

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



The Sabbath Recorder

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

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Key '73 Moves Forward

The churches of the Plainfields under the local chairmanship of Herbert E. Saunders, pastor of the Seventh Day Baptist church, moved forward in the implementation of the evangelistic thrust of Key '73 with an inter-church, three-day workshop designed to equip laymen in various tested methods of personal or church-centered evangelism. The people who participated derived much benefit from the instruction and from the new fellowship of like-minded people.

Such workshops are being held in many places. These are correlated with or supplemental to the program of saturating communities with New Testaments or portions of Scripture, specifically printed for this great effort of confronting every person on this continent with the claims of Christ and the hope of the gospel. How successful the churches will be in reaching this announced goal remains to be seen. Undoubtedly there are some weak links in this gospel chain. Thousands and perhaps millions may get missed because of human weakness in planning or in the presentation. Nevertheless, it is a great concept that is endorsed by some 140 denominations and their home mission leaders. There are even four Catholic dioceses that have caught the vision of evangelism and are determined to present Christ in their way, using some of the resource material that is available to all.

It comes as somewhat of a shock to receive the first copy of a new bimonthly 48-page magazine, *Faith*, which features an article titled "Key '73, the Prostitution of Evangelism." The article, written by G. Archer Weniger, appears to mirror the position of Bob Jones University and its president, Bob Jones, III, who edits the new periodical.

The purpose of the article is to show that some of the prominent people who have endorsed Key '73 do not have a clear view of personal salvation and will therefore drag evangelism down to their level. The writer quotes from some of the books by the people under attack to make a case against the whole effort. He fails to point out that the genius of Key '73 is to provide impetus and evangelistic tools that can be used by any local

church in its own way. It is not a program directed from the top, but as in the local workshop mentioned above, a means of presenting many tried and proven methods of evangelism. It inspires laymen to become soul winners by whatever method seems most effective to them.

To condemn Key '73 and vigorously oppose it just because it is inclusive rather than separatist appears to be like the fabled dog in the manger. Already thousands of people have been won to Christ by laymen and pastors using the resources outlined in the film, "A New Wind Blowing," and in the literature prepared by various evangelistic organizations.

We hear much about the opposition to evangelism by those who are opposed to Christianity, and we pray that it may be overcome by the Holy Spirit. It is distressing that Christians must also pray for the silencing of the separatists like Bob Jones, III, who put stumbling blocks in the way of the earnest and successful evangelists who see the good rather than the evil of cooperative work for Christ.

We, of course, cannot make common cause with all religious leaders, but Key '73 is drawing together the best.

It might be an opportune time to quote again an old Arab proverb, applying it to the greatest caravan that ever set out across the wastelands of America, "The dogs bark, but the caravan moves on." Key '73 is not perfect. If it fails it will not be because some of those who have endorsed it do not know how to go beyond the social gospel level, but because we Christians in the pews did not lovingly and effectively present Christ to our neighbors in this year of great opportunity.

The Deeper Wounds of Wounded Knee

The very disturbing confrontation at Wounded Knee, S. D., between a militant organization of Sioux Indians and Federal troops, is still very much in the news as this editorial is being written. The Indians involved in the seizure of this town, which was the site of the wanton

massacre of defenseless Indians in 1890, seem to be seeking what they are getting, a place in the news and pressure on the Federal government for redress of alleged wrongs. There are, however, some religious overtones coming to light which need consideration by thoughtful readers of a publication like this. We could, of course, take sides in this and other confrontations, but it is doubtful if that would do any good.

First of all, it is noteworthy that a church building figured prominently in the Wounded Knee battle preparations. The AIM group of Indians, upon seizing the little town, anticipated an attack by Federal troops. They commandeered a Catholic church on the top of a hill, barricaded it and dug a six foot trench around it for protection. Manifestly, the worship of God in that consecrated place of worship has been at least temporarily interrupted. This particular group of Indians, unlike a large percentage of their tribe on the reservation, are hostile to the Christian church. AIM leaders have demanded the removal of Christian churches from the reservations.

The hostility of these "hostiles" is believed by some missionaries to be aimed primarily at the institutionalized churches rather than the smaller churches that have begun work on the Sioux reservation more recently (Wesleyan Methodist, Mormon, Pentecostal, Baptist, and two Indian-originated churches.) The Catholic and Episcopal churches have been established for a long time. In 1966, 50 percent of the 11,000 people were Catholic and 40 percent Episcopalian.

Baptist missionary A. L. Davis of Pine Ridge, S. D., says that the ability of churches to remain will depend quite largely on the friendships that have developed with the Indian people. Writing for Baptist Press he expressed hope that the government would bring order, but not without dealing with the grievances expressed by the demonstrators.

Missionary Harold Heiney points out that there were sixty families caught right in the middle in the area between Wounded Knee and the Federal troops

—Indians who for the most part were not supporters of AIM.

"Sioux are free-thinking people, but AIM demands total obedience," said Dorothy Richards, secretary to the tribal court at Pine Ridge. "We don't have too many AIM people here. Most of the ones in Pine Ridge are outsiders, and we hate people coming in from the outside and telling us what to do."

Heiney is concerned with ministering to the people there on the reservation. The rift he says, is Indian against Indian, and he fears it could end in bloodshed.

"We are trying to work with our people now so that when all this is over we all will be able to live on the reservation," Heiney emphasized. "Our ministry is to bring reconciliation between the two factions, to pick up the pieces and share the gospel."

"Now there is not much we can do. A lot of the Indians are not for AIM. We need to try to minister spiritually and stay sensitive to the feelings of all the people. We will carry on our programs to all of the people."

It is apparent that the armed camp set up at Wounded Knee is just part of a bigger struggle of minorities against the government or against society. The tactics used are somewhat more violent than those rather successfully used by other minorities. As in other violent demonstrations their legitimate complaints and motives are clouded by their motives of self-preservation and insistence that they not be punished for their lawless acts.

