

# The Sabbath Recorder

## World C. E. News

Dr. Clyde W. Meadows, president of the World's Christian Endeavor Union, left New York City (U.S.A.) January 25 for a 23-day tour to Senegal, Sierra Leone, Nigeria, Italy, and Germany before returning to Washington, D. C., (U.S.A.) February 18.

Primary purpose of the tour was to welcome the Nigerian Christian Endeavor Branch into the World's Union. On February 10, Dr. Meadows met with twenty representatives near Abak to officially welcome the new union. They accepted the pledge and voted formally to become a part of the World's Union.

In speaking of his visit to Nigeria, Dr. Meadows said, "There are 50,000 people united by Christian Endeavor in Nigeria; it unites the Bible Methodist, Apostolic Assembly, Calvary Baptist, and Bethel Temple denominations; it unites people from different tribes and languages. While English is the official language of Nigeria, some speak Ibo and others Efik. It unites members across state lines, including the South Eastern and East Central states. Through their united effort they have established the Meadows Secondary School near Abak to train ministers and teachers; it opened September 1972 and has 140 students.

Speaking of his experiences Dr. Meadows continues, "The civil war of 1967-70 left its mark on this area of Nigeria. There are no elderly people, but hundreds of small orphan children. Churches and homes were destroyed and temporary mud chapels and huts have replaced them. Everywhere piles of cinder blocks made by hand are ready for the construction of

## Good Music at Night

"Nightsong," a 15-minute radio music program featuring music by The Centurymen, will be produced by the Southern Baptist Radio-Television Commission in an effort to reach the "night people" of the nation.

The Centurymen are the 100-voice choir composed of ministers of music of Southern Baptist churches across the country.

"The show will be primarily a music show with very little voice bridging between songs," said Paul M. Stevens, president of the Radio-TV Commission.

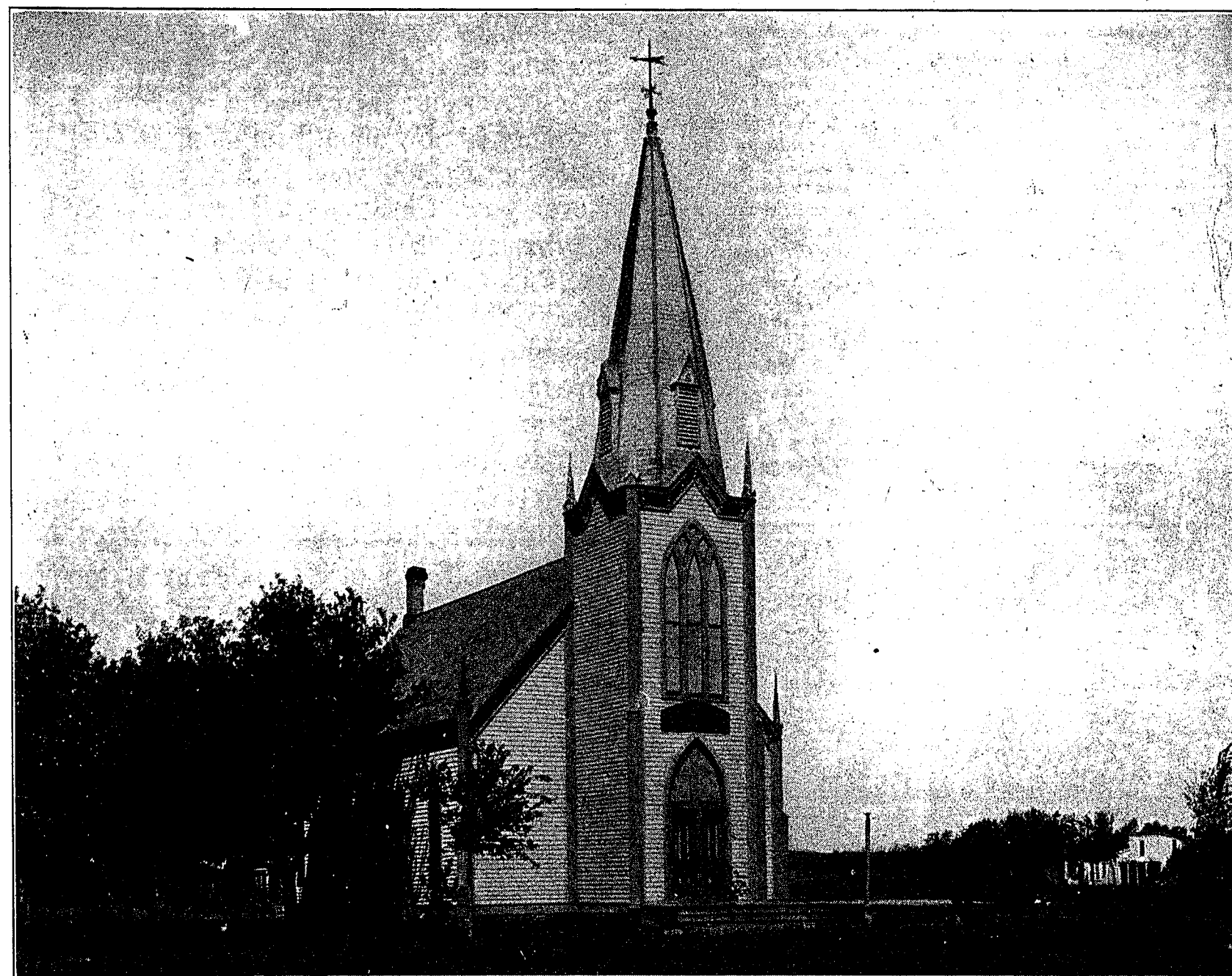
"Nightsong" will be directed at people—such as truck drivers, factory workers on night shifts, security guards and others—who work at night and sleep during the day.

"This program will be an evangelistic outreach in a different form," said Stevens. The show, which has a projected air date of June 15, is expected to be premiered on twenty stations across the country and expanded to fifty stations by October.

more permanent churches. I visited two or three villages each day, speaking to 75-150 people in each village. I shared the gospel with more than 4,000 people in Nigeria."

