

The Sabbath Recorder

Baptist Situation in Russia

The widely held assumption that Christianity appeals primarily to older people in the Soviet Union is evidently false, according to the Rev. Dr. Roland G. Metzger, regional representative for Africa and Europe for the American Baptist Board of International Ministries.

Dr. Metzger after his recent visit to the Soviet Union said: "I have heard that only older people went to church, but in every church in the cities I visited there were young people — younger than twenty-five, and even children—in some of the services. In one church, more than half of the congregation were under twenty-five."

Dr. Metzger pointed out, however, that there were restrictions imposed on youthful church members. No one under eighteen can become a member of the church. Nevertheless, the Baptists of the Soviet Union are the largest Baptist group in Europe. "The official figures tell the story of a stabilized number," he said. Each year the official figure is 530,000 Baptists. He cautioned Americans to have a "balanced" view of what it is like to be a Christian in the Soviet Union.

"You pay a heavy price, there's no question about it," he said. "But there is neither the very extreme type of physical persecution as represented in some books — 'Persecuted for Christ's sake' and others — nor is it a paradise for Christian people. There are severe restrictions. There may even be times of actual persecution where there may be arrests and imprisonment on trumped-up charges. But the main difficulties that Christians face are subtle forms of persecution and restric-

tions which definitely inhibit the free exercise of faith."

Despite the restrictions, Russian Baptist worship services are evangelistic and often result in decisions for Christ, he said.

Like a Mighty Army

"Like a Mighty Army," the story of Dr. James Kennedy and the Coral Ridge Presbyterian Church of Ft. Lauderdale, Florida, has now been released in Japanese.

Gospel Films President Billy Zeoli, in releasing the new version for use in Japan said,

"We have never released a film that has had the kind of impact on Christians that 'Like a Mighty Army' is having. Hundreds and hundreds of churches across the English speaking world have been revolutionized by the message of this film. The same is true of churches in Central and South America that have seen the Spanish version of the film. We are absolutely sure that Christians in Japan will be challenged to a program of 'Lay Witnessing' by the impact of this powerful illustration of what God can do through people who will follow the simple program of person to person evangelism."

The film is available on a long-term lease from Gospel Films, Inc., PO Box 455, Muskegon, Mich. 49443.

Humming with Activity

"The lights are on at our church every night of the week," one pastor said proudly. But the church is called to be holy before it is called to hum.

—R. Eugene Sternes



"And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

"Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

"Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master" (John 20:14-16).

The Sabbath Recorder

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Proclaiming Resurrection Power

When Christianity as preached by the apostles, moved into Europe in the middle of the first century, its central doctrines, atonement through the cross, and hope of life after death through the resurrection of Christ, met with wide acceptance and wide opposition — just as they do today.

We have come again to that time of year when the Christian world celebrates the Resurrection of Christ. Not everyone accepts the fact that Jesus rose bodily from the grave. Some think that such an event is impossible. But to those who have accepted the fact that Christ died for our sins the Resurrection is not problem but power. We long for our unbelieving friends and pray (like Paul) that they may come to an understanding of the Scriptures and experience this power.

Paul and his party on their first tour of Greece came to Thessalonica. His preaching in the synagogue centered on the new thing that had been added to the Old Testament program of salvation. He "reasoned with them out of the Scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ" (Acts 17:2-3).

The Jews and God-fearing Greeks in the synagogue audience knew something about the Messiah (Christ) and His coming reign from study of the Old Testament Scriptures. They had not understood the passages like Isaiah 53 that tell of a Messiah suffering for sin. They did not know until the time of Paul's preaching that Jesus was the Messiah and that His well attested rising from the dead after his suffering was proof that He was the Christ. We read that as a result of such reasoning from the Scriptures some believed and joined the Christian group, "and of the devout Greeks a great multitude and of the chief women not a few." But some of the Jews did not think they could accept the atonement through Christ or His resurrection. Their opposition was strong, resulting in persecution.

Much the same situation exists today when Christians proclaim that the crucified Christ rose from the dead and witness

to the power of His resurrection in their lives. A medical doctor with whom your editor recently had many hospital room conversations had not accepted this basic doctrine of Christianity because of scientific difficulties in the idea of a resurrection life after death. Intellectual as well as long-held thought patterns continue since the first century to divide the hearers of the gospel into believers and not-yet believers. John's Gospel begins with the summary, "He came unto his own and his own received him not. But as many as received him, to them he gave power to become the sons of God, even to them that believe on his name" (John 1:11-12).

When we proclaim the power of the Resurrection, as we are trying to do with greater vigor in 1973, we meet with encouraging results much of the time. From the Book of Acts we should learn not to lump all Jews together, all Greeks, all blacks, all Americans. Paul and Silas went on from Thessalonica to Berea to preach the same message. It is said of the Jews that "they received the word with all readiness of mind and searched the Scriptures daily, whether these things were so" (Act 17:11). There, too, many believed, including "honorable women which were Greeks, and of men not a few." We can be glad that the historian Luke was able to add that word about the men whose prejudice or intellectual scepticism yielded to a persuasive study of the Scriptures. The same results can be expected today if we study the Bible with "more noble" or, as the New English Bible puts it, "more liberal-minded" people than those of Thessalonica.

What courage we can derive from first-century experiences and from our own experiences in witnessing faithfully at every opportunity to the power of the Resurrection. The many who find faith find happiness and eternal hope.

The Word of God Was Precious

How much of the Word of God is really ours as a possession that cannot be taken away from us? Most of us have no way of knowing, since we live at ease

with many copies of the complete Bible in our homes or otherwise available to us.

