

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).

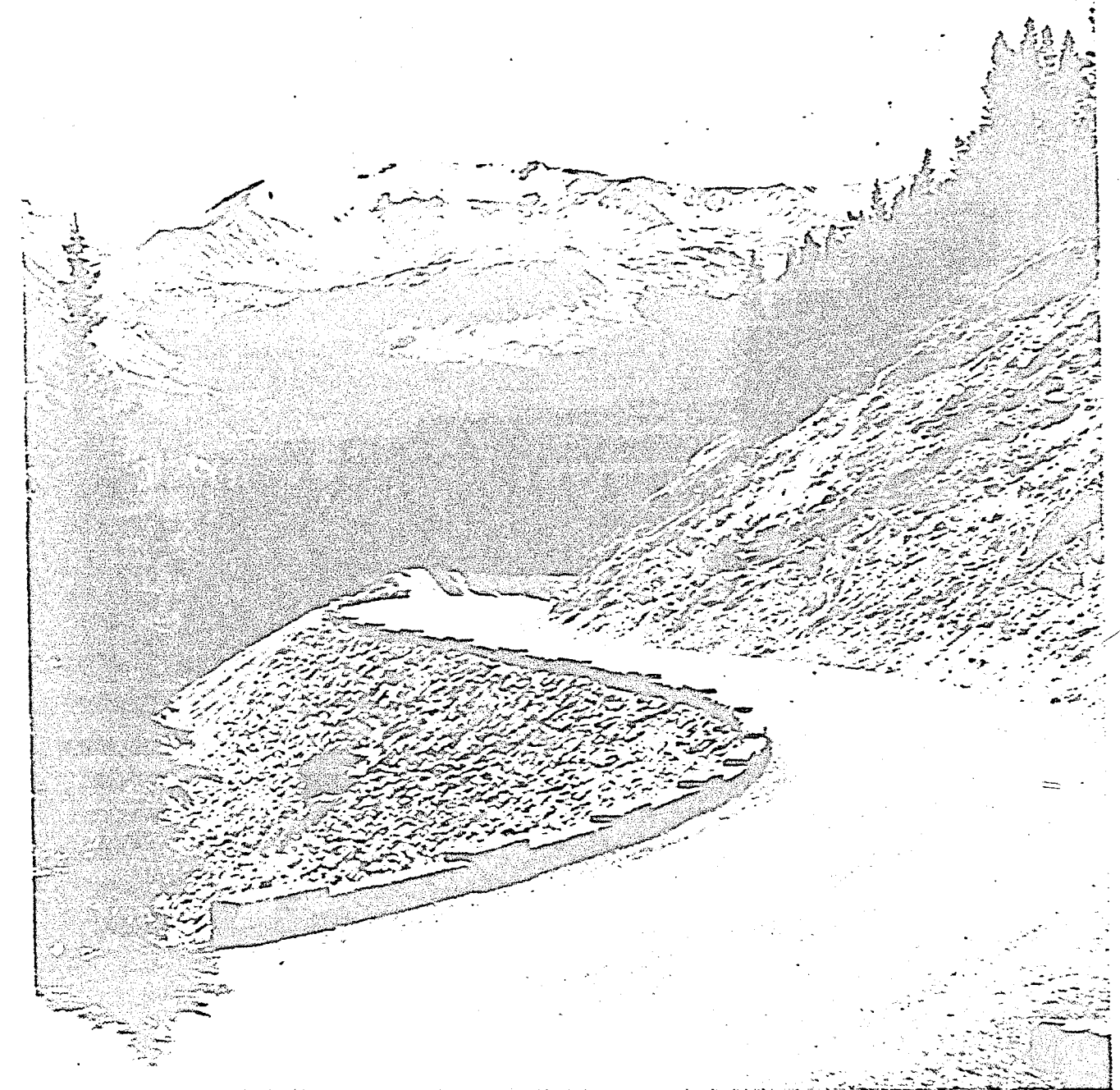
It has been truthfully said and is "worthy of all acceptance" that:
"We are not saved *by* keeping the law;
We are not saved *from* keeping the law;
But we are saved *to* keep the law."

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).

The Sabbath Recorder

First Issue June 13, 1844

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

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Terms of Subscription

Per Year \$5.00 Single Copies 15 cents

Special rates for students, retired Seventh Day
Baptist ministers, and servicemen

Postage to Canada and foreign countries 50 cents
per year additional. Gift and newlywed subscriptions
will be discontinued at date of expiration unless re-
newed. All subscriptions will be discontinued six months
after date to which payment is made unless renewed.
The Sabbath Recorder cannot pay for contributed articles
but will send the writer, upon request, up to 10 free
copies of the issue in which an article appears.

Second class postage paid at Plainfield, New Jersey.

The Sabbath Recorder does not necessarily endorse
signed articles. All communications should be addressed
to the Sabbath Recorder, P. O. Box 868, Plainfield,
New Jersey 07061.

A Seventh Day Baptist weekly (two issues
omitted in August) published by the American
Sabbath Tract Society, 510 Watchung Ave.,
Plainfield, N. J. 07061.

PLAINFIELD, N. J. August 12, 1972
Volume 193, No. 7 Whole No. 6,512

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Conference in Session

This is the *Recorder* that goes to Conference. Extra copies have been printed and hand-carried by the printer, who is taking a well-deserved vacation in Colorado. This issue also goes to all our regular subscribers scattered throughout the United States and the world who are not able to be present at this time of inspiration and decisions-making. Greetings to one and all from the editor and staff, who also are taking a little vacation the first half of August. Readers and those who keep permanent files of our publication are reminded that we publish fifty issues per year. We will skip the August 19 and 26 dates. The next issue, prepared immediately after Conference, will bear the date of September 2.

It would be interesting if this Conference issue could outline the items that will loom large in the business meetings and could give an indication of the important decisions to be made. It would be only guessing. Our form of church government is quite democratic. The business is thought about by responsible people ahead of time but it is not engineered from the top as in some more closely structured denominations. We know some of the things that will be considered by committees made up of delegates and some of the things that may come to the floor of Conference, but we do not know how they will be decided.

Commission, our interim policy-making body, has held a week-long midyear meeting and other lengthy meeting just prior to this Conference session. It has wrestled with some of the major problems, including the proposed Our World Mission budget. Its numerous recommendations usually form the framework for the greater portion of new business. The report is first considered by the Committee on Reference and Counsel and then by the body of delegates as a whole. It would be possible for every recommendation to be accepted after this two-level opportunity for discussion, but it is not likely, judging from past experience.

There is a difference between the makeup of our Conference delegates and those of other Baptist Conventions, which

makes our actions a little less predictable. For instance, when the registrations at the recent Southern Baptist Convention in Philadelphia were studied, it was discovered that only 13 percent were laymen or wives of laymen. It was found that 83 percent of the 6,429 messengers were church staff members, denominational workers, missionaries, or wives of missionaries. This is quite normal for Southern Baptists but not for Seventh Day Baptists. Our percentage of laymen is considerably higher, as is the number of people who are not on an expense account. To be sure, a minister whose way is not paid is less likely to attend.