Concerning the 19,000 mile tour, Dr. Meadows says, "I am greatly encouraged by the manifest interest on the part of many in the work for Christ and the Church through Christian Endeavor in these five countries. This was a most interesting journey with many thrilling experiences."

## Centennial of North Loup Church



The church building pictured here was destroyed by fire in 1914 but the church organization continued and can boast that a new fire of evangelism is sweeping the congregation in 1973 as the church celebrates its centennial. The new and much larger building that replaced this structure within a year has recently been added to. See up-to-date picture and article on the center spread of this issue.

# The Sabbath Recorder

First Issue June 13, 1844

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

REV. LEON M. MALTBY, Editor

Contributing Editors—

MISSIONS ..... Rev. Leon R. Lawton  
WOMEN'S WORK ..... Jean Jorgensen  
CHRISTIAN EDUCATION ..... Rev. David S. Clarke

ADVISORY COMMITTEE

Rev. Charles H. Bond, Chairman, Florence B. Bowden,  
Jonathan B. Davis, Charles F. Harris, John L. Harris,  
Charles H. North, ex officio, Owen H. Probasco,  
Rev. Albert N. Rogers, Rev. Herbert E. Saunders,  
Joan Schaible, Douglas E. Wheeler.

Terms of Subscription

Per Year ..... \$5.00      Single Copies ..... 15 cents

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

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

Second class postage paid at Plainfield, New Jersey.

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

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

PLAINFIELD, N. J.      May 19, 1973  
Volume 194, No. 20      Whole No. 6,550

Editorials:

Treasures on Earth ..... 2  
When the Mail Doesn't Get Through ..... 3

Features:

What's in a Name ..... 4  
On Prayer in the Public Schools ..... 5  
Pawcatuck Church President Challenges  
Annual Meeting ..... 7  
North Loup Church Centennial ..... 8  
Book Review—The Right, the Good, and  
the Happy ..... 9  
New Translation Needed ..... 12

Christian Education:

Conference Point Camp ..... 6  
16th Annual Writers Contest ..... 6

Missions:

Out from the Ash Heap ..... 10  
Ministry in Jamaica ..... 11

News from the Churches ..... 15

Daily Bible Readings for June 1973 ..... 16

## Treasures on Earth

That portion of the Sermon on the Mount that follows the Lord's Prayer and begins with the words, "Lay not up for yourselves treasures on earth . . ." (Matt. 6:19-34) is very familiar. It has various applications, some of which are related to new scientific discoveries related to the age-old problem of how to be young when you are old. There is no more popular subject (at least to people of retirement age) than this. It is discussed at length in both secular and religious journals. The biggest feature, and cover picture, of a recent issue of *Newsweek* is "How To Stay Young."

One reason mentioned by the Lord for not laying up treasures on earth is that everything earthly is temporary and subject to deterioration by insects, by corrosion, or by stealing. What was true in the time of Christ is even more true today. Never has there been so much uncertainty as now about being able to hold onto the cash in your pocket or purse. Never have Christians felt more keenly the wisdom of the simple life advocated by Jesus and laying up treasures in heaven "where neither moth nor rust doth corrupt, and where thieves do not break through and steal." We are impelled to give to charity and missions, "for where your treasure is, there will your heart be also" (Matt. 6:21).

It is not really treasures but life that is the main subject of this portion of the Sermon on the Mount; it is concern for the necessities and comforts of life, and where these things will come from in the uncertain future. Between the lines we read a message of Jesus about the later years when one cannot work and faces the aches and pains of those declining years when people wish they could add, not a cubit to their stature, but a few more years of good health to their life span. When we get right down to it all, these worries and longings are put into proper perspective if we follow the concluding admonition of Jesus, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

It is doubtless that there is a close relation between seeking the kingdom of

God and good health: Those who trust the Lord are less likely to have stomach ulcers. Those who face each day with prayer and equanimity will have more days to face. The most that medical science can do to prolong life may well be in this same realm of mind over matter which comes from being right with God, as Jesus taught. Medical research can provide some help.

Ponce de Leon searched for the fountain of youth but perhaps he was searching in quite the wrong place. The *Newsweek* writer suggests that the only fountain of youth we will ever find is within us, not some place in Florida. Studies of the aging process and how to overcome it are making progress, but old age is likely to overtake those researchers long before they discover how to compound an elixir. Results will be relative; old age and death must still be faced and we do well to fix our attention on the better life in the better land where we have sent enduring treasures on ahead by putting first things first.

Some of the medical research points to the possibility that something can be done to strengthen the immunity to disease that is present in youth but increasingly absent in old age. Dr. Takashi Makinodan has discovered that mice subjected to bacteria develop disease-fighting lymphocytes. When older animals were inoculated with the young cells, he found that they could resist lethal doses of bacteria for as long as six months. This suggested to him the possibility that young people could deposit their lymphoid cells in cold storage and take them out of storage in old age to revitalize their immune systems. There has not been time to test this theory in humans, but if it does prove to be a possible way of lengthening life, it could be said that the fountain of youth is within.

In time to come it may be that one of the treasures of earth that can be laid up for later years is an immunity to disease. How important will it be then for a young man to "Remember now thy Creator in the days of thy youth" (Eccl. 12:1)? We do not have to wait until another genera-

tion to point out the God-given wisdom, right decisions, and right living in youth. "Whatsoever a man soweth, that shall he also reap," is applicable to youth and adult life, just as it was in New Testament times. One value of these current studies on the nature of aging is that it can encourage youth to prepare for a happier old age — and to listen better to the call of Christ.

## When the Mail Doesn't Get Through

Most of us are quick to complain about any slowness or disruption of service by any public service, gas, electric, mail, or what have you. Of late we have felt that we had reason to complain about the uncertainties of mail delivery, especially second class mail such as is used by the *Sabbath Recorder*. There are also occasional irritations when first class mail (which does pretty well over long distances) takes unduly long over short distances. Part of the problem with the mail is something we should not complain of—the preferential treatment of the most important or the most closely dated material. For instance, government checks can be counted on with almost invariable regularity to be delivered on the last day of the month. It is observed also that the TV Guide which would be worthless if it arrived a week late is always on time.

