

The Sabbath Recorder
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March 10, 1973

The Sabbath Recorder

ITEMS OF INTEREST

Powdered Grape Juice for Burma

The Chin Hills Area of Burma may not mean much to most people, but it does mean something to the readers of this magazine, and to some other Baptists. All of the Seventh Day Baptist churches of Burma are in the Chin Hills district and speak the little-known Lushai language. Thus we read with interest a news item from the relief coordinator of the Baptist World Alliance, Carl W. Tiller, and wonder how much it may relate to our churches in the remote villages mentioned. The item follows:

Powdered grape juice, in the form of an American drink called "Kool-Aid" has been sent to churches in the Chin Hills of Burma for use in observance of the Lord's Supper. Pastors have written the liquid grape juice is available in the cities, but that transportation over the mountains is difficult by foot. The powdered form which is later mixed with water, is much lighter to carry and less likely to be spilled or broken in route.

Correspondence with Seventh Day Baptist leadership in Burma revealed that our churches have faced the problem of no fresh grape juice and no suitable substitute. Two-way arrangements have now been made for Mr. Tiller to send a supply of powdered grape juice to L. Sawi Thanga of Rangoon. — Editor.

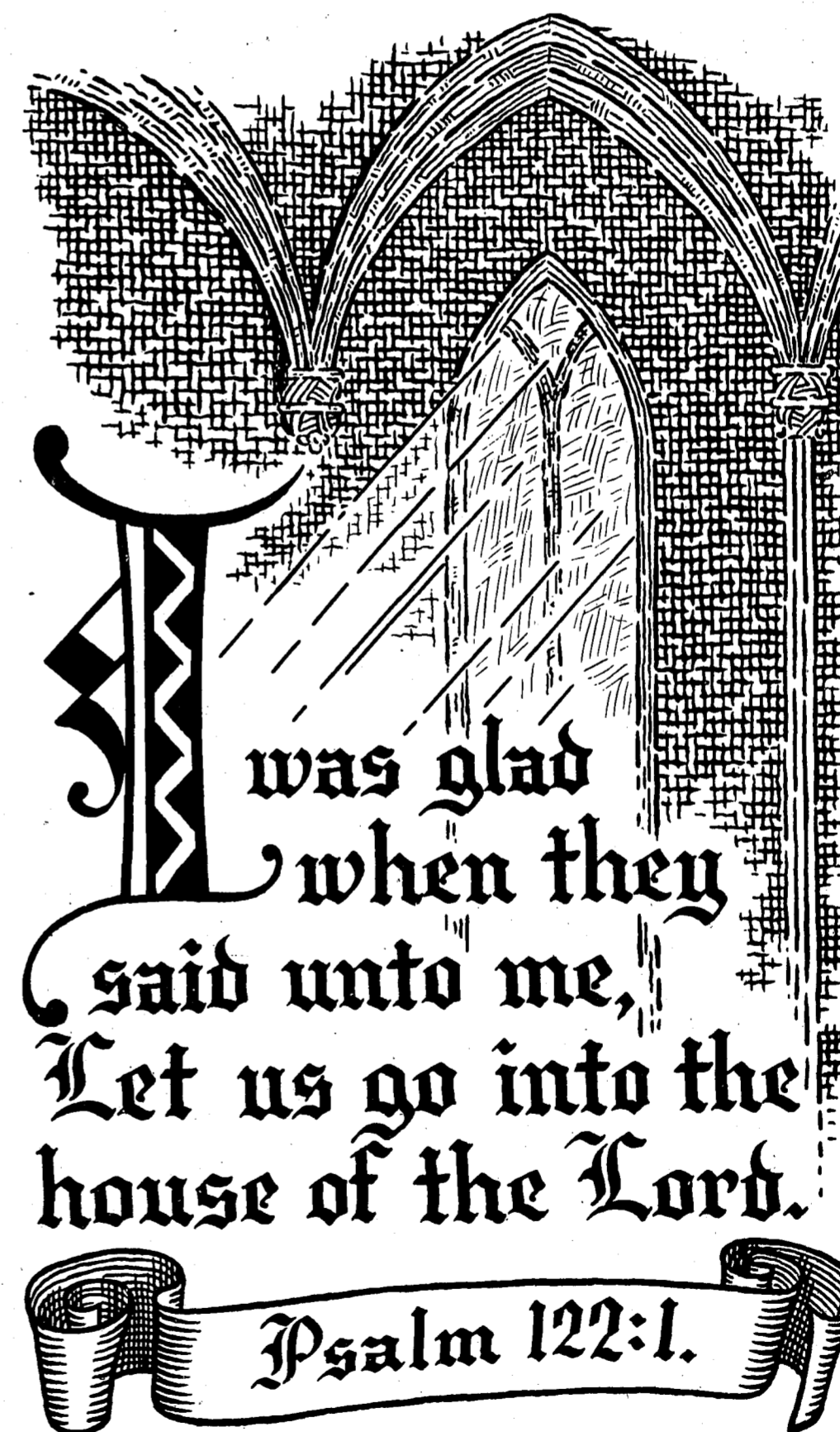
It is an undeniable fact that every nation and every individual who has failed to "remember" the true Sabbath has been cut off from the true God and turned to some form of pagan idolatry!

Building with Newspapers

Editors of newspapers like to think that they are helping to build a better world. There may be many who would question the adjective when they evaluate the content of our large dailies and Sunday editions. Be that as it may, there is an ecology problem once the paper has been read, and there is so much waste paper that it has hardly been worth salvaging. Printing establishments instead of realizing a little income from waste paper have to pay to have it hauled away, in spite of the possibility of recycling it. Another possible use for old newsprints may be on the horizon for the encouragement of ecologists.

Robert Matteson, for more than thirty years a researcher for Standard Oil Company of California, has developed a way to make bricks from old newspapers at the rate of about seventy-two pages a brick. Shredded newspapers are pulped, and sodium silicate, gypsum and a kind of cement called pozzolan are added. The resulting mash is pressed into bricks under pressure. Each brick weighs two pounds and costs two for four cents. Production time is about two minutes per brick, plus a week's drying.

It will be noted that the percentage of paper by weight in these new bricks is relatively small, like the proverbial nail soup that depends largely on the added ingredients. The recycling and thus conserving of hard-to-dispose products made from diminishing natural resources is a worthy national or world citizenship goal, but is not the greatest goal of the Christian.



The Sabbath Recorder

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Jewish Reactions to Key '73

We have commented editorially on the reactions of certain Jewish leaders to the stepped-up evangelism of Key '73 and have contended that it is the Christian's prerogative and mission to present the claims of Christ to this continent and the world regardless of race, color, or ethnic background. It is, of course, every person's privilege to resist evangelization, though not his privilege to deny the right of free speech to the Christian evangelist.