We sing rather glibly the old gospel song "Holy Bible, book divine, precious treasure, thou art mine." Just how precious is the Bible? How much do we feel our need of it? The title of this article is drawn from 1 Samuel 3:1 which describes the troublous time of the Judges thus: "The word of the Lord was precious in those days; there was no open vision." The same chapter relates how the word of the Lord came to the boy Samuel for the first time.

The papers have recently been full of the "now-it-can-be-told" stories of how rigorous and uncertain life was for many of the American prisoners of war in Vietnam. Baptist Press has uncovered some stories about the preciousness of the Bible that the secular papers have not picked up. To read what the POW's did when they were not allowed to keep their Bibles or Testaments is worth thinking about. If I was isolated for years on end and had no more of the Bible than I or my few fellow prisoners had stored in memory, how much of its message would I have to sustain me?

Here is a gripping story as gathered together by Larry Jerden, assistant editor of the *Baptist Standard*.

When Capt. James E. Ray and other American prisoners of war, held captive in Vietnam, were permitted to live in groups rather than solitary confinement, one of their major activities was the creation of "a living Bible."

Theirs was not the paraphrase version which was becoming a best-seller back in the United States. Few of them even knew of its publication.

They were busy creating their own "living Bible," reconstructed from verses memorized years before, mostly in Sunday School, plus occasional use of a Bible their captors would allow them to see.

"Under a lot of pressure, the Vietnamese decided to let us have a Bible one hour a week," Ray recalled in an interview with the *Baptist Standard* shortly after his return to his home in Conroe, Tex.

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As a special project, the POW's had decided to try to copy and memorize the entire Sermon on the Mount, Ray said.

"The project did fine for about three weeks, and then the 'V' (North Vietnamese) would start throwing a 'monkey wrench' into it.

"For example," he said, "you would go out to copy (the Bible) for one hour, and the interrogator would put his elbow on the Bible for the first 15 minutes. Then after he let you start copying, he would ask you mundane questions and try to distract you.

"I'd just ignore him and write as fast as I could," Ray noted. To make matters more difficult, the Vietnamese made the prisoners return the sheet they had copied the previous week when they went back to copy more verses from the Bible. "So the only way we could keep it would be to put it in our 'memory banks' or copy it on something clandestine," he said.

"After five weeks, the program fell through completely, and we didn't see the Bible again," he added. But during that time the prisoners had copied and memorized the entire Sermon on the Mount, and several other passages.

The prisoners each tried to memorize different passages, so that they could refer one another to prisoners who knew certain Scriptures.

"We had our own 'living Bible' walking around the room," Ray said.

"The enemy tries to deny you anything to occupy your mind and time," he pointed out. "Your only resources are your mental resources. What you have in your mind is what sustains you."

A prisoner for nearly seven years, Ray, like other POW's, spent the first couple of years of his imprisonment in solitary confinement.

Despite the "physical and mental duress" applied by his captors, the loneliness and depression of that solitary confinement often would disappear, he recalled

In addition to the strength coming from prayers of people at home, Ray said the prisoners, even while in solitary confinement, would whisper Scripture verses

and other morale-sustaining words of encouragement when the guards were not around.

Recalling one such instance, Ray said that the prisoner in the adjacent cell, a Catholic, asked if he knew any Bible Scriptures. Both knew the Lord's Prayer, and reviewed it together.

"Then I said, 'Hey, do you have the Twenty-third Psalm?'" Ray recounted. "He said he knew part of it, but wanted to go over it. I did, and he said, 'Man, that made my whole day.'"

Ray didn't see that officer for two or three years, but when they did meet, his neighbor told him: "James, I'll never forget the day you taught me the Twenty-third Psalm. I've been using it and teaching it to all my roommates."

During his time in Hanoi, Ray was able to remember most of First Corinthians 13, but was missing a couple of lines and had some of it out of sequence.

"When we got the Bible for the first time in December of 1970, we stood up and read portions of it aloud. As time was running out I slipped through to First Corinthians 13 and read through it. I got it memorized because we weren't sure if we'd ever see the Bible again."

Ray also mentioned Psalms 100 and 121 and Romans 12 as passages that helped sustain him during his captivity.

His first roommate was a Mormon, and while they did have irritations between them and Ray could not accept Mormon beliefs, he noted that their times of Bible study together and their common belief in Christ kept their differences at a far lower level than was common among others in the camp

At the Thanksgiving season of 1970, the North Vietnamese decided for security reasons to put the prisoners together into large rooms. Ray was in a room with fifty-seven POW's.

"Those Thanksgiving and Christmas services were the most meaningful I had ever been a part of," Ray recounted. The beginning of the group religious activities was a major factor in maintaining morale among the prisoners, he added.

One Easter, the men were able to piece together enough Scripture about the Last Supper to have a Communion service, using orange and rice wine. Ray helped write the order of service for that first Easter worship experience, and Capt. Tom Curtis of Houston presided

Ray said that some of the more "irreverent" pilots — the "eat, drink, and be merry types" — took part in the services. "When the chips were down and somebody was in trouble, some of them were the first to jump in and help. Some of them contributed as much to our worship services as the guys who had always professed to be Christians.

"Most people relied on what faith they had," Ray remembered, "and I was surprised to find that most of the men had some Christian training, even though it had oftentimes 'gone dormant.'"

Ray was reluctant to talk about any possible "bad treatment" during his seven years in prison, but he was quick to list factors he felt enabled him to come through the experience.

ASSOCIATION DATES

Detailed program information is not yet available for all the Associations that meet in the spring. Advance publicity of program highlights will be printed if received in time. Dates and places are given here for general information:

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Southwestern Association, June 7-10, at Paint Rock, Ala.

Southeastern Association, the last weekend of June at Berea, W. Va.