It is also observed that a large number of laymen at the 1972 Conference in Colorado were also at the 1971 gathering in Massachusetts the year before. People who have attended once know the value and the joy of regular attendance. However, there are many new faces, and who can predict what they will say in the committees to which they are assigned or how they will vote on important issues?

A number of churches have set aside time to study the proposed restructure of the National Council of Churches, with material provided by a denominational committee. The question as to whether our people approve the proposed changes in structure is one of the matters for decision this week. We went on record two years ago as favoring changes then contemplated but now not in the restructure plan. The question of continuing membership in the National Council or the World Council of Churches is not expected to be raised during this period of reorganization.

More important than denominational policy decisions are the program decisions, some of which come to our annual gathering by way of the Planning Committee. The emphasis is on evangelism and outreach. Will we merely talk about cooperating in the biggest interdenominational evangelistic thrusts of our generation or will we really get in there and "do our thing"? We have many plans that are beginning to get into motion. Will the 1972 Conference at Denver provide added impetus or will we sidestep

AUGUST 12, 1972

MEMORY TEXT

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

the Great Commission by failing to do our part? Right decisions enthusiastically carried out in our local churches can result from our week at Denver. May it be so.

Amazing Circulation

When the current issue of *Decision* came to the editor's desk, he was able to take more time than usual to go through it. There were one or two articles he would like to have reprinted, because they might be as helpful to others as they were to him. A short editorial on "What Our Bodies Are For" is especially commended to any who have access to this Christian monthly published by the Billy Graham Evangelistic Association.

The circulation of *Decision* is truly amazing. For July it is given as 4,444,444. It is assumed that this is the highest number so far since circulation figures are not regularly given. There was a subscription drive mentioned in the May issue stating that May would be *Decision* month for millions. We rejoice when a magazine of this type, devoted to evangelism and Christian living, is able to reach 4,444,444 people. We ought to express our approval and urge others to read such a popular gospel publication.

The following day's mail brought a sample copy of another magazine sent by a man with whom we are having a little doctrinal correspondence. He identified himself as a student of Jehovah's Witnesses and urged me to read this copy of *The Watchtower* and some anti-trinity literature which he enclosed. I mention this because, upon opening the magazine, I read the bold-face type in the masthead, "Average Printing Each Issue 7,850,000." Our rejoicing over the great interest in evangelism as evidenced by the climbing circulation of *Decision*, *Eternity*, and the success of *Explo '72*,

as well as some charismatic books that have reached a total of 2,250,000 in one year, is somewhat tempered by this *Watchtower* figure that surpasses them all.

We regard Jehovah's Witnesses as a sub-Christian cult because some of its doctrines are unbiblical, in our opinion. We regret that millions of people are reading *Watchtower* and the books of this cult that deny well-established Christian doctrines and study the Bible in such a biased way. They close their eyes to the Bible-taught divinity of Christ and to the truth of the Sabbath, to mention but two.

We live in a strange time, a time when the gospel is meeting the needs of modern men more wonderfully than ever before, a time also when sub-Christian cults and false religions are gaining great headway. What we find in the Bible and in society depends largely on our perspectives. We have to take knowledge of the false at the same time we rejoice in the reception of the truth. It is not a time to be discouraged, but to press on in the presentation of the love of God in Christ Jesus our Lord.

We cannot but feel that a more earnest and zealous presentation of the Sabbath as part of the will of God for the people of God would bring greater results than those which we now see. Certainly the great majority of sincere people would rather have the full truth than half truth if it is presented clearly and with love.

Our magazine cannot boast a rapidly growing circulation. Our denomination perhaps could grow as rapidly as Jehovah's Witnesses or the Armstrong Church of God if we would compromise the truth a little and make claims that we have all of the truth about unrevealed matters of faith. This we cannot do. We can, however, take our faith more seriously, speak of it more often and live it more consistently. We must plant the seed if we expect God to "give the increase."

Children's Day

"How do you get such beautiful sheep?" asked a visitor at the sheep ranch. Thoughtfully the owner replied, "I take good care of the lambs."

Will the Lord Be Satisfied?

The Conference offering for Our World Mission has already been taken in some of our churches on August 5. Others planned to make their special offering on the same day that Conference delegates are depositing their currency and checks in the offering plates at Denver Sabbath morning, August 12. Local treasurers may be telephoning in the results of their special giving so that announcement can be made at the final evening session.

Will the Lord be satisfied with our offering? That depends on how much love is manifested by the gifts we place on this altar. We sometimes contribute just for show so that we may appear to men to be doing our part. We may furtively look from side to side or make discreet inquiries to determine how little we need to give to keep up with our neighbors. Such a procedure may be all right when we are collecting money from a small group for an anniversary gift, but it is hardly appropriate when we are giving to the Lord. We seem to assume that He is not looking or does not care. He is looking at our hearts as well as our hands and He does care. The Scriptures admonish us to give as the Lord has prospered us, "not grudgingly nor of necessity."

It should be our earnest effort to give as He has given to us, though we know we cannot do it, for He gave all. The suggestion that we make a special contribution equal to all that we receive as income for one day may challenge us as a sacrifice if we have been tithing our earnings consistently.

It matters not whether our denominational leaders or our church neighbors are satisfied with our regular or special giving. What does matter is whether Christ is satisfied. If we are content with relatively small gifts, we are not much better than the heathen of whom Jesus spoke, "Do not even the Gentiles do the same." We are redeemed by His precious blood. In gratitude we return a generous portion to His unfinished work. We want to hear that, "Well done, good and faithful servant."

Separatists vs. Secularists: To God Be the Glory



He died for our sins just as our Father planned, and rescued us from this evil world in which we live. All glory to God through all the ages of eternity. Amen. (Galatians 1:4-5 Living Bible)

By President Paul B. Osborn

After working with the Conference theme, *To God Be the Glory*, for over a year now, I am firmly convinced that the only way we glorify God is expressed in the first phrase of the text: "Christ died for our sins." In Romans 3:20-24 Paul says, after a two-chapter description of the sinfulness of mankind,

Now do you see it? No one can ever be made right in God's sight by doing what the law commands. For the more we know of God's laws, the clearer it becomes that we aren't obeying them; His laws serve only to make us see that we are sinners. But now God has shown us a different way to heaven—not by "being good enough" and trying to keep His laws, but by a new way (though not new, really, for the Scriptures told about it long ago). Now God says He will accept and acquit us — declare us "not guilty" — if we trust Jesus Christ to take away our sins. And we all can be saved in this same way, by coming to Christ, no matter who we are or what we have been like. Yes, all have sinned and fall short of God's glorious ideal, yet now God declares us "not guilty" of offending Him if we trust in Jesus Christ, Who in His kindness freely takes away our sins. —(Living Bible)

No one argues with this, though some find it impossible to accept. But too many of us accept it as a "matter of fact," not really comprehending the agony of our Savior as He died for our sins. And yet, this is the only way we can bring GLORY TO GOD, because we fall short of "His glorious ideal" by any other way we try.

The second phrase of the text, "Just

as God our Father planned," hints at the way we can glorify God yet more. Again Paul expresses it in 2 Corinthians 44:15b:

"And the more of you who are won to Christ, the more there are to thank Him for His great kindness, and the more the Lord is glorified."

