

The Sabbath Recorder

Rules for the Race Posted by God

According to the apostle Paul, we are all running a race in which some will win higher honors than others. If there is a race there must be rules. God has, indeed, posted the rules. Jesus knew that people would try to twist His words and His apostles' words to avoid complying with the rules explicitly. That was His meaning when He said in the Sermon on the Mount:

"Do not suppose that I have come to abolish the Law and the prophets; I did not come to abolish, but to complete; I tell you this: so long as heaven and earth endure, not a letter, not a stroke, will disappear from the Law until all that must happen has happened. If any man therefore sets aside even the least of the Law's demands, and teaches others to do the same, he will have the lowest place in the kingdom of Heaven, whereas anyone who keeps the Law, and teaches others so, will stand high in the kingdom of Heaven" (Matt. 5:17-19, NEB).

Heaven and earth are still here; the Second Coming and the resurrections have not taken place. For 4000 years men have monkeyed with the Law, trying alternately to ignore it and to improve upon it, but it remains, not a letter changed, the best way to live on this earth. It remains just as it was the day God personally ordered Joshua, "Be strong and resolute; observe diligently all the law which my servant Moses has given you. You must not turn from it to right or left, if you would prosper wher-

ever you go. This book of the law must ever be on your lips; you must keep it in mind day and night . . . Then you will prosper and be successful in all that you do" (Josh. 1:7-8).

Outgrowing the Ingrown

A soulwinner tried to arouse a small congregation to be more evangelistic-minded. The pastor said: "You don't understand; we don't want a large crowd. We only want to have a small group which can meet together in quietness to study the Word and learn of Christ in depth." Do we sometimes fail to realize that the greatest depth of Christian experience is leading another soul to Christ?

'T WAS A SHEEP

'Twas a sheep, not a lamb that went astray
In the parable Jesus told;
'Twas a grown-up sheep that wandered away
From the ninety and nine in the fold.
And out on the hilltops and out in the cold,
'Twas a sheep that the Good Shepherd sought.
And back to the flock and back to the fold,
'Twas a sheep that the Good Shepherd brought.
Now, why should the sheep be so carefully fed
And cared for still to-day?
Because there is danger if they go wrong
They will lead the lambs astray.
For the lambs will follow the sheep, you know,
Wherever they wander, wherever they go.
If the sheep go wrong, it will not be long
Till the lambs are as wrong as they;
So, still with the sheep we must earnestly plead
For the sake of the lambs today.
If the lambs are lost, what a terrible cost
Some sheep will have to pay.

—Unknown

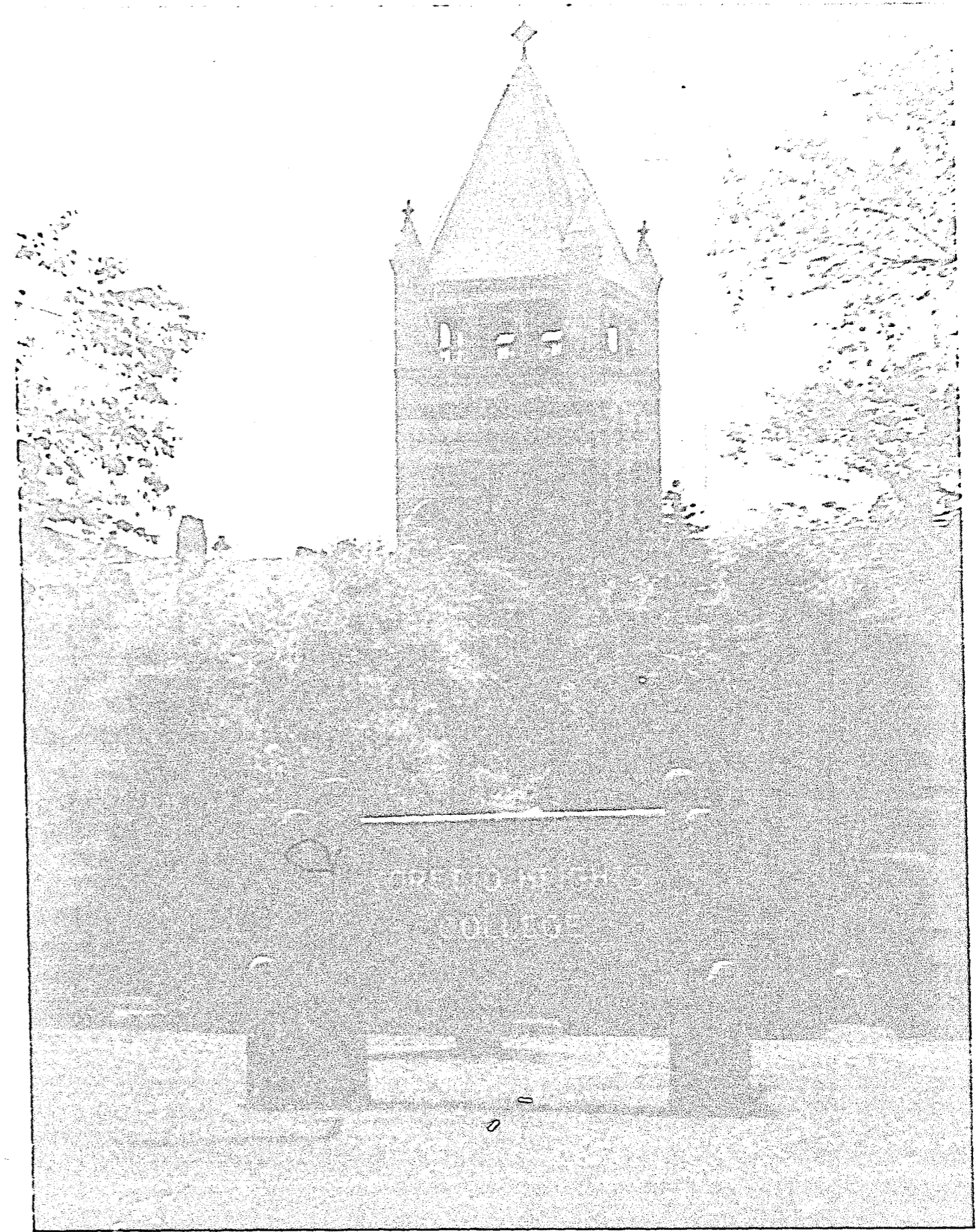


Photo by Matt Randolph

Denver Campus Made Ready for Conference

The Sabbath Recorder

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

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Too Small To Help?

Some months ago a request was re-
ceived from a minister in Nigeria in the
eastern area that suffered great damage
in the civil war. This Rev. S. O. Ogunkah
stated that he was pastor of a congrega-
tion and that he had heard of our Seventh
Day Baptist denomination. The gist of
the letter was that he needed Bibles and
Christian education materials for himself
and his people. The mail service has been
very slow. A second letter recently re-
ceived states that the letter from our
office mailed March 1 was two months
reaching him. We had sent it by surface
mail in order to enclose some informa-
tional literature. The response made us
squirm a little.