It is interesting to note that some Jewish leaders seem to agree, in part, with our position. They chide other Jewish leaders for being alarmists and overreacting.

Rabbi Henry Siegman, executive vice-president of the Synagogue Council of America, charges that Jewish reaction to Key '73 is "accusatory and hostile," and "bordered on the hysterical."

Rabbi Solomon S. Bernards, director of the Department of Inter-religious Cooperation of the Anti-Defamation League of B'nai B'rith challenges Rabbi Siegman's view as "irresponsible," asserting that "the matter of Christian evangelism (is) fraught with serious implications for Jewish-Christian relations."

Rabbi Marc Tanenbaum, director of interreligious affairs for the American Jewish Committee, assails Rabbi Siegman's position as "potentially divisive and damaging" to the Jewish community.

The news release from the American Jewish Congress, from which the above three paragraphs are taken, calls attention to sharply different replies to the question of whether Key '73 poses a threat to Jewish survival. It also accurately states the purpose of Key '73 as, "to share with every person in North America more fully and more forcefully the claims and message of the gospel of Jesus Christ, to confront people with the gospel of Jesus Christ by proclamation and demonstration, by witness and ministry, by word and deed."

In Rabbi Siegman's opinion, "the threat to Jewish survival in modern society comes not from Key '73 or related evangelical efforts. It comes instead from religious indifference, from the allurements of a secular and unreligious society.

"An intensely Christian environment," he believes, "can in fact make for a more traditional Jewish community."

Rabbi Siegman, director of an umbrella group of Reform, Conservative and Orthodox rabbinical and congregational organizations, criticizes the view that Jews have been "most secure in a secularized society in which religious differences are least visible." Such an approach he writes, "implies Jewish insecurity and internal weakness . . . as if Judaism stands on so frail a reed as to be blown away by the slightest wind that comes along."

The publicity from the headquarters of Key '73 sent out to the editors and other leaders for use during the year makes no specific mention of evangelizing the Jews. It would, however, be discrimination if evangelists were to say or to imply that salvation through Christ is offered only to Gentiles. All are included in the provision and in the invitation.

Thank God for Surgeons

We are told that about one out of three people has some hospital experience each year. With such a percentage there ought to be several hundred readers who can gladly join with me in thanking God for surgeons. There is tendency to take doctors of medicine and surgeons for granted. They have spent many years of general study and specialized practice preparing themselves to meet the bodily problems that we take to them. Their knowledge and skill acquired for our benefit is sometimes beyond our imagination. Thank God that specialists are ready with the most advanced scientific tools to repair and restore our intricate life systems.

The occasion for this mention of surgeons is your editor's recent hospital experience designed to correct a little problem with the retina of his left eye that developed suddenly a few weeks ago. This little editorial item for the information of our many readers is being written in the early morning just before being released from a long weekend in the Newark Eye Clinic of the United Hospi-

tals of Newark, about a half hour drive from the Seventh Day Baptist Building. The secretary-editor had to miss the first two days of the midwinter denominational Planning Committee because needed operations sometimes cannot be safely postponed. To a surgeon who limits himself to diseases and surgery of that small portion of the eye called the retina (the picture screen), a small tear with the beginning of a detachment is commonplace surgery without complications. To the wondering patient it is marvelous. It involves no continuing pain and no restriction of activity other than what comes from wearing a surgical patch until the incision is healed. It is assumed that vision will return to normal within a reasonable time when the eye clears up. Your editor has not been reading as well with one eye. He appreciates, as always, the patience of his readers and may mention upon occasion some of the new experiences that have come through association with doctors and fellow patients. Again, let us thank God for our bodies and the repair work of surgeons.

Where Improvement Is Needed

Although there is some ground for complaint about manufactured products not being made well enough to last, there has been general improvement in most commodities. Take automobiles, for example. The metal or plastic skin of a modern car may not be as thick and strong as on generation-old models, but basically we have to admit that there has been great improvement in the things that make for trouble-free, pleasurable driving. So many safety features have been built in because of competition or regulation that it is hard to think what more could be asked for. They are even coming out with bumpers that will withstand twenty-mile-per-hour shock. This would not take care of head-on collisions, but would protect against many driver errors.

The major area in which improvement is needed is not in the car or the highway, but in the driver. Most accidents, fatal or minor, are caused not by loose nuts in the wheel, but by the "nut behind the

wheel." In over fifty percent of cases it is a "tight" nut who has been indulging in alcoholic beverages. We talk about more safety on the highway, but find it hard to get at the real problem or to devise ways by which improvement can be made in the people who drive cars. That something needs to be done is evident from the statistics. The annual losses due to traffic accidents have been found to amount to \$18.6 billion. By 1974 the total of traffic deaths is expected to pass the 2 million mark.

One thing that can be done is to research the human factors in auto accidents and improve the quality of driving through more education and better physical and psychological standards. Just as there is a limit to what can be expected from mechanical devices and highway construction, so, too, there is a limit to how much of the human factor can be removed. But there is great need and great chance for improvement here. It is something more than driver education, necessary as this is. Franklin M. Kreml, president of the Automobile Manufacturers Association has remarked: "I am certain that you, as I, would rather take our chances with an expert driver behind the wheel of a ten-year-old car on sub-standard roads than with an untrained novice driving the best of the experimental safety cars on super highways."

There is a Christian dimension to driver improvement. When Christ comes in and is given first place in our hearts, our values change, our attitudes change. We may be subject to some of the same sudden seizures and incapacitations as others, but we become more courteous, more considerate, and in general better drivers. Furthermore, we are not in that group of people under the influence of alcohol who cause more than half of the accidents. By this token we can do more to reduce the number of accidents than all the driver education experts.

Let us concentrate on increasing the number of true Christians and thus keep improving the drivers. Personal evangelism can keep the traffic toll from reaching 2,000,000 in 1974. It might be an added blessing from Key '73.

Our Bible Society Support

There is one ecumenical organization that all Seventh Day Baptists have professed to be fully in favor of—the American Bible Society. We have been united in the support of ABS because its purpose is to publish and distribute the Bible without note or comment, and we love the Bible. There is no compromising of our denominational position when we support the American Bible Society. Furthermore, we believe that an unbiased study of the Bible is likely to lead new readers to keep the Sabbath of the Bible.

It is our belief in the power of the Word of God translated into action? The Epistle of James warns that faith without works is dead. By the same reasoning, the measure of our good deeds is closely related to the measure of our faith.

