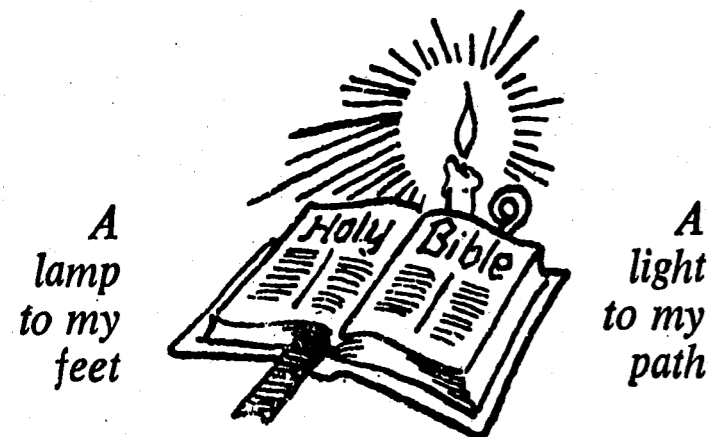


The Sabbath Recorder

DAILY BIBLE READINGS

FOR APRIL 1973



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

Christ Suffered for Us

- 1—Sun. Jesus Prepares for Suffering. Matt. 26:1-13
- 2—Mon. Jesus Keeps the Passover. Matt. 26:14-29
- 3—Tues. Suffering in Prayer. Matt. 26:30-46
- 4—Wed. The Suffering Christ, Our Mediator. Heb. 9:11-15
- 5—Thurs. Through Suffering to Glory. Mark 10:32-45
- 6—Fri. Comfort Through Christ's Sufferings. 2 Cor. 1:3-11
- 7—Sabbath. The Suffering Servant. Isaiah 53:9-12

Jesus Christ Is King

- 8—Sun. The Basic Question. John 18:28-38
- 9—Mon. The Gates of the King. Psalm 24
- 10—Tues. Your King Comes. Zech. 9:9-15
- 11—Wed. The Heavenly Praise. Rev. 19:1-10
- 12—Thurs. Jesus Is Lord. Phil. 2:1-11
- 13—Fri. Praise to the King. John 12:1-16
- 14—Sabbath. The Exalted King. Acts 2:29-36

Christ Conquered Sin and Death

- 15—Sun. Lesson from the Fig Tree. Luke 21:29-38
- 16—Mon. The Way of Service. Matt. 20:20-28
- 17—Tues. Christ Died for All. John 11:45-57
- 18—Wed. He Bore Our Sins. 1 Peter 2:19-25
- 19—Thurs. Christ on the Cross. Luke 23:32-43
- 20—Fri. The Eve of Victory. Matt. 16:21-27
- 21—Sabbath. The Resurrection and the Life. John 11:17-27

Man Responds Through Faith

- 22—Sun. A Response of Faith. Luke 24:13-35
- 23—Mon. Faith and Certainty. John 10:22-30
- 24—Tues. The Proclamation of Faith. Acts 10:34-43
- 25—Wed. The Armor of Faith. Eph. 6:10-18
- 26—Thurs. An Overcoming Faith. 1 John 5:4-12
- 27—Friday. The Reward of Faith. Heb. 11:24-27
- 28—Sabbath. Faith in Jesus Christ. Acts 16:25-34

Christ Makes Men New

- 29—Sun. The Spirit and the New Life. John 3:1-15
- 30—Mon. The Source of the New Life. John 15:1-9

New Drive Against Religion

In a front-page article, the Soviet newspaper, *Pravda*, has called for a new drive against religion and accuses some Communist party members and officials of attending religious services. This practice must be "combated," it declares.

It adds that a more militant attitude toward religion is needed in Russia, and that atheistic education of young people must be increased.

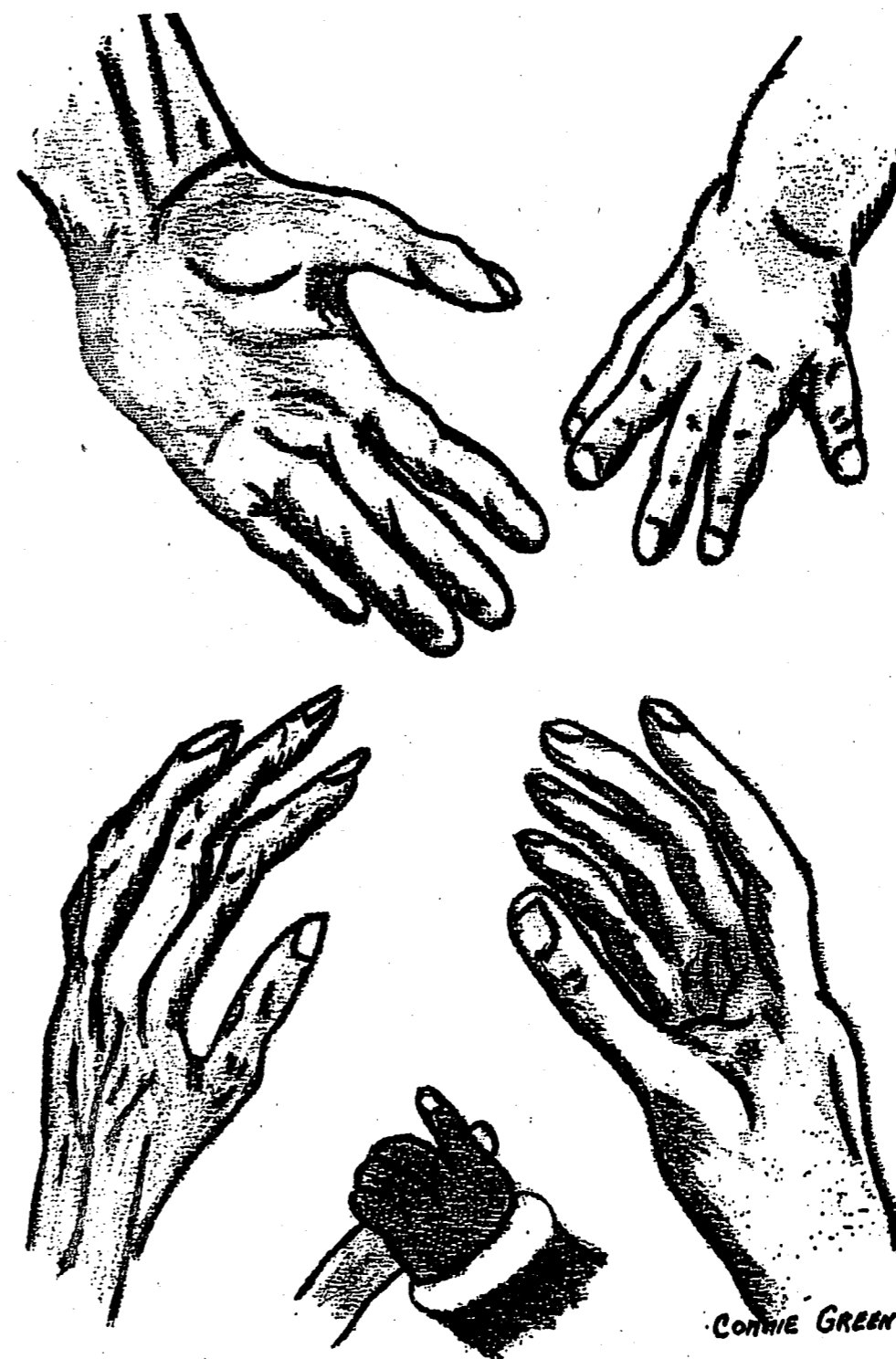
The article says that every Communist must be a militant atheist and that the party will not tolerate members attending religious services.