SABBATH SCHOOL LESSON

for April 28, 1973

MAN RESPONDS THROUGH FAITH

Lesson Scripture: John 20:26-29; Romans 10:6-11.

American Bible Society Notes

This year the ABS Advisory Council and the annual meeting of the society will be held at the same time and place, the Commodore Hotel in New York, May 8-10. This is done in the interest of economy and to provide a climax experience for Advisory Council members who do not normally attend the annual meeting at which their suggestions are acted upon. There will probably be two Seventh Day Baptist representatives from Plainfield at this Tuesday-Thursday meeting.

It needs to be emphasized again that the American Bible Society serves all denominations—ours proportionately more than others — in ways that are too often taken for granted. There are now many other publishers of Bible versions to serve the American public, but the ABS is not only the old standby for inexpensive Scriptures, but the strongest pioneer in simple-language versions in English. When it comes to translations and Bibles for mission fields there is no organization that holds a candle to the service rendered. Bibles and Testaments in a thousand tongues are produced and forwarded to American and United Bible Society distribution agents throughout the world where they are made available at a fraction of their actual cost.

Our own missionary work would have to be drastically curtailed on every field were it not for the services of the American Bible Society. Some concerts can be made by the spoken word only in connection with medical and educational services rendered, but new Christians cannot grow or become well grounded in the faith without personal and group Bible study. The first call is for portions, Testaments, and Bibles. For these we must turn to the ABS. No other source is prepared to meet the need.

The Bible Society can expand its unique service only as Christians increase the funds available for such work. In the report of gifts from the churches for 1972 ABS has underlined the record of our denomination. In 1971 we were credited with \$1,272, and in 1972 with \$640, a decrease of about half. Let us remind

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Creative Sabbathkeeping and Vocations

By Dale Thorngate

Editor's Note:

This is the second of three articles which grew out of the "Live Your Living — Be Your Church" series held at General Conference in Denver last August.

This article is the final report from one of the fifteen discussion groups. Herbert Crouch, a professor at Milton College, Wisconsin, was the discussion leader. Ed Sutton, pastor at Alfred Station, New York, was the recorder.

Priorities:

Sabbathkeepers have tended to be more Sabbath-centered than Christ-centered. Persons were always more important to Jesus than institutions. The Sabbath is an institution.

When Christ is the center of our lives all choices fall into perspective including the choice of an occupation.

Sometimes we need to consider the value and quality of our Christian faith and witness. A job in which we have to work on the Sabbath may offer excellent opportunity for Christian witness.

Christ, then family, then vocation. Choice of vocation should be fitted

ourselves that the ABS is not a participant in the OWM budget. Logically it is closely related to Our World Mission, as mentioned above, but no contributions go to this worthy cause unless they are so designated in our weekly or special offerings.

Whatever we do for this Conference-approved benevolence must be done conscientiously. We should not have slackened our giving last year and must endeavor this year to keep faith. Many of our people receive Bible Society appeals in the mail. It is suggested that when possible we respond to these appeals through the local church or the OWM treasurer, Gordon Sanford of Little Genesee, N. Y. How about talking up the Bible Society in your church? Let's do our part in providing Bibles to a needy world.

Leon M. Maltby,
Advisory Council representative.

around the family, not the family around the vocation.

Sabbathkeeping:

If we choose a vocation that gives us the Sabbath off, how shall we use the time as a day set apart?

How significant is rest? Many church programs are so full the day is not restful.

The day should bring some joy — not be hedged in by a list of don'ts.

Having the Sabbath off from work is not necessarily Sabbathkeeping.

Central in Sabbathkeeping is the worship service and Sabbath School. Some suggestions for varying and enriching these experiences are:

1. Periodically (once a month or a quarter) members meet at the church for a brief worship service, then move out to an area where there is need — poor and underprivileged — and become involved in helping them in significant ways.
2. Occasionally have the congregation supply material for the sermon period — on cards before the service, members write questions, problems, concerns, needs they feel are urgent in their lives, or they might choose merely topics that are of interest. The pastor then could read these questions, problems, etc., comment upon them and invite response from the congregation.
3. Let each person in the church who will, develop some symbol of Christ as the center of his life. These might be displayed and discussed at an appropriate occasion.
4. Occasionally devote all or most of a service to study of and singing of hymns, or to reading aloud of extended passages of Scripture.
5. Find ways in which the congregation may respond to the sermon: could be in a "sermon feedback" Sabbath School class, in churches where the worship service is first.
6. Organize Sabbath School classes around topic or source areas and have youth and adults attend each class according to their interests: e.g., classes in Bible study, social issues, sermon feed-

MEMORY TEXT

He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, "The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again" (Luke 24:6, 7).

back. Sermons preached for this response would tend to be more dynamic.

(Some of our churches now do this.)

7. Routines, while comfortable, may become commonplace and have little meaning. As a principle, the worship service should be varied occasionally, to call attention to its content and vitalize the worship experience.

Other ways of enriching church life and growth:

1. Have entire membership in area groups of families during the week. These groups should be outward oriented in their fellowship, seeking other families that might meet with their group.
2. Find ways to rotate responsibilities among the membership, not allowing certain persons to monopolize specific offices or functions.

Churches can get more directly involved in vocational guidance:

1. Survey available vocations in their area in which Sabbathkeeping is possible.
2. Bring local guidance counselors into the church to help young people learn about vocations, particularly those in which Sabbathkeeping is possible — the Lord can use aptitude and interests tests.
3. Develop a list of guidance services which are available from other organizations such as Teen Challenge, Youth for Christ, Campus Crusade, and Conference on Basic Youth Conflicts. Seventh Day Baptists need not rely on their own services for help.

As we move from our home churches to meet vocational opportunity, we need to learn how to start new fellowships.

