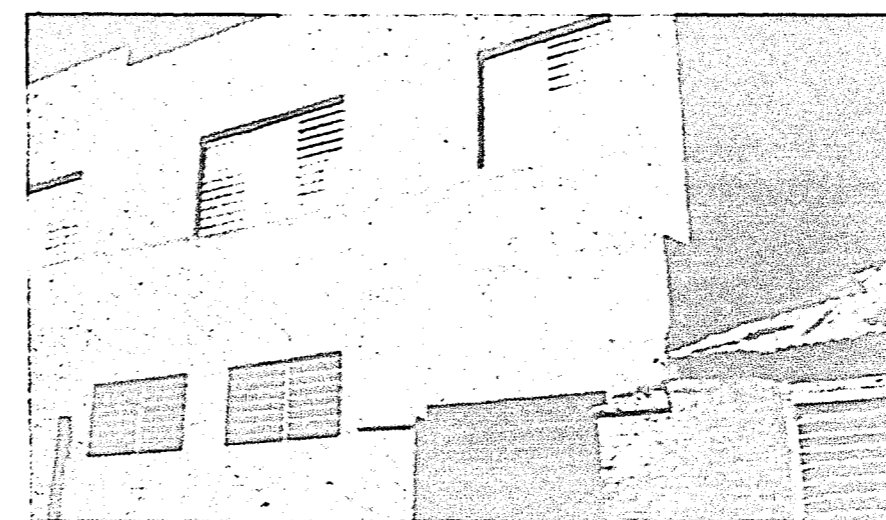
CRANDALL HIGH SCHOOL (JAMAICA) NEWS



Some of the Crandall High School staff (left to right): Clinton Gordon, social studies; Prudence Robinson, English and literature; Joyce Harley, administrative assistant, sewing, health science, literature; Wayne N. Crandall, principal, science; Derrick Ward, part-time teacher of drafting.

Crandall High Classroom Building Dedicated

Sunday, June 18, 1972, was a high day for Jamaican Seventh Day Baptists and students in attendance at Crandall High School, Kingston, Jamaica. This was the long awaited occasion when the new classroom building could be opened and formally dedicated. The chairman of the event was Byron G. Lewis, secretary of the School Board. The Crandall school choir under the direction of Vincent James rendered selections on the program.



The modern new structure contrasts dramatically with an older building to the right. The second story is completely new and the main floor has been completely renovated and renewed. To the

left of the two windows on the main floor is the office of the Jamaica Seventh Day Baptist Conference. The open windows in the downstairs classroom offer light and ventilation that were lacking from a temporary wooden structure that existed here before. The large upstairs area (27 x 27) offers space for one large room or can be divided according to the need. Aluminum jalousie windows offer the possibility of reducing the light so that audiovisual aids can be more effectively used.

Entrance to the second story area is gained from the concrete stairway built a few years ago to service the older build-



ing. This picture shows the building contractor, Deacon J. Johnston handing the key to the building to Mr. Horace, presi-

dent of the Kingston Gideon Camp, the honored guest on the occasion. It was his privilege to open the main door, as well to address students and friends on "Preparing Students for Life."

Some of the funds raised in Jamaica by the students were realized through selling Stanley home products. Mrs. Jean Golan gave a brief comment on "Selling—An Educational Experience." Principal Wayne N. Crandall gave a summary of the building project and the Rev. J. A. Samuels, secretary of the Jamaica Seventh Day Baptist Conference spoke on "The Relation of the Conference to Crandall High School." Mrs. Joyce Harley, administrative assistant to the principal, acknowledged special gifts.

It was just thirteen months ago that the project to raise funds for the construction of this needed classroom space was begun. The response of Seventh Day Baptists in America and Jamaica helped to raise the needed funds by the first of this year. Construction proceeded apace and though the building has been in use for some weeks the formal dedication was not held until this time. We join with our brethren in Jamaica and Missionary and Mrs. Wayne N. Crandall in thanking the Lord for these new facilities where students can become prepared for life in a more effective way.

Pockets of Poor

There are in America pockets of poverty which should be the concern of families, churches and governmental agencies. The New York Federation of Jewish Philanthropies has recently decided to allocate \$1.2 million from its emergency fund to expand its existing programs for the inner-city Jewish poor because of the great need. An article in the *Reconstructionist* speaks of "the scattered pockets of Jewish poor" among a generally affluent people. The new program is designed to provide some shekels to jingle in the pockets of the poor. The observation, applicable to Christians as well as to Jews, is that none of the affluent "have been reduced to poverty themselves by giving to charitable causes."