We should be very thankful that one problem is almost unheard of in our country, the tampering with mail in transit or at the point of delivery. We know it is not wise to send currency in the mail but we never question the safety of money orders, checks, and bank drafts. Our confidence in the good supervision and integrity of mail handlers in foreign countries is well justified. We tend to assume that we can have the same trust in the mail handlers in foreign countries. Unfortunately, there are untrustworthy people who handle first class mail and airmail letters directed to individuals or churches in a number of foreign countries. This can result not only in slow communication but also in financial loss that is hard to bear. If a dishonest person watches

MAY 19, 1973

3



the mail with the idea of intercepting pieces that may contain money, it doesn't take much ingenuity to guess that letters from the U.S. directed to pastors or church organizations may contain funds in some form. There is a case in point.

The Rev. B. John V. Rao, secretary of the Seventh Day Baptist Conference in India has been depending for a number of months on money contributed by a few individuals and forwarded at the rate of \$50 per month by the treasurer of the Seventh Day Baptist World Federation, Leon R. Lawton of Westerly, R. I. The money is sent in the form of a Chase Manhattan Bank Draft as the safest and best recognized means of money transmission to most countries. Word was received recently from Mr. Rao that one of the letters had been opened and that one or two others expected had not arrived. He sent a copy of his complaint to the India Post Office, which produced more promises than results. When investigation was made at Westerly where the bank drafts were purchased, it was discovered that two had been cashed with forged signatures. It remains to be seen whether anyone can be held responsible and the \$100 recovered.

It takes little imagination to understand that this leader with a large family and very large administration responsibilities has found his work severely hampered for two months or more. Fortunately there was a little money designated for India in the SDBWF treasury which could be forwarded with the hoped-for consent of the donors when the forgery was discovered. Mr. Rao certainly has had a far more distressing problem with the mail service than those of us who do not get the *Sabbath Recorder* on its publication date.

We can have confidence that foreign postal authorities and foreign bank officials will be more careful in the future and that important mail will reach its destination untampered with. Missionary effort has always had its uncertainties, but Christian people continue to give and there is a growing work in India, Burma

### What's in a Name?

By Albert N. Rogers

At the reception April first for Kenneth Burdick, before he left for service at Crandall High School, Kingston, Jamaica, and Miss Elizabeth Maddox, recently returned from Malawi duty, which was sponsored by the Missionary Society at Westerly, R. I., someone asked a question as to Mr. Burdick's relationship to some of the well-known members of that family.

His reply identified Kenneth Burdick as a son of Dr. H. Laurence Burdick, Milton, Wis., physician; and he modestly remarked that he did not wish to assume anyone's reputation by prestige. Crandall High School, it was pointed out, is named for several members of another family which has given many leaders to Seventh Day Baptists.

Kenneth Burdick is of the tenth generation since Robert Burdick, who married Ruth Hubbard at Newport, R. I., in 1655 and became progenitor of most, if not all, of the Seventh Day Baptist Burdicks. Robert Burdick took up land in Misquamicut near Westerly in 1661 and spent nearly two years in a Boston jail with others arrested in the bitter border disputes between Massachusetts and its neighbor colonies. He took an oath of allegiance to the king and the colony of Rhode Island and served in its colonial assembly three years after 1680. It is not known when he joined the Seventh Day Baptist church, but his wife wrote to her father in 1675 that they had been having Sabbath services and the Lord's Supper in their home.

George Washington Burdick, Kenneth's great-grandfather, was pastor of the Utica, Wis., church jointly with his cousin Franklin O. Burdick, both of whom were born in 1846 and died in 1922. F. O. Burdick served the North Loup, Nebr., and Boulder, Colo., churches. George W. Burdick served the Little Genesee, N. Y.;

and many other countries in spite of the occasional loss of money through the criminal acts of those who do not love the Lord or their neighbors.

### On Prayer in the Public Schools

By E. E. Hartsell\*

"The Supreme Court has taken prayer out of the public schools," the state representative cried in anguish as he appealed to the banquet crowd for support. Less than a week later the minister struck the same note of despair as he lamented the sad condition of our nation's youth.

No power exists that is strong enough to keep prayer out of the public schools—unless there are no "pray-ers." Wherever a Christian is, there prayer is — or can be. If there is no prayer in your classroom, Christian teacher, Christian student, it is not the fault of the Supreme Court or Madalyn Murray O'Hair. It is your fault. No man, no government, can control what goes on in your mind, your heart, your spirit. If you are a spiritual pauper who cannot pray and who cannot make the Spirit of Christ evident through your attitudes and your behavior, you alone are responsible.

Our Bill of Rights provides that the government shall not dictate to citizens

---

Milton Junction, Wis.; and Welton, Ia., churches. His son Harvey Burdick was a public school teacher in Milton Junction and father of Dr. H. Laurence Burdick. Others of the family who stand out include A. Lovelle Burdick, Alfred S. Burdick, Charles A. Burdick, Russell G. Burdick, Stephen Burdick, Susie Burdick, William C. Burdick, William L. Burdick, and Willard D. Burdick, not to mention those still active among us.

But much could be written of the Maddox family and Tibbie and the loyal workers in Riverside, Calif., and Seattle, Wash. And more could be recorded of countless other families who can be proud of the faith and faithfulness of their members.

In the final analysis Ken Burdick is right. It is not the family to which one belongs, but the use one makes of the time given to the individual. This is what truly counts.

of these United States concerning religion. Granted that some change in emphasis has occurred since 1776 from open, public recognition of God to timid, private devotion. (Given the existence of slavery and concomitant attitudes toward women's and children's rights, obviously some discrepancies existed even in the early days of our nation.) But is it the Supreme Court or the Constitution that has failed? I think not. Rather, I cannot escape the idea that it is the Christian who has failed, individually and collectively. It is the Christian who has allowed himself to be intimidated by the awesome responsibility thrust upon him by individual salvation, preferring the ease of authoritarian dogma to the pain of personal seeking.