Rules for Everyday Life

Edited by Rev. B. John V. Rao

1. Let your speech be always with grace, seasoned with salt (Col. 4:6).
2. Withhold not good from them to whom it is due, when it is in the power of thine hand to do it (Prov. 3:27).
3. Walk in wisdom toward them that are without (Col. 4:5).
4. Do all things without murmurings and disputings (Phil. 2:14).
5. Let another man praise thee, and not thine own mouth (Prov. 27:2).
6. Be thou diligent to know the state of thy flocks (Prov. 27:23).
7. Eat so much as is sufficient for thee (Prov. 25:16).
8. Be not wise in your own conceits (Rom. 12:16).
9. See that none render evil for evil unto any man (1 Thess. 5:15).
10. Be kindly affectioned one to another with brotherly love (Rom. 12:10).
11. Be not overcome of evil, but overcome evil with good (Rom. 12:21).
12. Be content with such things as you have (Heb. 13:5).
13. Whatever thy hand findeth to do, do it with thy might (Eccl. 9:10).
14. Let all things be done with charity (1 Cor 16:14).
15. Count it all joy when ye fall into divers temptations (Jas. 1:2).
16. Keep thyself pure (1 Tim. 5:22).
17. In everything give thanks (1 Thess. 5:18).
18. Keep yourselves in the love of God (Jude 21).
19. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints (Eph. 6:18).

Redemption for the Jew

"When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law" (Gal. 4: 4, 5).

Sarah Becker writes on . . .

MEDICAL WORK AT MAKAPWA



Malawi is an under-developed country trying to develop. In the countryside such things as the care of people with sickness are very slow to change. There is tremendous need to be patient and to plug along in teaching and showing the way.

The people in the towns see the results of progress and are more willing to change. But when someone improves in personal hygiene and sanitation, diet, and therefore in health, everyone is willing to listen and hear his story. This person is a good example and used by the Makapwa medical staff to help in their teaching. This is slow progress but I think the only way to make a real change . . . when they want to do it themselves. This is the way the country will develop.

As a people our Malawi Seventh Day Baptists are very proud of the niche we have in developing the country. The Ministry of Health is about to start immunization on a large scale to get rid of the common childhood diseases. We shall be a part of all this. Nutrition is a very vital aspect of improved health. The use of fertilizers to grow more crops for more food and some to sell is all a part of improving the economic state of the people and the nation. These are the emphases here.

We in the U. S. should continue to encourage, provide some helpers when necessary, and help out with finances when dire need arises in well planned projects for the ongoing work. We must help Malawians to plan and direct their own medical work. They are now hesitant to want to take over, probably due to more insight into how things go at Government hospitals with Malawi staff (except for one white doctor or so). Ma-

lawians need a big sister and big brother with whom they can feel free to consult. Since we have stood by the people and work here for so long, we must feel the challenge to want to continue. Remember, growth and development are very slow.

A good medical assistant has been trained to diagnose diseases and prescribe treatment. He has a good all-around medical understanding, knowing when to send a patient to a doctor. So also a midwife . . . must know when she cannot care for a mother and send her to the doctor in time for help.

It would surely be more certain that good standards in all areas would be maintained if we continue to have a registered nurse with experience here until Mr. Dzumani comes and can take over the responsibility.

There is a real place of service here for years to come for Makapwa medical work. If a new missionary nurse is coming to relieve me (by July 1973) we should try to set up a Nutrition Rehabilitation Unit — teaching mothers how to feed their Kwashiorkor (protein deficiency intake) sick children back to health. We might be able to get some help from PHAM to set up the project. They have sent around a circular asking who is interested. This is quite a project and should not be started until we are sure that there will be individuals here who can carry it through. There is a real need in this area. We have been having six of these children in as patients for about a week and four others coming for protein rich food (skim milk, soya milk, and oatmeal).

We are praying, if it be the Lord's will, that He might move in the heart of the right person (couple) who could offer themselves for at least two years' service to fill the gap here. While we recognize there are needs and places for medical personnel to work all around the world, there is a dire need here for Seventh Day Baptists to continue the good work begun. The human need here is much greater than in most other countries where we are represented. Would you,

Reception Honoring Missionary Workers Held at Westerly

By Jennifer Lewis

The social hall of the Pawcatuck Seventh Day Baptist Church, Westerly, R. I., was the setting, on Sunday, April 1, 1973, for a reception honoring Elizabeth Maddox, returning missionary nurse from Malawi, and Kenneth Burdick, departing missionary teacher to Jamaica. The Missionary Society and the Pawcatuck Church played host to some forty guests from the nearby area as well as from Waterford, Conn.; Berlin, N.Y.; and Plainfield, N. J.



Kenneth Burdick and Elizabeth Maddox at the Missionary Society reception point out on the map their places of service, Jamaica, W.I., and Malawi.

The reception began with a greeting by the Rev. Leon R. Lawton of the Missionary Society. He expressed pleasure in honoring these two dedicated young people who were giving parts of the lives to the glory of God. "Tibbie," who arrived in New York from Africa the preceding Thursday, said a few words about her return from Makapwa, about the

dear reader, join me in prayer for such workers?

Anyone interested in further information on serving in medical work in Malawi or in missionary work anywhere please write:

Seventh Day Baptist Missionary Society,
401 Washington Trust Building, Westerly,
R. I. 08291.

Today is the time!

work there and answered questions about the people and the progress that is being made at Makapwa Station. She emphasized the fact that the work there is far from complete and that each person should realize the importance of our support, both financial and spiritual, which is needed now more than ever if the people there are to make the hospital work stand on its own.