Basic Youth Conflicts Institute

(Impressions of three Seattle church couples)

We feel that attending Basic Youth Conflicts strengthened our Christian life. The principles taught by Bill Gothard reinforced our basic ideas in many areas and gave us new insights in many others. Everything taught was backed throughly by Scriptures. We feel that in order to put all areas taught into practice, we will need to attend several times. The week was an inspiration and is leading us to a more dedicated Christian life.

Art and Kay Doll

We cannot recommend highly enough the Institute in Basic Youth Conflicts we attended in May of this year. It's scope of information on all aspects of living the Christian life and discovering the causes for problem areas is tremendous! We have found it all very relevant and applicable to our own personal lives.

—Dave and Marilynn Schumann

The Institute of Basic Youth Conflicts is so relevant to our day that no Christian should miss the opportunity of attending. We found the Bible coming to life in a very important and practical way. We gained new insights and new relationships to each other, our children and our friends. A new relationship in the Spirit was also found. What a thrill to sing praises to God and be "one in the Spirit" with 12,000 people and in one mind learn the principles of life according to the Bible. Bill Gothard is no ordinary man, the Institute of Basic Youth Conflicts is no ordinary seminar. This work is definitely the work of God. We plan to go again and again — hope to see you there!

—Ray and Kathy Boatman

MEMORY TEXT

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10).

An Open Letter Concerning the Holy Spirit

Dearest Seventh Day Baptist Brothers and Sisters,

As a result of the current "Jesus movement" and a spiritual reawakening across the country, we have caught a glimpse of the Holy Spirit at work. But unless we have experienced the fullness of the Spirit in our own lives, the workings of the Spirit may seem irrelevant and even bewildering.

Two generations ago, the ordinary Christian was a Spirit-filled person. Faith was so deep and trust was so strong that those close to the Lord never questioned whether they were "filled with the Spirit." They could see the protective, comforting work of God through many trials, natural disasters and even in the face of death. Their faith was undiluted and pure.

The youth of today haven't seen much of this kind of faith in their homes, however. Materialism, a fast pace of life, and other factors have crept in, making Christians unenthused and complacent about their faith. There are people in these times who still have an old-fashioned faith, but that is the exception rather than the rule.

Many of these complacent Christians have found a new enthusiasm and meaning for life, however, through the baptism and fullness of the Holy Spirit. This is not a new phenomenon. The disciples were baptized with the Holy Spirit as recorded in Acts, chapter two. They were changed from mere believers into active, witnessing Christians who trusted God for every detail of their lives. And so it is for us today. Those who believe Christ and claim His salvation, but are discouraged and defeated in their Christian lives can be filled with the Holy Spirit and become as dynamic as those first century Christians.

When a person first believes in God and accepts Jesus Christ as his Savior, the Holy Spirit comes to dwell in his spirit. But only by a complete surrender of will can the Holy Spirit fill a life to overflowing. Many times, the fullness of the Holy Spirit happens at the time of conversion. However, those who have

grown up in Christian homes (as many of us have) often accept their parents' faith and never question it. They have to have an experience (whether outstanding or subtle) which makes the faith of their parents their own. Many times, an experience of baptism in the Holy Spirit makes the good news alive and active in a person's life. The fullness of the Spirit is God's will for every Christian, and He is just waiting for a complete surrender of will and a simple prayer asking for the experience.

There are many ways the Holy Spirit may fill a life. The one essential factor is a desire to be filled and a request to God for a personal renewal. But the answer to that request is made uniquely for each individual, and as each individual is different, so each experience is unique.

As mentioned before, the fullness of the Holy Spirit comes to many at the time of conversion. This is the way it should be for all believers, but many have accepted Christ as Savior and God as Father, and yet have failed to grow, thus slipping into complacency. Since these are already believers, renewal comes not through conversion, but through revival of the Holy Spirit's fullness.

But whether the Spirit fills a new or renewed Christian, the experience can be just as subtle or outstanding. The fullness can come as a sense of peace and trust, or simply as an acceptance of a promise that is acted on in faith. For some, however, a sign is needed. Many have had the manifestation of one or more of the Spirit's gifts mentioned in 1 Corinthians 12:4-11, particularly the gift of tongues. Many have found this gift to be an effective way of praising God when human words fail (see Romans 8:26, 27).