Nothing can be done in a corner. The gospel is the principal hope of Indians, and when gospel work is curtailed, love is hampered and the day of harmonious living is pushed toward a more distant horizon. God loves the Indians, and the people of God must pray for more opportunities to express their love for these native Americans.

"The average adult, with all his wisdom, rarely understands how much the average child understands." — N. DeVane Williams Holmes, County (Fla.) Advertiser.

"Good News" for Battle Creek

The Battle Creek, Mich., Seventh Day Baptist Church, centrally located at 196 North Washington Ave., is headquarters for one of the biggest Bible distribution programs for a city of its size in the nationwide Key '73 evangelistic thrust. Why our church? Probably because the pastor was chosen to head the Key '73 committee for the fifty-eight cooperating churches of the area and the church officials willingly offered the facilities for the distribution campaign headquarters.



Pictured here is the Rev. S. Kenneth Davis supervising the unloading and storing of 30,000 copies of the New Testament *Good News for Modern Man*. The huge trailer truck is at the back of the Seventh Day Baptist church and parish house. The Bibles, packed fifty to a box, are rolling along the borrowed conveyer to be stacked by volunteer workers along the north and west walls of the basement. It is reported that it took only an hour and a half to stock the church with ten tons of gospel "ammunition," as one of the men with the truck called it. Here was an investment of \$8,000 in "Good News" for Battle Creek.

The responsibility for putting a Bible

in every home in Battle Creek is shared by many churches, but much of it would have to be done by the host church. Pastor Davis, in "the Friendly Guest," was calling for volunteers to do a bigger job than that pictured in the newspaper photo here. The distribution began on March 11 after a training session Sunday afternoon, March 4, in the church.

Battle Creek, the home of corn flakes and many other prepared cereals, is called the "Breakfast Food City." If the Scripture distribution program went as expected there are now 30,000 homes that had something far better than frosty or crunchy cereal available on the kitchen table on March 12 — "The sincere milk of the word" and the "Bread of Life."

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1) The Dallas Fellowship and other new fellowships that may be forming as Seventh Day Baptists catch a vision of outreach through the impetus of Key '73.

2) The field work of the Rev. John Conrod on the Pacific Coast and for the spring meeting of the Pacific Coast Association at Riverside the third weekend in April.

3) The Ministers Conference set up for all ministers of the U. S. Conference, at Shiloh, N. J., April 25-May 2; that it will strengthen the brethren and enable them to more effectively lead their churches in carrying out the Great Commission.

4) The distribution of Key '73 Scriptures on college campuses. Inter-Varsity asks us to "Pray for a powerful and wide visibility to the name of Jesus Christ."

Key to Key '73

The key to Key '73 is the man in the pew doing his part. The need is not so much for greatly talented people as it is for greatly committed people.

—Layman's Call, Ashaway, R.I.

Ph.T. Seminary Degree

There is a poignant story about a young woman who received a Ph.T. degree the same day her husband received his Master of Theology degree from Midwestern Baptist Theological Seminary at Kansas City under unusual circumstances.

The so-called Ph.T. degree is only for women. It stands for "putting husband through." That is what Kathy Murray did for her husband David. For two and a half years Kathy held on to her dreams of seeing her husband graduate from seminary to become a military chaplain. Last October it was discovered that her case of cancer was inoperable. She might not live until the normal time for degree-granting in May. The seminary faculty voted to have a special graduation in February so that she could attend. There were 300 students, faculty, and friends at the service, the first of its kind at Midwestern. For two years, Kathy had worked as a secretary for the Chas. F. Curry Real Estate Company. Curry, a Baptist layman, was active in the development of the seminary during its beginning days.

Prior to the start of the ceremony, Kathy was escorted to a large upholstered chair on the front row. Although her illness was a dominant note during the program, Kathy appeared poised and radiant, the picture of a proud wife as she sat beside her husband.

Following the ceremony, individuals from throughout the auditorium filed by to talk with the couple.

Following the special graduation ceremony, Kathy returned to her parents' dairy farm in Beebe, Ark., where David was to join her in a few days. Before she left the auditorium, Kathy said, "We will stay there until we see where God leads us next."

The Three Largest

The three largest groupings of Christians in the world, according to the Ecumenical Press Service, are Roman Catholics, first; Eastern Orthodox, second, and Lutherans, third.

Let the Earth Hear His Voice

By Mynor G. Soper

Sermon preached Sabbath morning,
August 12, 1972,
General Conference, Denver, Colo.

I've got a burden on my heart, in my life, that I want to share with you. It's about commitment. We have been here at Conference this week and we have been richly blessed. As we have heard messages on creation, salvation, sanctification, there have been commitments to Jesus Christ; there has been rededication; there has been a moving of God's spirit in our midst. I have felt that spirit of God moving for several years now. In fact, for the last three years I have been involved in going across our denomination and saying to people, "the spirit of God is moving." He is really doing something today. He did something in my own life, and my concern and burden have been that the moving of this spirit not pass our people by. I was convinced He would not, if we would simply open our hearts and believe Him and trust Him to do a mighty work within us. He has been doing that work.

There is a legend that comes out of Bagdad about a servant who was sent down early in the morning by his master to the market, to purchase food and supplies for the week. While he was amongst the crowd in the marketplace, he was jostled by a woman, who, upon turning to see her, discovered it was the Spectre of Death. He was shaken to his very foundation. He hurried out of the marketplace and back to his master's quarters, and he asked him if he would loan him his horse that he might flee. The master could see that he was obviously shaken. He asked what was wrong, and he told him of being in the marketplace. He was jostled by the figure of death who gave him a very menacing look, a threatening look. And so the master loaned him his horse and he fled to Samara. Later the master himself went down to the marketplace, and there saw death standing, watching. So he went up

to her and said, "How come you made a threatening gesture to my servant this morning?" Death replied, "That wasn't a threatening gesture, that was a gesture of surprise. I have an appointment with him tonight at Samara."