Ken, recently arrived from his home in Milton, Wis., was then asked to say something about his plans for work as an English teacher at Crandall High School in Kingston. He expressed eagerness and excitement and a faith that the Lord had led him to this place and would continue to guide him through whatever experiences would be presented to him in this undertaking. Pastor Dale E. Rood, of the Waterford church, led the group in a prayer for Tibbie and Ken. Several of those present took part in a "laying on of hands" ceremony, sending Ken off to the mission field with guidance and blessing from the Lord. Among those who went forward were Rev. C. Rex Burdick of Berlin, N. Y.; Rev. Harold R. Crandall of Rockville, R. I.; Rev. Everett T. Harris and Rev. Leon R. Lawton, Westerly; Rev. Albert N. Rogers of Plainfield, N. J.; Rev. Francis D. Saunders of Westerly; and Rev. Edgar F. Wheeler of Ashaway.

The Westerly church provided a lovely reception for their guests and there was opportunity for each person to meet and talk with Ken and Tibbie and hear of their experiences and hopes, firsthand. Ken left the following morning for Kingston. Tibbie, after a short visit in Plainfield, returned to the West Coast and her home at Riverside, Calif.

College Team Serves in New Jersey

By Larry Graffius

From March 9 through 25 the student body at Salem College had its spring vacation. Well it seems that a particular group of five Seventh Day Baptist students had so much extra vitality and energy that they felt it necessary to channel some of their abundance in more con-

structive and creative directions than they would experience individually at home. How was this accomplished? After eliminating some "valuable? and worthwhile?" projects we found that there was a possibility of being involved in a dedicated service project in New Jersey.

Arrangements were made through the Rev. Leon Lawton with the churches and we were all set. Our mission, were we to decide to accept it, was to venture into the jungle of Plainfield to distribute 750 Scriptures for Key '73, then to endure a week of country hospitality in South Jersey while attending seminars at an Institute in Basic Youth Conflicts. Our first reaction (to continue "Mission Impossible" terminology) was to self-destruct in five seconds, but we had been anticipating it for some time so we began to make plans. Our team was comprised of Paul Davis of Battle Creek, Mich.; Sandy Ellis from Berlin, N. Y.; Larry Graffius from Salemville, Pa.; Patty Lawton of Westerly, R. I.; and Leon Clare from Alfred, N. Y. All are, as was mentioned, students attending Salem College.

Before we even started God showed us that He would be our provider and guide but we must first place ourselves completely in His responsibility. A few weeks before we were to leave, Leon's car broke down. It was our primary means of transportation at the time. So we had to get on the ball and either repair the car or find another means of transportation. God was saying "Trust Me!" Three days before takeoff the parts needed for the car were still unavailable, but, Praise the Lord, rides with other people and bus got us to our first stopping place in Salemville, Pa. From there, "Gus" (Larry's '65 Rambler), took us where we needed to go.

We arrived in Plainfield March 9 after a pleasant day of travel. They put us to work right away. The next day we provided special music in the Sabbath worship service. Paul aided Pastor Herb in worship and Larry gave the children's sermon. We were called upon to repeat our performance the next week. We enjoyed a fellowship dinner and got acquainted with the people of the church

that first Sabbath! In the afternoon we were called on to begin Scripture distribution. This was our main project during the week although we did have an entertainment program and a singspiration while we were there. In the course of the week we had the opportunity to visit several of the families of the church and enjoy their fellowship as well as their food! This was climaxed by a progressive supper on Sabbath night. It was a first for a few of us and it really turned out to be a lot of fun.

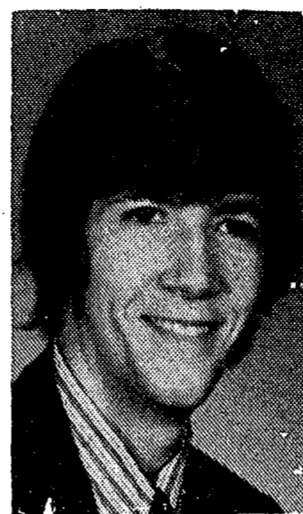
Sunday, March 18, we left for Shiloh following the beeline navigation of Miss Florence Bowden. The fellows stayed at "Uncle" Charlie Harris' while the girls kept Miss Bowden company. We had an extremely enjoyable time there also. During the day we were pretty much on our own. We visited people upon occasion and invitation. The seminars of the Basic Youth Conflicts Institute were held in the evenings from 7:00 to 10:00, in Philadelphia. We left around 4:00 or 5:00 to allow plenty of time for the city traffic and took our supper along. The Basic Youth Conflicts seminars were spiritually energizing! The insights and information that we collected were felt by all to be excellent. We were all aware of the unifying effect of the whole trip, but when we began to apply just a few of the concepts we learned at the institute we could feel an even greater sense of oneness in spirit.

We went on from the seminar Sabbath night to Larry's relatives in Pottstown, Pa., where we stayed the night to help shorten our riding time Sunday. We stopped off at Salemville again on our way back and finally were settled back in "wild, wonderful West Virginia" Sunday night around 7:30.

All of us want to extend a giant "THANK YOU" to all those involved in our episode for your help, hospitality, and homes! It was rewarding and enjoyable but only so because of your involvement.

Finally we must "Praise the Lord!" for the countless ways that He blessed each one of us. His love and mercy are eternal, praise God!

Audiovisual Worker Begins Service at Plainfield



Tract Board.

When volunteering for this work, young Mr. Lawton stated, "I have felt the need for some time to set aside a definite part of my life for the exclusive service for, and use of God." This conviction came to him at Denver, Colo., where he began to feel that involvement in the work of the local church was not enough.