Commentators see in the article and its publication an admission that Soviet authorities are troubled by the continuing vigor of religious faith in the USSR and the increasing number of officials and party members who have been attending services, taking their children to church for baptism, and generally showing a revived interest in religion.

—EBPS

Good-doers

A social worker, Alex Calder, addressing a Baptist group in Scotland, challenged them to be good-doers rather than do-gooders.



Because God stretched out His hands to save us we put our hands together to bring salvation to those who need a helping hand. God can use our hands of whatever size and color to do His work today. When the Lord touches our hearts, our hands respond and do His bidding.

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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We Grow as We Give

The record of February OWM giving from the churches and disbursements to the agencies came from the treasurer, Gordon Sanford, in time for inclusion on page 15 of this issue. A few observations may be in order.

The first is that the total work of Seventh Day Baptists will grow as we give and only as we give. We can rejoice that on the local level there can be a considerable amount of outreach and growth without a direct relation to the expenditure of money. True, a local group without a regular pastor and without a building for worship and instruction may find it very hard to make consistent growth.

On the other hand, meeting these normal costs does not guarantee growth. A church with ten or twenty live, witnessing laymen working without pay can add to the church daily as in the day of the apostles (Acts 2:41-47). Church members can (and ought to) go out from their homes persuading people to accept Christ and follow Him in obedience. This involves dedication of time, not money.

Denominational work, missionary work, publication and tract work cannot be carried forward without giving and a pooling of our gifts. In times of inflation, dollar devaluation, and rising costs of materials, the total work of Seventh Day Baptists cannot grow unless we increase our giving as living standards and the cost of living go up.

What relation the above remarks have to the financial figures quoted this week should be quite apparent. Usually we can call attention to the generous giving of some churches and the lack of response of others. We do this in love to stimulate a better level of giving the next month. This time let us center, not on the receipts, but on the disbursements. The treasurer had a total of only \$7,998.72 to disburse to General Conference and the boards and agencies at the end of February.

The budget for the first two months is in arrears by over \$11,500. This means for instance, that the Board of Christian Education received March 1 only \$612 and the Tract Board only \$808 for their work. Since the General Conference has

a priority claim because it has little other income) the amount disbursed to the Conference office was disproportionately high. It was almost equal to what went for the total work of the Missionary Board. The only way that the boards can get their full percentage is for the receipts to be nearly up to the budgeted amount each month.

February is usually a low month. We can make up the deficit in March and April, and we must try hard.

Are Blue Laws Constitutional?

Not all justices of the courts agree on the constitutionality of state laws forbidding people to buy and sell on Sunday. In 1961 the Supreme Court upheld the constitutionality of the Maryland blue laws. Justice William O. Douglass wrote a lengthy dissent in which he maintained that the state has no right to forbid what the U. S. Constitution allows in the matter of free exercise of religion. In this recorded dissent he quotes with approval what Justice Burnett argued in regard to the California law in the case of a man who was prosecuted for selling clothing on Sunday. Justice Burnett maintained that the law infringed California's constitution. The following argument is thought-provoking for Sunday-keepers as well as Sabbath-keepers.

"Had the act made Monday, instead of Sunday, a day of compulsory rest, the constitutional question would have been the same. The fact that the Christian voluntarily keeps holy the first day of the week, does not authorize the Legislature to make that observance compulsory. The Legislature can not compel the citizen to do that which the Constitution leaves him free to do or to omit, at his election. The act violates as much the religious freedom of the Christian as of the Jew. Because the conscientious views of the Christian compel him to keep Sunday as a Sabbath, he has the right to object, when the Legislature invades his freedom of religious worship, and assumes the power to compel him to do that which he has the right to omit if he pleases. The principle is the same, whether the act of

the Legislature compels us to do that which we wish to do, or not to do

"Under the Constitution of this State, the Legislature cannot pass any act, the legitimate effect of which is forcibly to establish any merely religious truth, or enforce any merely religious observances. The Legislature has no power over such a subject. When, therefore, the citizen is sought to be compelled by the Legislature to do any affirmative religious act, or to refrain from doing anything, because it violates simply a religious principle or observance, the act is unconstitutional."

Memorial Fund Reflects Dreams of a Century

By Albert N. Rogers

Funds are "the stuff that dreams are made of." The dreams of a century ago are seen in the Seventh Day Baptist Memorial Fund which was chartered March 21, 1873. The anniversary of that charter may prompt another glimpse of such dreams.

Early Seventh Day Baptists were excited about education. Education societies were often fostered by local churches. One such society helped pay tuition at Union College, Schenectady, N. Y., for William C. Kenyon, who later became president of Alfred University, and Solomon Carpenter, our first missionary to China. Seventh Day Baptists helped to found Brown University, Alfred University, Milton College, Salem College, and a score of academies across America. They wanted their young men and young women to have more advanced schooling than could often be obtained locally. So it was that a resolution was adopted in the Eastern Association in 1872, supported by four other associations and passed on to General Conference meeting at Southampton, Ill., calling for a drive to raise a Centenary Education Fund. Conference enthusiastically endorsed the plan and set up a permanent board of trustees in Plainfield, N. J., to administer it.

The title of Memorial Fund was proposed by William Clarke Whitford, pres-

MARCH 24, 1973

3

ident of Milton College and a recognized student of denominational history. It was agreed that those who had brought the Sabbath truth from England and planted it in Newport, R. I., two centuries earlier should be memorialized in this new effort to establish the future purposes of the denomination. Jonathan Allen of Alfred University and Preston F. Randolph, a leader in education in West Virginia, were among those named as agents or solicitors for the fund. More than \$27,000 had been already given in cash and pledges through the Education Society subject to approval of General Conference. (One man made his pledge conditioned upon U. S. Grant's reelection as president!)