Not only do we avoid physical suffering — we dare not do or say anything that might threaten our jobs (and thus our central heat and air, our 300-horse engines, and our rich diets); not only do we avoid intellectual pain as we refuse to question anything we read or hear that is spoken with the note of authority and condemn anything that does not agree with our preconceived notions; but we also avoid the spiritual agony demanded by Jesus Christ in "taking up a cross to follow him," in searching out the nature of God and man, in recognizing humbly that God does indeed "so love the world" — all of it; black, yellow, red, brown, and white (as well as the mixtures); East, West, North, South; bigot, liberal; rich, poor; mighty, weak; male, female.

Yet we dare blame someone else—anyone else — for our smallness, our faithlessness, our mundaneness . . .

And the best defense we can muster spills its blood, thin and weak, on the palings of "They won't let us pray in the public schools." God help us!

Report from the Capital

\* Mrs. Hartsell is assistant professor of English at Southern State College at Magnolia, Ark. The article appeared first in the March 15, 1973 issue of the *Arkansas Baptist Newsmagazine*. It is condensed here.

The secret of life is not to do what you like, but to like what you do.

### Conference Point Camp

The 100-year-old Conference Point Camp operated by ecumenical agencies and now by the National Council of Churches of Christ is celebrating its 100 years this summer from July 1-8.

Conference Point Camp is on Lake Geneva, Williams Bay, Wisconsin, and is inviting families and churches from the midwest to participate in its One Hundredth Anniversary celebration. Various facilities will be available to families and individuals and interested persons should write to John C. Atherton, Camp Manager, Williams Bay, Wisconsin 53191.

In the changing situation of such agencies of Christian nurture the Conference Point Camp is inviting "associates" to join them by contributing towards its continuing operation. The privileges of "associates" include "preferential time period for reservations throughout the year," "special weekend programs," and "participation in the Centennial Week." Memberships are available for individuals at \$10, families at \$15, and churches at \$25. The number of privileges are available to members in terms of use of the facilities.

Both from the standpoint of supporting a vital link in the Christian Education opportunity for Seventh Day Baptists and others and also the personal benefits from becoming an associate of Conference Point Camp we would urge Seventh Day Baptists to consider becoming a "Conference Point associate."

### 16th Annual Writers' Contest

Christians who are interested in learning how to write in beautifying the good news for others' learning and enjoyment have an opportunity to participate in a Christian Writer's Contest with skilled producers of Christian literature.

The St. Davids Christian Writers' Conference will be held this year June 17-22 at Eastern College in St. Davids, Pennsylvania (near Philadelphia).

The workshops include such interests

### MEMORY TEXT

For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. —2 Cor. 8:9.

### Adult Camp at Pacific Pines

Word comes from California by way of church bulletins that the camping program at Pacific Pines does not begin as usual with a children's or young people's camp but with an adult weekend retreat which has as its purpose and theme "Christian Education," which is a broader based program than the campstaff retreat that is usually held.

The Riverside and Los Angeles churches are cooperating in this training session which will be served by a number of outstanding leaders from Southern California. Listed to inform prospective campers of the good things in store are: Rev. Arthur Saul, field consultant with Scripture Press; Rev. Lloyd Miller, director of Christian Education of the Church of the Open Door; Rev. Mike Markham, who is spoken of as a Spirit-filled teacher of the Word from Panorama Baptist Church.

The camp retreat at Crestline, Calif., will be held from June 1-3 and will be designed to benefit especially teachers, youth workers, counselors, camp staff, Sabbath School teachers and officers, and committee members.

as Book Writing: Pitfalls and Promise, First Steps in Creative Verse, From Ideas to Sales, Inspirational Writing: What, Where, and Why?

Interested persons are invited to contact the St. Davids leadership by writing Mrs. Mary Ross Welch, 179 Van Wagner Road, Poughkeepsie, N. Y. 12603.

Fees are very reasonable and the contest makes possible a special relationship with those who are interested in short articles, short fiction and poetry.

### Pawcatuck Church President Challenges Annual Meeting

The new president of the Pawcatuck Seventh Day Baptist Church of Westerly, R. I., Denison Barber, made the following opening remarks at the annual meeting of the church on April 15. These are remarks which, with the deletion of matters of local interest only, are applicable to any church taking serious thought of its mission.

*"In essentials, unity, in opinions, liberty. In all things, love."* This statement appeared in the Milton church bulletin when I was in college, and has stuck with me ever since. I would like to have us think about those statements as we undertake the business we have to consider tonight, and the plans we make for our future as a church.

I would also like to have us consider our purpose as a church group, summarized as well as I have ever heard it, last week at the Men's Fellowship Breakfast.

1. The first purpose of the church is for each member to have a personal relationship with God, and His Son, Jesus Christ. We must love God, and know that God loves us as individuals (despite any faults that we might have). Jesus died on the cross for *our* sins, and if we will ask forgiveness, our sins will be forgiven. We can shed the old, unsatisfactory self, and live a new life as a child of God. When we consider the turmoil that exists in people's lives today, it is indeed a great joy to know that we have a personal God who cares, and upon whom we can unload our many burdens, and free ourselves to start anew. This is exciting!

2. The second purpose of the church (once we have personally established a loving relationship with the Lord) is to seek to develop a loving relationship with one another in the fellowship. This means that we must seek only the best for one another. If a brother stumbles, we pick him up, instead of criticizing him. We need to focus on the positive aspects of the things people do. The number of things we might be inclined to criticize people for is insignificant by comparison! Let us, throughout this meeting (and the new church year we are beginning),

### ITEMS OF INTEREST

#### Senior Citizens Month

The month of May has been declared Senior Citizens Month with an emphasis on partnership. President Nixon has invited older citizens to use Senior Citizens Month to assert their claims to full partnership. He has said that we must regard our older people as a resource of America, not as a burden.

It is interesting to note that 60 percent of adults getting monthly social security payments are women, 13.8 million out of 23 million. About 6 million women are getting monthly retirement benefits based on their own work records—twenty times as many as in 1950. Part of this increase is due to greater earnings of women in relation to the earnings of their husbands.