There is a certain amount of fatalism that permeates our society and our world today. And perhaps something of that permeates even something of our own denomination. You have heard it said, I have heard it said. We have, in fact, had to face the statistics that we may well be a dying denomination. I really don't believe we are. I have here a book, entitled, *Why Conservative Churches Are Growing*, written by Dean M. Kelly, who is the director for Civil and Religious Liberties for the National Council of Churches. I suggest you get the book and read it. I don't have time for a book review this morning. But among some of the things he points out in his book, he tells why conservative churches are growing, whereas a number of main line denominations are dying. In fact, all of the churches are dying that have become so involved in ecumenism and broad sweeping issues of social concern to the point where they have failed to maintain a definite purpose which meets the needs of most people, by providing real meaning to life's experiences. He goes on to say that while these churches may continue on a diminishing scale for decades and perhaps even centuries, that nonetheless, there is little question but what they are dying. And while it is possible for those things to be initiated which could reverse the dying process, yet it is unlikely that such things shall be done. This sounds like an appointment with death, and sounds almost inevitable. But I believe that those things which are necessary to reverse the process can be, and in fact are being initiated. This great

spiritual outpouring which God is bringing upon our land, through many channels, has become a part of the influence upon our daily lives and among our people. I am so grateful to God that He has not passed us by. There is indeed, as the film we saw and will see again, "a new wind blowing."

Some of you may remember a few years ago, that there was, in the British Isles, an outbreak of hoof and mouth disease among the livestock of that country. The authorities were beside themselves as to what they could do to stop the spread of the disease. They did everything they knew. They set up road blocks at the divisions between the boroughs or whatever type of divisions they have in the British Isles. They did everything they could to stop it, and yet the disease spread like wildfire. You may recall that literally thousands of the cattle had to be destroyed. Finally, they discovered that the disease was spreading in the wind — blowing in the wind. And you can't quarantine the wind. The wind of God is blowing today, too. And you can't quarantine God's Holy Spirit. It's going to move where it will. The only choice we have is to decide whether or not we as a people will be a part of this great movement of God. For myself, I have chosen to be a part of it because I want to be. For three years I have been saying to our people that God's spirit is moving, and that He has an appointment with our people. I have been saying to our people across the land, in the churches, that God has an appointment with each individual, and that He has an appointment that He will make with each individual — yes, make an appointment. If all of us, on an individual basis, commit our lives to Him, and then go out in faith to share our faith, whether it be in the home or at work, or go knocking on doors, or whatever the case may be. There are appointments that God wants to make with us, and the choice is whether or not we will be faithful. I have seen many people responding to that challenge and going out and knocking on doors, things they said they could never

do. This is not necessarily one of the only ways, and may be one of the poorer ways. But it is a way to demonstrate the power of God, and that He will work in the lives of any who will dedicate their lives to Him, and make themselves available to Him. I have been disappointed, sometimes, when in a training session, a number of people would take the training session, including young and old people alike, and in one case when it came to go out, only six college girls went. That's a disappointing thing; not so much for me personally, but I know that those who couldn't quite take this step of faith missed the blessing, one of the richest blessings of their lives. God has an appointment that He will make for people, and if we are faithful in keeping it we will begin to see fruit produced. But now I believe it has come, the time when not only on an individual basis, but on a denominational group basis, He is calling us to a place of appointment. I believe He has an appointment for our people here at this time in history. I believe it because we, too, are God's people. We have stood aside and watched again and again as He has blessed people all across the land; the Sunday-keeping people who are faithful in reaching out, organizations like Campus Crusade for Christ, and many others, and we have wondered why he hasn't blessed us. We have again and again observed that the Seventh-day Adventist people have grown. Why not ourselves? Well, I believe with all my heart that God has an appointment with us right now, at this place in history. And I believe that all we have to do is accept the challenges we have been receiving in the last few days to commit our lives to Jesus Christ and then be willing to go the further step of committing ourselves to the primary task of the church which is evangelism. I want to place it before us all. You see, the primary function of the church is basically twofold: first of all, the responsibility to feed the flock. If people are not being fed the word of God so that they can grow, they will become undernourished and if not die, at least fade away. Very recently I

met a friend of mine whom I hadn't seen in a number of years, a Christian man. After spending an evening with him, I could see that something had happened in his life, in his spiritual life. It had changed. He had discarded the habit of smoking. There was something different about the way he spoke of Christ. A number of things seemed to indicate something had happened to the man's life. Before I left that evening I asked him to tell me what happened. He said, "For the last few years I've been in a church where I'm being fed. I've never had such a precious experience in my life."

John Welsh, the great Scottish preacher, had a burden on his heart for his people. Sometimes he would pray for six, seven, or eight hours in a twenty-four-hour period. Many times at night he wouldn't even go to bed, or at least he would get up and spend hours in prayer, agonizing over his people. His wife was disturbed by it, especially when she would come and find him prostrate and weeping over his people. She remonstrated, and he said, "Oh wife, I've got 3,000 souls I'm responsible for. And I don't know how well many of them are."

The church has to be fed. And this is the primary task of the ministry. The second task of the church is evangelism. And I say these are primary because they are the Great Commission. Kelly, in his book, says that what the mainline churches need desperately to do is to return from peripheral concerns and recover their essential tasks, provide the meaning that makes life hope. And the meaning that makes life whole is Jesus Christ. We have just read in the Scriptures this morning how there are those who need to hear the word. How can they hear unless somebody tells them? How can they be saved unless somebody tells them? How can somebody tell them unless they have first the word, been blessed by the word, and then been sent? For the most part, we have delegated that responsibility. I am sorry to say that for the most part it has failed. We have taken the Divine Commission to go into all the

world and preach the gospel and turned it around backwards and said to the world, "Now you come and hear us." Is it any wonder that the world has passed our door? We sit amazed as the world goes right on past the doors of churches. We ask, why don't they come in and hear this tremendous message? We have a life-changing message to give them, but they don't care. It's not that they don't care. I challenge you to tell me just one reason why people of the world should even come to the church. They don't believe in God, perhaps. They've not committed their lives to Him. The church is basically that group of people who already belong to God, gather for worship and for spiritual feeding, in order that they might be sent out again to reach that world. Then they can be brought in. We've got our commission backwards. It is a divine command, and too long we have ignored it.