We had asked why this minister who
apparently was not a Sabbathkeeper was
asking help from a small denomination
like ours when there were much larger
denominations represented in Nigeria
from whom he could request books. He
came back with the tight-fitting remark,
"You talk of your group being small, as
if it is smaller than St. Paul's group
whom the Macedonians called for help."
He has a point. Although a larger group
could undoubtedly give help of greater
dollar value we cannot excuse ourselves
from responding to calls according to
our ability. Paul's group at Troas on
the eastern shores of the Aegean Sea did
not have financial resources or a stock
of available books. They did, however,
respond to the vision and took the gospel
to Europe.

The Rev. Mr. Ogunkah in his July
letter made another remark that ought to
get "close to where we live." He wrote:
"Yes, some years ago I was in contact
with one Baptist group in the U.S.A.
whose address I lost during the last civil
war here. They were very friendly and
helped irrespective of denomination. So
I had regarded all Baptists as Christly
people."

We sometimes express a little displeas-
ure when people who do not know Sev-
enth Day Baptists fail to notice the Bap-
tist part of our name and confuse us
with another group that does not have
Baptist in its official name. Here is one
who wrote to us because we are Baptists.
His experience with others led him to
think that Seventh Day Baptists must also

be "Christly" people. Do we measure up?

There could be a partial answer to that
remark about a small group answering
the Macedonian call. There is only one
Macedonia and it was only three days
sailing from the port to which Paul had
already been led by the Holy Spirit. If
Paul had received five similar visions the
same night calling him to Italy, to Greece,
to Egypt and to Libya as well as to Mace-
donia, there would have been some deci-
sions to make in regard to priorities.
Possibly Luke could not then have writ-
ten, "And after he had seen the vision
immediately we endeavored to go into
Macedonia, assuredly gathering that the
Lord had called us for to preach the
gospel unto them" (Acts 16:10).

We sometimes have to choose between
several calls at the same time since our
world is so much bigger than the Medi-
terranean basin that was Paul's world. Let
us beware, however, lest we answer no
new Macedonian calls just because there
are many of them coming to us. It surely
was not easy for Paul to respond. We
must remember also that Macedonia is a
stepping-stone to Athens, Corinth, and
Rome. If we do not respond to the calls
as they come, we will not be led to the
more productive fields that may lie be-
yond.

Our Prayer Corner

Suggestions for Prayer This Week

Thank God for:

1) The many problems that face us
as individuals and churches, for God can
and will strengthen us through these trials.

2) The things that are hardest to be
thankful for, remembering the Scripture,
"Rejoice evermore."

3) The way the Lord has sustained us
in past adversities, that we may trust Him
more.

4) The blessings that have come to so
many who have recently determined to
give witness to the love of God in their
lives.

AUGUST 5, 1972

Jewish-Christian Dialogue

There is much in the news about top-
level dialogue between Jewish and Chris-
tian leaders. We hear of it in some of
the most unexpected places. Catholics
and Jews have learned to talk together
freely, and the Vatican Council has done
much to right ancient wrongs. Evangeli-
cals supposedly have the hardest time in
coming to terms with Jewish leaders be-
cause of their intense feeling that they
ought to bend every effort to convert the
Jews. Thus it is with some surprise that
we read of fifty Christian and Jewish
educators coming together freely for a
six-day seminar at Little Switzerland, N.
C., under the joint sponsorship of the
Southern Baptist Home Mission Board's
department of interfaith witness and the
Anti-Defamation League of B'nai B'rith.
Such a meeting was held recently.

Present at the seminar, which provided
suggestions for Judaic studies and a
better awareness of Jewish and Christian
traditions and cultures, besides Baptists
and Jews, were representatives of other
churches: Catholic, Reformed Church of
America, Church of the Brethren, United
Methodists, Church of God of Prophecy,
Episcopalian, and American, Canadian,
and Irish Presbyterians.

There was a suggestion that it would be
well for the laity to have the kind of
dialogue that would lead to better under-
standing and more trust. Ira Craft, a lay-
man from Columbia, S.C., said, "We are
anxious to bring a conference such as
this down to a laymen's level."

"If fifteen or twenty Jewish and Chris-
tian couples could meet together, it would
establish the kind of environment where
I could go up to any rabbi in my com-
munity and tell him what Christ means in
my life without his feeling I was trying
to convert him," Craft said.

On this an editorial remark may be in
order. It ought to be possible to talk
freely with Jewish people as to what Christ
means to us, though it may be difficult.
Down underneath, every Christian who
is worth his salt ought to have a burning
desire to bring everybody else, Jew or
Gentile, to the foot of the cross. Though
the rabbi mentioned above should not

be made to fear that every conversation will put pressure on him to become a Christian, he ought to be aware that the Christian believes his religion is a fulfilled Judaism.

Rabbi Tanenbaum in a recent paper expresses fear that the current Protestant emphasis on evangelism in such movements as Explo '72 and Key '73 will reverse the good feeling between Jews and Christians because there will be a new effort to win Jews to Christ as well as unbelieving Gentiles. There has been a strong effort on the part of Jewish leaders to establish the idea that Judaism is a complete faith not requiring "fulfillment" by Christianity. The main thrust of most organizations devoted to winning Jews to Christ has stressed this point. You can become a fulfilled Jew, they say, by recognizing that your Messiah has come. Hebrew Christians appreciate this concept, but Jewish leaders naturally maintain that there is nothing lacking in their religion. They resent the implication and try to keep their youth from becoming, as some have, "Jews for Jesus."

At a Little Switzerland seminar they did not concern themselves with the question of Jewish evangelism mentioned above, but stuck to more general subjects.

Rabbi Solomon S. Bernards, the Anti-Defamation League's national director of interreligious cooperation, pointed out that "during the conference, Jews and Christians had an exchange of ideas regarding the common ground and paths which interest them.

"These came in several interchanges," Bernards said. "We did not gloss over any differences, but accepted each other while very clearly delineating the things in our own respective positions. At the same time, we created great insight into one another's tradition so that in our teaching, preaching, and educating we can be much fairer to each other.

"We can accept the belief in the worth of our own commitment and at the same time accept the validity of the other person's culture, heritage, and stance," Bernards stated.

At least one rabbi will be studying the Christian tradition as a result of the

conference. On the last night of the conference, Rabbi Ivan Caine, who had led sessions of Judaic studies at the seminar, said: "I've resolved to read and study the New Testament in its setting. I will not be able to put this off any longer."

One statement in the news report from Baptist Press may be of special interest to our readers. It reads: "On the Jewish Sabbath, conference participants held a joint worship service. On Sunday they worshipped together in another joint service. For many, the two worship experiences were the highlight of the seminar."

We call attention to the reference to "the Jewish Sabbath." It was correct to use that terminology in that restricted context. However, if there had been Seventh Day Baptists or other Sabbathkeeping groups participating in the seminar (as there might well have been) it would have been quite inappropriate to designate Saturday as the Jewish Sabbath. It is in fact the only Sabbath of the Christian New Testament. It is our Sabbath because it is God's Sabbath. We might add that if Christians and Jews are looking for a Biblical bridge on which to meet they might well consider the Sabbath as such a bridge. There is a Messiah for the Jews and a Biblical Sabbath for the Christians. This kind of understanding would be helpful to all.