Did you know that beginning July 1 disabled young people who are receiving social security payments will be eligible also for Medicare? Medicare is not just for senior citizens.

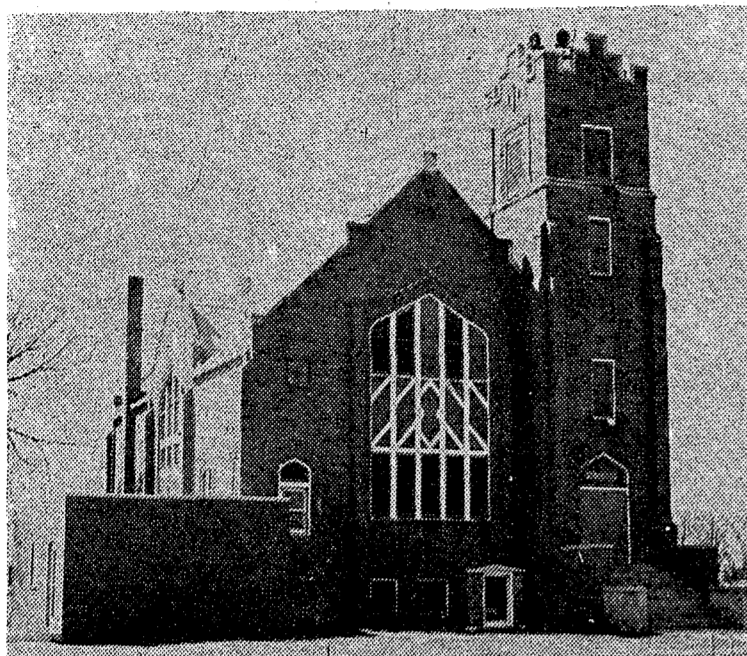
strive to love one another more. Let us seek to praise the people who are doing a great job, and there are so many of them, and overlook the shortcomings that may annoy us at times. There is no one who is perfect, but I believe that everyone tries to the best of his ability, to do whatever job is his to do. Let us resolve that those outside the fellowship. "will know they are Christians by their love."

3. The third purpose of the church is to let the message of God's love and the death of his son on the cross for all sinners be known to those outside the fellowship. Let them in on the peace and serenity that came into your life when we accepted God's forgiveness for our sins.

Let us pray to God that with His presence in the heart of each one here tonight, that His will will surely be done, and that we may all be singing His praise, . . . leave here uplifted and feeling that what has been done here tonight will surely glorify His kingdom here on earth. Let us, at all times, remember to love one another, as He first loved us."



## North Loup Church Centennial



The first Seventh Day Baptists arrived in the North Loup Valley in May 1872, and held the first worship service on the banks of the North Loup River May 18, 1872. Then followed ten months of meetings in homes till the church was organized, March 23, 1873, with the Rev. Oscar Babcock as the first pastor. After holding more services in homes, a log house was built, which served as a church and school. A new church was built in 1883. This was struck by lightning and burned in 1914. The present church building was built and dedicated in 1915. An addition was added in 1968. Camp Riverview is an outgrowth of the church and more recently, the Lincoln Fellowship.

Now, 100 years after the church was organized, we take a "view of the past and look to the future." It was a rainy weekend but spirits inside the North Loup Seventh Day Baptist Church weren't dampened as the anniversary was celebrated, March 30 and 31. Visitors came from a distance in spite of the weather.

The Friday night service began with a half-hour of singing old familiar hymns. Since some weren't in the hymnals, a projector was used, with the front wall as a screen. This songfest was followed by a testimonial service and a renewal of our covenant. A communion service was also held beginning with "Tis Midnight, and on Olive's Brow," by the male quartet. The communion set used was the one that had been in use until 1914,

when an individual set was given to the church by the Missionary Society. At the close the congregation sang a stanza of "Blest Be the Tie That Binds."

Sabbath morning found visitors and the local congregation again at the church. The choir sang, "Shall We Gather at the River?" as an anthem. This had been sung at the riverside service May 18, 1872. They also sang, "Send the Light" and "The Fight Is On, Oh Christian Soldiers." Pastor Skaggs' message from Psalm 78 was entitled "That the Generation To Come . . . Might Set Their Hope on God." The morning worship service concluded with "Faith of Our Fathers" by the congregation. Sabbath school classes had more than the usual number in attendance.



The bounteous fellowship dinner was enjoyed by all with much visiting. An anniversary cake, a small replica of the first church building, was baked and decorated by Mrs. Victor Skaggs.

The afternoon service was quite informal and was a time for reminiscing. Mary J. Davis and Mrs. Lee (Vesta) Farley told of days gone by. Music has always played a big part in North Loup gatherings and this was no exception. Special numbers included solos by Joe Babcock, formerly of North Loup and now of Nashville, Tenn., and a men's chorus of twenty-eight voices.

Seven members were honored who had been members for sixty years or more. Dell Barber, a 68-year-member, and Mrs. Barber were presented a flower arrangement. The other six present each received a carnation. Pastor Skaggs summarized with "Past, Present, and Future."

It was noted that six direct descendants of the Rev. Oscar Babcock, were present for this occasion: Joe Babcock, and his sister Phyllis Babcock Clement, great-grandchildren of Elder Babcock, and the four Clement children, Theresa, Edwin, Victor and Rex.

## Book Review

### The Right, the Good, and the Happy

A book review by the editor

Bernard Ramm, who has written about a dozen solid books on various areas of Christian faith in relation to modern thought has come out with a challenging book on ethical problems that could well be on the reference shelf of anyone trying to determine for himself or others what the Christian and the Christian Church should do in a world of disturbed values. *The Right, the Good, and the Happy* is only 182 pages in length, but it is solid packed, relatively slow reading. It is one of those books that raises problems on every page, presents alternatives and challenges the reader to come up with solutions.

The book can be used for ready ref-

Twenty-two ministers have served as pastor during the 100 years. Former pastors still living are Rev. Hurley S. Warren, Rev. Francis D. Saunders, Rev. Mynor G. Soper, Rev. David S. Clarke, and Rev. Duane L. Davis. A number of men have gone from the North Loup church to become ministers.