We stoutly deny that we are dead, but we need to check on ourselves and how alive we really are. Let us see how Seventh Day Baptists have done in showing our faith by our work in the matter of Bible Society support.

The year-end statement of denominational giving recently came from John D. Erickson of ABS. It shows that in the last quarter of 1972 (corrected as of January 25) our people are credited with about \$350. The total for the year was \$640. This in proportion to the size of our constituency, is better than many other denominations, but it was not up to our previous standard. In 1971 our total was \$1,272. There would seem to be no good reason for falling so far behind. We do not make a denominational commitment. Our churches send in what their members designate — especially on Bible Sabbath. The probability is that the pastors did not put enough emphasis on the good work of the Bible Society and that there was not enough publicity by this writer as your representative on the Advisory Council.

The fact that we gave only half as much to ABS in 1972 as in 1971 is now a fact of history. But this is a new year; we can do better. Let us set aside something regularly so that more people may have the Word of God in their own language.

Commission's Column

Commission Deliberations

by Ernest F. Bond

The 1973 Commission met in Plainfield, February 11 through 17 for the midyear session, under the direction of the Rev. Paul Osborn, chairman.

All members were present throughout the week: Mrs. Gladys H. Drake of Milton, Wis.; Rev. J. Paul Green, Salem, W. Va.; Dr. Edward J. Horsley, president of General Conference, of Denver Colo.; Rev. Oscar C. Burdick of El Cerrito, Calif.; and Ernest F. Bond, vice-president of General Conference, of Galena, Ohio. In addition to the elected members of Commission, participating in the sessions of the week, the Rev. Alton L. Wheeler, general secretary, provided direction and expertise in many directions of denominational thrust.

Pres. Horsley reported that plans are well under way for what looks like an excellent Conference program this summer at the spacious campus of Milton College. Conference host committee members are moving rapidly into readiness for handling the influx of Seventh Day Baptists to Milton, August 12-18. In his visits to churches and Associations across the nation, Pres. Horsley stresses his Conference theme: "Growing Up in All Things, in Christ."

Nominations were made by Commission for membership on the important standing Conference committees, to be presented in August 1973: the Christian Social Action Committee, the Committee on Faith and Order, the Council on Ministry, the Council on Ecumenical Affairs, and the Committee To Conduct Ecumenical Conversations.

Secretary Wheeler reported to Commission the many activities that he performs in executing his duties of coordinating the activities and programs of the various boards and agencies of the denomination, providing guidance and counsel to our churches and pastors as requested by them and ably representing

Seventh Day Baptists in other world and Baptist organizations.

The OWM budget is always the concern of Commission. Emphasis was given to the continued increasing enthusiasm of Seventh Day Baptists to meet the needs of our boards and agencies with the programs they support. Budgets are now being projected three years in advance by our boards to meet increasing needs for spiritual development of our people.

The Commission was led by Secretary Wheeler in an in-depth study entitled, "Pressing On." In these studies, the conviction was expressed that Seventh Day Baptists need to consider and outline specific ways in which we may respond to the following four basic questions:

1. What is God's mission of the ages?
2. What relationship do we have to His mission of the ages?
3. In what ways may we more meaningfully and specifically respond to the leading of the Holy Spirit participating in God's on-going mission in these days?
4. What resources, techniques, and disciplines are needed to enable us to be better stewards of the Lord in service and witness?

Exciting reports were revealed from the joint meeting of the New Inquiries committee of the Planning Committee and the New Fields committee of the Missionary Board. The Commission expressed its support of worldwide emphasis by Christians in favor of directing funds into areas of need under the concept of "helping others help themselves."

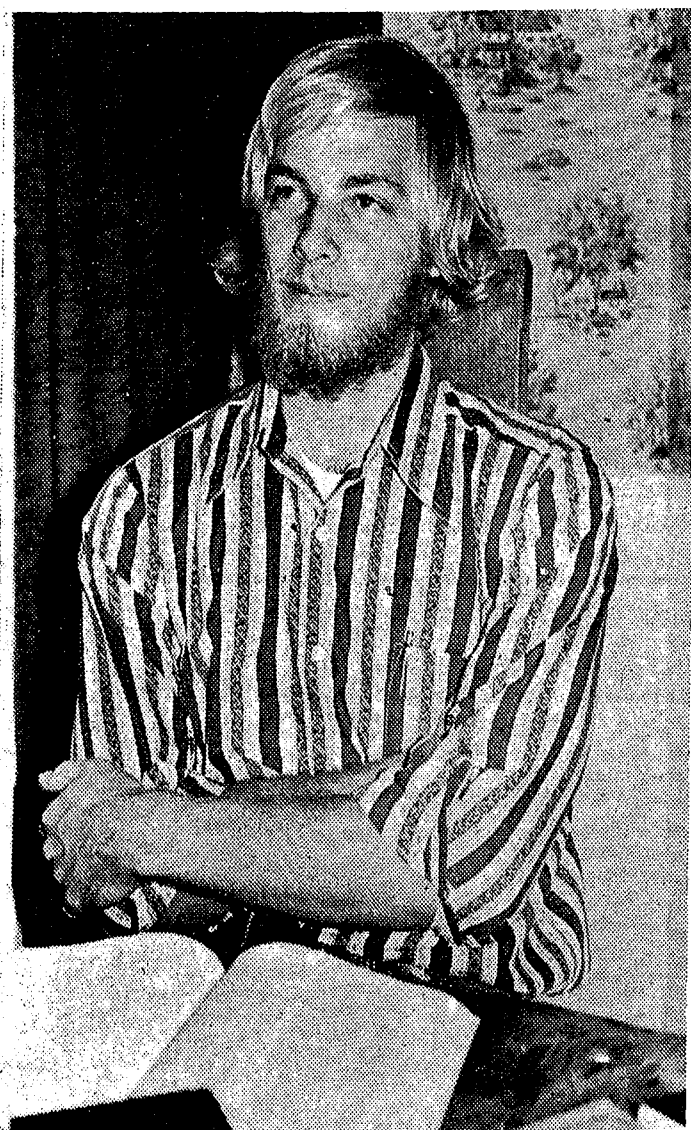
A plan for providing emergency relief funds was submitted by the Committee on Christian Social Action (CCSA) and approved for one year at which time it would be renewed.

Many other areas of need and decision were reviewed which will not be mentioned in this article.

The week of prayer, planning, and decisions left the impression in the minds of those meeting with Commission that Seventh Day Baptists in America, with God's guidance, are moving forward.

Duke University Senior Says . . .