The Ecumenical Future

A major address on ecumenism was given by Dr. Eugene Carson Blake, general secretary of the World Council of Churches.

Dr. Blake reminded U. S. ecumenists that Christian unity does not involve relinquishing those Christian traditions and values which each individual retains from his childhood.

But ecumenism does involve the ability to redefine, to learn, to be sensitive to other traditions as well as one's own, he said.

While he saw temporary setbacks in the worldwide ecumenical movement he said there could be no return to pre-ecumenical days.

Tempo, June NCC Newsletter

TO GOD BE THE GLORY Philosophy of Participation in the SDB General Conference Sessions Paul B. Osborn, President

Long before our churches organized a Conference, *yearly meetings* were being held for spiritual fellowship, to help each other grow in Christ, to challenge, to encourage . . . in short, for *inspiration!* This fellowship is still the major value of our annual sessions.

Elder Henry Clark proposed back in 1801 that the churches unite for the purpose of sending out missionaries to help fulfill the Great Commission of Christ. From this simple beginning of *business* has grown our complex system of boards and agencies working with the Conference of churches. We need to examine our priorities today to make sure Conference isn't just perpetuating itself but is actually helping to fulfill the purpose of its existence as a Conference. By keeping *business* in its proper perspective we see it as a means, not an end.

Thus participation in the *inspiration* and *business* of Conference should be the reason for attending a Conference session. In these times of crisis we mustn't be engaged in trying to make the meetings amusing so that a lot of worldly folks will come. I believe we must make our Conference sessions work toward the goal of winning the world to Christ. "But," some will say, "how can we win the world if we don't attract people by spectacular secular methods? *This* is just the trouble with Christianity today. God never intended for our organizations to be our witnessing grounds. The organization is to be the *training* grounds, the *inspiration*, the enabling of our witnessing *in the world*. Let's stop trying to make Conference attractive to the world and let Christ work at making *us* attractive witnesses.

Recreation is a vital part of any program, but let's not be obsessed with it. Special groups may need special meetings, but remember that Conference does not exist to serve these groups (clergy, laity,

women, youth, boards, agencies, etc.). Conference exists to *serve God!*

The Conference, Commission and Planning Committee have spent a lot of time the last several months on one group: *Youth*. I feel strongly that any special youth program should be aimed at teaching the youth to take their active places in the Conference purpose. Any youth activity should contribute toward the total purpose of the Conference and no leave the youth too jaded for the other parts of the program.

I'm in favor of making Conference meetings attractive, but if the attractions detract from the spiritual purpose, we might as well stay home!

Let's plan for and participate in our General Conference session in August so that we can honestly say, *To God Be the Glory!*

CONFERENCE OFFERING FOR OWM

This is another reminder of the opportunity of all Seventh Day Baptists in the United States Conference to give substantially to our world work through the Conference offering.

This special offering, greatly needed right at this time, can be given in two ways. If you are attending Conference at Denver you can deposit your check in the offering plate on Sabbath morning, August 12. If you cannot be at Loretto Heights College on that date, you may make your special offering at your own church either on August 5 or 12.

This is called a sacrificial Conference offering because it is expected to be a sacrificial. The amount we are asked to give is the equivalent of one day's earnings, over and above our regular giving. If we all enter into the spirit of this offering we will receive a blessing and the work, which is now languishing for lack of support, will go forward. Let us demonstrate our love for our Lord by making a sacrifice out of our living rather than a gift out of our surplus. The gift need not be limited to the suggested amount.

Zippies, Baptists Clash at Democratic Convention

By Dana Driver

A band of "Zippies" disrupted a rock concert here by a group of Jesus people, most of them Southern Baptists from Burlington, N. C., during a side episode at the Democratic National Convention.

The Jesus people came out on the winning side, thanks to the help of four blacks from the Southern Christian Leadership Conference (SCLC).

The New Directions, Inc., an inter-denominational group composed primarily of Southern Baptists from Burlington, had come to the convention city for the Miami Baptist Association's "Demo '72," a Christian witnessing effort.

About forty-five of the Jesus people had begun a noon rock concert at Flamingo Park, the bivouac area for most of the groups that had come to confront the Democrats with their special messages.

Every group imaginable was here, ranging from such religious cults as the Hari Krishna and Surfside Salvation Society to such secular groups as the National Coalition of Gay Organizations and the Women's Liberation Association.

Especially vocal groups included the Youth International Party (Yippies and Zippies), the People's Coalition for Peace and Justice, the Students for Democratic Society, and the Vietnam Veterans Against the War.

Clad in jeans and bedecked with yellow and orange tee shirts, most of the Christian youth wore their hair long. The young men and women, both black and white, ranged in age from 15 to 21.

A band of about twenty-five Zippies, who earlier had been participating in a pot (marijuana) smoking demonstration under a large elm tree 100 yards away, jumped onto the improvised stage — a trailer cut in half horizontally.

The intrusion began by pushing the Jesus people to the back of the stage area. Then it intensified.

The Zippies ripped out cords and wires to the amplifying instruments, and

MEMORY TEXT

"And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved" (Matt. 24:12-13).

shouted through a battery-powered megaphone:

"Jesus freaks, go home. This is a political gathering, not a rock concert."

Others in the crowd, including some Yippies and "straight" people, yelled in opposition: "Let 'em continue. They have a right of freedom of speech too."

The Jesus people, including blacks and whites, remained cool throughout the incident.

Only one struggle broke out when a youth tried to grab the drummer's sticks. A scuffle began, but it quickly stopped when four big black youth jumped on the stage and separated the group.

The blacks identified themselves as members of the SCLC. Firmly they reprimanded the Zippie leaders for being hypocrites in not allowing the Christian group to continue.

"You're always yelling about freedom of assembly and speech for everyone, and now you're trying to deny it for groups that anger you," the blacks yelled at the Zippies.

The crowd agreed: "Let 'em play," they shouted. "They aren't hurting anyone."

The Zippies, frustrated by the apparent contradiction between their words and actions, reluctantly gave in and left the stage.

The Burlington youth, one of the lead singers, said he told the Zippies on the stage: "Jesus loves you, man, and we love you too."

Nancy Russell, a blond sixteen-year-old dressed in green denims and a bright orange Jesus tee-shirt, said: "I knew God was watching over us. I was a little scared, but the more I held up my 'one way' sign and prayed, the stronger I became."

—BP (condensed)

Astronaut James Irwin Sets Up Independent Organization



Apollo 15 Astronaut James B. Irwin, who recently resigned from the nation's space agency saying he wanted to devote full time to religious work, announced that he was forming his own independent organization. The new non-profit corporation will be called "High Flight," and will be designed to utilize the former astronaut's Christian witness to the maximum.

Irwin will serve as president of the corporation, which will have its headquarters in Colorado Springs, Colo.

William H. Rittenhouse, pastor of the Nassau Bay Baptist Church here where Irwin is a member, will become executive director of the new organization, resigning his pastorate September 1.