Since we all fall short of God's glory and it is His will and plan that we should be saved by grace, then after we have accepted Christ the only way we can increase the glory of God is by witnessing, helping others come to God's glory! And yet we try to witness just with our "good lives," afraid to speak the words to our friends and neighbors which will show them how to receive Christ as Savior!

The text's third phrase, "He rescued us from this evil in which we live," brings disagreement and debate. The arguing may stem from lack of desire to be rescued but is usually manifested as disagreement of what is or isn't evil.

This brings us to the subject and consideration of "Separatists vs. Secularists: To God Be the Glory." Both groups are active in New Testament times and both groups are still "debating" the subject of evil today.

The Pharisees represented the separatist attitude in Christ's day. They established their "letter of the law" so firmly that God's glory, intended to be shown by His commandments, was side lined. The legalism became burdensome beyond the people's capacity and thus the purpose of law, to show that we are sinners, was thwarted. God gets no glory if man tries by observing minute regulations to achieve his own salvation. Actually, the Pharisees went further that that.

Christ said of them, "For you ignore God's specific orders and substitute your own traditions" (Mark 7:8).

Today the church has her own "puritanical fundamentalists," the separatist extremists that place so much (or all of their) emphasis on *Do and Don't rules* that the freedom and enjoyment Christ means us to have is again lost under the cover of "keeping ourselves pure." And as the Pharisees had their opposites in the form of hedonistic philosophy in their day, the extremes of secularism oppose the separatist of today. My definition of secularism is the attempt to make holy anything which God's people might want to do. Much emphasis is placed on "situational ethics." Since we are not yet made perfect in love it should be obvious that it is not only dangerous, but impossible to apply the "rule of love." God, knowing our weakness, established His Ten Commandments to give us an absolute standard that knows no exceptions. The extreme of secularism, then, only gives us the choice of the lesser of two sins, and then tries to give that choice the sanctification which they wish it to have.

It would be well right now to note that Christ did not condemn the pharisaical attitude but nowhere did He support "situation ethics." True, love is the fulfilling of the law (Matt. 22:37-40, Rom. 13:10, etc.) but in Mark 7 and the Sermon on the Mount Christ pointed out quite clearly that murder and hate, adultery and lust, are all sinful. In condemning the thought He did not excuse the act.* Thus it would behoove both separatist and secularist to learn from each other. Adding to the separatist desire to live as God desires us to live the secularist desire to enjoy life to its fullest would seem to be an impossibility. But if we believe that God wants only the best for us surely the remaining debate lies in our interpretation and not in God's desire!

I would like to think that my standards are the "norm" that God expects for all of His children. If I did not believe my standards were correct I hope I would seek different, higher ones. There is no benefit in my listing my "necessary deeds"

or "forbidden activities" for anyone else, for if you agree with them, I may have omitted the one activity which should be bothering you. And if you disagree with my list, you would probably say I didn't know what I was talking about.

But there is a simple formula that we can apply. First, ask ourselves a basic question: "If I believe that certain words or actions are displeasing to God, will I refrain from using or doing them?" Then, if the answer is yes, we can proceed to examination of these words and actions, trusting the Holy Spirit to guide us to do that which will bring *glory to God*.

* Paul also shows the significance of our actions in 1 Corinthians 6:20b,

"So use every part of your body to give glory back to God, because He owns it."

All quotations used in this article are from *The Living Bible*, a paraphrase by Kenneth Taylor.

Key 73 Scriptures

Published by American Bible Society

Two paperbound editions are being published by the Society for Key 73, the massive evangelism program planned for 1973 by more than 100 denominations in the United States.

A special edition of "Good News for Modern Man," the Society's New Testament in Today's English Version, has a four-color cover with the word "Hope" and a stylized drawing of a dove, symbol of the Holy Spirit, on front and back. The back cover also bears the insignia of Key 73 and the words "Calling Our Continent to Christ."

"Touched by the fire," the other paperback for Key 73, is also printed with a four-color cover. It contains Luke and Acts from Today's English Version New Testament. These New Testament books form the Bible study and distribution emphasis planned for Phase 2 of the Evangelism program.

Both publications contain line drawings by Annie Vallotton, noted Swiss-born artist who illustrated the Today's English Version New Testament. Prices are 25 cents for the New Testament and 10 cents for "Touched by the Fire," plus handling charges.

An Open Letter to ASTS

As one of the more or less autonomous organizations maintained by Seventh Day Baptists to carry out the work of the Lord, the American Sabbath Tract Society, is dedicated to promoting "the observance of the Bible Sabbath and the interests of vital Godliness and sound morality, and to (printing and circulation of) . . . "the religious literature of the denomination."

In order best to carry out its stated purpose since 1843, the society has in recent years employed one or more persons to organize and direct its work and to inspire, write, edit, administer, or produce its publications as well as carry on its correspondence with new or old contacts resulting from these publications. More recently, with the addition of a sound studio expected to be dedicated to the memory of Elizabeth Fisher Davis and supported by Memorial Fund and other grants, a new and exciting area of stewardship is opening up — that of directing and carrying out an expanded audiovisual ministry. The studio will operate as an ASTS function, but will participate and cooperate fully with other organizations within the Seventh Day Baptist "canopy." ASTS members and other delegates to the sessions of General Conference now meeting in Denver are hopefully benefitting from the portable public address and recording equipment supplied from this studio.

As many ASTS members are probably aware, the present corresponding secretary-editor, the Rev. Leon M. Maltby, has requested retirement after almost twenty years of faithful and dedicated service. The trustees have appointed a special committee headed by Vice-President Owen H. Probasco to study the particular needs of the society which can best be met by a paid executive employee, and to recommend someone to fill the post so redefined.

To date, several persons have been considered, both lay and clergy and not excepting women, but the committee would like to remain open to suggestions from the wider ASTS membership before

it makes its decision. A tentative deadline for the appointment has been set for July 1973, although Mr. Maltby has graciously consented to an earlier or later retirement date if necessary.

The ASTS hopes that you will give this matter prayerful consideration and either propose the best person you can think of — or volunteer yourself — for this exciting and rewarding position in the very near future. Please address suggestions to Mr. Probasco or me, personally, or at P. O. Box 868, Plainfield, N. J. 07061.