"The Bible Is Valid for Life Today"



"The Bible can be banned, burned, ignored or denied. But it won't go away for it is a living book with a timeless message that has bridged the generation gap for countless centuries. It still retains the power to change lives so that the unusual seems normal and only in retrospect does one observe God working."

The speaker was tall, twenty-one-year-old blond and bearded Mark Taylor, the sixth of Kenneth and Margaret Taylor's ten children. Mark stopped between senior classes at Duke University to discuss how "The Living Bible, Paraphrased" has affected his life. His father first began to paraphrase the Bible when Mark was about four or five years old.

"Dad had tried to read the Bible to us during family devotions," Mark said. "After he finished the passage for the day and questioned us children it was often obvious that we didn't understand what the Bible passage had to say and especially what it had to say to us.

"So he experimented, working first of

all to put Paul's letter to the Romans into easy-to-understand modern English. He read that to us during family devotions and our interest sparked considerably. That encouraged him to work on the entire Book of Romans.

"Friends urged him to work on some of the other New Testament letters. Finally, after seven years, he had finished them all. They were published as 'Living Letters' (by Tyndale House Publishers, a company Taylor had formed for just that publishing venture) and have received pretty wide recognition.

"The entire family became involved in Tyndale House," Mark explained. "My responsibilities were in what is now the shipping department. Each day, after school, I rushed home and wrapped, packed and mailed books to stores across the country. It never occurred to me that it was an unusual way to spend my spare time."

"Dad felt strongly that the minor prophets was a part of the Bible people simply weren't reading because it was too difficult to understand," Mark recalled. "As the work progressed and more and more volumes were published in 'The Living Bible' series, I began to be excited, as were many others who felt that someday the whole Bible would be finished. I think, by the time Dad had finished about half the Bible, he began to see that his job was to bring the whole Bible to the people of the United States, and the world, in a new and readable translation.

"I honestly think this has been God's task for him in these years of his life and I think it will continue to be his task as he oversees the distribution and translation of this work.

"I know, of course, that Dad could be a multi-millionaire as a result of 'The Living Bible, Paraphrased' but he isn't, and people sometimes question me about this.

"But I feel, as Dad does, that he hasn't done this work on his own energy, his own effort and his own intellect. God has worked through him to do this, so Dad feels he can't take any of the credit.

"For that same reason, he feels that all the money that comes in should be channeled back into the work of God. That was why Tyndale House Foundation was established. It finances the translation of 'The Living Bible' into other languages and supports other Christian work in many different areas of the world."

Mark feels strongly that Christianity is not an inherited belief. Like many Christians away from home for the first time he spent his first year at Duke in a period of serious questioning before accepting, as valid for his life, the faith taught him by his parents.

"In a Christian society like ours many people feel that because their parents attend church or a grandparent was a minister or something, that makes them Christians, too," he said.

"To really become a Christian, one must come to grips with God's personal love for each one of us. He must decide for himself how he's going to respond to that love. I'm glad I questioned because I'm now convinced that my own Christian life is that — my own and not my parents.' It's something that God and I had to struggle through."

Young Taylor feels daily Bible reading has helped him in his growth. "Dad wishes every person in the world would read the Bible daily. I try, but it was especially difficult when I was young. It hasn't been until just the last year or so that I've come anywhere near being a regular reader.

"I recognize that we're in an age of religious revival, or renewal. Many people carry Bibles wherever they go and they witness. The emphasis some people put on sex and drugs is misplaced because whatever highs they give are temporary. But when you come to know Almighty God through Jesus Christ, that is a permanent situation.

"I get very excited when I realize that many of my peers are beginning to understand what the love of God is all about and to understand that Jesus Christ was not just a good man who lived nearly 2,000 years ago, but a man who has something to say to us now.

"I'm also excited that young people

Former Astronaut Plans Retreat for Vietnam POW's

Apollo 15 Astronaut James B. Irwin, working through his High Flight religious foundation, plans to schedule a renewal retreat program for American prisoners of war returning from Vietnam in an effort to help them readjust to life in America.

Exact time and place for the retreat program he hopes to sponsor has not been set, although tentative plans call for the retreat some time in June after the former prisoners have had some time with their families.

Irwin, a retired Air Force Colonel, said there has always been a desire to establish a retreat ministry by High Flight, the religious foundation he established last August when he resigned from the space program.

William H. Rittenhouse, vice-president and executive director of High Flight, knows first hand the trauma of readjustment that will face these men since he was a prisoner of war in Rumania during World War II, Irwin pointed out.

Irwin said that High Flight will seek to underwrite all expenses so there will be no charge to the former prisoners or their families.

Rittenhouse said the program would be nondenominational in approach, with a person-to-person emphasis. Personalities, including astronauts and religious leaders across the country, will be enlisted who can share what their faith has meant to them in times of stress, trauma and readjustment.

are as open and honest as they are about their religious beliefs and that they share those beliefs. I do think some are religious because their friends are, but for the most part I feel that those who are on the streets telling everyone what it means to be a Christian are really sincere.

"And as these people grow through reading what God has to say to them I am glad they can read it in 'The Living Bible, Paraphrased.' That's what it's all about."

Missions in Central Africa

The Central Africa Conference of Seventh Day Baptists is centered in Malawi where the witness and work has grown from 2,438 in 1961 to 4,090 ten years later. This later figure also includes 54 who are members of the mission in Rhodesia, with groups located at Selukwe and Gokwe.



Rev. L. M. Vumah, their first Rhodesian pastor, received some pastoral training in special courses offered at Makapwa Station, Malawi. Though working under hardships, he has pushed on in faith in the witness for Christ. Only a few weeks ago we learned

of the sudden death of one of his children.

Last November the secretary of the Central Africa Conference visited Rhodesia. While there he took part in ordina-



tion services for Deacon/Pastor J. Sithole who leads the work at Selukwe. Secretary Otrain B. Manani (on left) is shown with part of the group at this service, Pastor Sithole with the coat in center.



Though the work is new at Gokwe, there is a choir, here shown, that aids in the worship services. We note that the Rhodesian work was aided by a white gift at Christmas from the Paint Rock, Ala., church where Debbie Pearson, daughter of Missionary and Mrs. David C. Pearson, who serve in Malawi, is presently in school.

For the last few months our brethren in Malawi have been corresponding with Pastor Osaka in Kenya. It was planned that Secretary Otrain B. Manani visit this work and attend an Africa Conference on Christian Education. Recent word indicates this plan did not materialize, but it is hoped that a visit to Kenya will be possible early in 1973. The only contact with this reported SDB witness has been through correspondence thus far.

Should these new brethren not have a place in our prayers?