Being close to the Air Force Academy in Colorado Springs, Rittenhouse said they hoped to open a retreat center for cadets.

Incorporation of "High Flight" will be completed by Oct. 1. The name for the corporation was inspired by a poem of the same name written by a pilot named John Gillespie Magee, Jr.

Irwin said he would be living in Colorado Springs because of his love for the mountains. During the Apollo 15 flight, Irwin read back to the earth a portion of Psalm 121:1, which states: "I will lift up mine eyes unto the hills, from whence cometh my help."

In an interview with the Detroit Free Press, Irwin said he wanted to spread the message of Christ and his own personal testimony around the world. "I don't know what you would call me, maybe a world evangelist. I certainly fall into that category." Irwin told the Free Press of his hopes for the new independent organization, but at that time, it was still indefinite.

Irwin, 42, was command pilot for the lunar module on the Apollo 15 flight, July 26-Aug. 7, 1971. He was the eighth man to walk on the moon, and the first Southern Baptist to do so.

CROP Campaigns Fight Hunger Through Many Agencies

CROP is the Community Hunger Appeal of Church World Service, but it recognizes the important work of other relief agencies, and allows donors to designate contributions through CROP for other recognized hunger-fighting programs.

All such contributions are distributed to designated relief agencies with community fund-raising costs borne by CROP; undesignated contributions are used by Church World Service.

In the past ten years, nearly two-million dollars of CROP's 22-million dollar income was distributed to groups other than Church World Service, CROP's parent agency.

Largest recipient of this unique "privilege of designation" has been Mennonite Central Committee, Akron, Pennsylvania, which has received \$1,261,225 of the \$1,909,000 designated in the past decade. In 1971 alone it received \$234,800.

Lutheran World Relief received \$39,300 last year. CROP distributed almost \$20,000 to Catholic Relief Services in 1971. World Relief Commission of the National Association of Evangelicals received nearly \$60,000 in the period from 1962-71. The Christian Reformed World Relief Committee, American Friends Service Committee, Heifer Project, and the American Joint Jewish Distribution Committee, were among other agencies receiving CROP contributions.

New Church Group in the Philippines



Previous pictures published of Seventh Day Baptist church groups in the Philippines were of children and adults on the Island of Cebu and the area of Cebu City. There were no regular meetings held in the name of the Philippine Union Conference of Seventh Day Baptists elsewhere in the islands. The headquarters of the Conference is located at Albuera, Leyte, some eighty miles from Cebu where the president, Olimpio Isoto, directs a private secondary school.

On May 10 Mr. Isoto, an ordained minister, started a Sabbath School at Albuera. He writes that brethren came from neighboring barrios and from Caridad, Baybay, Leyte for that memorable Sabbath morning. The picture is of that group. The Sabbath School at Albuera continues to meet, with many of the members connected with Mr. Isoto's family.

It is reported that the lesson on that organizational Sabbath was taken from the Statement of Belief of Seventh Day Baptists, which is available in two commonly spoken languages.

Word comes that Mr. Isoto has entered into a twelve-year lease of land at Caridad, Baybay, in the name of the Philippine Union Conference, for the construction of a chapel. The number of

believers in that place is reported to be less than ten at present, but they have made plans to begin building a chapel in August.

Other news from the third issue of *Philippine Sabbath Recorder* (April, May, June, July) states that "Brother Alberto Tajuda has been appointed as a regular Bible worker for the provinces of Leyte, Southern Leyte, Bohol, Cebu, Samar and the Island of Mindanao." He is one of the contributors to the mimeographed paper, which, for the first time, has a printed cover. Incidentally, the cover picture is the same as the one we are reproducing on this page.

A Viable Position

Rosary College has circulated five articles based on a symposium on abortion at the college. Not all of the Catholic participants took the traditional church position about when life begins or the rights of the unborn child. Sister Margaret Niemeyer, writer of the final article, indicated that moral law and statute law are not necessarily the same. The question of forbidding or allowing abortions is still open to some extent. She perhaps coined a pregnant phrase when she characterized herself as "a searcher after a viable position" on abortion.

MISSIONS—Leon R. Lawton

CAMP KAYUKA

The Guyana Seventh Day Baptist Conference continues its camping ministry by renting facilities and sponsoring a youth camp again in 1972. This year it will be located at a newer site that is reachable by road. In previous years camp sites could only be reached by riverboat.

Pastor Jacob N. Tyrrell is the director and the dates are set for Monday, August 28, to Monday, September 4. The camp ages are from twelve to twenty-one and the cost is G\$15 which must be paid fully in advance.

Their brochure reads in part: "Don't miss this camp! It is geared for you with these features: swimming, hiking, educational film shows, soul-inspiring campfire activities, games, exciting and interesting Bible study. To meet our needs for Action! Expression! and Spiritual Appeal! Along with a quiet, alone period. Comfortable sleeping accommodations."

Other members of the staff in addition to Director Tyrrell are to be: Pastor G. L. Bowen — asst. dir. and Bible teacher; Missionary Leroy C. Bass — business manager and Bible teacher; Bro. D. Boston — Bible teacher; Sister Inez Peters — dietician with three other cooks. Others not named will be counselors and there will be a lifeguard.

The appeal continues, "Come and meet old friends and make new ones. Let us make this another Christ-honoring Camp, by making Him our best Friend. Things to bring along: sheet, blanket, pillow case, Bible, notebook, torch. Also good sportsmanship, willingness to work, and a continual smile. Come on! Let's get on the move with Camp '72."

Let us remember our brethren in Guyana as they plan and carry through in this annual camping experience. Previous years have seen youth take their stand for Christ and make decisions to serve Him. Let us particularly remember by name those who are staff leaders, as well as those not known by name who will be campers.

NEWS BITS

"Ambassador" to Jamaica:

Secretary Alton L. Wheeler was the official delegate of the General Conference (USA) to the Jamaica Seventh Day Baptist Conference held at Blue Mountain, July 18-23. He was also appointed a special "ambassador" of the Missionary Society to counsel with Jamaica Conference leaders on our cooperative program. One topic was to be the American released worker arrangement for 1973.

IDEALS:

Missionary Leroy C. Bass has written to suggest that the colorful issues of *Ideals* magazine might be useful in planning devotional programs and seasonal emphasis in Guyana, particularly the Christmas season. If you have copies of any of the *Ideals* magazine which you would like to share with the Guyanese brethren, they can be mailed directly to Missionary Leroy C. Bass, 19 Gordon St., Kitty, Georgetown, Guyana, South America.

Welcomed:

Mrs. Frankie Davis, who has spent nearly twelve years on the Jamaica field, returned to the United States on July 10. On Sabbath, July 15, there was a special service held at the Plainfield Seventh Day Baptist Church, designated as "Jamaica Day." Those Jamaican brethren who now reside or are in school in the greater New York metropolitan area were invited to worship at Plainfield. Over twenty individuals came to renew fellowship, to honor Sister Davis, and to enter into fellowship with the brethren of the Plainfield church. Sister Davis will be residing in Battle Creek, Michigan, where she has accepted the call to serve in a secretarial capacity with the local church.