What we have lacked is perhaps a personal commitment to Jesus Christ that would compel us to share our faith. The kind of evangelism that I am talking about is the kind that's shared, that becomes a way of life, that goes and communicates to another heart what God has done; leads that person to Jesus Christ if he is receptive, and then helps him to become rooted and grounded in the faith so that he too may produce fruit. If the spirit dwells in us, and we do not quench the spirit by sin and disobedience or lack of faith, then we will no more not be able to produce fruit than a good fruit tree can keep from producing fruit.

In John 15, Jesus said, "Apart from me you can do nothing." And that is total spiritual inferiority. "Apart from me you can do nothing." But the Father has commissioned us to go and bear fruit. And I believe that the fruit He is talking about here is not just the evidence of the Spirit in our lives, but that act of reproducing ourselves spiritually. And this is the primary task of the church of Jesus Christ. We are well-fitted as a denomination to carry on the task of evangelism. We have many things for us. We have been pioneers in the camping

program, and what a tremendous evangelical tool this can be! We need to utilize it to its fullest extent. We have a built-in asset which all of the other great denominations have been trying to simulate, the small-group situation. We hear complaints about the church being so small and not being about able to do anything, and the big groups are trying to break down and get small so they can do something. We've got a lot of things going for us. And I believe with all of my heart that if we will accept this moving of the spirit God has an appointment for us. You see, we have said for so long that it's difficult for a Sabbathkeeping group to grow spiritually as numerically, and reach out and draw others in. Because the Sabbath is a stumbling block. Well if the Sabbath is truly a stumbling block to people's salvation, then it is wrong. And I don't believe God makes mistakes. I don't believe the Sabbath is wrong. And if it is not wrong then the wrong part lies with us. I believe that God is willing to bless Sabbathkeeping Christians, who will accept the power to move forward, as He is to accept anyone else. I believe it with my whole heart; I want to act upon it. And I would call our people this morning to this kind of a commitment. I must confess that I have often failed in my commitment in the past. But God in His great love is ever-willing to forgive and honor a new commitment. And so it is with us, not only as individuals but as a people. When one fails in his commitment, he can do as Judas did and go out and hang himself. Or he can do as Peter did, who, broken by remorse and shame, yet once again sought out the Master, because in his heart he loved the Lord. And he didn't want to fail Him. He was willing to be forgiven and to be renewed. Jesus had said to Peter, "When thou art converted, strengthen thy brethren." Perhaps Peter never was converted up to this point, in the usual sense of the word. In spite of his boast of loyalty, and his apparent willingness to sacrifice something of this world's goods to follow Jesus, until he got to the point where, through denial and utter failure, he had to acknowledge

defeat itself and be willing to let the Lord empower him. And perhaps we as a people have leaned too much toward our own self-sufficiency. We have kept an additional command of God that the rest of the Christian world has ignored. And we've been proud of it. We have joined in every ecumenical movement and every social action. We have aligned ourselves with movements far out of our league and have been proud of the influence we've exerted among them; perhaps an influence way out of line with our number and our contribution.

Now these are not necessarily bad, except as we have allowed these involvements to give us an exaggerated sense of our own importance. We have made our major efforts along these lines, rather than in the primary task, we have been called to, and that task is evangelism. We are guilty of forsaking our first love and being obedient to the divine imperative to evangelize. And maybe like Peter, we cannot experience growth and vitality and spiritual power until we recognize our utter failure. If we acknowledge our failure and turn to the Lord, finally resigned to do His will, let Him empower us and live the Christian life through us, reaching out to others through us in the Divine Command, renewing our commitment to Him, to be true to His commandments, including the one to love and keep the Sabbath and to evangelize, He will honor us and will bless us.

Evangelist Soper's Conference message will be continued in the April 14 issue.

Negro Business Directory

A well-printed Negro business directory comes out of Akron, Ohio. Among other things it lists over 100 Negro colleges and universities in the United States with data on organization. It lists also 150 Negro publications that played an important role in the social and economic change that has come to our country. The \$1 book, which was updated in January, puts emphasis on churches and clergymen. The compilers regard Negro advancement in these areas as a moral or religious issue.

Support
Contribute
Sustain
Consecrate

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Summer
Christian
Service
Corps

The 1973 summer program of SCSC is shaping up just great! The response from our young people to work and from our churches and fellowships to provide projects has been very gratifying. At the Planning Committee meeting in Plainfield (Feb. 18-24) our summer program was firmed up.

We have received applications from twenty-three young people, of which nine are returning veterans!

We plan to conduct some larger projects this summer, thus enabling larger teams of our young people to work together. The idea for this experiment comes from the young people themselves who have expressed a desire to work in larger groups, allowing them to be of more help to one another as well as to the project on which they are serving. Because of this new experiment we are not able to honor all of the projects for which we received applications. We have selected six projects which are located from coast to coast.

The training site will be in Battle Creek, Michigan, June 12-21, and the staff will again consist of the Rev. Leon R. Lawton, the Rev. David S. Clarke, the Rev. Mynor G. Soper, and Miss Florence Bowden.