At Alfred University the first class of students to earn the bachelor of divinity degree was enrolled to graduate in 1874, and this spurred support of the funds for ministerial education and higher education in general. The endowments of Alfred University, Milton College, and Salem College benefited from the campaign, the last mentioned being chartered a few years later. Students at those institutions today may qualify for Memorial Fund grants, since terms of some of the early contributors no longer allow income to go direct to the colleges. Educational grants from trust funds totalled nearly \$30,000 in 1971.

It was understood from the beginning that responsible discretion would be expected from the trustees of the Memorial Fund in the use of income from funds not specifically designated. One early decision about 1885 made discretionary funds available to help purchase and renovate the Haarlem, Holland, Seventh Day Baptist Church building, and the board still holds title to this property at request of the Dutch brethren. The first building of the ill-fated Java Mission was erected with the help of a grant made through Miss Marie Jansz at Pangoengsen (Peace Refuge). Many Seventh Day Baptists have dreamed of aiding missionary work and other denominational services in their wills, and over \$35,000 income from such dreams made specific was transferred to denominational boards and

agencies last year. Discretionary fund moneys have increased in recent years to permit careful investment in selected current projects, camp development and the Washington Pilot Project.

George H. Babcock of Plainfield, whose bequests in 1893 amounted to almost a quarter of a million dollars, dreamed of aiding his alma mater, Alfred University, and the Tract Society. He also wanted to establish a church building fund. He and Charles Potter, president of the Memorial Fund at the time, were the largest contributors to the erection of the Plainfield church. Trustees of many churches have since then been able to borrow substantial amounts as a result of their planning, and to receive discretionary grants when circumstances seemed to justify.

The dream of a retirement fund to provide allowances for ministers who have served through the years was also shared by many, and the Memorial Fund trustees have administered the Plan of General Conference with gifts and legacies of individuals and annual payments from churches and boards. Endowment for ministerial retirement now totals over \$350,000 and benefits last year amounted to \$22,000. Other dreams are represented by trust funds which benefit the blind, local churches and church cemeteries, and the Seventh Day Baptist Building. Dr. Lester M. Babcock and Dr. and Mrs. George E. Crosley of Milton, Wis.; Dr. and Mrs. Alfred S. Burdick of Oak Park, Ill.; Elbert A. Felton, West Edmeston, N. Y.; Dr. Albert S. Maxson, Milton Junction, Wis.; and Asa F. Randolph, Plainfield, are among those who gave larger amounts in recent years. The Memorial Fund was recently appraised at \$3.3-million.

Fidelity is seen in the example of Elias R. Pope, first treasurer of the Memorial Fund who served twenty-three years and never missed a meeting of the board except the one held on the day before his death. The "face" of the board is remembered in former trust officers now deceased, B. Colwell Davis, Nathan E. Lewis, L. Harrison North, Adelbert A. Whitford and Paul A. Whitford. It is

Key '73 in Little Genesee

The following item was clipped from the Olean (N. Y.) Times Herald of March 3. It is one of the many stories of Seventh Day Baptists taking community or city leadership in Key '73. Mrs. Burdick is the daughter of the late Rev. Alva L. Davis.

Twelve teams, two to a team, will be distributing the Scripture portions of Luke-Acts to every residence in Little Genesee today. Included in the Scripture portions is a plan for daily Bible reading. For homes without Bibles a copy of the King James version in paperback published by the American Bible Society will be given.

Distributors will be identified by a Key '73 badge designed by Mrs. David Taylor and Mrs. Janice Kennedy.

Mrs. Thomas Burdick, Little Genesee Seventh Day Baptist Church, spearheads the Key '73 movement in Little Genesee. She has been a representative for the church (which is without a regular pastor) to the Greater Olean Key '73 program since its inception last fall and has been particularly active on the Phase II committee as it pertains to Bible distribution.

A committee of ten members from the church is undertaking the Key '73 program in Little Genesee and the 24 distributors for the 12 designated areas are representative of the Seventh Day Baptist Church.

seen in Mrs. Bertha M. Tift, retired, in Mrs. Gladys W. Poulin, present office manager, and Atty. Clarence M. Rogers, president since 1968. Other trustees currently serving three-year terms on election by General Conference include Atty. Frederik J. Bakker, Plainfield; Robert L. Bond, Camp Hill, Pa.; Rev. C. Harmon Dickinson, Richburg, N. Y.; Charles F. Harris, Shiloh, N. J.; George Pettit, Jr., Bridgeton, N. J.; Owen Probasco, Shiloh, N. J.; Rev. Albert N. Rogers, Plainfield, N. J.; and Elston H. Van Horn, Westerly, R. I.

Key '73 and the Jews

A statement by Billy Graham

The American Jewish Committee of which Rabbi Marc Tanenbaum is national director of interreligious affairs has sought clarification of the aims of Key '73 in relation to evangelization of the Jews. Several groups have responded. The rabbi in a March 2 news release comments favorably on the statement by Dr. Billy Graham whom he designates as "the leading evangelist in our nation and indeed in the world today." The news release quotes the statement in full, as follows:

"The reports about a growing misunderstanding in Christian-Jewish relationships over Key '73 have become a source of concern to me. In order to help ease some of these tensions, I want to explain my own position. While I have not been directly involved in the developing organization of Key '73, I have from the beginning publicly supported its concept.

"First, as an evangelist, I am interested in establishing contact with all men concerning personal faith in Jesus Christ. Implicit in any belief, is the right of sharing it with others. The message that God is love, prompts any recipient of that love to declare it to others.

"Secondly, just as Judaism frowns on proselytizing that is coercive, or that seeks to commit men against their will, so do I. Gimmicks, coercion and intimidation have had no place in my evangelistic efforts, certainly not in historic Biblical evangelism. The American genius is that without denying anyone an expression of their convictions, all are nevertheless partners in our society. The gospel's method is persuasive invitation, not coercion.

"Where any group has used an overbearing witness to seek conversions, the Bible calls it 'zeal without knowledge.' I understand that it is the purpose of Key '73 to call all men to Christ without singling out any specific religious or ethnic group.

"Thirdly, along with most evangelical Christians, I believe God has always had a special relationship with the Jewish people, as St. Paul suggests in the Book

MEMORY TEXT

"I waited patiently for the Lord; and he inclined unto me, and heard my cry. . . . And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord" (Psalm 40:1, 3).

of Romans. In my evangelistic efforts, I have never felt called to single out the Jews as Jews, nor to single out any other particular groups, cultural, ethnic, or religious.