Missionaries Return:

The John Conrods returned from Malawi the night of July 22 stopping in Europe en route. They met with the African Interests Committee of the Missionary Board on Sunday, July 23, and left the next day for an extended journey en route to Denver and General Conference. They planned visits to churches in New Jersey, Pennsylvania, Michigan, and Missouri on their way to Colorado, sharing something of their work in Malawi

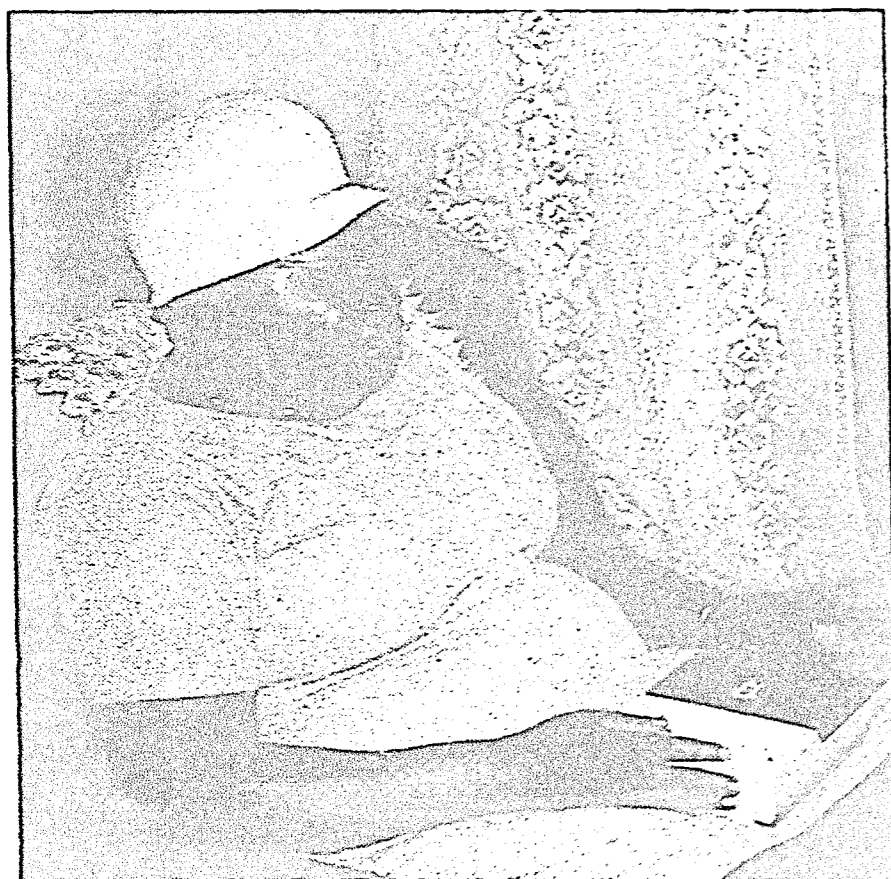
and the witness being borne there for Jesus Christ. After a brief time for relaxation and opportunity to be with families, Pastor Conrod will take up the position of field pastor for the Pacific Coast Association in October.

Mr. and Mrs. Wayne N. Crandall, missionaries in Jamaica, spent a brief holiday in the United States the end of July and early August. While here they met with the American Tropics Committee of the Missionary Board on July 24 when they reported on the work at Crandall High School and shared their insights and suggestions for the ongoing witness and service. We are happy that the Ethel T. Stillman Rest and Recreation Fund enabled them to leave the tropics and be with their family for this short period of time.

Cassette Player Helps A Guyanese Sister

Sr. Ruby Cummings, blind member of the Dartmouth Seventh Day Baptist Church in Guyana, is seen enjoying a tape played on her new cassette unit in the adjoining photograph taken by Leroy C. Bass. Miss Cummings, blinded accidentally in childhood, lives on the Essequibo coast some distance from the mission headquarters of Elder Bass at Georgetown.

Cassette player and recorder equip-



ment were purchased from the Nathan E. Lewis Fund for the Blind held in trust by the Seventh Day Baptist Memorial Fund. Mr. Lewis was blind in his later life. He served actively as a trustee of the Memorial Fund and of the Seventh Day Baptist Historical Society, and gave land for Lewis Camp near Ashaway, R. I.

Elder Bass uses audiovisual equipment constantly in his mission program and asked young people of the Georgetown congregation to read on tapes for Miss Cummings from *The Sabbath Recorder*, *National Geographic* and *Reader's Digest*. He also sends her messages from his own desk and devotional readings for use in her home. She attends the Dartmouth Church services led by pastor Joseph Scipio.

Miss Cummings is planning to send a taped message to Seventh Day Baptists in the United States with the help of Elder Bass.

Sales and service on both U. S. and Japanese model cassette equipment are reported available in Georgetown.

(Applications for grants from the Nathan E. Lewis Fund for the Blind may be made to the Seventh Day Baptist Memorial Fund in care of *The Sabbath Recorder*.)

GETTING TO PRE-CON FROM BOULDER

Anyone needing a ride from Boulder to Camp Paul Hummel for Youth Pre-Con or anyone who has room to take someone else should meet at the Boulder church at Ninth and Arapahoe on Wednesday, August 2, between 2 and 5 p.m. We will see that everyone has a ride to the camp. Also, if anyone needs directions to the camp, there will be maps with instructions available at the church. For Young Adult Pre-Con, a caravan will be leaving the Boulder church at 1 p.m. for the trip up to the camp near Ward. For people arriving after the caravan has left, we hope to have a set of directions made up. It looks like it's going to be a great year. See you at Pre-Con.

—Phil Rood, General Business

Ed.— Sorry not to have this notice in time for inclusion in an earlier issue. It is good to know that local committees have made adequate preparation for every need.

WOMEN'S WORK—Mrs. Elmer W. Anderson

Women's Banquet at Conference

The officers of the national Women's Board have plans for the annual meeting to be held at the banquet. They also are calling for suggestions.

The banquet and meeting are to be held Tuesday, August 8, at 6 p.m. It is to be a great occasion, as usual. There are several things to note.

What shall we wear? The board members will be wearing either long or short dresses, with the emphasis on the long and the short.

One of the invited guests will be Mrs. Ferne Levy of Nova Scotia, president of the North American Baptist Women's Union, whom all the ladies will have an opportunity to meet.

The Robe of Achievement (Chinese) which has been awarded to an outstanding Seventh Day Baptist woman each year, will be presented to one who amply deserves it with due ceremony and a citation.

A love offering will be received, as is customary. It is expected to be large enough to be a real demonstration of love for the Lord. It is in connection with this that the Women's Board is calling for suggestions from those who cannot attend as well as from those who will be there. What purpose or cause do you suggest? The officers want to know what you would like to give to. They will choose from the suggestions received. Give your suggestions as to the love offering to the president, Madeline Randolph, 1648 Ninth St., Boulder, CO 80302.