Various kinds of dedicated service under Seventh Day Baptist auspices are available. His training and experience in college included radio announcing and studio work. It therefore seemed to him that his greatest contribution to denominational work at the present time might be rendered at Plainfield where facilities are being developed for radio program work and other audiovisual services. To have such a highly qualified young man available for a number of months is a great blessing to the Tract Board in its aim to assist in the production of materials for church use.

With the equipment available Mr. Lawton hopes to lay the groundwork for better sound tracks for missionary and other filmstrips to be produced. He also expects to use the studio for recording in stereo sound some of our better musical groups. Church leaders who want to develop half-hour radio programs in the near future may request his assistance in adding suitable recorded music to the messages. A library of disc, cassette, and tape recordings will be organized as needs are communicated to him or to the cor-

Women's Lib: Pro and Con

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Pro Lib:

The Women's Liberation Movement does not discourage marriage and motherhood. It seeks a reevaluation of the role distinctions between men and women and the creation of a greater equality of opportunity for women who choose a career as an adjunct to or in lieu of marriage and a family. While some women are satisfied with the role of wife and mother, others need to achieve an identity of their own outside the home.

Opponents argue that the movement robs women of their femininity and is detrimental to the upbringing of children because it encourages women to give up their motherly duties.

For women who remain at home caring for their children during the pre-school and school years, a crisis may occur in middle years when the children are grown. While a middle-aged man is regarded at the height of his career, the busiest time of a woman's life — the raising of children — is over and she is effectively retired. If a woman does not have a job or interests to occupy her time she may experience periods of frustration, depression, and uselessness.

At present twenty-seven states have ratified the Equal Rights Amendment.

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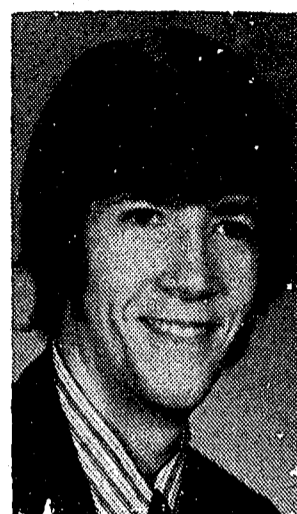
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Tract Board.

When volunteering for this work, young Mr. Lawton stated, "I have felt the need for some time to set aside a definite part of my life for the exclusive service for, and use of God." This conviction came to him at Denver, Colo., where he began to feel that involvement in the work of the local church was not enough.

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On the Other Side

Helen Anderlin Notes:

The greatest need is for better mothers and for more secure and happy homes. This is the strength of America!

But the Liberationists have rejected their feminine sphere and are forcing their way into the man's world, foolishly thinking it is a better place. Here they compete with men as men. They strive for position, taking on the traits of aggressiveness and determination. But women, if they are truly women, will never surpass men unless they lose their womanliness. They will be misfits wandering between two worlds, but excelling in neither. They have underestimated the value of being a woman and exaggerated the benefits of being a man.

They also ignore a fundamental fact—men and women are different psychologically, temperamentally and socially as well as physically. The theory that these traits are "learned" is false. God created male and female and each was given characteristics to function in his role.

The Liberationists think entirely too much of what they want and too little of their responsibility. If our world is to succeed, both men and women must serve where they are most urgently needed and do so unselfishly.

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

- 1) The ministers who attend the nationwide Ministers Conference at Shiloh, N. J., April 25 - May 2, for professional and spiritual renewal.
- 2) The churches that faithfully carry on the worship, educational and calling work while their pastors participate in the conference.
- 3) The evangelistic team ministry in Jamaica following Ministers Conference.
- 4) The continuing outreach of our churches as they further implement the Key '73 thrust.

Prayer Is Vital to Coming World Evangelism Congress

Admitting "the brokenness of our world and man's inability to put it together," organizers of the 1974 International Congress on World Evangelization have released the official Congress Call and declared their purpose to relate Biblical truth to crucial issues facing Christians everywhere. The Congress will be held in Lausanne, Switzerland, July 16-25, 1974.

One hundred and forty-two church leaders of a great variety of traditions and from every corner of the globe, are signatories to the call and have declared their support for the congress.

The declaration of purpose of the congress reads:

"New winds of spiritual awakening and evangelistic advance are blowing in many parts of the world.

Vast numbers of people have been prepared by God's Spirit to respond to the good news of Christ.

New methods and modern tools of communication are available to the Church in our age.

We are persuaded that God has brought us to one of history's great moments that the hour has come for Christians everywhere to consider afresh the meanings of *mission, evangelism, salvation, and conversion* and to unite in bold new efforts to proclaim Jesus Christ, to make disciples of all nations, and to welcome them into the fellowship of His Church.

By God's grace we will not miss this moment!

We must seize the opportunity!

We therefore believe that God has led us to call together from every part of the world some 3,000 evangelical leaders committed to the Biblical message of our Lord Jesus Christ.

We purpose:

To proclaim the Biblical basis of evangelism in a day of theological confusion;

To examine our message and methods

by this standard;

To relate Biblical truth

to crucial issues facing Christians everywhere;

To share and strengthen our unity and love in Christ;

To identify those who are as yet unreached or alienated from the gospel;

To learn from each other

the patterns of evangelism the Holy Spirit is using today in our churches, fellowships, and missionary societies;

To awaken our Christian consciences to the implications of expressing Christ's love in attitude and action to men of every class and color;

To encourage cooperative strategies towards reaching all men for Christ;

To pray together for world evangelization in this century asking that the Congress may contribute significantly to this end;

To be God's people, available for all His purposes in the world."

Can the entire world be reached with the gospel of Jesus Christ in twenty-seven years? "Yes!" says Mrs. Billy Graham, National Prayer Chairman of the International Congress on World Evangelization, "if Christians will begin praying earnestly NOW for the Holy Spirit to move upon the Congress which meets next year!"