—Charles H. North, President

July 28, 1972

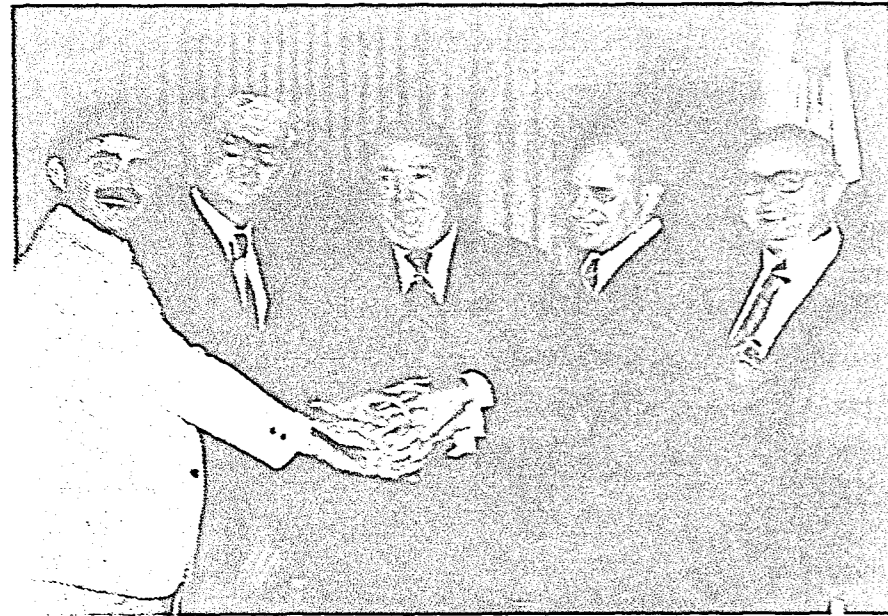
Comments on Key 73

During the past century evangelicals have developed their affinity through cooperative evangelistic and missionary momentum, and evangelism, indeed, still offers the most inviting doorway to trans-denominational engagement. Key 73 offers Christian believers across America an unprecedented opportunity to reach their fellow countrymen from the Atlantic to the Pacific. If Key 73, already endorsed by almost 150 American denominations and evangelical agencies, becomes merely an occasion for each participating group to do its own thing while others do theirs, it will make about as much permanent impact as a Fourth of July celebration. But if, across the nation, in block after block and precinct after precinct, believers of all races and stations come to know one another as God's concerned people, a powerful river of spiritual life could pour through our sick cities and weary land. A transcultural concentration of committed Christians, an interracial vanguard of the spiritually concerned, could become a tide of healing in our great cities, where schools and mass media are now vulnerably exposed to radical and destructive pressures that threaten to inundate the nation.

—Carl F. H. Henry, theologian,
from an article in
Christianity Today

Used by permission.

**Southeastern Association
Features Guest Speakers**
By John Bevis



Speakers at the Southeastern Association meetings. Left to right: Moderator John Bevis, Historian Albert Rogers, Senator Jennings Randolph, Dr. Alton L. Wheeler, and Rev. Charles Graffius.

In spite of heavy rains and the worst flooding in decades they came from Pennsylvania, Washington, D. C., West Virginia, and other areas to overflow the Salem church in celebration of the centennial of Seventh Day Baptists in the Southeastern Association. The moderator called for association to be not just a time of business meetings and fellowship, but also a time of real spiritual experience and commitment that would enable the delegates to return to their churches with deeper faith in "Him" and to share this experience by "Making Him Known" to others.

On Friday evening the Rev. Charles Graffius, pastor of the Salemville German Church, presented the first part of the theme for the year "To Know Him . . ." He stressed that we as Christians must truly know Christ on a personal basis if we are to be able to be used of Him in making Him known to others.

At the Sabbath worship service we were privileged to have Dr. Alton L. Wheeler, the general secretary of the General Conference, with us. Dr. Wheeler continued our theme with his sermon ". . . To Make Him Known." He challenged the congregation to make Him known to others and stressed that this

could only be done by those who had a knowledge of His presence in their lives.

For many the highlight of the weekend was the address given by the Honorable Jennings Randolph, United States Senator from West Virginia and member of the Washington Seventh Day Baptist Church. The association greatly appreciated the Senator's address and his willingness to take time from his busy schedule to be with us. Following the Senator's remarks, the Rev. Albert N. Rogers, historian for the Seventh Day Baptist Historical Society, led in an unique and meaningful presentation of leading men and women and their role in the past century of the association's life.

Sabbath evening our general secretary accompanied by his charming wife, Ethel, took us by slides and tape to Malawi where we discovered how our missionaries and native workers are "Making Him Known in Malawi." The Wheelers shared the experiences of their recent visit in Malawi and we were impressed by their dedication and commitment to the cause of Christ.

Moderator John Bevis presided over the Sunday business meeting which took up the reports of the delegates and the committees. The main item of business dealt with the incorporation of Camp Joy and the election of its first board of directors. Camp Joy, Inc., is the associational camp and is being constructed at Berea, W. Va., adjacent to the church there.

The 1973 session of the Southeastern Association will be held at Berea with Miss Leola Welch as moderator. Miss Welch has chosen for her theme for the year "The Joy in Christianity."

Bleeding Ulster

A Christian Irishman might well say that there is nothing more painful than a bleeding Ulster, and Ireland has one. Whatever the nervous disorders that caused it, the problem now is to stick to a diet that will stop the bleeding by removing the tension. The lesson for other bodies politic is to consistently take a preventative medicine — love.

WOMEN'S WORK—Mrs. Elmer W. Anderson

Woman Worthy of Honor
75 Years in One Church



On June 24 as part of the Berlin Seventh Day Baptist Church service special recognition was bestowed on Mrs. Mary Greene Bullock in honor of her seventy-fifth anniversary as a member of this church.

The following tribute was presented to Matie by Mrs. Delmar B. Ellis.

Today, we want to express our love and admiration for Matie Greene Bullock who has been a member of the Berlin church for seventy-five years.

She was baptized by the Rev. George Seeley, June 26, 1897, shortly before her thirteenth birthday. Her long life has been spent in unselfish service to the community, the church, and her family.

Mrs. Bullock was a highly respected public school teacher for thirty-seven years and principal of a grammar school for ten years. One of her students remarked: "You don't have to ask if Mrs. Bullock is a Christian; you can tell it by the way she lives every day."

For fifty years until 1958, Matie was church organist. She was a trustee and secretary of the trustees for many years, taught a Sabbath School class for over sixty years and has been a deaconess since 1939. She continues to serve as

superintendent of the Home Department. She takes a personal and compassionate interest in people, young and old, sends thoughtful letters of sympathy or congratulation, and speaks kind words of encouragement and praise.

Matie furnishes cookies every week for the social hour after choir practice and gives away numerous other goodies from her kitchen. Many homes are graced by the beautiful braided rugs she has made.

Matie has a commanding knowledge of the Bible, resulting from years of serious reading and Bible study. She gives unstintingly of her money to the church, is especially interested in and generous in her support of our missions, giving also to Burma and supporting Korean and Indian orphans.

During his retirement years, her late husband, Joseph Bullock, distributed thousands of our tracts, and Matie gave wholehearted support and encouragement to him in his work.

You are an inspiration to us, Matie. We love and honor and congratulate you on a Christian life so well spent. We have been blessed beyond measure by your friendship and your membership in this church.

The Rev. Paul Maxson, who was pastor in Berlin thirty of this seventy-five-year membership, was unable to attend the service as he had been called to Battle Creek for the summer to help serve the Lord there. Before leaving Pastor Maxson prepared the following message on tape.

It is with a great deal of pleasure that I take a few minutes to express my heartfelt thanks to you on this rare occasion, recognizing and honoring you on your being a member of the Berlin Seventh Day Baptist Church so long and serving so faithfully our Lord and Master in so many different ways.