For many years, those who have received the gift of tongues and other manifestations of the Spirit have been considered fanatics and have been labeled as Holy Rollers or some other term of ridicule. Granted, there are people in these groups who are caught up by the emotionalism and don't realize the real truth involved. But hypocrites exist in every church or religious group, and it is

unfair to judge an entire group by the actions of a few.

To say that a certain kind of experience (such as speaking in tongues) is not from God, or that to receive the fullness of the Holy Spirit a person must have a certain kind of experience, is to put limits on the power of God. God has the power to give any kind of experience to any believer who sincerely seeks the fullness of the Holy Spirit. We can only praise the Lord as long as the fruits show that the experience is from God.

Many people in our denomination will be surprised, maybe even shocked to find out that a renewal of the Holy Spirit (known as a charismatic revival) complete with manifestations of the gifts of the Holy Spirit, is taking place in our own denomination. The Holy Spirit is no respecter of persons or denominations. He will fill to overflowing any person who is ready for the gift. So, dear Seventh Day Baptists, be prepared for anything to happen, for God works in wonderful and incomprehensible ways!

Humbly and to the glory of God,
Linda Davis
(Boulder S. D. B. Church)

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

- 1) The people who do not regularly attend Conference but are making sacrifices to do so this year. Ask that they may receive and impart a blessing.
- 2) The people who could contribute much to the discussion and decisions of Conference but do not feel that they should make the trip this year.
- 3) The loyal folks who are willing to contribute to the Seventh Day Baptist cause a large percent of what it would cost to attend. May they be sure of the leading of the Holy Spirit in this matter.
- 4) The Conferences in other lands where it is not possible to finance the kind of week-long annual gathering to which we in the United States have become accustomed.

Shifting Scene in China

Gordon Bell in a little publication for the thoughtful Christian *Asian Perspective* has an article with the above title from which we have room to quote only in part. He states that May Day in Peking was quite different this year than usual. Someone had given orders to minimize the place of "quotations from Chairman Mao Tse-tung." This little red book had been effectively promoted by Lin Pao as the best way to promote "the revolutionization of our people's thinking," according to its foreword. Now Lin Pao, heir apparent to Mao, has dropped out of sight, having attempted a coup that failed. After a period of burning many other books there is a new emphasis on reading and studying. Had not Mao said, "Read and study seriously?"

Now the veteran Party leadership under Chou En-lai is de-emphasizing the Mao personality cult, and trying to bring the country back to broader Communist and Socialist concepts. "Unceasingly wash away the idealist spirit . . ." they teach. "Persist in the principles of three-level ownership with the production team as the base . . . from each according to his ability and to each according to his work, exchange at equal value and voluntariness and mutual benefit."

Chinese are encouraged to study such books as *Communist Manifesto*, *The French Civil War* and *Problems of Soviet Socialist Economy* by Stalin, by which they are said to have "raised their ability to distinguish between genuine and sham Marxism."

He comments:

"But thousands of China's young people are continuing to distinguish between real human freedom and sham freedom.

The flow of disenchanted refugees from China into Hong Kong increases. Sixteen thousand surrendered to the Hong Kong police officially in 1971, and were released into normal life in the Colony.

A figure often conjectured by observers sensitive to China suggests that only one in forty who makes some attempt to escape completes the journey to Hong Kong. Many give up, some are captured and sent to hard labor or "thought re-

form." Some drown during the seven hour swim to freedom. It is estimated that 2,560,000 make the attempt to leave China each year! And these, because of travel problems and restricted ration cards limiting food purchases to home districts only, can only come from South China within escape distance to Hong Kong.

"Nine out of ten escapees are from China's new generation in the 17-25 year old bracket, and most have high school education. There are substantial indications that there is a restless hunger in the minds of young Chinese for personal freedom, liberty of conscience, freedom to dissent, and for opportunity to discover real meaning and purpose in life.

"Peking claims to reach nearly one hundred percent of her population daily through the ear, over radio and wired re-distribution systems. Some fifteen million radios in city areas of China are capable of receiving not only Peking, but outside broadcasts. The shifting scene in China and the restlessness of mind in the young people both provide ground for the available audience to ask what answers Christian radio broadcasters have for their dilemma. If their top leaders can be discredited and eliminated, and the little red book provides no continuing source of faith and guidance, where will they turn? The competition for the mind and heart of China is still open, despite twenty-two years of Maoist brainwashing on a national scale."

President's Vatican Visitor

Henry Cabot Lodge, President Nixon's "personal visitor" to the Vatican, declared that there is no need for a U.S. ambassador to the Vatican on a permanent basis.