Most of us are aware that this program is financed by the Women's Society through contributions. Last summer our program cost us \$7,189, and our total receipts were \$6,765. P.T.L.! A grant from the Memorial Fund enabled us to complete the summer's program in the black. You will recall that our expenses almost doubled due to extended training at Explo '72 in Dallas. Although we do not expect our program to run that much this summer, we do anticipate some added expense in implementing the mass project concept. We are appealing to all of our churches, societies, associations

Milking Time Cuts Sermon Short

A story of Baptist work in Communist-dominated Czechoslovakia tells of 5,000 members but nearly 10,000 attending churches. There is an interesting story about the church in Javonia, an area of collective farming, told by C. Ronald Goulding, associate secretary of the Baptist World Alliance, who attempted to visit the remote churches of this country.

The pastor told him that in the summer months the collective herds of dairy cattle are brought into the village at 11:30 in the morning for milking. The herds with their tin bells fill the road and make quite a din as they are driven past the church. If the church service should go a moment beyond 11:20 all the women of the congregation would get up "as one man" and leave the building. They work as milkmaids on the great collective farms and have to be ready for milking at exactly 11:30.

The pastor has learned to time his service so that it is not disrupted in this fashion. Such is life in rural Czechoslovakia, and such is the life of the pastor in a farming community. There might be a little question as to whether Communist countries have set the examples in women's lib. Anyway, the Czech church adjusts to a situation that is quite foreign to the American way of life.

and even individuals to support this program by sending contributions to:

Mrs. Barbara Wright, treasurer
Women's Society
1010 South Street
Louisville, Colo. 80027

"The gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hands of artificers. And who then is willing to consecrate his service this day unto the Lord?" (1 Chron. 29:5)

Myrna Cox, Chairman
Dedicated Service
Promotion Committee

MISSIONS—Leon R. Lawton

Toward Urbana '73

Tenth Inter-Varsity Missionary Convention

Why Urbana '73?

The theme of URBANA '73 provides a basis for understanding the *raison d'être* of the convention:

Jesus Christ: Lord of the Universe, Hope of the World

Inter-Varsity Christian Fellowship believes that Jesus Christ, as Lord of the universe, is Lord over all of creation including all mankind.

If this is true, then the message of Jesus Christ (who He is, what He has done, and what He can do for man) must be shared with all men in every part of the earth. The last command that Jesus Christ gave to His disciples and to His Church was to go into all the world and make disciples of all nations. IVCF encourages students to take this command seriously.

This is a day of despair. Men have lost hope. Life has lost its meaning. URBANA '73 will proclaim the timeless yet relevant message that in Jesus Christ there is HOPE. This means hope for liberty and fulfillment in this life. It also means hope for the future. IVCF unashamedly accepts the promise of Jesus Christ that He will return. This gives a focus of eschatological hope which can give meaning to life on this earth.

URBANA '73 will be built around the following axioms:

1. The Biblical message of the Lordship of Christ and man's hope in Him must be proclaimed to all the world by the followers of Christ.
2. While Christianity exists today in most parts of the world, it is still a minority belief. The vast majority of the human race does not recognize the lordship of Christ. Many have never heard His name.
3. Christian students must put together these two facts: What the Bible says about the responsibility of Christians for world outreach and what the situ-

ation is in today's world in terms of the spread of the message of Christ. IVCF attempts, through URBANA '73, to bring these axioms into focus, so that Christian students may understand the Biblical mandate, may see the world picture, and may attempt to relate these to their own lives in commitment and specific action.

URBANA '73 will emphasize commitment before recruitment. However, true commitment to Jesus Christ will result in action. This will involve recruitment for the work of the church around the world through the church-related agencies that will be present at the Convention. The presence of representatives from well over one hundred agencies with work around the world will give students opportunity for direct personal contact with men and women who are in a position to help them understand the implications in terms of world evangelism.

During the past decade there has been an abundance of breast-beating and hand-wringing in mission circles for the failures of missions in the past. Intensive self-examination has been healthy, but IVCF believes the time has come to take a positive forward look. Having recognized the failures of the past, the church needs to move ahead affirmatively, with hope and optimism, to fulfill the task given to it by Christ.

URBANA '73, building upon the theme described above, proposes to encourage students of this generation to accept world evangelism in all of its implications as their responsibility.

URBANA '73 — December 27-31, 1973, at University of Illinois, Urbana. Your Seventh Day Baptist Missionary Society plans to be there with a booth for information and personnel to counsel students on missionary service needs and possibilities.

SABBATH SCHOOL LESSON

for April 7, 1973

CHRIST SUFFERED FOR US

Lesson Scripture: Isaiah 53:4-9; 1 Peter 2:24-25.

Family Ministry Conferences

Resolutions of conflicts, making of decisions, appreciation for each member of the family or group, value clarification—these are experiences in which the families will collaborate this summer in training laboratories under the direction of Dr. Margaret Swain.

Aims of their labs include the encouragement of "family clusters" where four or five families meet together weekly for mutual support, practice in skills to improve living together, and Christian growth.

Seventh Day Baptists are invited to get involved. Write to the Board of Christian Education for further information, or write direct sponsors listed below.

July 9-14 at Keuka College, Keuka Park, N. Y., (north of Penn Yan) managed by Ms. Lynette C. Martin, director of Christian Education, 3049 E. Genesee, Syracuse, N. Y. 13224.

August 19-25 at Green Lake, Wis., sponsored by L.E.A.D. Consultants, Box 311, Pittsford, N. Y. 14534.

August 26-31 at Five Oaks Conference Center, Paris, Ontario, Canada (75 miles west of Toronto). Manager for this program is Rev. Craig Peters, Five Oaks Conference Center, Box 216, Paris, Ontario, Canada.

Rev. Richard Rushboldt, Pennsylvania Baptist Convention, Valley Forge, Pa. 19481 is director of a Pennsylvania lab which is as yet undated. Write to him if interested.

Logos Books

Logos International, with headquarters in Plainfield, N. J., just a few blocks from the Seventh Day Baptist Building and Publishing House, has had phenomenal growth in the last few years. It now claims to be the world's largest New Testament Christianity book publisher. It produces many paperbacks, a large percentage of which are Pentecostal. Logos maintains hundreds of bookstores throughout the United States.