I've spent many hours sitting and discussing at length and learning from you the many important lessons in life. Your influence for truth, honesty, and righteousness has reached far and wide as a great teacher in this community in which you live. I've been reminded by young and old people as well of the true

Christian character which you have demonstrated as you continue out your life here in this village.

I've appreciated your loving counsel and your correction, correcting my ministry and my sermons in the past thirty-one years: I pray that your life will continue to shed forth the light and the love of Jesus Christ our Lord and Savior in the future. I hope the future will hold many more rich blessings for you as you continue to serve God as your Lord and Father.

I want to thank you very much for all of this and I wish the very best of all that happiness and living the Christian life can bring in this world.

Following these tributes a corsage of pink roses was presented to Matie by Pastor C. Rex Burdick along with his words of love.

My Visit to Light Bearers

By Paul B. Osborn

I took my oldest son away after hearing Phillip stand before his home church in Nortonville, Kansas, and share his reason for joining *Light Bearers for Christ, Inc.* "Last summer I made the wonderful discovery of the Spirit-filled life . . ." he began, and I was more anxious than ever to see what was going on in North Loup, Nebraska.

On Tuesday morning, January 25, when we turned to go up the driveway of the *Light Bearers* Headquarters (northwest of the Seventh Day Baptist church in North Loup) we surveyed a very clean four acres, two houses, a small barn and several smaller buildings. In the six-room house we found the director, Mynor G. Soper, and the first staff member, Steven Crouch, busy cleaning up from the furniture-moving session which had set up temporary office and dormitory space until permanent quarters could be established in the nine-room house. As I inspected the property and talked with the director and staff (which had doubled upon our arrival) I was excited to see the potential for expansion of facilities for an evangelistic group in which Sabbath-

keepers would not be just tolerated, but encouraged!

This young organization, *Light Bearers for Christ, Inc.*, has only two staff members now, but they will have a busy schedule including daily Bible study and prayer time, a physical fitness program, and training sessions of a varied nature. They will help form the nucleus for an evangelistic singing group, augmenting those musical Sopers. (*Light Bearers for Christ* has been asked to help provide inspirational music at Conference in August.)

It is no accident that the first two volunteers to join the staff are healthy young men, for the *Light Bearers* funds do not permit much hiring of "professional" help in the remodeling program ahead for headquarters. Eventually it is hoped that the staff will include a full-time caretaker (one task, a good garden to cut down on living expenses), a cook, and a secretary. All of these will also be expected to participate in the training and also witnessing as much as possible.

I found that Director Soper expects staff members to raise from friends \$30 per month for their own personal expenses, and that *Light Bearers for Christ, Inc.* would provide room and board.

The local pastor, Victor Skaggs, has been given permission by his church to assist in the training program. The church also agreed to accept funds designated for *Light Bearers*. The church will administer these funds very carefully until the tax status of the incorporation is certain.

If you are interested in this type of evangelistic work, you may mail a check (over and above your offering for your local church and OWM, please) directly to *Light Bearers for Christ, Inc.*, North Loup, NE 68859, at your own risk. It will be banked and used, but you will not receive a receipt until the tax exempt status is established.

Put this group high on your prayer list to help them grow for God's glory!

P. S. Since this article was written Chris Pederson also served on staff during the summer. Ruth and Dawn Soper are part of the regular singing team. More young people plan to join us in the near future.

MISSIONS—Loon R. Lawton

Georgetown, Guyana Church Organized

On Sabbath, June 3, 1972, the Georgetown group of Seventh Day Baptists was organized into a local church having twenty-six charter members. Brothers George L. Bowen, Jacob N. Tyrrell and Missionary Leroy C. Bass conducted the service which lasted for three and one-half hours.

A cablegram from the Missionary Society (USA) on behalf of the American brethren was shared. Missionary Bass spoke on "Rivers of Living Water" (John 7:37-39) and used a flip-over chart to present "A Brief Review of Seventh Day Baptist Faith and Beliefs." The charter members signed their names in the new church record book. Nominations were presented by a committee and the officers in the new church were elected and set apart by special prayer.

Brother Jacob Tyrrell was called as the first pastor for the new church and a request for formal recognition as a sister church of the Guyana Seventh Day Baptist Conference was voted. The church covenant was read and the service closed with the celebration of the Lord's Supper.

New Pastors Installed



Jacob N. Tyrrell called to be pastor and church's acceptance of the same.

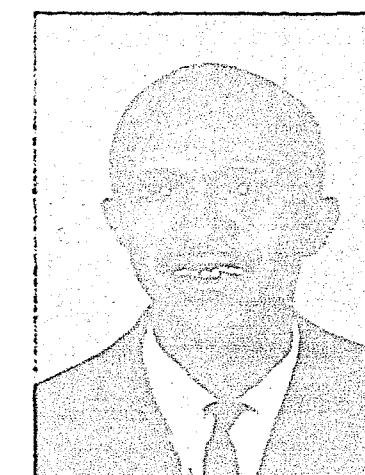
Missionary Leroy C. Bass, who has acted as a pastor to the Georgetown group for several years in its formative state, gave the charge to the new pastor and the people of the congregation. In speaking to Pastor Tyrrell the Scriptural admonitions in Mark 10:42-44; 2 Tim.

2:15; 1 Peter 4:11; 5:2-4 were given. The church was challenged by 1 Thess. 5:12, 13 and Heb. 13:17, 18.

In speaking of his call to the pastorate, Pastor Tyrrell writes, "I must say that I felt rather humble when the call was extended to me to serve as pastor of the Georgetown church. I accepted the call only after earnest prayers were made. I know it is not to be an easy task, but I am confident that with the help of the Holy Spirit and the cooperation of the congregation I will be successful. I plan to train the members to be more effective in evangelism."

Following a prayer of installation a Certificate for a Licensed Minister was presented to Pastor Tyrrell (he is not yet ordained), who responded and brought the morning message.

Many will remember that Pastor Tyrrell is secretary of the Guyana Seventh Day Baptist Conference and was their representative to the SDB World Federation '71 session. He, his wife, and their four children live only one quarter mile from the church.



George L. Bowen

Brother George L. Bowen, president of the Guyana Seventh Day Baptist Conference was installed on Sabbath, July 8, as pastor of the Parika Seventh Day Baptist Church, about twenty miles from Georgetown at the mouth of the Essequibo River.

This rural village is a terminus for the West Coast Railway, a new highway being built, and the large passenger and car ferry that makes daily river crossings (three hours) to Adventure on the opposite shore.

Pastor Bowen is a tailor and, though working to support himself and his family (seven children), will spend three days each week in Parika. This will put real strength into leadership of this church where there is much potential for growth. On the day of installation there was also a baptismal service for three candidates.

Pastor Bowen writes, "A call was

made to me to pastor the Peter's Memorial Seventh Day Baptist Church at Parika, which I have accepted. The membership of this church is about twenty, but it has lots of potential for growth. Among the first things I will try to do are to have a Sabbath School canvass, Sabbath tract evangelism and, God willing, a grand revival around mid-September. I invite your prayers for the work at Parika."