Lodge met with newsmen in the White House following a consultation with President Nixon and his aides concerning an approaching visit to the Vatican. This new meeting with the Pope will be Lodge's eighth such visit in the past two years.

Speculation exists around Washington that the approaching return of the President's visitor to the Vatican may be related to another major effort to end the Vietnam war.

Tract Evangelism in India

Recent word from the Seventh Day Baptist Conference in Southeast India speaks of the continued thrill of the evangelistic effort in Madras in which 329 people were baptized in May. The letter speaks also of a new evangelistic effort in Nellore, with an emphasis on tract distribution.

Nellore is the headquarters and center of the Seventh Day Baptist work in India. Secretary B. John V. Rao states that they started revival meetings in that city on June 8 which were still in progress when he wrote on June 13. He states that 6,000 to 7,000 people were attending and that details would be sent later.

Evangelistic work in India depends heavily on personal tract distribution. The American Sabbath Tract Society recently forwarded \$300 for reprinting of tracts. The Executive Committee decided to use other funds from America to reprint some of the many tracts written by Mr. Rao. They printed six titles for a total of 58,000 at a cost of \$525. The leaders now feel that if they could purchase a secondhand mimeograph machine for \$440 they could take care of future needs for literature. They think that with the good name their mission has it could "win souls from all religions in India" with a greater supply of literature.

All of the tracts so far produced in the Telegu language bear the Seventh Day Baptist emblem and carry one or more pages in English telling of the availability of the literature and crediting the American Sabbath Tract Society rather than the local printer.

The Word became flesh and dwelt among men. In a very true sense the Bible also is words with flesh on them. The Bible deals not with dead statistics, but with living people — people who have experienced the Word of God.

SABBATH SCHOOL LESSON

for July 29, 1972

DEEPENING OUR RELATIONSHIP
WITH GOD

Lesson Scripture: 1 John 4:13-19;
Eph. 3:14-21.

ITEMS OF INTEREST

Compulsory Chapel Attendance

A U. S. Circuit of Appeals has recently ruled that compulsory attendance at chapel by officer cadets at U. S. service academies is unconstitutional. The military, in general, has maintained that chapel attendance should be voluntary and that no commander of troops could require his men to attend chapel services. The only exception was the officer training schools where compulsory attendance has been traditional. The argument was that it was part of the training of officers, enabling them to understand the religious motivation of the men they would lead. The argument was weak.

Friend-of-the-court briefs opposing this practice were filed by the Baptist Joint Committee on Public Affairs, the General Commission on Chaplain and Armed Forces Personnel, and Jewish organizations representing all branches of the Jewish faith. The briefs pointed out that surveillance of religious services by the military to see who was present or absent was an intrusion, that the long tradition of compulsory chapel does not make it constitutional, and that it constitutes a religious requirement for public office in defiance of Article VI of the Constitution. The court apparently agreed. Attendance will now be voluntary throughout all the military, as it is in civilian life. This does not deny the value of chapel attendance for prospective officers. Part of the problem, at least at West Point, has been that the chapel was not strictly nonsectarian; the chaplain was always appointed by the Episcopal Church.

171,000,000 Bibles

The United Bible Societies, a world organization of fifty national Bible societies with headquarters in London, was responsible for disseminating more than 171 million Bibles or portions of Scripture in 1971. It took part in translation projects in 540 languages. A new general secretary Ulrich Fiek of Württemberg, Germany, was recently named to replace Dr. Beguin, deceased.

Romanian Baptists

The Baptist Union of Romania recently held its first national conference in seven years. Although such conferences had normally been held every three years, they have in recent years been restricted by the government.

About 1,400 persons participated in the conference, according to Gerhard Claas, general secretary for the Baptists of West Germany, one of the two foreigners who attended.

In the past year 4,000 baptisms were registered, reported Claas, who said there were probably as many as 8,000 unregistered baptisms in the same period.

Since World War II, Baptists have increased in number faster in Romania than in any other country of Eastern Europe. There are 120,000 registered members of Baptist churches, but not all Baptists are registered.

Class said he detected a great hunger for the Word of God during his visit to Romania. —EBPS

This hunger for the Word of God has led many to accept and observe the Sabbath, according to reports from other sources.