Camp Development Seminar

The Rev. Maurice D. Bone and Norwood Wright conducted a seminar February 28 - March 3 in Pittsburgh, Pa., on Christian growth in outdoor educational programs with special reference to development of site and facilities. Secretary David Clarke of our Board of Christian Education was one of the fifteen persons privileged to have dialogue with these two fine men who have assisted hundreds of church camps develop their buildings and grounds for the best possible Christian encounters.

"T-Bone," as Mr. Bone is familiarly addressed, led out with queries on the basic concerns of the participants. These included YM, YW, Campfire, private, Scouts, exceptional youth camp leaders, as well as church campers. Amazing it was to see how "T-Bone" brought the moral and spiritual concerns of growth-experiences into every detail of camp development. Important factors in grouping for fellowship and growth were translated into building plans and land use. Public resources were dealt with helpfully.

"Woody," as Mr. Wright is easily spoken to, brought more particularly the engineering advice of many years of service to the Boy Scouts. Here also was evident a thorough appreciation of the personal and group factors in providing for a broad Christian growth.

Seventh Day Baptists are invited to inquire of this board's executive regarding development resources. For several years we have been recommending, along with many other camp leaders, Bone's contribution with other writers of a well-designed manual on site and facilities. That key resource is: *Site Selection and Development, Camps, Conferences, Retreats*, Bone, Britten, et al. United Church Press, 1965. Several books and agencies new to us were described in this seminar. We will pass on information on request and in consultations with campers.

Alfred Church Holds Unique Baptismal Service

On March 9, 1973, the Rev. Russell Johnson of the Alfred church had for his first baptismal service a unique combination of persons.

Mrs. Evea Potter, age ninety-two became the oldest person in the memory of the members of the Alfred church to accept the sacrament of baptism. Mrs. Potter, in her statement of belief in Christ said, "It is never too late . . ." She has been an associate member of the Alfred church since 1968.

Lori Snyder, age eleven, daughter of Kenneth and Betty Snyder of Alfred Station, made an age span of eighty-one years between the youngest and the oldest person being baptized.

Included in the service were Mrs. Harold (Beverley) Snyder and her daughter, Kelly. Mrs. Snyder has been an associate member since 1962; she and her husband have been junior deaconess and deacon of the Alfred Church since 1970.

James Gardner, son of Dr. and Mrs. George Gardner of Alfred was the last person to be immersed.

After the service, Mrs. Eugene Van Horn, president of the Women's Society and Mrs. Dana Peck were hostesses for a reception in the Parish House for the baptismal candidates and their friends.

—Correspondent

Mourning for Jews Finding Life

Hundreds of young Jews have declared their faith in Christ during the past few months. A rabbi in suburban Philadelphia noted this fact in his synagogue newspaper and blamed it on the "vacuum of identity which exists in many Jewish homes today." Young people are seeking spiritual answers, he wrote. As for these new Christians, he declared that "these young people have accepted Christ and thus believe with a fervor that cannot be reasoned away. The Jewish community has lost these young men and women. It is too late to bring them back. We must all share the blame. Let us all mourn them together."

NEWS FROM THE CHURCHES

BEREA, W. VA.— In December we extended a call to the Rev. Charles D. Swing to be our pastor and are grateful that he felt the Lord's leading to accept. He and family arrived just before Christmas. Everyone was thankful for their safe arrival in spite of the rain and mud that greeted them. This didn't dampen the "spirit," and plans were made for the coming weeks.

A church meeting was held in January.

The pastor has been bringing us gospel messages emphasizing the importance of accepting Christ as personal Savior, and growing up in Him as we render service to God and our fellowmen.

We are happy to have a choir under the direction of Mrs. Swing.

The young people enjoyed a bowling party at Clarksburg and refreshments at the home of Patty Meeks. Some of the young people gathered at the church on Sunday to help Pastor Swing paint and ready the study in the church basement.

We ask your prayers as we strive to grow up in all things into Christ.

—Correspondent

DALLAS, TEX.— There is now a Seventh Day Baptist Fellowship in the Dallas, Texas, area holding regular meetings. Nina Traver Wilson, formerly of Little Genesee, N. Y., has been appointed *Recorder* correspondent to keep our readers informed of developments. They also ask an interest in our prayers.

The Dallas Fellowship now meets on the second and fourth Sabbaths of the month at 10 a.m. in one of the classrooms of the Trinity Presbyterian Church on Zangs Boulevard at Fifth St., in the Oak Cliff section of the city. This location seems to be a good central location for those who live farthest from Dallas.

LITTLE ROCK, ARK.—It is very nearly two years since we started meeting in our "new" building at 4801 West Eleventh Street. The added facilities available here make it possible to reach out to a fuller, richer spiritual experience in our church worship, work, and fellowship to-

gether: in our Sabbath School classes, youth fellowship groups, monthly fellowship dinners, the women's Inner Circle meetings and luncheons, and Vacation Bible School—more things as we grow, and we have a great deal of growing to do.

In October our pastor, the Rev. Kenneth Van Horn along with the Rev. Clifford Beebe drove to Dallas and called on a number of people in the area having a Seventh Day Baptist background. As a result of this effort a fellowship started (see separate Dallas news item). Three families are regularly represented, the Roy Harris, the Harry Wilsons and Irene McKay Fetty and daughter Tammy.

Pray with us that others known to be in the area will join the fellowship and add their zeal and strength to this work.

A second trip to Dallas was made February 2-5 by Pastor Van Horn. He preached for the church. A business meeting was held. It was voted to meet at 10:00 a.m. on the second and fourth Sabbaths of the month.

Other business included a written request that the Little Rock church be "Mother Church" for the Dallas Fellowship. Pastor Van Horn plans to meet with the Dallas Fellowship every eight weeks regularly, the next trip to be April 14, with Communion services requested.