"Lastly, it would be my hope that Key '73, and any other spiritual outreach program could initiate nationwide conversation, which would raise the spiritual level of our people, and promote mutual understanding."

Rabbi Tanenbaum responds to the Graham statement as follows (in part):

"We regard the statement by Dr. Billy Graham clarifying his views on Key '73 and the Jewish people as one of timely significance. It is an important and constructive contribution to helping overcome the misunderstanding and stress that have developed between many Christians and Jews in the absence of any policy statement by Key '73 leadership regarding proselytizing efforts aimed at the Jewish community."

The rabbi speaks of this declaration as similar to several recent clarifying declarations by certain Catholic, Protestant, and Evangelical spokesmen agreeing that the Jewish community was "off limits" to proselytizing activity. He likes to think that Graham and other leaders are aiming Key '73 at reaching the uncommitted Christians of the continent and not seeking the conversion of people of other faiths. This may be reading more into the Graham statement than is justifiable, for he says, "As an evangelist I am interested in establishing contact with all men concerning personal faith in Jesus Christ." Key '73 has a similar aim which includes sharing personal faith with all — not just uncommitted Christians.

MISSIONS—Leon R. Lawton

Fifth Sabbath Missions Emphasis

The last Sabbath of March, the 31st, is the time set for missions emphasis. This quarter the mission and work in Guyana, South America, will be shared. Your missionary keyworkers have received information and have been urged to order one of the several audiovisual filmstrips prepared in recent years to share in your Sabbath school or church. Recent *Sabbath Recorders* have carried special articles and pictures that could also be used on bulletin boards or read to small groups.

Have you, and those in your church, shared the insights of Missionary Leroy C. Bass in his article, "I Have a Vision"? Many have been thrilled by the personal experience of Deacon Lindley Peters of the Georgetown, Guyana, church as he relates, "How Jesus Came into My Life." These are both found in the January 6, 1973, *Recorder*.

The February 17 *Recorder* shares several pictures from Guyana and reports on their first Spiritual Retreat. Through these you can become better acquainted with Sister Martha Tyrrell and her experience.

As you remember Guyana, pray for the continuing work there.

New Filmstrip Release

Guyana, South America, is highlighted in the latest filmstrip released by the Missionary Board. Titled, "Botanical Views of Guyana," colorful scenes of the flowers, plants, and fruits of Guyana are described by Missionary Leroy Bass on the taped script. (See further description elsewhere in this issue).

Special order forms have been sent to all Missionary keyworkers in the local churches so this new filmstrip can be ordered for showing at an early date.

SABBATH SCHOOL LESSON

for March 31, 1973

GOD SPEAKS THROUGH CHRIST

Lesson Scripture: Hebrews 1:1-4;
John 1:1-8, 14-18.

THE SABBATH RECORDER

Dedicated Worker's Reception

Overseas dedicated workers will be honored at a special reception to be held at the Pawcatuck Seventh Day Baptist, Westerly, R. I., at 3:00 p.m. on Sunday, April 1, 1973. Miss Elizabeth (Tibbie) Maddox, R.N., will have just arrived back from eighteen months of service at Makapwa Medical Center in Malawi, Africa. While majoring in public health services, she also aided in the general mission work, especially with youth.

Kenneth Burdick, of Milton, Wis., has offered to serve as a teacher at Crandall High School, Kingston, Jamaica, for a two year period of service. A recent graduate with his Master's degree from the University of Wisconsin, Ken seeks to put his talents to use to meet the need for teachers in Jamaica. He will leave for the field on April 2.

Both Tibbie and Ken will meet prior to the reception with the Missionary Board committees responsible for their fields of service. An open invitation is extended to all who may wish to greet these workers at the reception.

Prudence Crandall

(A Book Notice)

By Harold R. Crandall

Under the auspices of the Hopkinton Historical Association, October 15, 1972, a service was held in the Hope Valley School for the dedication of a granite memorial for Prudence Crandall, a teacher of ability and renown.

Prudence was born in the rural community of Hope Valley, town of Hopkinton, R. I., September 3, 1803, a daughter of Pardon and Esther (Carpenter) Crandall. In 1810 the family sold their farm, buying one in the town of Canterbury, Conn., to which they moved.

Prudence was educated at the Friends' Boarding School in Providence, later and presently known as the Moses Brown School. The Quaker education then as now was of superior quality. She began teaching in Plainfield, a town near Canterbury but larger. Eventually she opened

a boarding school of her own in Canterbury. The wealthy citizens of the town aided the project, enrolling their daughters in the school for young ladies.

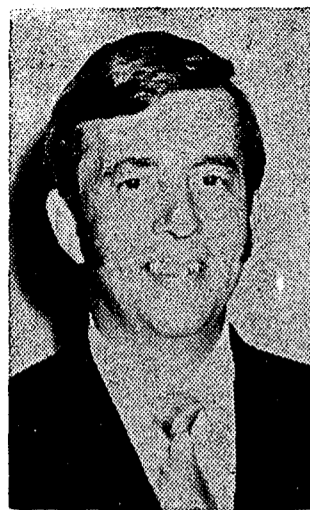
All went well for a number of years until Prudence received some colored young ladies into the school. Sara Harris had been employed by Prudence in the house and assisted in the school. Then came Ann Eliza Hammond and other black girls.

Edmund Fuller, a noted writer, has written a small book, *Prudence Crandall, An Incident of Racism in Nineteenth-Century Connecticut*. This account of the life, struggles and persecutions of this lady, "with the demure exterior and steely inner strength of the true Friend," is most interesting and enlightening reading. "Prudence Crandall is a book to remember." In the Abolitionist Movement she was associated, though not officially with the workers, Rev. Samuel J. May, a nearby Baptist pastor, William Lloyd Garrison, Arthur Tappan, Arnold Buffum, C. C. Burleigh and others.

In September 1834 Prudence married the Reverend Calvin Philleo. Soon thereafter vandals broke in and did such destruction to her home and school at Canterbury that the school had to be closed. In later years the beautiful house was restored and is now maintained by the State of Connecticut as a historical shrine, open to visitors.

The Reverend and Mrs. Calvin Philleo lived in towns in New York State, where he held pastorates. After her husband's death Prudence went to Elk Falls, Kansas, to live with her brother Hezekiah. There she died on January 28, 1889, in her eighty-sixth year.

Seventh Day Baptists and others acquainted in this part of Rhode Island and Connecticut would be particularly interested in this book. A limited edition of *Prudence Crandall* has been published. Send a check or Post Office Money Order for \$5.95 to Rev. Harold R. Crandall, Rockville, R. I. 02873, and a copy of this book will be mailed to you. Do not delay.