Come prepared to enjoy the fellowship and to participate in the annual business of the Women's Society of the Seventh Day Baptist General Conference—Tuesday, August 8, at Loretto Heights College, Denver, Colorado.

SABBATH SCHOOL LESSON

for August 12, 1972

WORSHIPING IN THE FAMILY

Lesson Scripture: Deut. 6:1-9; 2 Tim. 1:3-7.

A Lesson in Ecology

By the editor

We hear much about the ecological crisis that we are getting our country into and not very much about efforts that have been underway for a long time to conserve or rebuild our natural resources. The editor had occasion recently to observe one such local effort which, if repeated many times, would give reason for encouragement.

New York State, though not as densely populated as New Jersey, contains our largest city and many others that drain our resources and pollute air and water. On the other hand, there are large portions of northern New York that have gone out of cultivation and are producing valuable trees and an increasing supply of good, clean water in many creeks and rivers.

In Jefferson County where dairy farming is still prosperous many marginal farms have gone back to nature by default or by plan. There is a stretch of several miles along the North Branch of Sandy Creek that holds much of nostalgia for the editor. It was the nearest swimming hole and the finest place to catch rock bass and to try to catch several other varieties of fish, including pickerel and pike. As boys we knew every bend, every swale, every tree crossing, and almost every large rock or overhanging bush that was likely to provide shelter for a bass that could be tempted with wriggling worms freshly dug from the moist barnyard. The whole creek bottom was pastured as well as the woods and open fields on the steep hillsides that made up the back end of several farms. The barbed wire fences extending to the banks of the creek were a hazard for overalls and fishing poles but helped one to keep his bearings as he trudged up and down this half-wild, half-tame country. It was the pasturing that made it possible to fish the creek. All this has changed.

There was one small farm on the creek bottom where a small bridge (which seemed big to a young boy's eyes) spanned the creek on a road that ran along the foot of the barren stony hill on the opposite side. We seldom

traversed that steep road leading eventually to the village of Rodman a few miles away. Fresh spring water was piped across the bridge from a spring on our side and poured continuously into a big iron kettle to serve the cattle and the people in the Collins house. There were other springs and gurgling rivulets from which a thirsty young fisherman could drink like Gideon's band. We never thought of drinking from the main creek although its quality and its flow were even then being tested for use in the nearest city.

The narrow rocky road on our side of the creek that slanted down the long hillside and doubled back at the foot of the hill to cross the bridge was abandoned several years ago along with the bridge which is now only a skeleton of steel girders. It is reported that mischievous boys twice tore up the planking for the fun of launching the planks down the stream. Although the little farm on the bottom land had long since become inoperative the house and garden could be reached via the dirt road down the opposite hill, so I had heard. The easiest way to get a quick look at that fine old creek might be to approach it by car from the other side, since the unpastured woods on our side had grown up to briars and the hill is a harder climb at 66 than at 16.

Having laid this background we come to the ecology angle of this story with which we began. In company with long-time residents the editor set out to find the other end of that once-barren rocky road and follow it down the hill to that skeleton bridge. Much to his surprise, there was no barren brown hill. We drove through a young forest of pine and larch and native growth that completely overshadowed the road all the way down to the little clearing around the house where there was a tended lawn. On the way we heard an airplane and a helicopter overhead but could not see them or be seen by them as we burrowed through the green bower.

At the foot of the hill we met the owner of the land, a man well along in his seventies with pruning shears in his hand. He had a story to tell that would

have done credit to a ranger in a national forest. Since 1927 he had been enlarging his land holdings in that area for purposes of reforestation and improving the ecology of the region.

Starting with a large farm at the top of the hill he had planted trees down the sides and included the little farm. The bottom land was set out to Christmas trees, which he was shaping with his shears. His picnic table was made with twelve-inch untrimmed white pine planks grown from a 1927 planting.

Through the years this one man had hand-planted half a million trees and carefully measured their growth and their contribution to the environment. He called our attention to the closely planted larch trees standing straight and limbless for seventy-five feet. He mentioned judicious harvesting of pulpwood and some other timber. In the nature of the case, he would not live to realize much financial gain from his years of labor, but he had made what seemed to him to be a worthy contribution to life. In spite of his advancing years he was still planting trees and watching the little seedlings put out new leaves as they struggled for light amid the grass. Our new friend was also planting shrubs that would yield winter food for the birds that now frequented the wooded area.

I went back to see the stream that had so much meaning for me as a boy. Though it was far less accessible and had lost some of its romantic charm because its banks were no longer close-cropped by grazing dairy herds, I had to observe that there was much less erosion. It was a time of high water due to recent rains, but the stream was clean and clear, not muddy. The farmers had helped by keeping their cows closer to home, but the man who planted trees had more consciously done his part in making up-state New York a better place to live in.

Not everyone can make the same contribution to life, to be sure. We must doff our hats to such men as the one mentioned here who prepare benefits for the oncoming generations with little thanks from the present and keep on working regardless. When we look at

efforts like this, we have hope that man will not make uninhabitable the world that God has made to be inhabited and cared for.

Never Let the Sun Set . . .

Eph. 4:26-27

By V. Carney Hargroves
President, Baptist World Alliance

Obviously the above topic is incomplete for no one can control the sunset. Each day it can be predicted with regularity. Almanacs record the sunset to the exact minute for any day you have in mind. Our efforts cannot alter the schedule by advancing or retarding it. There is something, however, we can do and the Scripture relates it to the sunset in this way — "Never let the sun set upon your exasperation and do not give the devil a chance" (Ephesians 4:26-27 Moffatt).

In a sense the writer of Ephesians equates sunset with sleep. That was a normal equation in a time when there were not enough lights in towns and cities to turn the night into day. People probably slept more then than now.

Sleep may do one or perhaps two things in connection with the unfortunate emotional reactions of the day. First, it may erase them or at least appear to do so, since frequently the exasperations of one day do not carry over to the next one.

Secondly, it may allow exasperations to settle down and become fixed in the sub-conscious mind in one form or another. If one is angry with another during the day and does nothing about it before bedtime that anger may in the morning appear to be gone when actually it is simply beneath the surface.

It is a happy translation that says "do not give the devil a chance." Whatever you may think of devilish techniques, it can be said with certainty that the way to fragment a personality and to splinter one's wholeness is to get his tensions, his exasperations, his fears, his antagonisms firmly fixed in his mind.

All this is common sense but there is an even greater reason back of the need to prevent improper emotions becoming

imbedded in our minds. Paul says that we have learned from Christ no unworthy motives. On the contrary His life is ever before us as the pattern of personal integrity and of a forgiving spirit. Because, therefore, we are followers of Him, because we have committed ourselves to bear the name Christian, we should "never let the sun set . . ."

The Year of the Tract

In China the years have names like "the year of the mouse" or some other animal. How they determine the designation of a year would be an interesting study. The American Tract Society has a name for this year of our Lord. On the outside of an envelope containing a variety of new publications was the large-type inscription, "'72, the Year of the Tract." It carried also a calendar for the next three months, indicating that the use of tracts in the summer months would greatly increase.