These visits are being made through the action of the Southwestern Association which provides for pastors to be released from their churches on occasion to make calls on other areas of the southwest field.

On the return trip Pastor Van Horn went by way of Camden, Ark., and visited Mrs. Ben Widener, a member of the Little Rock church since 1965. I quote Pastor Ken's description of this lovely Christian: "She is a person whom everybody should come to know; a deeply serious and devoted Christian with a sharp sense of humor and a great concern for the church of which she is a member, that they all should share their love for Jesus and look forward to His coming with joy and eagerness. I spent

an hour with her and it was like receiving a shot of Adrenalin. She was ninety years old February 10. She sends her tithes and offerings with a personal testimony, which is such a blessing to us all."

Sabbath morning worship, in the pastor's absence, was led very ably by the young folks with the guidance of the Youth Fellowship leaders.

—Correspondent

SHILOH, N. J.— The twelve-page, legal-size, annual report sent out to members and friends of the Shiloh church after the January 14 meeting contains, among others, the report of the pastor, Charles H. Bond, who is now in his fifteenth year as pastor. The concluding paragraph of that report says something about the spiritual life of the church at the present time. We quote:

"This has been my most thrilling year since coming to Shiloh and we have had some great ones with our various building programs. However, this year we have seen, in a new way, the working of God's spirit in the lives of His people, and there is no way of telling what will happen during the coming year and years if we let God have His way in our lives. Paul says, "I (WE) can do all things through Christ which strengthens me (US)" Phil. 4:13.

All the Translations of the Bible

Many have been blessed by books about the "alls" of the Bible: *All The Prayers, All the Women, All the Parables*, etc. The United Bible Societies have now published a book about all the translations of the Bible by Eugene A. Nida, under the title *The Book of a Thousand Tongues*. A 536-page compendium of the 1,399 languages and dialects spoken by more than 97 percent of the world's people, this book shows an actual sample of each language from Abbé to Zuni reproduced from Scriptures printed in these languages.

Such a book is very expensive to pro-

duce and is out of the reach of many, valuable as it is. It can be ordered through the American Bible Society, 1865 Broadway, New York, N. Y. 10023, postpaid for \$15.95.

The history of the Bible Society movement, which started about 170 years ago when the Bible existed in only 67 languages, can be traced from its pages.

Dr. Nida, who is one of the world's authorities in linguistics and cultural anthropology, has been executive secretary of the American Bible Society's Translations Department since 1955.

Accessions

ALFRED, N. Y.

James Gardner
Evea Potter
Mrs. Harold (Beverley) Snyder
Kelly Snyder
Lori Snyder

(See additional article elsewhere in this issue)

Marriages

Pappas - Fetrow.— Christopher Pappas, son of Mr. and Mrs. Dino Pappas of Norwich, Conn., and Judith Marie Fetrow, daughter of Mr. and Mrs. Francis Fetrow of Waterford, Conn., were united in marriage in a candlelight service in the Waterford Seventh Day Baptist Church, at 7:00 p.m., night after the Sabbath, March 10. The Rev. Wendell Stephan, chaplain at Hartford Hospital, Hartford, Conn., and a personal friend of the bride, officiated, with the Rev. Dale E. Rood, pastor of the bride, assisting.

Births

Cason.— A son, Ernest Charles, to Sp/4 Ernest H. and Lorrie (Bennett) Cason of Seaside, Calif., on January 26, 1973.

Harris.— A son, Luke Jesse was born to Mr. and Mrs. Warren Harris of Shiloh, N. J., on March 10, 1973.

MacLuskie.— John David, son of John R. and Norma (Hambleton) MacLuskie of Pensacola, Fla., on March 5, 1973.

Shaver.— A son, Daniel, to Gary and Sandra (Cavinder) Shaver of Battle Creek, on December 29, 1972.

MEMORY TEXT

"According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon" (1 Cor. 3:10).

Obituaries

DENNEY.— John E., son of Thomas Denney, was born in Lysander, N. Y., May 6, 1916, and died Feb. 20, 1973, at St. Luke's Hospital, Utica, N. Y.

He was raised as a foster child of Raymond and Edith Burdick of Brookfield, N. Y. He was married to Sarah Sessions in 1936. He joined the Brookfield Seventh Day Baptist Church in 1949.

He is survived by his widow; a son Allan of Solvay, N. Y.; and four daughters, Mrs. Carol Baldwin of Brookfield, Mrs. Dorothy Morse of Rhode Island, Mrs. Patricia Wright of West Edmeston, N. Y., and Miss Rosaline at home.

The funeral was conducted by Pastor James Cross of West Edmeston in the Brookfield Seventh Day Baptist Church. Burial was in the Brookfield Rural Cemetery.

—N. D. M.

WELLS.— Deacon Glenn Clarke, son of Oscar C. and Inez Randolph Wells was born Sept. 15, 1894, and died March 5, 1973.

Glen was baptized and joined the Farina Seventh Day Baptist Church, March 5, 1910. He was a member exactly sixty-three years. He was a great favorite of the younger members and taught their Sabbath School class for many years. Glenn was ordained as a deacon, October 24, 1936, and was elected moderator in 1948, holding both offices until his death. He taught school for several years and farmed as a sideline. After retiring from teaching he developed many interests. He loved the outdoors and devoted much of his time as a dog fancier. Almost any species of fowl could be found on his farm.

On August 15, 1923, he married Esther L. Soldner who survives him. To this union were born five children: Charles of Salem, Ill.; Cline, Crystal Lake, Ill.; Leland, Nashville, Ill.; daughters, Ruth Wilson, Louisville, Ill.; and Donna Independence, Mo. He also leaves three sisters: Mrs. Oma Morley, Hargill, Tex.; Mrs. Gale Alderdyce of Battle Creek, Mich.; and Mrs. Elsie Russell of Los Angeles, Calif., and a brother George of Joliet, Ill. Also left to mourn his loss are fifteen grandchildren and four great-grandchildren.