Women's Liberation or Spiritual Personhood

A Sermon by Rev. Glen Warner

Based on Luke 15:1-10

The man was in the field, the woman was in the house. Luke records back-to-back parables by the Master demonstrating the equality of each, but distinguishing their roles. The man *and* the woman each represent the characteristics of God's diligence in searching for the lost, the unfulfilled, the unhappy.

Women's Liberation is not an easy subject to talk about; yet the matter is very important in today's society. The Scriptures record many examples that could be used as the basis for such a sermon.

Women's liberation has been going on for many generations, not just a few years. The human need to be free and to be fulfilled as a person is as old as Creation itself. God has made us in such a way that we need to find the "self" within. Man is in search of his own soul and that is supposedly the distinction between the human and the animal kingdoms.

Carl Rogers in commenting on the counseling work he has done with persons who have felt the need to talk over their life and problems said, "Below the level of the problem about which he is complaining, behind the trouble with studies, spouse, employer, or with his own uncontrollable behavior, or with his frightening feelings lies one central search. It seems to me that at the bottom, each person is asking, 'Who am I, really? How can I get in touch with this real self, underlying all my surface behavior? How can I become myself?'"

And it was Kierkegaard who said that it is the most common despair among people to be unwilling to be themselves, but that the deepest form of despair is choosing to be other than one's own self.

We are both unique and corporate, a part of the human race. The story of liberation over the generations is bound up with the striving toward *wholeness*, toward an inner consistency and a resolution of the warring tendencies within, toward self-direction.

"He that would find his life, must lose it," is one of the familiar and reassuring paradoxes of our faith. It takes courage to lose it, to the right effect.

The word *liberation* implies revolution. Liberation reminds us of battle field tactics. We think of titles like, "People's Liberation Forces" and see that it means an all-out commitment to freedom from tyranny. The most verbal of women liberationists would have us think that men have so completely dominated the world of business and pleasure, that the female of the species has been pressed into certain roles where is little freedom. Rich connections with life through work, family, and religion can bring an end to this kind of tyranny.

I

It seems reasonable to think that some modern women feel they are second-class citizens confined in the home. Part of this rigid pattern is due to obsolete teaching in the church. The appropriate use of human sexuality has been of concern to men and women alike. The Scriptures provide some explicit answers to the clear definition of maleness and femaleness, but but not all the answers. Some questions take much more study and deeper understanding of the Word than others. Last year I attended a Bible school teachers' convention and selected a seminar on young adult work in the church. The leader opened by asking for "a woman to act as secretary." That was

about the last we hear of young adult work in the church, for there were two females in the group who questioned the importance of a female secretary. Scripture was flying back and forth and, as I recall, the general conclusion was: weak men make weak families and weak families make weak churches.

We never did get a secretary and I conclude that conservative religion is quite severely threatened by the presence of a capable woman in its midst. These capable women are no longer content to be "silent in church." Revolutionary talk is the product of frustration and oppression. If a woman talks too much, perhaps she is missing that deep inner personal fulfillment, that deep impulse toward growth and fulfillment that God intends all His creatures to have.

Genesis reminds us that man and woman were created co-equals with each other, co-participants in the ongoing creative work of God. It was later in the history of Israel that women became property, being owned by men. It is reported that King Solomon had 700 wives and 300 concubines. Someone has commented that he must have been a remarkable man to be able to face 1,000 pairs of nylons hanging in the bathroom in the morning.

The U. S. Department of Labor provides us with some interesting statistics.

Today the life expectancy of a baby girl is 74 years.

In 1920 it was 55 years.

Today there are 80 girls graduating from high school for every 100.

In 1930, there were 20.

Today there are 18 women graduating from college for every 100.

In 1920, there were 2.

Today 43 percent of all the women are in the labor force.

In 1920 only 23 percent were workers.

Today the average woman worker is married and 39 years old.

In 1920 the average woman worker was single and 28.

Today, women who work at full-time jobs the year round earn, on the average, only \$3 for every \$5 earned by similarly employed men. The gap is greater than

it was 15 years ago. About half of today's women marry by age 21 and have their last child at about age 30. After her youngest child has entered school, a mother may have 30-35 years of active life before her. That woman is almost as likely to be working at age 45-54, as at age 20-24.

There are more and more jobs opening up for women, and so the matter of women's lib is not only an issue for some employers and organizations, but it also is providing a challenge to the women themselves who now must realize, that after the family is gone (provided there is a family), they must think about the last third of their life and its use. Upon them is the challenge to plan intelligently, to fulfill their various roles as homemakers, citizens, and workers.

II

Of course, finding good jobs for women is not the complete answer. Fulfillment in life is more than an occupation for most people. The search for the self involves the life issue of birth, faith, awareness of the world, and death. Michener uses the term "honest passion" to describe Jerusha Bromley in *Hawaii*. It was that which would not allow her to settle for second best.

The drive of honest passion is something to be contended with. I do not point to male-female relationships in the Old Testament as being ideal, though we may sometimes read them almost as adventuresome romantic tales. Samson was not the nicest guy around when he lost the riddle with the Philistines and had to pay his gambling debt of thirty changes of clothing, he promptly went to another town, killed thirty Philistines and brought the clothes from the corpses to pay off his debtors. Then he fell in love with Delilah, and the Philistines bribed her with 1,100 pieces of silver to find the secret of his strength. He would not tell her, but misled her three times with stories about new bowstrings, new ropes, and weaving his hair into the loom. When none of these worked, she said, "How can you say you love me when you do not confide in me?" (Judges 15:16 NEB).

She so pestered him with these words day after day, pressing him hard and wearying him to death, that he told her his secret. "No razor has touched my head, because I am a Nazarite, consecrated to God from the day of my birth. If my head were shaved, then my strength would leave me, and I should become as weak as any other man." She reported to her business partners; they gave her the money; she lulled him to sleep; off came seven locks, and he was taken by his enemies.

Samson loved her, but she chose the money instead.

This presents an interesting contrast in the matter of personal fulfillment. One is not entirely independent just because there is money. This week I was talking with a man who had been divorced by his wife after sixteen years of marriage. She had felt oppressed by him. He lost the five children, the savings, the expensive house and cars, and was filled with desire for bitter retaliation. At forty, he had lived a full life as husband, father, and worker, and suddenly owned only the clothes on his back.

Who says women are helpless? It is my opinion that this movement called Women's Lib is not going to be solved by the prevailing strength of one sex. If it is solved, it will be through common sense and Christian character.

Delilah said, "How can you say you love me, when you do not confide in me?" And the Philistines took him captive and shaved his head, and gouged out his eyes, and put him in slavery pushing the mill-wheel grinding the grain and they made sport of him. The story would not be complete of course if we did not add that Samson's hair grew back again, and one day he prayed to Jehovah for his old strength back and it was given him long enough to pull down the temple, killing more Philistines than he had ever before. He died with them.