There has been a tendency to think that the day of tracts has gone by. Some people have forgotten to emphasize tract distribution in their plans for evangelism. It is a mistake, and the American Tract Society is proving that 1972 is, indeed, the year of the tract. Personal evangelism needs tracts. It should be noted that the greatest evangelistic training convocation of all time, the recent Explo '72, emphasized the use of tracts.

The method of Campus Crusade which has proven so effective is dependent almost entirely on one tract—not a colorful, startling hand-out, but a little booklet entitled "The Four Spiritual Laws." That tells us something. A clearly stated message in tract form used as a basis of discussion keeps the conversation Christ-centered and produces results. Seventh Day Baptists are using "The Four Spiritual Laws." We have also run through a large edition of a somewhat similar tract, "Have you Made the Wonderful Discovery of a Spirit-Filled Sabbath?" These are not the only tracts that are effective. Let us get the results we hope for by making '72 the year of the tract.

L. M. Maltby,
Sec. Amer. Sab. Tract Soc.

American Youth Abroad and Drug Laws

The presence of nearly one thousand American youth in foreign jails on drug charges has prompted a public service advertising campaign to warn Americans traveling abroad to avoid drug-law violations while visiting other countries.

All of the material warns travelers that drug laws in other countries are generally strict and rigidly enforced. Pointed out also are some differences in the jurisprudence system. For example, some countries permit no appeals from lower courts. Some have no bail system. Pre-trial detention in some countries is lengthy.

Here is one example. On the outskirts of Rome, under the warm, sunny skies there's a room with a view. As a matter of fact, there are many rooms, but the view is anything but bright.

In one of the rooms there's a twenty-four-year-old girl from the United States. She had been in Rome for three days when she was arrested for possession of drugs. She wasn't carrying anything, but it was found by the police in an apartment she was visiting.

This young woman will wait in her cell six to ten months for trial. It's the law. She doesn't have a chance for bail. There is none. No one can get her out. That's the law, too. And if she's found guilty she faces a minimum of three years and a heavy fine.

In that same prison, there are other United States citizens arrested on drug charges, and the view is the same for them.

Why are there so many American youth in foreign jails on drug charges and why is the U. S. Department of Health, Education and Welfare mounting an advertising campaign to tell stories like this? Partly because of the illusions that drugs are easily available abroad and the enforcement of law is lax. The facts are otherwise, as so many have learned to their sorrow. In some countries, drug pushers get double profit by selling and then informing the police that these people possess drugs.

The advertising states, "To see Europe and the heritage and history that pre-

ceded us is a rare and special opportunity. It shouldn't be abused." To this could be added the note that Christian youth traveling abroad do not need these cautions. They can help their fellow Americans stay out of trouble by their witness in word and deed. Not even the U. S. Embassy can do much for lawbreakers who are caught. Only the Christian can provide motivation for right living and avoiding temptation.

Friends Needed

International students in the U.S.A. claim that one of their greatest problems is loss of identity. Their new American friends are too often "Hello!" friends and life is much more than "hello." Some are finding the "Friend who sticketh closer than a brother."

NEWS FROM THE CHURCHES

ALFRED, N. Y.— The church bulletins from April through June reveal the activities of church and pastor that are expressed a little differently than in some churches and are designed to meet the needs of a congregation in a university town. Pastor Russell Johnson is one of the youngest of our pastors, having finished seminary last year. The morning service does not list a "sermon" but nearly every week there has been "A Parable for Today," followed a little later with "Scripture Thought" on the subject of the day.

School continues longer in New York than in many other states. The June 24 bulletin lists the high school and college graduates. Finishing at Alfred-Almond Central School were: Stephen S. Crandall, William Jacox, Christine Snyder, and Gerald Snyder. Graduating from Alfred University were John Barber and Dennis Butts; from Cornell, George Clare.

BROOKFIELD, N. Y.— Mr. and Mrs. Raymond F. Burdick were featured on the front page of the *Brookfield Courier* in the issue of July 20, the occasion being their golden wedding which was celebrated with open house hosted by their children on June 25 at the Second Brookfield Seventh Day Baptist Church.

They were married by the Rev. F. F. Peterson, June 27, 1922. Their attendants, Viola Brown Whitford and Carlos Camenga, were present at the open house.

Mrs. Burdick had formerly been a school teacher and Mr. Burdick an accountant. For more than forty years they have been engaged in farming. In addition to their own three children, they provided a foster home for a total of forty-three children. Nine of these were present, and one has made her home with the Burdicks for the past forty years. They have ten grandchildren and one great-granddaughter as well as many foster grandchildren and great-grandchildren.

Both Raymond and Edith Burdick have been active in the church through the years.

DE RUYTER, N. Y. — Spring and early summer have been busy times for the people of the De Ruyter church. It has been a time of work and fellowship, a time of outreach and of sharing with each other.

Our big project has been calling in the De Ruyter community and distributing flyers explaining who we are and what we believe, with special emphasis on our Sabbath belief. Thirteen members took part in this. Follow-up calling will be done.

Our church joined with the local United Church of Christ for Vacation Bible School, June 26-30. Pastor Crouch co-directed, with Mrs. Mildred Parker, Mrs. Cora Phillips, Mrs. Bonnie Young, Miss Barbara Burdick, and Miss Ruth Burdick of our church teaching. Over fifty children were enrolled. It was such a joy to see the youngster' enthusiasm as they sang for parents and friends in their closing program.

Pastor Crouch served on the staff of Central Association Junior Camp at Chittenango Falls State Park, July 5-7, and co-directed the joint Senior Camp of Allegheny and Central Associations at Camp Harley Sutton, July 9-16. Barbara Burdick and Ruth Burdick served ably on both staffs. We appreciate the dedicated service Barb and Ruth have given to the church this summer.

Times of fellowship as a church have

included a baby shower for the Crouches and a wedding shower for Sally Sanford and Scott Burdick. An all church picnic, July 15, gave us a special time of fellowship with our former pastor, Charles Swing, and his family.

When Pastor Crouch attended South-eastern Association in Salem, Richard Burdick led our worship and delivered the message. Pastor Swing filled in while Pastor Crouch was in camp.

Our graduates were given special recognition in Sabbath School and presented with books for personal devotions. Those of our congregation graduating from De Ruyter Central School were Gary Burdick, Sally Sanford, Scott Burdick, and Harmon Meldrim.

NEW ORLEANS, LA.— God's Lighthouse of Prayer, the church pastored by the Rev. Mary Craig Johnson in the Algiers section of New Orleans, reports a successful revival recently with members added to the church by baptism and testimony.

A newspaper clipping tells a disturbing story of a rape-murder on June 30. The victim was twenty-year-old Carrie Williams, who was the president of the young people's department of the Algiers church. Her widowed mother, Mrs. Carrie Williams, was one of those who recently accepted the Sabbath and joined the church.

The tenth annual session of the twelve-year-old Louisiana Seventh Day Baptist Association was held Sabbath and Sunday, June 17 and 18, at the Algiers church. Mrs. Johnson says that God blessed the session. A microphone and outside speaker donated by a Mr. Reed enabled the services to reach a larger number. Another man at the association expressed a desire for baptism and church membership, which was scheduled for the last Sabbath of July.