Sharing God's Word

Many different individuals have a vital part in placing the Word of God into the hands of those who will read and follow. The translator, the publisher, the Bible Societies, the general distributor, the book store, the individual who provides funds for those who cannot purchase, the one who places the Bible in the open hand.

One or two individuals have been led to designate gifts for Bibles in Malawi.

MEMORY TEXT

“. . . if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved” (Romans 10:9).

These have been sent to Missionary David Pearson who has been able to offer a Bible when circumstances were such that only by such a gift would a person have it to read as his very own. Through the years our missionaries have helped and worked with pastors in seeing many Chichewa language Bibles so placed. Many of the believers can purchase their own copies. In Malawi the CLAIM (Christian Literature Association in Malawi) bookstores have made available Scriptures at a moderate cost.

A recent letter from Tibbie Maddox shares new insights on Scripture distribution at Makapwa. She wrote: “I’m praising the Lord for the gift of Bibles. Most are Chichewa and David has been distributing them well — but about eighty-eight are in modern English (New Testaments) and he asked me if I could use them—use them!! Our Bible classes (at Makapwa school) use four or five personal Bibles as texts for classes of over thirty children. My youth group can never actively participate because they have no Bibles. Two weeks ago we presented them to the group. It was such fun. And, I’m not exaggerating when I tell you they read them everywhere. I’ve already started a Wednesday night Bible study of John and last week twenty-five showed up. I’m sure the number will dwindle. (This would be best to have a small group of serious studiers.) A large reason for this interest is the possession of a New Testament of their own.”

“Mr. Mzumara (manager/teacher at Makapwa school) has been so encouraged in his teaching of Bible class since some of the boys received their Bibles.”

Let us rejoice with our missionaries at such interest and provision. Let us pray for these youth as they read that they might come to Christ and His Way.

Lay Witness Mission

By Betty Cobb

What is a Lay Witness Mission? It is a mission of sharing, witnesses coming from a distance on their own time and



expense, telling what God has done and is doing in their lives. It is a people-to-people evangelism, a mission of love. The weekend, if prepared for by the church through careful planning, a lot of prayer, including an all night prayer vigil before the weekend, will be led by the Holy Spirit which brings renewal to the church.

Because Leland and I pray daily to be an instrument in sharing Christ and what He is doing in our lives, it led to an invitation from a friend of ours who coordinates missions, for us to try this new venture. In the last couple of years, I have been on four or five and Leland two. These have been the most exciting experiences to actually see the Holy Spirit move in an atmosphere of love and acceptance created by all those who know the love of Christ. We always come away feeling we received as much as we gave and felt the church we visited was a true blessing to us.

We receive letters after each mission from the minister and others, they keep us posted on what really happened in that one weekend. We thank God for His blessings visible and invisible and claim the victory for those on our hearts after the mission. Comments made in

their evaluation meetings and sent to us after the mission are as follows:

"I hadn't seen the altar used in this church for the last thirty-five years until this mission" - (this comment was made in two or three churches). Young as well as the older couldn't wait to go to the altar. Youth said, "Wow, it was great," "There seemed to be so much joy in the Lord," "First time I ever heard the singing drown out the organ." The whole congregation just seemed to "come alive."

There are many roads to renewal in the church, and we praise God for the Lay Witness Mission as one of these which is a spark that sets the whole church ablaze!

The Satan Seller

By Mike Warnke
(A book review)

Mike Warnke, a dropout from San Bernardino Valley College in California, was a dope addict who became a Satanic high priest and enlisted more than 1,000 young people in to the worship of Satan. Thrown out of his position of wealth and power after an overdose of heroin he came to a saving knowledge of Christ. From selling Satan and invoking power of demons he came to the joyous life of selling Christ and rescuing other young people from the clutches of Satan.

This 216 page book by Logos International (\$2.50) tells his story graphically with its sordid details of dope, liquor, sex, demon possessions, and present ministry for the Lord (including earnest Bible study and Baptism of the Holy Spirit.) It ought to be read by Christian young people and all those who want to understand and combat this "fastest growing religion in the world today."

Murry Norris, editor of the *Fresno Guide* speaks of this as the first real authoritative exposé of Satanism. Richard Dalrymple, religion editor of the Los Angeles *Herald Examiner* says that Mike Warnke's confession about the horrors of Satanic worship surpasses any

that could be conjured by the imagination.

After reading this book one cannot deny the power of Satan, nor the power of Christ to conquer Satan and his demons. Dave Balsiger, feature writer who collaborated in the writing of *The Satan Seller* tells of researching eleven major criminal cases that resulted in thirty-nine deaths. He found that occult practices were directly or indirectly linked to each case. He says that in some parts of the country the occult epidemic is more serious than the drug-abuse scene among young people.

The University of California at Berkeley has granted the first degree in sorcery. Occult practitioners in New York City are demanding that civil rights legislation be extended to protect witchcraft as a formal religion. The seriousness of the situation is pointed up by the fact that the Satanic Bible outsells the Holy Bible two to one in most college towns and 100 to 1 in some places, according to Balsiger.

Mike Warnke is determined that for the 1,000 people he led into Satan worship he is going to lead 1,000 people into satisfying Christian faith.

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

- 1) Our missionaries who have to live on US dollars that have been devalued in relation to the currency of other countries.
- 2) A new sense of responsibility when most of us have much more than we need for the necessities of life and others have so much less than they need.
- 3) The ability to see and encourage the best in people of similar faith and practice, that the Lord's work may be advanced in the spirit of love.
- 4) The ministry of our youth teams in the Key '73 program on the beaches and in the churches during the spring vacation period.

Rev. S. Adolph Showers A Tribute

By Rev. H. Earl DeLand



In the many years of knowing Pastor Showers I could not find a more dedicated servant of the Lord. His death (Jan. 15) is a loss, and his life is one that we as servants of Christ could pattern ours after.

I first became acquainted with him in 1957, on the occasion of his ordination into the Seventh Day Baptist ministry. The Rev. Theodore J. Hibbard was the minister of the Hammond Seventh Day Baptist Church at that time and it was through his efforts that Adolph Showers was received into membership of the Washington, D. C., People's church. From their recommendation he was received by the Southwestern Association into the ministry.

Here is the account of "Brother Showers," as he was best known. He was born March 8, 1889 in Covington, La., one of six children of the late Alex and Josephine M. Cerigany Showers. He was called to rest on Jan. 15, 1973. He is survived by his wife Mary Mason Showers; one step-daughter, Mrs. Beulah Briemfield Bolden; and one adopted daughter, Mrs. Gladys Williams; two sisters, Mrs. Jilett Roach and Mrs. Rose Ellen Goens of New Orleans; two brothers, Joseph of New Orleans, and Gus of Chicago; a host of nieces, nephews, relatives and friends.