Women are not helpless. To be a co-participant in the ongoing creative work of God, implies responsibility in the tender and vulnerable areas of life.

Roger Shinn in his prayer about the

"gift of sexuality" said, "Men and women can use their sex according to their will. They can meet each other in shared affection, or they can use and abuse themselves and each other. Their sex can mean cruelty or tenderness, exploitation or fidelity, destruction or creativity . . . I see around me many possibilities. I see mothers and fathers, bound together in love, creators and guardians under God of new lives. I see those who have chosen to be chaste with their sex, using their drives to serve mankind. I see many who use sex to tease, and to lure, and to punish. It is used to compete, to sell products, to coax money from foolish spenders, to seek escape from their own anxieties. I may choose, I must choose what my own sexuality will mean and will be. May those choices be genuine decisions. A prophet once wrote, "All flesh shall see the salvation of God." O Creating Father, bless our human flesh and may we see it not simply as our possession, but as part of our selves within. Amen."

So there are two of the aspects of the movement. God would have every woman-person enjoy a fulfilling occupation if she wishes it, and also to know the appropriate use of her sexuality. Some of the most intensely feminine persons are not married with families. I shall never forget the influence of one Lois Wells upon my life. She had turned the "honest passion" of her life to really helping numberless young people through her gift of music and teaching. There is a saint in stylish clothes, elegant hairdo, and fragrant perfume. The person inside is even more beautiful.

III

We must mention one more area, which is perhaps the most important of them all. We began today with the parable of the persistent woman. She represents God's persistent love reaching out to include the lost and valuable soul. The search for the self and the discovery of it by God includes the significant fact that the woman in the house knew what she was looking for. That would make it easier to find.

(Continued on page 13)

"I Will Come Again"

John 14:3

By Charles J. Bachman

These days are seeing the greatest emphasis placed upon the return of our Lord. The ministry of most denominations is declaring most emphatically the same words which form the title of one of our most popular spiritual songs, "The King Is Coming."

Prophetic conferences, studying more deeply into the prophecies of Scripture, are seeking to give more striking evidences to apocalyptic preaching. Millions of copies of that book entitled *The Late Great Planet Earth* are being circulated and read. The preaching of Billy Graham lends great authority to the theme that the end of all things is near at hand. The writing of John Walvoord, the president of Dallas Theological Seminary, is centered on the theme that it may be in our generation that Jesus Christ will come as King of kings and Lord of lords to judge the nations and to establish His Kingdom.

Some church organizations who in the past laid great emphasis on the second coming of our Lord, now find it necessary to remind their ministry that they should return to this theme, that too long they have detoured from this doctrine which caused them to come into existence. Churches who in the past did not want to enter the field of eschatology for fear of being labeled "gloom mongers" are now forcibly jumping onto the band wagon shouting "us too."

But the cry declaring the apocalyptic message is not heralded by the ministry alone. The scientists and corporate bodies of the business world are in the forefront. A pollution of our world is the scientific concern. They are concerned that we will pollute ourselves out of existence. The corporate body of the business world is concerned that we will have used up our natural resources within another ten or fifteen years, and thereby will bring our world to a standstill. The sociologists are crying the moral and social decay of our world, bringing anarchy and death to the world.

But we, as Christians, are concerned with a major problem. Do we as individuals believe the words of Jesus when He said, "I will come again"? There can be only one answer. Either we believe that He lied, or He told the truth. If we believe that Jesus lied, then we believe ourselves right out of the Christian religion. If, on the other hand, we believe that He is really "coming again," then why are we so silent about it! Are Seventh Day Baptists worried that they will be confused with somebody else? The fact remains that they are confused with other seventh-day churches anyway, so that argument loses its power. Or, is it that there is a hope that if we ignore it, it will go away!

As long as the Bible is the textbook of Christianity, the doctrine of the return of our Lord will be as a golden thread running throughout its pages. There is one substantial theme running through the Bible, and it may be divided into many parts, such as the promise of the Messiah to Adam; the prophecies concerning His first advent; preparation of the world to receive Him; His first advent, or birth; His life, death, and resurrection;—but it does not end there. The theme is not complete without the fulfillment of those prophecies centering around His second advent.

The Seventh Day Baptist church, by virtue of its age, is entitled to add its voice to the increasing roar and cry—"The King Is Coming." Let the church live, and speak; prepare, and look forward to that day when the kingdoms of this world will become the kingdom of our Lord (Rev. 11:15).

There is no slackness in the promise of God. If the promise is that He will come again, then you can rest in confidence that He *positively* will do just that! We talk a great deal about faith. We love to bask in the brilliance of our professed faith, and we build a mystical halo around the subject. But the great Swiss reformer, Ulrich Zwingli, is quoted as saying in D'Aubigne's *History of the Reformation*, "Faith is reality!" Knowing then, with full assurance, that God promises nothing but that He does it — knowing this —

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we should be realistic in our faith and anticipate the return of our Lord. Let us prepare for it, let us talk about it, let us tell others.

Historical Celebration

of North Loup, Nebr., Church
One hundred years ago, a group of Christians who had been meeting in and near North Loup, Nebr., since May of 1872, organized themselves into a church. Thus the Seventh Day Baptist Church of North Loup, Nebr., was born. Months and years of struggle followed. At first, members were few; money was scarce; difficulties were many. But perseverance paid! The church grew, built its house of worship, sent out pastors and missionaries; and many of its members went to establish churches farther west.

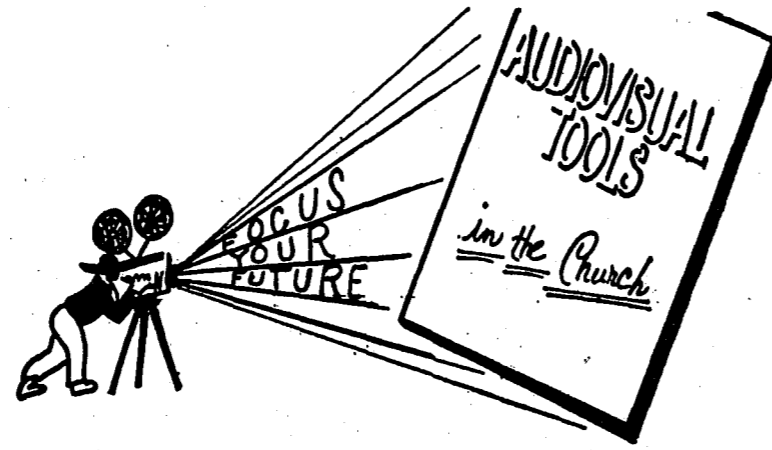
Now, as the one hundredth year passes, the church pauses to celebrate: to review the past, to be thankful for the present, and to look to the future with anticipation.