Funeral services were held at the Stonecipher Funeral Home on March 7, 1973, the Rev. Otto Bauman officiating.

—K. F. C.

The Sabbath Recorder

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Hodges Defines "Fellowship"

The new chairman of the North American Baptist Fellowship has a strong feeling for the word "fellowship."

"Let's have a real fellowship," he said. "Fellowship. Fellows in a ship. Sink or swim, survive or perish, we are in the ship together."

S. S. Hodges, the first black to head the continental alliance of nine Baptist conventions and conferences, is executive secretary of the Progressive National Baptist Convention, Inc., with headquarters in Washington.

The North American Baptist Fellowship was organized following the cooperative effort of the American conventions in a Baptist Jubilee Advance in 1964. Operating as a committee of the Baptist World Alliance, it has a two-fold aim: To promote fellowship and cooperation among Baptists in North America, and to further the aims and objectives of the BWA so far as they affect the life of Baptist churches in North America.

Member bodies are the American Baptist Convention, Baptist Federation of Canada, General Association of General Baptists, National Baptist Convention of America, National Baptist Convention of Mexico, North American Baptist General Conference, Progressive National Baptist Convention, Seventh Day Baptist General Conference, and Southern Baptist Convention.

"Salvation is of the Jews," said Jesus to the Samaritan woman (John 4:22). It is also for the Jews, according to Paul, who said, "To the Jew first, and also to the Greek" (Rom. 1:16).

Time To Run

(A feature-length Christian movie)

"Time To Run," the latest release of the Billy Graham organization's film arm, World Wide Pictures, is running well. In its first four weeks on the screen it set new records for attendance and for the total number of inquirers.

Over 466,000 persons have seen the dramatic, feature-length movie since it premiered in Memphis. Of that number, over 30,000 have stayed in the theaters to receive spiritual counsel after the film was over.

The total number of inquirers for the first four weeks is larger than the total registered during the theater showings of all World Wide movies in 1972. The figure for last year was 23,564.

It is the 100th release from World Wide, which also produces films for church showings and short subjects for special audiences, as well as full length features for commercial theaters. The other major features which are still being booked in some cities are "For Pete's Sake," "Two a Penny" and "The Restless Ones."

Bread on the Water

The mission organization, Jesus to the Communist World, casts bread on the waters off the coast of China. Christian booklets, wrapped in plastic containing straw which should cause them to float, are thrown by the hundreds of thousands into the sea, after the currents have been studied. The booklets from the mission base in Hong Kong are printed in Mandarin and Amoy.

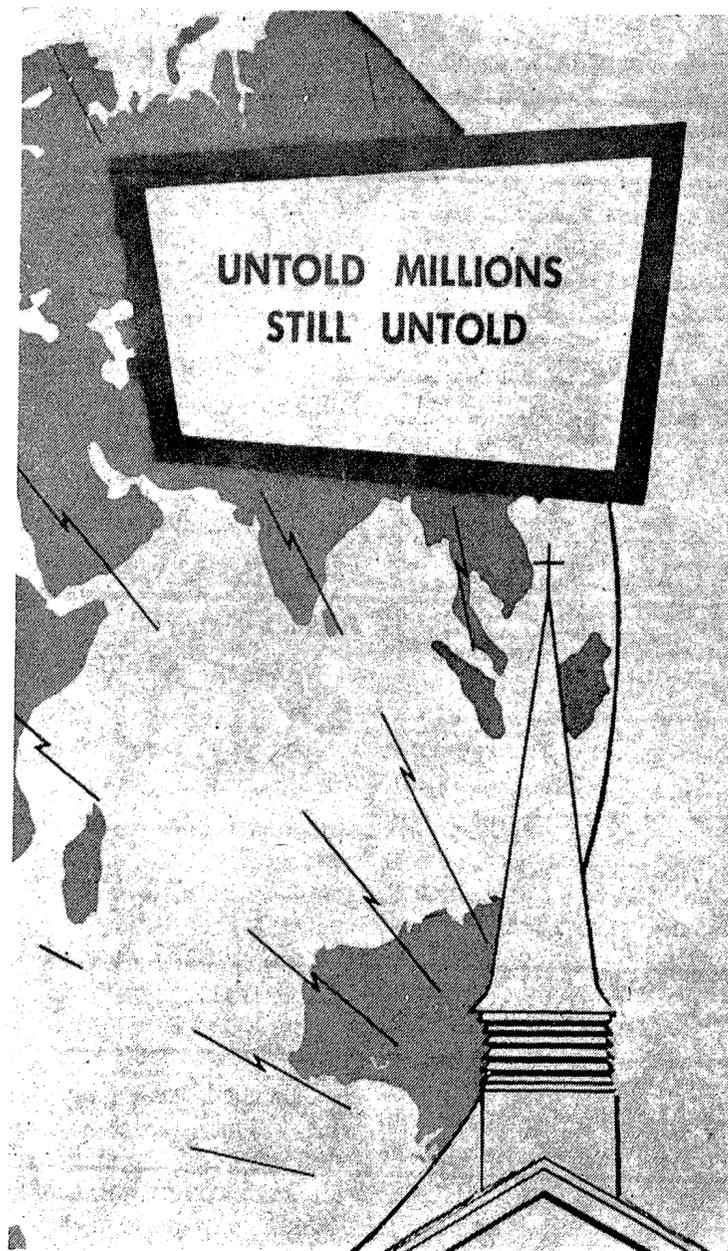
"WHERE THERE IS NO VISION THE PEOPLE PERISH"



MISSION NOTES



IN THE INTEREST OF SEVENTH DAY BAPTIST MISSIONS



A Special Emphasis Issue of

The Sabbath Recorder