At an early age Brother Showers confessed his faith and was baptized. The family moved from Covington to New Orleans, where he joined the Greater Eleazer Baptist Church and was ordained a deacon in 1941. He moved to Hammond and was a member of the Greenfield Baptist Church. He became convicted of the Sabbath and joined a Seventh Day church there. It was during this time that he met Ted Hibbard and became part of the fellowship of the Hammond

Seventh Day Baptist Church.

After his ordination into the Seventh Day Baptist church he organized a fellowship, later reorganized into the Westside Seventh Day Baptist Church of Hammond.

It seems that his life was one of success and failure. After I moved to Hammond and became better acquainted with him, he expressed desire to have a church for the fellowship, and plans were made accordingly.

Several events helped to spur this ambition and then misfortune struck. The place where services were being held was demolished by fire. This did not deter Brother Showers. He started to hold services at his home until such a time that the Lord would allow a new place of worship. Through the generosity of friends and members of the Seventh Day Baptist denomination, a church for the Westside people was realized and organized April 6, 1968.

As his health failed he asked over and over for someone to come and help carry on the work that was started. At the present there is work for missionary minded persons in this area.

May we all remember the words which the Lord spoke, "My words will not return unto me void."

Special Rooms Needed

The owner of a glass company has experimented with a frustration room for employees. A person needing to unwind or get rid of his hostilities can go into this room and break glass until he feels better. There might be other applications to this idea.

A gifted writer has set up what he calls a "power room," filled with books, paintings, music, and a picture window—a perfect setting for reflective thinking and creative writing.

William Arthur Ward has commented: "Some persons need a frustration room, others need a power room, but we all need our own prayer room—a place where our frustrations can be decreased and our powers can be increased."

In Service of Our Savior

By Rev. B. John V. Rao

Soul-winning is part of "God's Power"; it is part of the gospel. Gospel means "good news," the good news of what Jesus did for you on the cross. He took your place for your punishment; endured your chastisement; suffered your penalty; paid for your crime. He died for your sins and suffered your diseases.

Next, notice the word "soul-winning." Soul-winning means introducing others to Jesus Christ. We cannot do that unless we know Him ourselves. Andrew first found the Messiah, and then he brought Peter. So, if the Christian witness is to find a hearing he must be able to say, "I know whom I have believed." And that knowledge must not be a mere acquaintance, but a deep, close, prayer fellowship; an intimate communion.

Why was Moses called to his high office? Because, "There was no prophet in Israel like unto him, whom the Lord knew face to face, and mouth to mouth." Those who have done the most for God have known the most of God.

The closest human relation is that of the husband and wife. "They shall be no longer twain, but one flesh," we read. But the intimacy which we should know with God is to be closer still; "He that is joined to the Lord is one spirit." Read the life stories of men like the apostles Paul, Matthew, Mark, Luke, John, Peter, and a host of others and you realize how deep and close was their fellowship with God.

Whenever a man has been divinely called to a special task, he has been fitted for it by some vision of God. Think of Isaiah who "saw the Lord high and lifted up." That had to precede the call and commission, "Who will go for us? . . . Go tell this people." The woman at the well of Sychar had the revelation of Christ to her own soul before she went to Samaria, and was the means of bringing the people to Jesus. Before Paul could be trusted to be God's messenger he had to be humbled to the dust by the vision on the Damascus road. As a result of that blinding manifestation he became the apostle to the Gentiles.

Some Christians say, "I am quite sure that God has called me to the mission field." They expect to be accepted and sent far to convert the heathen, when they have never tried to lead one soul to Christ at home, or even learned how to do it. And they have never tried to know that the miracle-ministry of Jesus is the only method of evangelism through which the heathen will believe on Jesus Christ.

I remember one night in Mysore city, I preached on divine healing. God is a healer. Healing is part of every man's salvation; it is part of the gospel. Gospel means "good news"; the good news is of what Jesus did for all on the cross. He died for your sins. He bore your pains and diseases; so you do not have to bear them; so you can be healed now. This is what the gospel is. Over 10,000 persons were massed together on the public ground in Mysore. Fully 2,000 persons professed Christ as their Savior by raised hands — praise Lord Jesus Christ. Then I prayed for the sick, and mighty things were done. While hundreds of persons pressed toward the front of the platform and over 100 persons were pushed and trodden upon and the stage was overrun with people pressing to pray for the sick. I prayed for all serious diseases. Over 270 persons were healed by God's power . . . The heathen and Christians listened to every word of God and hundreds accepted Christ and true Sabbath and 549 persons were baptized in this convention.

Such visions are always humbling. We are apt to think too much of ourselves until we have seen God or His miracles. Daniel says, "I saw the vision and there remained no more strength in me; my comeliness was turned into corruption." Even in the holiest and best traits of his character he then saw evil lurking. Job said, "Mine eye seeth thee, therefore, I abhor myself and repent." Even the saintly John, on the island of Patmos said, "When I saw him, I fell at his feet as dead."

In every case the revelation produced the collapse of self, which is the very first requirement for any who are to be of use to the Lord. We are worse than useless to Him until we come to an end

of our own resources, to find our all in Him. Self-effort and fleshly activity must cease before our service can be effective. The work that counts is not what we do for God, but what He does through us.

This knowledge of God must be an ever-deepening experience. Not long before his martyrdom the apostle Paul prayed, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

Such knowledge will sustain us in difficult spheres of service, save us from errors of judgment, add conviction to all that we say, keep us humble in times of success, and give us insight, longsight, and foresight.

Jesus took the disciples away "that they might be with him; and that he might send them forth."

This is one of the fundamental laws of the service of God. We must give God time to reveal Himself to us. We must "abide under the shadow of the Almighty." We must be men and women of prayer for only so can He show us Himself and His will. As someone has said, "The time is not wasted that the mower takes to whet his scythe."

Romanian Christians Persecuted

It has recently come to the attention of the public that at the end of last year representatives of Baptists, Pentecostals, Adventist, and other evangelical groups in Romania wrote an open letter to Kurt Waldheim, general secretary of the United Nations, asking him to intervene with the Romanian government regarding their difficult situation in the country.

The letter points out that since the passage of a bill in 1970 which provides fines for laziness and waste of time, numerous Christian believers have been punished by large fines, up to 5,000 lei (about US\$300), pastors have been dismissed, unregistered churches closed, houses searched, and Bibles and Christian books confiscated.