Both of these new pastors have completed courses of study at Guyana Bible School and have been preaching for several years. Let us uphold them in prayer.

To Head Five Year Bible Program



The Rev. Dr. James Z. Nettinga, executive secretary of the American Bible Society's National Distribution Department since 1965, has been named to a newly-created post, director of Advance Programs. Dr. Nettinga, who lives in Haworth, N.J., assumed his new duties

on July 1, 1972.

In this new appointment, he will direct a five year Program of Advance which will touch all aspects of the society's work. It will culminate in special nationwide observances in 1976, the 200th anniversary of the founding of the United States and the 160th of the American Bible Society, a number of whose founders figured prominently in the establishment of this nation.

Beginning with plans to provide Scriptures for "Key '73," a national evangelistic endeavor in 1973 in which most of the principal denominations in this country are participating, the Advance Programs will focus upon special emphases each succeeding year.

As the culminating event, the American Bible Society expects to publish the entire Bible in Today's English Version in 1976.

The End of the Forgotten War CWS Calls for Help in South Sudan

After seventeen years a war that everyone had forgotten was ended with a peace agreement. Southern Sudan had been in rebellion against the Sudanese government for nearly two decades. The land had been devastated and an estimated one million men, women, and children had died. Yet most people had never heard of this war. The country was not easily accessible to newsmen, and since the conflict was viewed by most outsiders as an "internal" affair of a sovereign nation, few international organizations or relief agencies had taken any steps to alleviate the suffering of the Sudanese people in the Sudan or to commit themselves on the issues involved.

By 1972 Southern Sudan had become a barren land. Deserted villages lay in ruins, the bush entangling them, taking them back to itself. Roads were rutted and overgrown, and many of them impassable. The people had fled to the cities, to the forest, out of the country. Many hundreds of thousands had left their homes, refugees from northern guns, famine and disease. Brought up in fear, they had watched neighbors and family die from bullets and disease, and they had learned to be wary of the crackling of a branch in the forest, the distant roar of airplanes — and rumors of peace.

For years the World Council of Churches (WCC) and the All African Conference of Churches (AACC), reluctant to take political risks, confined themselves to helping the Sudanese refugees who thronged into neighboring African countries. But in May 1971, the WCC and the AACC finally took a political risk and became peacemakers in fact, not simply in words. When a joint WCC/AACC mission visited Khartoum, Sudan's capitol, the government agreed that the churchmen should contact representatives of the South Sudan Liberation Movement with a view to future negotiations. In November 1971 representatives of the Sudan government and the Liberation Movement met in Addis Ababa. Canon Burgess Carr, general secretary of the AACC, Leopold Niilus,

director of the WCC's Commission on International Affairs, and Kwodo Ankrah, secretary for African refugees and East Africa for the Commission in Inter-Church Aid, Refugee and World Service of the WCC, were present as intermediaries. In February the parties met again, and on the 28th of that month they signed the agreement that was to end the war. The terms of the treaty made the three southern provinces an autonomous region in charge of most of its own internal affairs, with its own assembly and executive and police force, but simultaneously part of a unified Sudan with a federal constitution.

Sudan is one of the largest countries in Africa with a total population of more than 15 million. The majority of the people live in the northern section; their culture and language are Arab and their religion Muslim. In the three southern provinces the population is black, its only common language English, and its religions Christian and animist.

A million refugees are slowly making their way back to their ruined villages. Nearly a third of the roads are impassable, the waterways are clogged or inadequate, and means of transport are few and crude. Because the peace agreement came at the start of the rainy season the local building material, dry grass, is not available and shelter is hard to find. New crops cannot be planted immediately and food is scarce. Polyethylene for temporary shelter and food supplies, clothing and blankets, cooking utensils, must be airlifted in, or brought in over rutted roads from neighboring countries to the south. Housing is so bad that some of the government officials are temporarily housed on Nile River barges at the new capitol city of Juba, and no one knows where 35,000 pupils will meet for school in the autumn. In a country ravaged by disease where, until recently, supplies could only be shipped in surreptitiously, medicines of all kinds are desperately needed.

Some building construction has begun; some technical personnel have arrived. The United Nations has started its relief operation, and other agencies and countries are beginning to help. Church

World Service launched an appeal for an initial \$500,000 (since extended to \$2,500,000) to get church-related relief operations moving. It will be a long, difficult task. Potentially South Sudan is wealthy. Much of the land is fertile, there are vast mineral deposits and water resources. Its potential has remained untapped and the region remained one of the poorest in the world. Now that the people have control over their own destiny, with help from their northern countrymen and other nations, with help from the world's Christians, they may finally be able to build new lives for themselves.

ITEMS OF INTEREST

Robert G. Torbet Elected to American Bible Society Board

The name and the face of the Rev. Dr. Robert G. Torbet are well known to Conference delegates. He is the executive director of the Division of Cooperative Christianity of the American Baptist Convention and, due to that position, has several times been the fraternal delegate of that Convention to our Conference.

Dr. Torbet is again in the news of Cooperative Christianity. The American Bible Society announces his election to its Board of Managers. Prior to his present assignment at Baptist headquarters in Valley Forge, Pa., he held several other scholarly positions in his denomination including the office of dean of Central Baptist Theological Seminary. He is a member of the American Society of Church History and has authored a number of books on Baptist church history.

Because of conflicting schedules, Dr. Torbet is not the American Baptist fraternal delegate at Denver this year. He has been participating in the meeting of the Executive Committee of the Baptist World Alliance at Kingston, Jamaica, the last week of July.

SABBATH SCHOOL LESSON

for August 19, 1972

SHARING IN CHRIST'S WORK

Lesson Scripture: John 15:1-11.

NEWS FROM THE CHURCHES

RIVERSIDE, CALIF.—The Rev. Donald I. Phillips, a former member of the church who has had missionary experience in South America, has filled the pulpit with considerable regularity. C. Justin Camienga, ministerial student and field work employee of the Pacific Coast Association, preached the first two Sabbaths of July. K. Duane Hurley, president of Salem College, brought the morning message July 22. On July 29, the Rev. Don Phillips again had charge of the service.

The church voted at its July business meeting to send "Pastor Phillips and his wife to Conference by air."

—Church bulletins

LOS ANGELES, CALIF.—Contributions of \$159 helped make it possible for twelve youth from Los Angeles to share in the spiritual blessings at Pacific Pines Camp. Without this support they would not have been able to attend camp.

According to plans, there will be eighteen of our people at Conference in Denver, half of them youth.

Gary Morris of Riverside was sent by the Pacific Coast Association to serve on the staff at Pacific Firs Camp, the camping program sponsored by the Seattle Area Seventh Day Baptist Church near Kent, Washington.

—Church Bulletin

SEATTLE, WASH.—Pacific Firs Camp was scheduled for July 17-22 with about thirty boys and girls and youth preregistered. The camp was manned by a staff of six counselors and two cooks. Sabbath services for the whole church were scheduled at Camp Mc Cullough on July 22. This is the second year that the new Seattle church has provided a camping experience for youth.