Antiques, pictures, and scrapbooks were brought down from the historical room for display, and enjoyed by visitors and local people.

Gifts, including followers and a Colorado Blue Spruce, added to the occasion, as did greetings from friends, former pastors, and churches, near and far. It was a time of rejoicing for God's goodness.

Quote from the centennial bulletin:

"Lord, may the light of the past encourage and enlighten the present and the future. May our knowledge of the saints of the past: their struggles, their sins, their triumphs in Jesus Christ . . . help to prepare us to struggle and to seek forgiveness. May this fellowship within Thy great Church be Thy dwelling place as long as life remains in the earth. Amen.

erence because of its unique arrangement into five divisions and 411 consecutively numbered sections, each covering a subject. For instance, there is a discussion of the ethical norms of the Sermon on the Mount in section 102, psychological objections to Christian ethics in section 201, the ethical problems of birth control, divorce, Medicare, death, and drugs in sections 300, 301, 303, 307. The last eleven deal objectively with such subjects as the social gospel, selective pacifism, revolution in values, the future of medicine and ethics, and technology of the future.

What are to be the ethics of the technological future when our most sacred respect for personality may be seriously undermined by the possibility of doctors or the state altering that personality chemically, electronically and surgically? Where should the church take its stand in these problems that are just around the corner?

Dr. Ramm is an evangelical Christian, theologian, and philosopher and wants to help thinking Christians come to tenable solutions to scientific-faith and ethical problems. He has left himself open to criticism from some church people for not being as positive and authoritative as his great research might entitle him to be. The answers are not all given in this book, but most of the questions that ought to bother a Christian are asked. One such question posed on page 170 is this: In the technological age a man may live 200 years. If there is work enough to last him only to age thirty, what is he supposed to do the next 170 years?

*The Right, the Good and the Happy* is published by Word Books of Waco, Texas, listing at \$5.95 and available through certain book clubs and better religious bookstores.

## SABBATH SCHOOL LESSON

for May 26

CHRIST IS OUR HOPE

Lesson Scripture: Acts 1:10-11; 1 Peter 1:3-9; 1 John 3:1-3



**OUT  
FROM  
THE  
ASH  
HEAP**

Key '73 is engaged in spiritual warfare. The stakes are high. Every personal confrontation won will mean another soul in the Kingdom. Every confrontation missed or lost could mean another soul left on Satan's ash heap.

Job knew about ash heaps. "So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes" (Job 2:7-8).

Job, though, knew and was faithful to the God who eventually drew him from his ash-heap existence and gave him victory and blessing. But millions today are sitting among the ashes without any faith or hope. To these, Key '73 reaches with compassion and God's grace.

**The Ash Heap of Today's Society**

Just as Job was deliberately smitten by Satan, twentieth-century civilization — the whole man-made culture — has been smitten and lies in cold ashes. There seems hardly a spark or coal which can be fanned back to the original flame of meaningful relationship between fellow-men.

Fear of physical assault or loss of possessions grips the heart of every citizen in some fashion. Crime and defiance of law go beyond the limits of individual freedom. Decency cowers before blatant pornographic activities and materials. Standards of morality lie in the ashes of relativity. Each stirring of the ash heap stifles the nostrils and chokes the breath. Can anyone give beauty in exchange for these ashes? (Isaiah 61:3).

The ash heap is of concern to many. Suggestions for its elimination are plentiful. But like misguided health inspectors,

proponents merely paint the pump handle without improving the water.

We must change men in order to change society. Minor changes may be made in the veneer, but the necessary change must begin within—with supernatural assistance. Only then can the New Testament principle of a complete change of life, within and without, be realized: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new" (2 Corinthians 5:17).

**Key '73 as a Channel for New Life**

Classical mythology includes the story of the phoenix, the fabulous Egyptian bird which lived 500 years and then died by "nesting" on a pile of burning wood. Out of the ashes was born the young phoenix which repeated the same life cycle.

The new life which comes with salvation is much the same. There is nothing to salvage of the old, nothing to be created from it. But out of it, through the death and resurrection of Christ, can rise all things new. It is this newness of life to which Key '73 calls the North American continent.

The Key '73 evangelistic thrust is now half over. We should by now understand our task: to call our continent to Christ. We have prayed for guidance and power. We have committed ourselves to our mission. We have distributed Scripture portions and studied the Word which presents Jesus Christ as Savior. Initial witnessing and outreach efforts have begun.

But what has been done so far is just a beginning. To reach every person in North America with the gospel and a personal invitation to accept Christ will take more than a week or a month of serious evangelism. It will require intense witnessing for the remainder of 1973.

So it is that Phase Four turns its attention to spontaneous evangelism. Wherever Christians meet non-Christians, spontaneous evangelism bursts forth. Summer, more than any other time of the year, offers opportunities for creative witnessing.

Traditional forms of evangelism still

work. But new forms may be even more effective in spreading the changeless gospel. Our mobile and vacation-oriented population, our increasingly transient culture, and our extensive youth and ethnic cultures all offer exciting possibilities of evangelism.

National Park Service ministries, beach ministries, evangelism in camping areas, evangelism with organized travel tours, ministries to drug abusers and runaways, and traveling teams of Christian folk singers are all suggested forms of summer witnessing. The possibilities are as varied as the number of dedicated Christians who seek meaningful ways of sharing their witness.

Christian witness can also be shared through the arts. Some local groups will sponsor art and music festivals which will provide opportunities for witnessing. Evangelism through drama seems as yet untapped as a means of calling our continent to new life.

No matter what the setting, spontaneous evangelism lets others see Christ in us and hear Christ from us. It is a life of living out Christ.

**New Life from the Ash Heap**

Like the three-legged stool, effective Christian witnessing needs three supports: life, lips, and love. Without any one, the message is incomplete. Evangelism without a life to back it up is fruitless; what you are speaks louder than your lips. A silent witness is like television without sound; the observer is not quite aware of what is going on. And love is the test of all telling; without it, life and lips are barren.