—EBPS

President's Column

Group Therapy

Group therapy is recognized as an effective means of promoting and maintaining the well-being of the spirit and the emotional life. To meet and to share interests and concerns — to worship together, to sing, to pray, and to study together is an excellent form of group therapy.

Each of us needs such a sustaining and therapeutic experience at least on a weekly basis and the church and Sabbath school provide this. Sabbath services are group therapy in the finest sense. Persons with common purposes and goals meet to share their concerns and interests. In addition their evident love and fellowship is a healing and encouraging experience.

The therapeutic effect of the Sabbath services is heightened by large attendance and lessened by meager attendance. Participation, like the "quality of mercy" is twice blessed — it blesses the one who comes and the one whom he joins in worship.

A recent experience at the Association meeting in Dodge Center made this point especially clear. A packed house with numerous chairs added to the pews helped to provide an atmosphere of worship and fellowship that was an inspiration to everyone there.

Each of us has had the experience of entering the church at time for the service to begin and finding only half the congregation present — what a depressing effect it has. If it depresses the person in the pew, think of the effect on the speaker and all those involved in the program. On the other hand what an exhilarating experience to find the church filled with congregation and guests.

Let's all join in the healing, growing experience of this grand form of group therapy by weekly attendance at our churches.

—Edward J. Horsley, M.D.

ECUMENICAL NEWS

NCC Action Summary

The following is a summary capsule of the more significant actions of the National Council of Churches of Christ at the recent Dallas assembly:

1. The NCC reorganized its structure much as described in the COFES proposal which was reviewed by our General Conference last August.
2. The Council elected the Rev. W. Sterling Cary, a black churchman from New York, as its president for the next three years.
3. A resolution called for the demilitarization of the nation, a revision of war policies, and a reassertion of the Congressional role in U. S. foreign commitments.
4. A message to the churches urged services of thanksgiving and penitence on the signing of a Vietnam cease-fire.
5. A resolution called on the U. S. government and industry to end all forms of support for "unjust minority regimes" in Southern Africa.
6. It was recommended that the churches mount a campaign to provide medical aid to Vietnam war victims.
7. The Council supported the appeal of farm workers by endorsing the nation-wide boycott of iceberg lettuce.
8. It was urged that the churches and the medical profession undertake a major educational program to expose the dangers of drugs and alcohol abuse.
9. The Council noted evidence of racial tensions in naval installations and commended those who have worked within the Armed Services to achieve racial justice.
10. The new Governing Board heard the first reading of a proposed policy statement on abortion and called for a thorough study of this sensitive problem by the appropriate section of the Board.

(Adapted from official documents by Kenneth E. Smith, chairman of the Seventh Day Baptist delegation.)



**American
Bible Society
Elects New
General Secretary**

The Rev. Warner A. Hutchinson became general secretary of the American Bible Society January 1, 1973, Edmund F. Wagner, president of the society has announced. He thus joins Dr. Charles W. Baas, treasurer, and the Rev. Dr. Laton E. Holmgren, general secretary, as a general officer of the 156-year-old organization.

Mr. Hutchinson's specific assignment will be the general administration of the Society's Program Division. This includes the following departments: translations, production and supply, national distribution, and overseas distribution.

In addition, Mr. Hutchinson is one of two world service officers of the United Bible Societies, a fellowship of 55 national Bible Societies with work in more than 150 countries and territories. In this position he is responsible for the overall supervision of UBS work throughout Asia and Latin America.

Before coming to the Society in 1966 Mr. Hutchinson served three years as Eastern regional director of Inter-Varsity Christian Fellowship-USA, an interdenominational organization working with college students and faculty. A United States Navy Chaplain from 1955 to 1958, Mr. Hutchinson is active in the Naval Reserve.

Born in Syracuse, N. Y., he received the B.A. degree cum laude from the University of California at Los Angeles in 1951 and the B.D. degree cum laude from Fuller Theological Seminary, Pasadena, Calif., in 1955.

SABBATH SCHOOL LESSON

for March 17, 1973

MAN HAS GONE ASTRAY

Lesson Scripture: Psalm 14:2-3; Jeremiah 10:23, 17:9-10; Romans 1:28-2:1.

Births

Randolph.— Born to Gregg and Julia (Welch) Randolph of New Milford, W. Va., a son Aaron Clay on Jan. 22, 1973.

Accessions

BEREA, W. VA.

By Letter:

Charles D. Swing
Esther Davis (Mrs. Charles D.) Swing
Carll Swing

WHITE CLOUD, MICH.

By Profession of Faith:

Tom Stacy
Hilda Stacy

Obituaries

FREY.— Esther Westland, was born near Walworth, Wis., Dec. 21, 1893, and died Feb. 16, 1973, in Lelia Hospital, Battle Creek, Mich., where she had been a patient for two weeks.

After the death of her parents when she was twelve she made her home with Horace and Zella Rogers who moved to Battle Creek in 1921. There she graduated from the Battle Creek Sanitarium School of Nursing in 1923.

She was a member of the Seventh Day Baptist church, serving as a deaconess since April 1966.

She was married to Harley J. Frey, who preceded her in death. She is survived by one niece and two devoted sisters-in-law, Mrs. Oscar (Hazel) Flanders and Miss Margaret Frey.

The funeral service was held from the Farley Funeral Home on Feb. 19, conducted by her pastor, S. Kenneth Davis, with interment in Memorial Park Cemetery, beside her husband.

We would say of her as Paul said of himself, "She has fought a good fight; she has finished her course; she has kept the faith; henceforth there is laid up for her a crown of righteousness which the Lord, the righteous judge, shall give her at that day."

—M. Lippincott for S. K. D.

INGLIS.— Tacy F. Rood, daughter of George B. and Virginia A. Rood, was born Jan. 20, 1880, at North Loup, Nebr., and died at her home in Milton, Wis., Feb. 11, 1973, after a long illness.

She was married to Prof. D. Nelson Inglis Aug. 9, 1905. They have made their home in Milton for the past sixty-three years. She is survived by her husband; a daughter, Lois, Mrs. William J. Smith of Edgerton; two grandchildren; and four great-grandchildren.

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

KIMSHel.— Rev. William J., son of Isador and Elizabeth Kimshel, was born in Tariffville, Conn., sixty-one years ago and died at the Durham, Conn., convalescent Hospital Feb. 11, 1973, after a lingering illness.

He had lived in Durham since 1935 and was minister of the Pine Street Gospel Chapel (Seventh Day) in Middletown for about thirty-eight years. He was ordained to the ministry by the People's Christian Church of New York City. The funeral service was in the charge of the Rev. Frederick M. Frerichs of that church.