The International Congress on World Evangelization will bring together some 3,000 evangelical leaders from many nations who were committed to the purpose of the congress to evangelize the world by the end of this century, twenty-seven years from now.

"We believe that God has called us to this Congress," say its planners, "for we are persuaded that we are living in one of history's great moments . . . that the world in its present chaos is ready for the message of Jesus Christ. By God's grace we will not miss the moment. We must seize the opportunity.

"We call upon all Christians — individually, as families, in prayer groups, in church congregations — to begin praying in earnest now for the congress which meets next year. Literally every Christian

can become prayerfully involved in this tremendous undertaking. Those who belong to prayer groups can make our urgent plea for prayer the number one request of their groups. Those who don't belong to prayer groups can start them, even on as simple a basis as a telephone prayer call to a friend. Homemakers might have brief coffee sessions in prayer for the congress. Businessmen might start the day with a prayer-breakfast, praying for the congress. The possibilities are endless and the need is urgent. We are asking nothing less than that through the International Congress on World Evangelization, the Holy Spirit will arouse all believers to a new obedience to Christ in world evangelism, which will prepare for the Lord's triumphant return!"

Additional information may be obtained from the congress' national coordinators, Mr. and Mrs. Robert Glockner, 1640 Natchez Avenue South, Minneapolis, Minn. 55405.

Prayer and Magnifying the Name

By Mont Hurst, Dallas, Tex.

If our purpose in sending up a petition to God is that He shall be magnified and glorified then we have the great privilege of asking anything in the name of Jesus Christ. Our needs are wholly supplied in relation to the name of God being magnified.

We have the privilege of asking Him to do as He has said He would do when we pray the prayer of unfettered faith enclosed in a glorious wrapping of love and self-obliteration. Furthermore, God delights in knowing that we are asking Him to do as He says He will do. This privilege of the born-again, Spirit-filled Christian is the greatest possible.

God wants us to boldly approach His throne and presence. In doing this we act the part of His children. Members of a royal family do not approach each other in fear and trembling; they know they are equal to each other as blood-kin. The blood of Jesus brings us into this relationship with God. His blood is the binding agent; it is the fastening, it is the agent that does away with fear and trembling

The Liberty of Sabbathkeeping

By Henry A. Grant*

Scripture: Exodus 20:8; Isaiah 58:13, 14

"Remember the sabbath day to keep it holy."

Obedience to this little understood commandment is a powerful factor in bringing the lives of men and women close to the God of heaven and to His blessings. . . . It is in its wording the longest of the ten, and is protectively placed in the very midst of the Ten Commandments. Yet, sad to say, it is the one command about which men reason and argue most and would try to separate from the rest of God's Law.

This command starts out with the injunction to *remember*, which proves to us that the Sabbath command was already understood by God's chosen people, who were now being reminded by God about a command of which they already had knowledge. It is ironic that the one command which we are enjoined to remember is the one man seems most anxious to forget.

Jesus, Our Model in Sabbathkeeping

In Mark 2:27, 28, Jesus tells us: "The sabbath was made for man, and not man for the sabbath; therefore the Son of man is Lord also of the sabbath." Notice that Jesus did not say the Sabbath was made for the Jews, but for man, that is, for the entire human race. Then He stated that He, Christ, is "Lord of the sabbath." Jesus Christ is not the destroyer of the Sabbath, but the "Lord of the sabbath." Luke 4:16 tells us that He was Himself a Sabbathkeeper. As we read: "And he

and uncertainty in approaching God with a request. When God sees our bold approach to Him, He is already preparing to grant our petition. His loving faithfulness never fails.

Prayer:

Heavenly Father, I praise Thee for the privilege of boldly approaching Thy throne.

came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read." Jesus kept the seventh-day Sabbath; and many verses in the four Gospels tell us that He instructed His disciples in how it should be kept, and how He freed it from the traditions which the Jews had added.

The Blessings of the Sabbath

The Sabbath is a blessing. God made it holy, and on His authority as our Creator He commands us to keep it that way. God knew that He would need a period of rest and worship every seventh day. Each of us tends to become overly absorbed in our daily cares, and work and pleasure during the week. God foresaw this and set His Sabbath Day as a consecrated time when we can concentrate on spiritual things, completely forget our daily routine, and draw closer to Him in study, meditation, and prayer.

Today more than ever man desperately needs this period of time in which to have real communion with God. Today more than ever when the trend is to rush to work, rush to get home, rush to eat, rush to sleep, and even rush to wake up, man needs this period of time in which to rest and commune with God.

The Sabbath guards us against false religion and false gods. It gives us joy. it gives us liberty.

Work and Rest

This commandment consists of two basic injunctions: First: "Remember the sabbath day, to keep it holy"; Second: "Six days shalt thou labor, and do all thy work." God's authority is that the first six days of the week are appointed for man's business and labor. It is the will of God that we should work and earn our daily bread. Any man who idles away his time in the six days is in the sight of God equally as guilty as the man who works on the seventh day. The seventh day is set aside for rest and worship,

therefore he who does not work but idles his time away is totally unfitted for worship because there is no need nor time to rest.

Man has in this world all that is necessary for his physical being, but in order to obtain it he must work. Similarly, he who never pauses from his daily business or job to worship as God has commanded on the seventh day, is through lack of contact with his Maker incapable of enjoying the blessedness the Sabbath has to offer. The man who pauses to rest and worship God on the seventh day of the week, will be so blessed during the work of the six days, that this will more than make up for what he might have accomplished by working on God's Sabbath.