On March 30 and 31, 1973, the North Loup Seventh Day Baptist Church will celebrate its one hundredth year as an organized church. Services on Sabbath Eve, Sabbath morning and afternoon will center in "remembering the past for the sake of the future." Part of the celebration will be a "Homecoming." All members and friends of the church are invited to be present to take part in the services and the fellowship. Everyone will be encouraged to reminisce. Come, and be a part of the celebration!

—The Historical Celebration Committee

Good TV Program

On Sunday, March 25, the American Broadcasting Co. (ABC-TV) will present "A Tramp for the Lord" featuring the life story of Miss Corrie ten Boom, in conversation with ABC Newsman George Watson. The program will be carried on the ABC "Directions" series from 1:00 to 1:30 p.m., EST. It was produced with the help of the Southern Baptist Radio-TV Commission.



New Guyana Filmstrip

For your next emphasis on Guyana or for a public presentation of the beauties of that South American country, please note that the Filmstrip Library of the American Sabbath Tract Society is now ready to meet your requests with six copies of this newest missionary filmstrip. It contains about sixty frames in beautiful color and comes with a synchronized tape recording (reel to reel) as well as a typed script, written by Missionary Leroy Bass. He introduces it as follows:

"In past years I have brought you pictures of our churches, our pastors, people, our youth camps, Conference, and Independence holiday celebrations. This time, I bring you something different. I want to show you the flowers, the trees, the fruits of Guyana. I have found them very interesting and I believe you will think so, too. I will call this program, 'Botanical Views of Guyana.'"

It is more than fruits and flowers, giving a glimpse of missionary life and concluding with pictures of an ordination service. Mrs. Bass concludes the program thus:

"We cannot show you everything in one short program, but you have seen many botanical sights of Guyana that I trust you have found pleasant. So now, with this unusually pretty sunset over Guyana and the quarter moon in the sky, as we look out our window, we must say good-bye until we meet again in next year's picture program from your missionary Leroy Bass in Guyana, South America."

For other Guyana filmstrips consult your audiovisual catalog. Please write the title of this one in your catalog for future reference.

Pastor's Classes

A reading of church bulletins shows the efforts of the leadership of many churches to concentrate on adult decisions in keeping with the thrust of Key '73. The bulletins and news sheets show also that a number of pastors are using this pre-Easter season for an extra emphasis on youth decisions. In church after church special classes are being led by the pastor during the Sabbath School hour or at some other time to lead children and youth to first-time decisions or instructing them in the meaning of church membership. If these classes are well attended and well led we can expect baptisms and new members to be reported in April.

Whenever we see children anxious to learn what it means to be a Christian and a member of a Seventh Day Baptist church, we who are adults feel constrained to set a better example lest we become a stumbling block to these younger ones.

Christian Endeavor at Ashaway

Our Christian Endeavor young people meet regularly on Sabbath afternoons at 2:00 o'clock, with attendance usually running fifteen or more. The young people take turns in leading the meetings that consist of worship and discussion. On the last Sabbath of the month, Pastor Wheeler leads in a Bible study, at present using the Fritz Redenour study guide *Tell It Like It Is* on the Gospel of John.

Projects in the offing for our young people include repair and painting of nursery chairs, and repair of the hymn book holders. A small start has been made on these projects.

—Layman's Call

Dedicated Labor

The Ashaway, R. I., church at its annual meeting voted to accept the offer of two ladies, Helen Brayman and Gwen Bowyer to do the janitorial work at the church and put the janitorial service money toward the Our World Mission contribution.

—Layman's Call, Ashaway, R.I.

Women's Liberation

(Continued from page 10)

Jesus gave a new freedom and respect to women. The closest thing He knew, according to tradition, to a home, was that of Mary and Martha and Lazarus in Bethany. One day it happened that while they were on their way Jesus came to a village where a woman named Martha made him welcome in her home. She had a sister, Mary, who seated herself at the Lord's feet and stayed there listening to his words. Now Martha was distracted by her many tasks, so she came to him and said, "Lord do you not care that my sister has left me to get on with the work by myself? Tell her to come and lend a hand." But the Lord answered, "Martha, Martha, you are fretting and fussing about so many things; but one thing is necessary. The part that Mary has chosen is best; and it shall not be taken away from her" (Luke 10:38 NEB).

Martha was the old reliable friend. This seems to be his first meeting with Mary.

I am sure that there are many women who neglect their households and families in the name of service. I am equally as sure that there are many women who neglect their relationship to the outside world in the name of family loyalty.

The key thing in this story which balances these two extremes, is the presence of the Lord. The Master was there. And because he was there, they found something important and necessary, right under their noses. The familiar voice of Jesus caused their hearts to recognize that our God is not a strange unknown God. He is the Father and we recognize Him when we hear His Voice. We could surmise that Martha, despite her familiar association with Jesus still did not know what she was looking for, but that Mary did know, and sat at His feet.

"One thing is necessary," said Jesus. One thing is more important than a household run to perfection. One thing is more important than perfect service in

the community. One thing is more important than being careful and troubled about many things, preparing many dishes, when one would really do. One thing, that is the answer to much of the world's distress and personal anxieties. One thing, that truly sets persons free.

The Master was there.

Necessary social changes may come through Women's Lib, but more important than America's twentieth century problem is Palestine's first century truth. Jesus Christ sets people free where it really counts. That freedom meant that people stopped worrying about themselves and began really believing that with the Master's presence, something could be done to both discover and to make meaning in life.

Dorothy Payne has written: "Women should certainly be on the forefront of development in a world gone awry. We need every ounce of courage, imagination, dedication, creative talent, healing love, intelligent reflection and prayer available to us from every man and woman alive in order to right the polluted and warlike condition we have produced as a people.

"What are some needs women might fill? Women banded together could change the suicide course we are on. Some matters they might think about and act upon are:

"1. To explore more deeply what 'Community' really means and to experiment with forms which will release women from much present-day drudgery in order that they might serve more fully in the larger community and the world. They could help expand our vision of and appreciation for the 'global village' style of living, for we are, after all, one body, one world.

"2. To discover more fully what it means to be creative, healing persons and to use their talents to the fullest.

"3. To come to some overwhelming revulsion against the continuing sacrifice of their children in war. Woman power could stop or change the course of events.

"4. To recognize that if women want only to have the same freedom as men, they will have only a tiny bit of freedom because men aren't fulfilled either. And personal fulfillment alone is without meaning; in fact, it can be destructive. Women's Lib must join forces with larger efforts such as ecology because any person or movement should both praise God and engage in the struggle with God to bring creation to fulfillment."