Patty Lawton and Bob Kagarise, our Summer Christian Service Corps team conducted three Bible Clubs the first

SABBATH SCHOOL LESSON

for August 26, 1972

SHARING THROUGH WITNESS

Lesson Scripture: Acts 4:13-21.

three weeks with sixty boys and girls in attendance. They organized other Bible Clubs later and helped with camp.

—Church Bulletin

SHILOH, N. J.—Large attendance and rich experiences characterized the 1972 camping season, especially the senior camp that ran from July 16-23. In this period there were thirty-seven campers under the direction of the Rev. Herbert Saunders of Plainfield. It was limited to youth from 12-15 years of age. There was a staff of nine teachers and counselors beside Martie Hitchner, cook, and LeRoy Rainear, business manager (all three camps). Jersey Oaks, the church-owned camp, seven miles from Shiloh serves the New Jersey churches.

Junior camp, July 12-16, was directed by Pastor Don Richards for forty-one children 9-11 years of age. There were eight on the staff including Paul Davis and Earl Soper, who assisted in both junior and senior camps as part of their Plainfield summer work.

Midget camp was a day camp program for twenty-nine children 6-8 years directed by the Shiloh summer youth worker, Sharon Ayars.

—Church Bulletin

PLAINFIELD, N. J.—Our SCSC workers, Earl Soper and Paul Davis, have been very busy since they arrived June 20, teaching primary children in the cooperative Vacation Bible School, along with Pastor Saunders, participating in four vesper services, in visitation, and in a local radio program, and acting as counselors for Junior and Senior Camps at Jersey Oaks in the Shiloh - Marboro area.

We had an unusual and inspiring Communion service July 1 in the Sabbath School room, with three rows of people circling the round Communion table. Since we were facing one another, we had a greater feeling of unity than usual. Parts of the service were in the form of a litany, printed in the bulletin.

On July 4 the Young Adults went to Colonial Park for breakfast and reserved a suitable area for the church picnic at

noon. Many families and guests enjoyed the holiday together.

Three Sabbathkeeping South Africans who had attended Explo '72 and had toured the country, Mr. and Mrs. M. Gorrie and Mr. R. Tyson, visited us on July 8. During Sabbath School Mr. Gorrie presented a fascinating slide talk on Petra, or Sela, the ancient rock city in Jordan where Esau and the Edomites settled. His main point was that the prophecies throughout the Old Testament concerning the Edomites had been fulfilled in the abandonment of this fantastic city of 30,000 people, carved out of solid rock.

Jamaica Sabbath July 15 was a great success. Besides the Rev. and Mrs. Leon Lawton and son and Mrs. Frankie Davis, twenty-two Jamaicans living in New York and Plainfield attended the services and enjoyed the fellowship dinner. Five other young people delayed by car trouble came later.

Pastor Saunders called together on June 21 representatives from churches interested in community participation in Key 73. Since much interest was shown, another meeting was scheduled for September 18 with Pastor Saunders in charge.

—Correspondent

Our Prayer Corner

Suggestions for Prayer This Week

Thank God for:

- 1) The final carrying out of the year's theme, "To God Be the Glory" in the sessions of General Conference.
- 2) The dedication of our resources in our offerings so that there can be glory to God on account of things accomplished.
- 3) The growing spirit of evangelism that is surging up from our youth to young adults and mature Christians.
- 4) The challenging opportunities before us and the new people who come to us for fellowship and service.
- 5) The next Conference president who, as a layman, will attempt to lead us to a higher plateau of involvement and attainment as a people.

Accessions

ALGIERS, LA.

By Baptism:

Warner Collins
Gloria Ann Nelson
McHenry Wright

By Testimony:

Mr. Buddie Reed
Mrs. Carrie Williams

Marriages

Burdick - Sanford.—Scott C. Burdick, son of Mr. and Mrs. Wendell Burdick, and Sally B. Sanford, daughter of the Rev. and Mrs. George Sanford, both of De Ruyter, N. Y., were married on Sabbath afternoon, July 8, 1972, at Calvary Baptist Church in De Ruyter, with the bride's father officiating.

Mathis - Jacob.—On June 28, Janice Jacob and James Mathis were united in marriage in Bennettsville, S. C.

Pederson - Anderson.—Ivar Clayton Pederson, son of Mr. and Mrs. Ivar Pederson of New Auburn, Wis., and Donna Anderson of Janesville, Wis., were united in marriage in the chapel of the Milton Seventh Day Baptist Church, July 9, 1972, with Pastor Earl Cruzan officiating. They were attended by a son, Tom Pederson, and a daughter, Sharon Anderson.

Scarborough - Brossier.—On June 15, Louise Evelyn Brossier and Joseph Clifford Scarborough were united in marriage, at the home of George and Julia Drew, in Orlando, Fla., by their pastor, the Rev. Marion C. Van Horn.

Obituaries

NEILS.—Dorothy Bennett, daughter of James B. and Dollie Brown Bennett, was born in Lima Township, Rock Co., Wis., June 6, 1904, and died at her home in Milton, Wis., July 5, 1972, after a long illness.

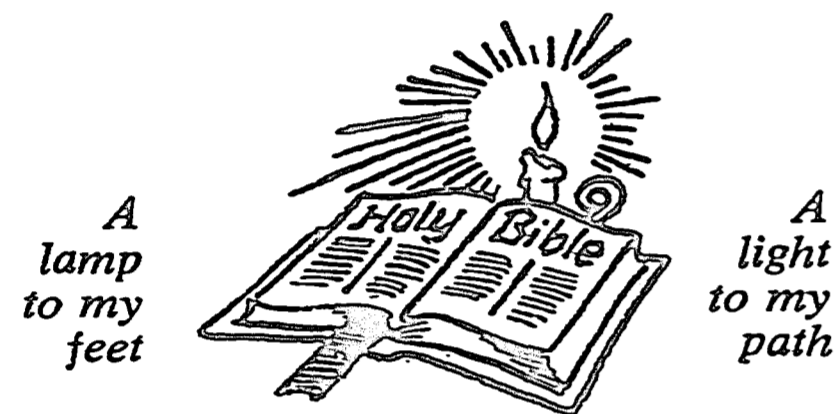
She was educated in the Milton schools and Rock County Rural Normal School. She was married July 2, 1937 to Walter F. Neils, of Milwaukee, who survives her. To this union were born three children, who survive: Miss Mary C. of Hales Corners, Wis.; Walter, Jr., of Janesville; and Frank J. of Milwaukee. She is also survived by one granddaughter, Dawn Marie; and four sisters, Mrs. J. Fred Whitford and Miss Ardis Bennett, both of Milton; Mrs. Harold Burdick, Kansas City, Mo.; and Mrs. Charles Sutton, Springfield, Ill.

Funeral services were conducted from the Seventh Day Baptist Church of Milton by her pastor, the Rev. Earl Cruzan. Burial was in Milton Cemetery.

—E. C.