Pastor Kimshel and his group often attended meetings of the Eastern Association of Seventh Day Baptist Churches when held in New England. He liked to lead group singing to the accompaniment of his guitar. There were four Seventh Day Baptist ministers from New England at the farewell service February 14.

Pastor Kimshel is survived by his wife Nellie Southmayd Kimshel who was with him in the convalescent home for the past three months; and two sisters, Mrs. Blanche Austin of Hartford and Mrs. Margaret Carpenski of Wethersfield, Conn. Interment was in Pine Grove Cemetery.

—Material furnished by Howard Lyman.

POWELL.— Mary De Wolfe was born in Indiana on May 12, 1883 and died at the Adventist Hospital in Glendale, Calif., Feb. 14, 1973.

She united with the Los Angeles Seventh Day Baptist Church on June 15, 1918, under the pastorate of the late Rev. George W. Hill. In her earlier years she sang in the church choir and taught Bible School. She was faithful unto death. She leaves behind two cousins, Herbert and Earle Powell, and a host of friends. Her funeral was held on Sabbath afternoon, February 17, from the Utter-McKinley Mortuary in Eagle Rock by her pastor, Rev. Leland E. Davis. Interment was private. —L. E. D.

SHOWERS.— Rev. Sameul Adolph, son of Alex and Josephine M. Cerigany Showers was born March 8, 1889 at Covington, La., and died Jan. 15, 1973, at Hammond, La. (See extended obituary elsewhere in this issue). —H. E. D.

Filled With the Spirit

The men of God who are filled with the Holy Spirit don't have to tell you. Some people come and tell you they are filled with the Holy Spirit, and if they didn't tell you you wouldn't have known. But the real man of God, when he is filled with the Holy Spirit, wants to speak only of Christ, not of himself.

—Mary Reid, Auckland, N. Z.

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The Sabbath Recorder



THE SIN OF SILENCE

"We do not well: this day is a day of good tidings, and we hold our peace" (2 Kings 7:9). The speakers were four starving lepers who had stumbled on the fully provisioned but deserted camp of the Syrians.

Imagine their ecstasy. The gnawing in their stomachs led them on a run to the mess tent. Then they found warm clothing in the supply tent. And think of all the gold and silver valuables left as the Syrians fled in haste! In the rapture of the moment they forgot that they were lepers.

But reality returned. They weren't the only Israelites left in the world. And they knew they had an obligation to share—and they did.

Silence in the presence of such wealth—far more than they could ever use—would have been a sin. Yet how many Christians have found a supply in Christ, far more generous than the abandoned camp of the Syrians, but keep the good tidings to themselves?

One can easily offer excuses to soften the sound of that word *sin*: "I don't have the ability to witness." "It is not my responsibility." "God will reach those He wants to reach in some manner." But the fact remains that a silent response to the Great Commission is sin.

ECUMENICAL NEWS

WCC Launches Appeal for Indochina

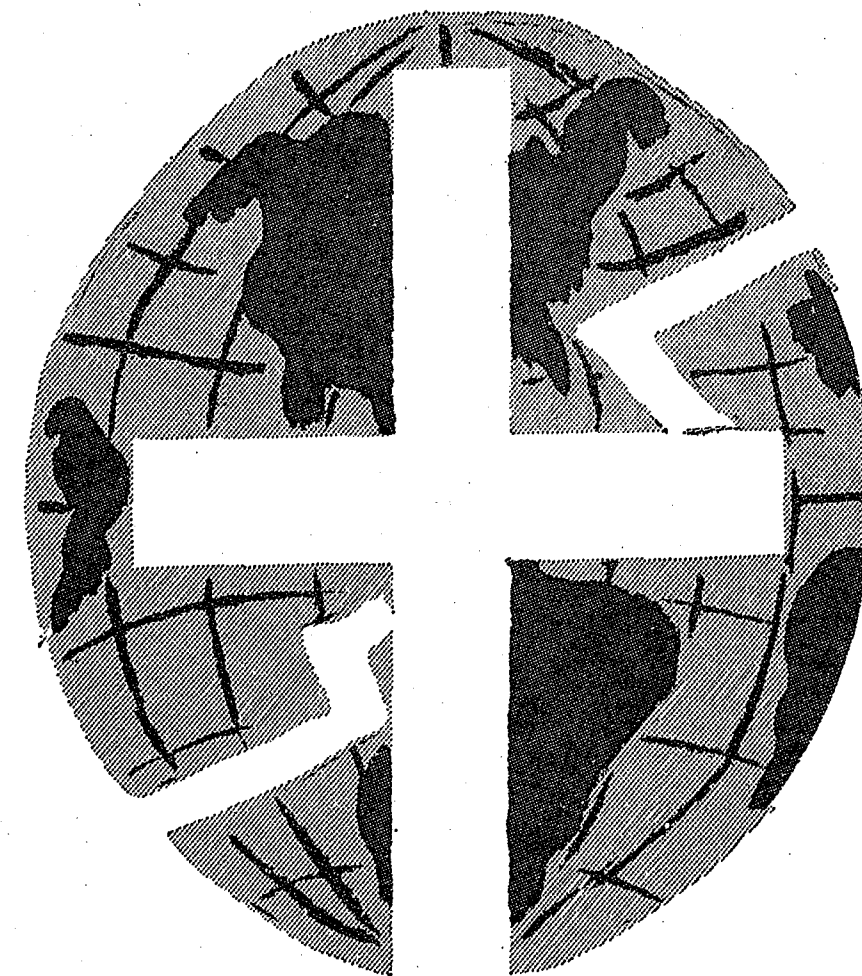
The World Council of Churches announced that it had made an initial five million dollar appeal to its 263 member churches for the first stage of "an expanding program" of reconstruction and reconciliation in Indochina. In addition, the Council said it would need an estimated 1.5 million dollars each year for the next three years to support the existing service programs of the Asian and the American churches in South Vietnam, Laos and Cambodia as well as provide medical assistance to North Vietnam.

These estimates were made by the board of the Fund for Reconstruction and Reconciliation in Indochina, an agency of the World Council of Churches which met at Hong Kong. The members of the board came from many parts of the world with a majority coming from Asia.

No specific program focus has yet been worked out for North Vietnam the board reported. This will depend on discussions with the North Vietnamese authorities. But the board underlined its concern to participate in service to every part of Indochina.

Giving thanks for the cease-fire and the increased possibility for reconciliation, the board said that the churches "share the guilt of the war situation which has afflicted the people of Indochina and of other involved nations." Any contribution to the vast task of reconstruction and reconciliation must therefore be approached with humility, the statement declared.

DIVINE LOVE



to heal
a broken world

Winnie Monroe '70