OFFICE ASSISTANT OPENING

The Tract Board and the Historical Society announce an opening for a full-time office assistant. There is a variety of work between the two offices for a person of good judgment and typing ability. Knowledge of shorthand is not required. The secretary-editor's office entails important correspondence, working on the *Sabbath Recorder* and filling audio-visual and literature orders. Working conditions are pleasant in both offices. Pay is comparable to that of other workers in this area. It is, moreover, an opportunity to be of real service to the Seventh Day Baptist cause. Applicants wishing to be considered by the special committee may write to the editor or to A. N. Rogers, president of the Historical Society.

OUR WORLD MISSION

OWM Budget Receipts for June 1972

Treasurer's			Boards'				
June	6 mos.	6 mos.	June	6 mos.	6 mos.		
Adams Ctr NY ..\$		200.00	60.00	Milton Jct WI ..	52.00	456.80	10.00
Albion WI	63.18	371.51	115.00	Monterey CA		269.60	
Alfred NY	25.00	2,818.55	175.00	New Auburn WI ..	98.30	447.44	100.19
Alfred Sta NY ..		1,152.00	20.00	New Milton WV ..	50.00	265.06	
Ashaway RI.....	119.00	2,004.50	160.00	New Orleans LA ..		5.00	
Assns & Groups	225.20	435.15	719.00	North Loup NB ..	200.00	1,200.00	10.00
Battle Creek MI ..	414.43	2,312.62	310.00	Nortonville KS ..	161.50	1,247.50	110.00
Bay Area CA		340.00		Ohio Fellowship..	20.00	120.00	120.00
Berea WV	39.30	283.70	20.00	Paint Rock AL ..		260.00	50.00
Berlin NY	125.00	687.16	20.00	Plainfield NJ ..		2,415.11	499.50
Boulder CO		628.90	70.00	Putnam Cnty FL..			
Brookfield NY ..		128.00	30.00	Richburg NY		708.74	40.00
Buffalo NY	35.00	70.00	10.00	Riverside CA	500.00	3,000.00	80.00
Chicago IL		555.00	20.00	Roanoke WV			
Daytona Beach FL	100.00	860.00	266.00	Rockville RI	42.75	293.75	20.00
Denver CO	195.79	1,890.60	100.00	Salem WV	245.00	1,834.00	155.00
De Ruyter NY ..		184.50	10.00	Salemville PA	55.00	383.00	
Dodge Ctr MN ..		1,275.85	40.00	Schenectady NY ..		23.60	30.00
Farina IL	34.50	201.25	20.00	Seattle WA		359.00	10.00
Fouke AR		80.00	10.00	Shiloh NJ		5,199.03	150.00
Hammond LA		50.00		Stonefort IL	35.00	115.00	55.00
Hebron PA	70.00	457.89	30.00	Syracuse NY		150.00	15.00
Hopkinton RI ..	50.00	65.00	30.00	Texarkana AR		20.00	20.00
Houston TX		110.00		Verona NY	99.00	846.72	70.00
Independence NY	19.75	284.10	60.00	Walworth WI	100.00	560.00	
Individuals		419.00	478.81	Washington DC ..	257.00	815.50	80.00
Irvington NJ ..	200.00	1,100.00		Washington			
Jackson Ctr OH ..				People's DC			10.00
Kansas City MO	95.00	335.00	10.00	Waterford CT	256.18	1,333.72	180.00
Leonardsville NY		171.00		Westerly RI		3,340.00	180.00
Little Genesee NY	105.08	1,061.48	25.00	White Cloud MI ..	134.87	391.40	20.00
Little Rock AR ..		156.88	20.00				
Los Angeles CA ..	350.00	2,732.32	132.00	Totals	\$ 5,563.43	\$58,251.36	\$5,942.50
Lost Creek WV ..		500.00	32.00	Non-Budget	200.25		
Marlboro NJ	115.00	1,850.36	200.00				
Metairie LA				Total			
Milton WI	875.60	6,419.07	735.00	To Disburse	\$ 5,763.68		

JUNE DISBURSEMENTS

Board of Christian Education	\$ 375.46
Historical Society	2.62
Ministerial Education	136.09
Ministerial Retirement	327.15
Missionary Society	1,598.88
Tract Society	480.93
Trustees of General Conference	20.93
Women's Society	251.87
World Fellowship & Service	133.75
General Conference	2,411.00
Washington DC Church	25.00
	\$ 5,763.68