The Sabbath Recorder

DAILY BIBLE READINGS for September 1972



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

The Bible in Our Changing World

- 1—Fri. The Light of the World. John 8:12-19
2—Sabbath. The Word Revives. Psa. 119:17-27

Man's Dominion in God's World

- 3—Sun. Man's Management. Gen. 1:24-31
4—Mon. Man's Helpers. Gen. 2:18-24
5—Tues. Greatness of God's World. Psa. 8
6—Wed. God's Will for Man. Psa. 15
7—Thurs. Man Needs Wisdom. Prov. 4:3-13
8—Fri. Instructions for Leadership. Matt. 5:38-48
9—Sabbath. Obedience to God. Deut. 6:4-14

Does Scientific Knowledge Threaten Faith?

- 10—Sun. God the Source of Knowledge. Job 38:1-11
11—Mon. Man Needs Humility. Job 42:1-6
12—Tues. True Wisdom Is of God. Prov. 3:13-20
13—Wed. Hold Fast Your Faith. Heb. 11:1-3, 39-12:2
14—Thurs. God's Unchangeableness. Heb. 1:1-2, 10-12
15—Fri. God's Time and Ours. 2 Pet. 3:3-13
16—Sabbath. When Foolishness Is Wisdom. 1 Cor. 1:18-31

Social Change: Work and Leisure

- 17—Sun. A Result of Sin. Gen 3:1-5, 17-19
18—Mon. God's Plan for Rest. Ex. 20:8-11; Deut. 5:12-15
19—Tues. Enjoyment in Work Itself. Ecc. 2:24-26; 3:10-14

- 20—Wed. As Servants of Christ. Col. 3:17-25
21—Thurs. A Test of Our Activity. 1 Cor. 10:23-33
22—Fri. A Sign of God. Ecc. 12:1-14
23—Sabbath. A Day of Rest. Gen. 1:26-2:3

The Battle for Men's Minds

- 24—Sun. Not by Cunning. Eph. 4:11-16
25—Mon. Need To Be Redemptive. Eph. 4:25-32
26—Tues. Think on Good Things. Phil. 4:4-9
27—Wed. Temptation To Deceive. 2 Tim. 4:1-5
28—Thurs. Use of the Tongue. James 3:1-2
29—Fri. Able to Communicate. Rom. 15:14-21
30—Sabbath. Wisdom from Above. James 3:13-18

Sermons from Science

Christian Direction, Inc., is the organization carrying on the great testimony of the Sermons from Science Pavilion that has been continuing each summer at Montreal, Quebec, since the World's Fair at that place. This year labor troubles and other situations made it look like an impossibility for the pavilions to open.

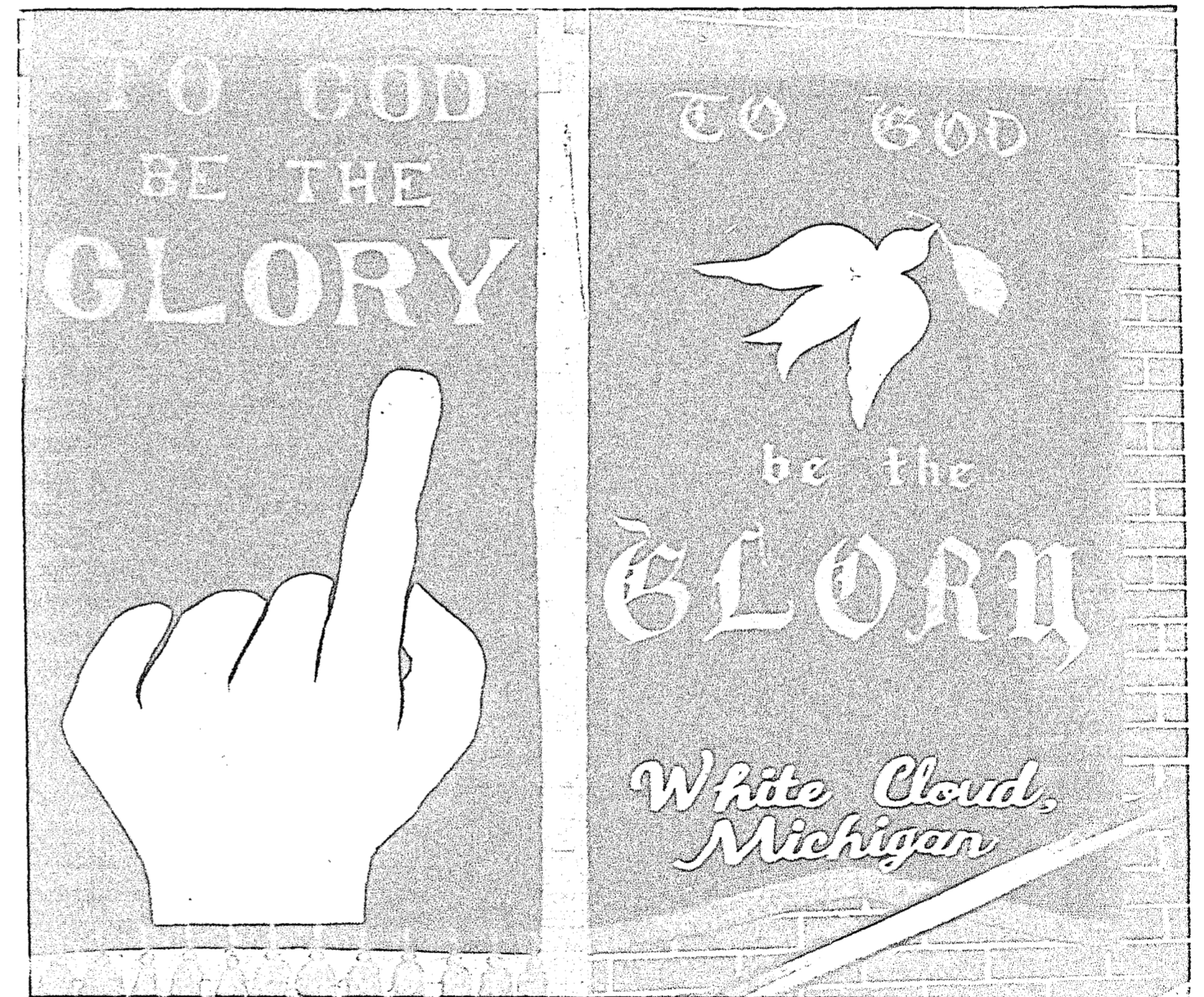
They worked and prayed and rested in the Lord through May and June. On June 25 Keith Price notes that he preached a sermon on Philippians 4:6-7 entitled "Careful for nothing, prayerful for everything, thankful for *anything*."

Not until July 3 did they receive word from Mayor Drapeau, who was sympathetic to their cause, that three of the four available (adjoining) theatres had been allocated to Sermons from Science.

It is suggested that Christians remind any of their friends who are vacationing near Montreal to visit this new pavilion and see the program that has proved so effective in helping people to see the relevance of Christ to this modern world. We may well pray for this good work. The mail address of Christian Direction and SFS is:

P.O. Box 602, Station B,
Montreal 110, Quebec, Can.

—L.M.M.



To God Be the Glory in All That We Do

The work of the women in their local societies was illustrated by the large banners displayed on the walls of the auditorium at the Seventh Day Baptist General Conference at Denver. Many added symbols and words to the year's theme as shown on the two pictured here. See story on page 5.