The Sabbath a Delight

The Sabbath is a delight. God in speaking through Isaiah 58:13, 14, says, "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." The Sabbath is holy time: It is a time when we increase our spiritual joy through honoring and worshipping our Heavenly Father. Observance of the true Sabbath brings deep happiness and joy to the believer. We are able to rest completely from worldly care and work, and to worship God with peace of mind and unhurried freedom, and thus strengthen ourselves for the days and weeks that are ahead.

Jesus Interprets Sabbathkeeping

Jesus in teaching us how to observe the Sabbath showed us in Mark 2:23-28, that it was all right to procure food on the Sabbath if one is hungry and it is absolutely necessary. Then on other oc-

casions He showed that it was lawful to do good on the Sabbath Day. To illustrate His teachings, He healed a crippled man on the Sabbath. Jesus taught that it is appropriate to relieve a human or an animal of physical suffering on the Sabbath Day. Thus, the Sabbath is a day in which we should concentrate on the spiritual worship of God, but in which we can do good to others in spiritual matters of relieving suffering and in which we may take care of any necessary chores such as feeding livestock so as to prevent their suffering on that day.

Let us learn to keep the Sabbath in a positive way. Use this sanctified and holy day as God has intended, to rest from worldly labor, to pray, to study, and to meditate on His Word. Rejoice in God's Sabbath. God calls the Sabbath, "My Holy Day." This day and this day alone is the commanded and God-blessed day and time for rest and worship. It is one of the greatest blessings that God has bestowed upon the children of men.

*Henry Grant, formerly from Guy's Hill, Jamaica, is pastor of Victory Tabernacle, New York City.

ITEMS OF INTEREST

Southern Baptist Convention

Anticipated attendance at the Southern Baptist Convention to be held June 12 - 14 at Portland, Oregon, is unusually high. Two months before convention time virtually all the hotels and motel rooms were spoken for with reservations confirmed for 11,560 persons. Additional housing was being sought in private homes and other communities for some 2,000 more people planning to attend the Southern Baptist Conference in the northwest corner of the country. The denomination has not yet decided on a name that omits "Southern" though it has churches in all states and mission work throughout the world.

In recent years there has been an exchange of one or two delegates with the Seventh Day Baptist General Conference.

The Sabbath Recorder

DAILY BIBLE READINGS

FOR MAY 1973



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

Christ Makes Men New

- 1—Tues. Begotten of God — John 3:4-18
- 2—Wed. A New Nature — Col. 3:1-10
- 3—Thurs. New Life in the Church — Col. 1:15-20
- 4—Fri. New Life for the Nations — Matt. 28:6-20
- 5—Sabbath. New Creatures in Christ—2 Cor. 5:11-21

Christ Makes Men Brothers

- 6—Sun. A Prayer for Unity — John 17:6-19
- 7—Mon. Brothers and Friends — John 15:10-17
- 8—Tues. The Way of Brotherly Love—Matt. 5:43-6:4
- 9—Wed. Dwelling in Unity — Psalm 133
- 10—Thurs. Living as Brothers — Gal. 5:26-6:10
- 11—Fri. Toward World Unity — Acts 17:22-31
- 12—Sabbath. We Are One in Christ—Gal. 3:21-29

God's Grace Sustains Us

- 13—Sun. God's Sustaining Grace — 1 Peter 5:6-11
- 14—Mon. Grace Is Unmerited Love — Eph. 2:1-10
- 15—Tues. Grace Illustrated — Matt. 9:9-13
- 16—Wed. Made Righteous by Grace — Rom. 4:1-8
- 17—Thurs. Made Strong by Grace — 1 Cor. 15:1-11
- 18—Abounding Grace — Rom. 5:15-21
- 19—Sabbath. Sufficient Grace — 2 Cor. 12:1-10

Christ Is Our Hope

- 20—Sun. The Encouragement of Hope — Psalm 146
- 21—Mon. Christ Begets Hope — 1 Peter 1:18-25
- 22—Tues. Hope Changes Life—Titus 3:1-11
- 23—Wed. Hope and the Christian Inheritance—Col. 1:3-14

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Summer
Christian
Service
Corps

"The gold for things of gold, and 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)

If you would like to help support the SCSC program for this summer, please send your contribution to:

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

Myrna Cox, Chairman
Dedicated Service Promotion Com.

Loss by Alcohol

Alcoholism is known as industry's \$15 billion hangover, according to an industrial physician. This represents: \$2 billion cost for health and welfare services; \$3 billion in property damage, medical expense, workmen's compensation claims and insurance, and a \$10 billion drain on the economy in lost work time—in addition to tens of thousands of personal tragedies.

- 24—Thurs. The Glory of Hope — Col. 1:21-29
- 25—Fri. Abounding in Hope — Rom. 15:1-13
- 26—Sabbath. Faithfulness in Hope — 2 Tim. 2:1-13

Why Have Law?

- 27—Sun. The Law of the Lord — Deut. 5:1-7
- 28—Mon. Hear What the Lord Says — Deut. 5:22-27
- 29—Tues. "Sweeter Also Than Honey"—Psa. 19:7-14
- 30—Wed. A Question of Taxes — Mark 12:13-17
- 31—Thurs. The Sovereignty of God — Deut. 5:32-6:9



Ministers of the Gospel Unite in Evangelism

Some ministers (but not all) spend their full years of ministry entirely supported as pastors by local congregations. The four ministers together here were participating in evangelistic meetings at Texarkana in early April. All are ordained. James Mitchell (left) of Little Rock, Ark., is in secular employment, preaching as there is need over a wide area. Mynor Soper of North Loup, Nebr., is the home field evangelist employed on a per diem basis by the Missionary Board. Ralph Soper of nearby Fouke, Ark., now listed as retired, has been largely self supporting during most of his ministry. Kenneth Van Horn, missionary pastor at Little Rock gives part of his time to field work. (See story on page 12.)