Perhaps we should drop the term "Women's Liberation" and think instead of "Spiritual Personhood."

"So God created man in his own image; in the image of God he created him; male and female he created them" (Gen. 1:27).

The challenge is the discovery and development of spiritual personhood for women and men alike. Sexual definition and the appropriate use of maleness or femaleness is partly accomplished through the presence of the "opposite sex." Spiritual personhood recognizes how men and women are alike. True freedom in the Christian sense, results when the Master's way is chosen down in the heart where it counts.

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1) The many Sabbathkeepers who do not have the joy of weekly fellowship with other Seventh Day Baptists in church and depend on this publication for information and stimulation.

2) The Burma Seventh Day Baptist Conference which has been meeting in March and faces economic problems that are hard for us to imagine.

3) The implementation on the local level of Key '73, especially our own efforts to witness for Christ.

4) A growing ability to put first things first and last things last.

OUR WORLD MISSION

OWM Budget Receipts for February 1973

	Treasurer's February	Boards' 2 mos.	Boards' 2 mos.		Treasurer's February	Boards' 2 mos.	Boards' 2 mos.
Adams Ctr NY ..				Milton Jct WI	57.00	138.00	
Albion WI		49.18		Monterey CA			
Alfred NY	349.00	721.23		New Auburn WI ..	143.40	294.30	
Alfred Sta NY ..		257.00		New Milton WV ..	50.00	100.00	
Ashaway RI	250.50	671.00		New Orleans LA ..		15.00	
Assns & Groups ..	25.00	25.00	121.50	North Loup NB..	200.00	410.00	
Battle Creek MI ..	830.26	830.26		Nortonville KS ..	167.50	353.00	20.00
Bay Area CA		133.00	22.80	Ohio Fellowship..	80.00	120.00	
Berea WV	50.00	50.00		Paint Rock AL ..	60.00	200.00	
Berlin NY	90.00	230.00		Plainfield NJ			20.00
Boulder CO	118.36	118.36	25.00	Richburg NY	140.00	226.50	
Brookfield NY		31.00	10.00	Riverside CA		500.00	
Buffalo NY				Rockville RI	3.00	65.00	
Chicago IL				Salem WV	220.00	447.50	
Daytona Beach FL	100.00	200.00		Salemville PA	110.00	110.00	6.00
Denver CO	295.96	491.79	15.00	Schenectady NY ..	18.35	36.15	
De Ruyter NY ..	38.00	118.00		Seattle WA		50.00	180.00
Dodge Ctr MN ..		895.20		Shiloh NJ	850.45	1,493.25	
Farina IL				Stonefort IL		30.00	
Fouke AR	40.00	85.00		Syracuse NY			
Hammond LA				Texarkana AR	20.00	20.00	
Hebron PA	75.00	145.00		Verona NY		114.00	
Hopkinton RI ...				Walworth WI	110.00	160.00	
Houston TX		130.00		Washington DC ..	107.00	460.00	100.00
Independence NY	23.50	61.80		Washington			
Individuals			10.00	People's DC			
Irvington NJ	150.00	950.00		Waterford CT	231.81	448.81	
Kansas City MO	39.60	102.70		Westerly RI	1,009.95	1,009.95	40.00
Leonardsville NY		95.00		White Cloud MI ..	71.50	71.50	
Little Genesee NY	125.00	255.75					
Little Rock AR ..				Totals	\$7,799.12	\$17,225.41	\$625.30
Los Angeles CA ..	350.00	750.00	10.00	Non-Budget	199.60		
Lost Creek WV ..							
Marlboro NJ	331.38	743.85	10.00	Total			
Metairie LA				To Disburse	\$7,998.72		
Milton WI	867.60	2,212.33	45.00				

FEBRUARY DISBURSEMENTS

Board of Christian Education	\$ 612.59
Historical Society	4.26
Ministerial Education	219.94
Ministerial Retirement	300.79
Missionary Society	2,902.65
Tract Society	808.28
Trustees of General Conference	12.76
Women's Society	129.56
World Fellowship & Service	183.88
General Conference	2,824.01
	<u>\$7,998.72</u>

SUMMARY

1973 Budget	\$176,690.00
Receipts for two months:	
OWM Treasurer	\$17,225.41
Boards	635.30
	<u>17,860.71</u>
To be raised by December 31, 1973	\$158,829.29
Percentage of year elapsed	16.6%
Percentage of budget raised	10.1%
Two Months:	
Due	\$ 29,448.34
Raised	\$ 17,860.71
Arrears	\$ 11,587.63
	Gordon Sanford
	OWM Treasurer

The Sabbath Recorder

PREPARE FOR TODAY

We rise in the morning, at breaking of day;
We bathe and we gargle, "Good Morning." we say.
We don a fresh suit and we put on our hat,
But what do we do, may I ask, after that?
I think we're forgetting there's something beside;
It's something we need when we're going outside,
For there all the people, the men of the street,
In the round of our business, outside we will meet.
We'll need quite a store of plain patience,
my friend,
And also good humor, ere this day shall end.
'Twill help if we carry some laughter and wit,
Of course, being careful, it always does fit.
Much sympathy too we'll be needing to-day,
For someone less fortunate walking our way,
A word of encouragement someone can use,
A word that for that one may banish the blues.
A spirit that's thankful for what we have got,
That keeps us from fretting 'bout what we have not.
That makes us ask God if that one "over there,"

Is someone with whom we some blessing should share.

*The lesson is clear; why not take it to heart,
And each day check up, as from home we depart,
If we have considered that only God's grace
Prepares us for service and shows us the place.*
Nels E. Stjernstrom, editor of NOW

CROP NEWS

Victims of the worst famine ever to hit India, affecting two-thirds of that vast country, are being aided by CROP. CROP, the Community Hunger Appeal of Church World Service, has purchased and shipped 1,500,000 pounds of wheat, valued at \$89,000 for the benefit of 100,000 Indians on the verge of starvation. The wheat will be rationed at the rate of ten pounds per person per month.

CROP provided Church World Service programs in 32 countries with 2,124,666 pounds of food; 349,740 pounds of seeds, fertilizer, and tools; 4,826 pounds of other self-help items and \$258,454 for support of special projects in 1972.

CROP receives funds not only through canvasses, walks, and agribusiness, but also through Friendship Acres whose receipts are turned in to CROP. Completed S & H Green Stampbooks that CROP receives are converted into blankets, three books providing two new blankets. In 1972, 2,325 S & H Green Stampbooks were sent to CROP.

Great Physician's Prescription