Witnessing through life, lips, and love will see results. Men will be called from the ash heap of society to a new life. Their lives will trade ashes for the beauty of God's holiness.

That new life is exciting. It brings freedom from sin, fellowship with God and His children, and faithful service. New life begets new life. Call your friends, call your neighbors, call your community, call your continent to Christ and new life.

**Ministry in Jamaica**

The Rev. Leon R. Lawton, executive vice-president of the Missionary Society, who is on a mission in Jamaica, April 17-May 21, gives us several interesting items. The Rev. Mynor G. Soper and the Rev. Charles H. Bond also flew to Jamaica on May 6 for a three week ministry.

Pastor Lawton, who went to Jamaica earlier than the others, assisted in a spiritual retreat from Thursday p.m. (April 19) through Sunday noon (April 22). The theme of the retreat was "Workmen Worthy of His Praise." About forty-five pastors and church leaders were in attendance at this retreat. Pastor Lawton had a class on homiletics; a Bible study on Sabbathkeeping; a sermon Sabbath a.m.; and a Bible study on Sunday a.m. The retreat was preceded by a pastors' seminar which proved helpful. On April 29 Pastor Lawton was to begin three weeks of crusade meetings in three locations — Post Road, Blue Mountain and Wakefield churches. Pastor Charles Bond and Evangelist Mynor Soper begin their crusade meetings a week later than Pastor Lawton, thus finishing a week later. Pastor Lawton will stop with the Daytona Beach, Fla., church for a few days on his return trip.

Kenneth Burdick who recently went to Jamaica for a two year term as a teacher at Crandall High School was able to attend both the gatherings at Maiden Hall. On April 24 the summer term of Crandall High School began and Kenneth "is involved with his first regular classes. Since arriving he has done some substitute teaching, observation and also has aided Pastor Joe Samuels in the Conference office . . . Thus far he has stayed with the (Wayne) Crandalls . . . We are planning to check out another possibility today."

Pastor Lawton writes: "Kingston traffic jams are worse and so beginning today schools are to open classes at 7:30 a.m. Other workers, etc., are staggered every thirty minutes so as to help relieve the press of traffic (it is hoped). It is set for a three month trial period. The public service (electric) is also having trouble meeting needs with their generators giv-



ing trouble. Thus lights are off about four to six hours in the day. This is hampering industry, etc."

Pastor Lawton wrote that he was "scheduled to be at Mountain View on Wednesday p.m. to show filmstrip; Charles Street, Friday p.m.; Luna, Sabbath p.m. and Higgintown, Sunday p.m. The Crandall High School Board meets Thursday night The N. Harleys have two cars and have arranged to loan me the Austin mini to use the three weeks I am in the country — from Sunday next (April 29). This will make my work easier and offer many advantages."

Under date of April 25 Brother Lawton writes: "Last night we had a good meeting at a new place on Australia Road, Balmagie, Kingston. A Deacon Cunningham spent some time in England and promised the Lord to raise up a Sabbath-keeping witness in Kingston. He has returned and is building a small but nice building on his land from his own resources. He had some contact with Mountain View Church and Pastor Harley and I visited him and arranged to show filmstrips. The building was full and many watched through the window and door openings. The new filmstrip/slide projector here is really nice and does an excellent job. I will be carrying it with me to the country for the services, too."

"The person in charge for Crandall High School chapel didn't show up this morning so on two minutes notice, I had the responsibility. They only had half-day classes yesterday, it being the first day of the new term. Attendance is much better today and they have some new students. All teachers are men except for Mrs. Joyce Harley."

At the quarterly meeting of the Missionary Board held Sunday, April 29, prayers were voiced for the Crusade ministry in Jamaica and those particularly involved in this phase of the Golden Jubilee Celebration of the Jamaica Seventh Day Baptist Conference. We have been asked to continue in prayer for those who are carrying forward this work of our Lord.

## New Translation Needed

By Eugene Lincoln

"Fadir, halewid by thi name. Thi kyngdom come to. Gyue to vs to day oure eche dayes breed. And forgyue to vs oure synnes, as and we forgyuen to ech owynge to vs. And leed not vs in to temptacioun . . ."

Little did John de Wyclif realize when he translated the Bible into the English language during the latter part of the fourteenth century that he was setting a precedent that would bring a martyr's death to some, but — on the other hand — would bring light and life to millions of persons for hundreds of years to come. His was the first "modern language" English version of the Scriptures. (The opening paragraph is from the Lord's Prayer of his version.)

Wyclif Bibles were eagerly sought by those who could afford them. And the price was high, for printing from moveable type was still years in the future, and each copy had to be copied laboriously by scribes. Complete copies cost the equivalent of \$500, and it was not uncommon for one to trade a load of hay for a few verses from God's Word. Despite the difficulty of making copies, the Wyclif Bibles became widely used. To own one could be dangerous, for authorities often persecuted anyone who had one in his possession.

Wyclif escaped a martyr's death, and died peacefully; but forty-four years after he died his body was disinterred and burned, with the ashes being cast into a river.

The following two centuries were filled with religious and social ferment throughout Europe. During these troubled years Luther and others revolted against abuses in the Church. Equally important, Johann Gutenberg developed the process of printing from moveable type. This made printed books available to multitudes of people who previously had not been able to afford them.

In the early 1500's a young man who served as tutor for the Sir John Walsh family of Little Sodbury in Gloucestershire told a visiting church leader his life ambition: "If God spare my life,"

he promised, "ere many years I will cause a boy that driveth the plough shall know more of the Scripture than thou doest."

Little did he know the cost of keeping that promise!

He began translating about 1523, moving to London. Realizing a year later "at the laste, not only that there was no rowme in my lorde of londons palace to translate the new testament, but also that there was no place to do it in all englonde," he went to Germany to finish the task. He completed the New Testament at Worms and later translated the Old Testament. The English language had changed much since Wyclif's time, and Tyndale's version of the Lord's Prayer read:

"Oure father which arte in heve, halowed be thy name. Lett thy kyngdo come. Thy will be fulfillet, even in erth as it is in heven . . ."