Pastor Mary Craig Johnson had previously announced her hope to attend Conference in Denver. When she checked with her doctor, he advised her that her health was not good enough for such a trip. She has not fully recovered from the shock of a catastrophe that came to her church and living quarters some time ago.

The Sabbath Recorder

Presenting the Sabbath

Thoughts gleaned from the correspondence of
Carl Olson, Chicago, Ill.

We should not take a hard line in presenting the warnings of the Scripture against disregarding the Sabbath of the Lord. Some people confuse loss of rewards with loss of salvation. There is a difference. It is pointed out in 1 Corinthians 3:11-15, which speaks of a believer who has failed to show good works, "He himself shall be saved, yet so as by fire." In the Sermon on the Mount Jesus spoke of those who failed to keep the least of the commandments in these words, "He shall be called least in the kingdom of heaven." He is in the kingdom but he is "least." On the other hand, he who does the commandments shall be called "great" in the kingdom.

The Sabbath doctrine is beautiful doctrine, but the doctrine of grace is grander. A sensitivity to the relevance of these spiritual values should "shine out more" (in writings on the Sabbath). Obedience through love is grander than obedience through fear. Teaching Sabbath doctrine with a stress on pleasing God more than obeying God is a better approach. Jesus brings it together by saying, "If ye love me, keep my commandments."

We must not be "soft on sin." Jesus drew hard lines in the case of the foolish (unprepared) virgins who were denied admittance to the wedding feast when the bridegroom appeared. But one must also realize that it is the era of grace.

The Lord has long patience as He waits for the fruit of the earth, according to another parable of the Lord. He is

waiting for this fruit of Sabbathkeeping . . . Jesus spoke of the vineyard being taken from the Jews and given to the Gentiles. He used these words: "Therefore I say unto you, the kingdom of God shall be taken from you, and given to a nation that bringeth forth the fruits thereof" (Matt. 21:43).

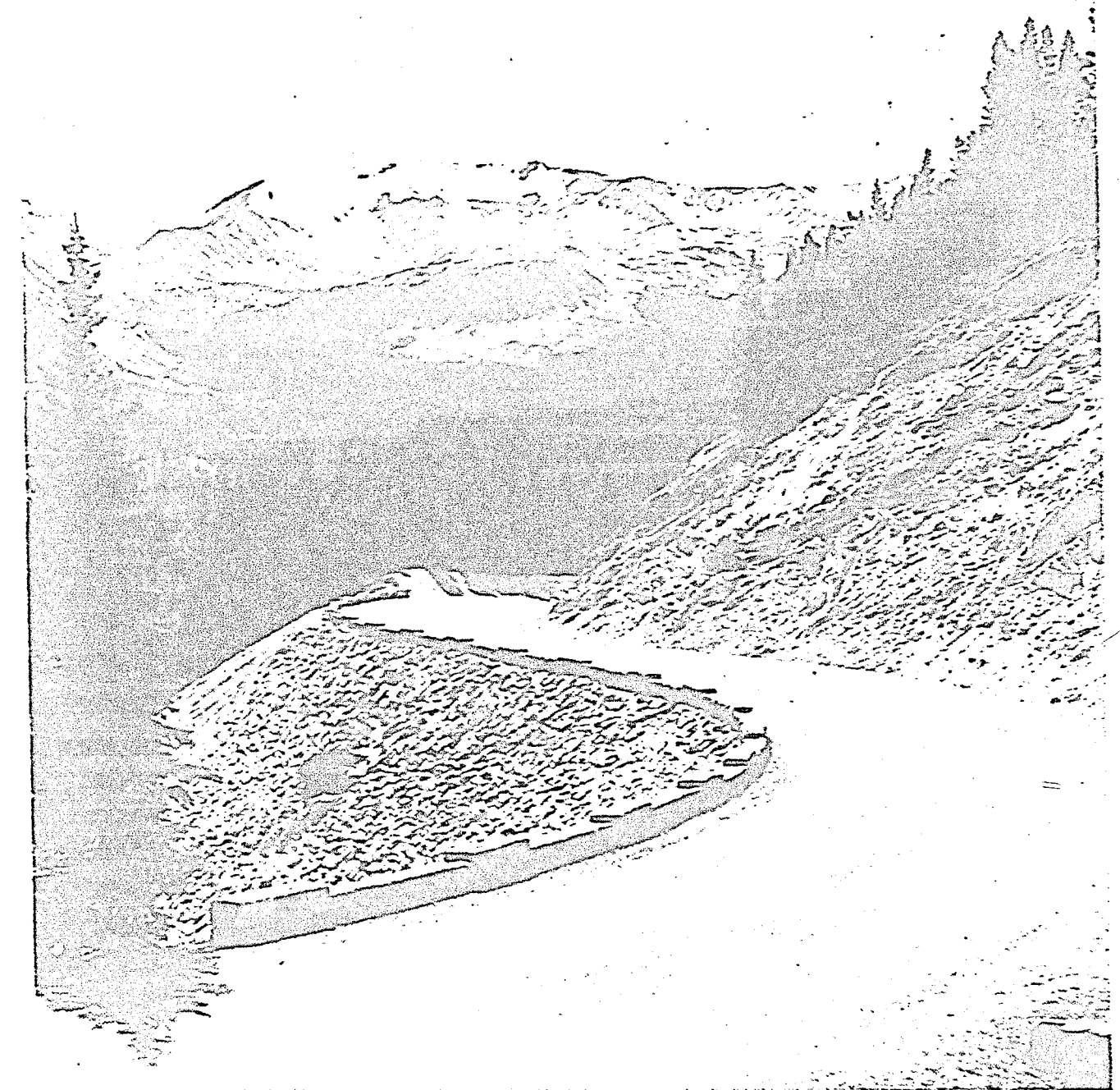
It has been truthfully said and is "worthy of all acceptance" that:
"We are not saved *by* keeping the law;
We are not saved *from* keeping the law;
But we are saved *to* keep the law."

EXPLO '72 ON NATIONAL TV

America's greatest evangelistic training program, Explo '72, at Dallas, Texas, which was attended by more than 80,000 youth, was not forgotten when the program ended. Plans were made to put the best of it on television.

Dr. Billy Graham, Johnny Cash, Andrae Crouch and the Disciples, plus many others, are presenting the message and challenge of Explo '72 in word and music on three hour-long television specials over 265 stations during the week of July 30-August 5. These TV specials are not primarily entertainment, but part of the effort of Campus Crusade for Christ and others to challenge Christians everywhere to reach the world for Christ.

The cost of presenting these programs to an estimated 35 million viewers is over a million dollars. If Christians provide this kind of money for airing such a challenge it will show that they take their faith seriously and that they put substance to their prayers for evangelization of the world.



General Conference is held in the mile-high city of Denver at the foot of the snow-clad Rockies. We appreciate the poetic words of the Lord as penned by Isaiah, "And I will make all my mountains a way, and my highways shall be raised up" (Isa. 49:11).