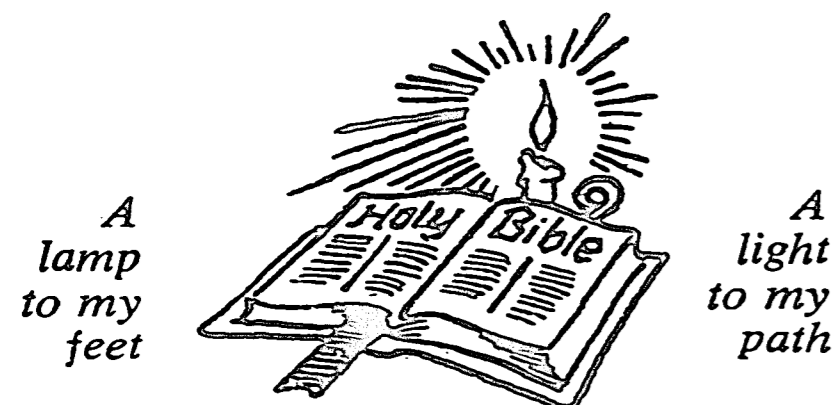
SUMMARY

1972 Budget	\$162,050.00
Receipts for six months:	
OWM treasurer	\$58,251.36
Boards	5,942.50
	64,193.86
To be raised by December 31, 1972	\$ 97,856.14
Percentage of year elapsed	50%
Percentage of budget raised	39.61%
Six months:	
Due	\$ 81,025.00
Raised	64,193.86
Arrears	16,831.14

Gordon Sanford
OWM Treasurer

The Sabbath Recorder

DAILY BIBLE READINGS for August 1972



(Including and supplementing the daily Bible readings of the Uniform Series of Bible Lessons published in "The Helping Hand.")

Worshiping in the Congregation

- 1—Tues. God in His Sanctuary. Psa. 68:24-35
- 2—Wed. Affirmations That Aid. Psa. 19
- 3—Thurs. The Time Is Now! Heb. 3:7-19
- 4—Fri. Discovery of God. Is. 6:1-13
- 5—Sabbath. Jesus "Goes to Church." Luke 4:16-24

Worshiping in the Family

- 6—Sun. The Everlasting God. Is. 40:25-31
- 7—Mon.—Sing Praise to God. Psa. 95:1-7
- 8—Tues. God Glorified at Home. Deut. 6:1-9
- 9—Wed. Wise Living. Prov. 1:1-9
- 10—Thurs. The Church in the Home. 1 Cor. 16:13-19
- 11—Fri. Solid Foundations. Luke 6:46-49
- 12—Sabbath. From Generation to Generation. Psa. 78:1-8

Sharing in Christ's Work

- 13—Sun. The Works of Love. John 14:12-21
- 14—Mon. God at Work in You. Phil. 2:12-18
- 15—Tues. Doing Honest Work. 2 Thess. 3:6-13
- 16—Wed. Doing God's Work. John 6:25-33

- 17—Thurs. Ministry of Work. 2 Cor. 6:1-10
- 18—Fri. Faith and Work. Heb. 11:32-38
- 19—Sabbath. Jesus and the Father. John 5:10-18

Sharing Through Witness

- 20—Sun. Witness of Christ. John 5:35-47
- 21—Mon. Peter's Witness. Acts 11:1-18
- 22—Tues. Witness to All Men. Acts 22:12-16
- 23—Wed. Empowered Witnesses. Acts 14:3-18
- 24—Thurs. Disciplined Witness. Heb. 12:1-11
- 25—Fri. An Affirmative Witness. John 3:25-30
- 26—Sabbath. Roadside Witness. Acts 8:26-40

The Bible in Our Changing World

- 27—Sun. A Source of Courage. Josh. 1:1-9
- 28—Mon. Spiritual Food and Drink. Psa. 1
- 29—Tues. God's Word Is Unchanging. Isa. 40:6-11, 27
- 30—Wed. God Speaks in a Different Land. Dan. 1:8-17
- 31—Thurs. God Is Our Refuge. Psa. 46

Like Lightning

There is a Baptist church in Dallas that has been growing like lightning. The Hampton Place Baptist Church recorded 406 professions of faith in the first eight and a half months of 1971. It received top award in the National Sunday School Association attendance growth campaign with a 54 percent gain in attendance. Recently lightning struck the front of the building, causing little damage but some community comment. The slogan of the church is, "Things Happen at Hampton Place." But having the church struck by lightning to prove it "may be going a little too far," some said.

We could wish that some kind of lightning would strike a few of our dead churches and wake up the people.

THE MOST DEPENDABLE GUIDELINES