Betrayed in May 1535, he was imprisoned near Brussels, Belgium. The next year he was strangled and his body burned. His last words were said to be, "Lord, open thou the king of England's eyes."

Copies of Tyndale's English version were the first to be printed, at first in Belgium and later in England itself.

Other translations followed—some full of errors, others with some merit. One was called "the sinners' Bible" because of a misprint in the seventh commandment, in which the word "not" was omitted.

Myles Coverdale translated and took charge of the printing of another English translation in 1539, to become known as the Great Bible because of its size. He brought beauty of language to Tyndale's version, and many verses of his translation are similar to those of the King James version of almost a century later. For instance, Coverdale translated Psalm 51:11: "Cast me not awaie from thy presence, and take not thy holy sprete fro me."

By 1600 there were countless translations, all claiming to be "correct." Seeking to reconcile the conflict of the various versions, King James approved a list of fifty-four learned men to begin work on

an authorized version which would be accepted by all. It was completed in 1611, after more than three years of work. For over 300 years it has remained the favored English version.

Since then — especially in the past twenty-five years — a multitude of new versions have appeared, some of them considered by Bible scholars to be accurate translations (*The Jerusalem Bible* and Revised Standard Version, for instance), and others (such as *The Living Bible*) simply paraphrases, useful for casual reading and comparison but of doubtful value when exactness of translation is required.

So a new translation is needed that will be understood and read by all persons. It must be in a language that will not become archaic in a few years.

There is only one such language; it is the language of a life filled with the Spirit of God and lived according to Bible principles. The apostle Paul realized this when he wrote to the Christians at Corinth: "Ye are our epistle written in our hearts, known and read of all men" (2 Cor. 3:2).

Many people will never open a Bible because they see that the lives of professed Christians around them are in direct opposition to what they claim the Bible says. These people will read only a new, living translation so plain that its message cannot be misread. This kind of "Bible" will always be rare, for — unlike printed books — a consistent Christian witness cannot be mass-produced.

Translators of this new version are desperately needed. Will you be one of them?

### Goot Meditzeen

Walking is one of the best medicines for the health of the arteries. It gives flexibility to all tissues of the body, it tones up the muscles and takes the starch out of the joints. It speeds up all the processes of the body that are slowed down by inactivity. As a German doctor once said: "Ach, valking — Dot iss goot meditzeen." But you cannot find it in a meditzeen cabinet.

—J. J. Rodale

## RECORDER COVER CONTEST

The Cover Contest with attractive prizes is now gaining momentum, with a number of entries received. The deadline was announced as May 30. It is now being extended to June 15 to allow more time for artists and photographers to submit designs and pictures. It may need to be emphasized that designs must be drawn carefully enough so that they can be photographically reproduced on the front cover of our denominational weekly.

The following *Recorder* subscription promotion ad appeared on the back of the Los Angeles church bulletin of May 5:

For all those who now receive the *Sabbath Recorder*;

Are you not glad you do? Don't you wish everyone did?

Be a salesman; Gre t each other with:

"Do you receive the *Sabbath Recorder*?"

"Yes." Say, "Fine! Why not join the

contest? There is nearly a month left.

Pick up some of the special issues on

the tract rack." If someone says, "No,"

show them or give them a special issue,

and ask, "Wouldn't you like to receive

it?" Then if they answer: "Yes," ask

them to sign the slip below, and send it

in to the address given. Thank you.

## Our Prayer Corner

### Suggestions for Prayer This Week

#### Pray for:

1) The effective distribution of the large quantities of tracts recently ordered by the Jamaica and Guyana Conferences for evangelistic outreach.

2) Results comparable to the plans and expectations of the annual Sabbath Renewal Day observed in most churches on May 19.

3) The guidance of the Holy Spirit for the second weekend meeting, (May 26, 27), of a joint committee of the Tract and Christian Education Boards to work out plans for further cooperation.

4) All the new members recently entering into the fellowship and work of our churches.

## LET'S THINK IT OVER

### Supreme Court Hears Five Parochial Cases

A major battle in the war for and against public aid to parochial schools was fought before the U.S. Supreme Court in a three and one-half hour legal debate involving five cases from two states.

At issue were questions involving state maintenance and upkeep for nonpublic schools, tax remissions to parents paying tuition in nonpublic schools, income tax deductions for tuition paid to nonpublic schools, and direct payments to parents with children in nonpublic schools.

So important did the Supreme Court consider these cases that it allotted two hours to the New York cases and one and one-half hours to the Pennsylvania cases. In addition, the court heard the cases side-by-side and, contrary to its traditions, extended the time 30 minutes beyond the normal adjournment hour.

Some of the biggest names in church-state litigation in recent years faced each other during this lengthy Supreme Court hearing.

At stake in these cases are not only New York and Pennsylvania laws to aid parochial schools but also President Nixon's proposals for tax credits to aid the nation's private schools.

Not unrelated to the cases are the concerns of many throughout the nation who are establishing private schools in a revolt against public schools and in an effort to avoid desegregation orders of the courts. If a court-approved method of giving public aid to private schools can be established, it is anticipated that the private school movement will develop faster.

In summary, the argument against these laws is that they provide unconstitutional public tax aid to private religious schools.

A summary of the argument for the laws is that the aid given is not for religious purposes but as relief to private school parents and as protection against public school costs in the event that the parochial schools close and pour their pupils into the public schools.

## NEWS FROM THE CHURCHES

NORTH LOUP, NEBR.— The annual Central Nebraska Sunday School Convention held in Grand Island was attended by some of our people. The theme was "Changeless Priorities."

Arthur Stillman, our senior deacon, age ninety, was called to his heavenly home February 23. Mr. and Mrs. Stillman had celebrated their seventieth wedding anniversary January 1.

The Junior Builders Class has taken on a special mission project: raising funds for the Nebraska Children's Home in Omaha.

We joined other churches of the county in the Key '73 program. Bible study groups were held in preparation for it. All homes were contacted during March by going from house to house, whenever weather was favorable.

On March 17 a group went to Lincoln to worship with the Lincoln Fellowship. Services are held there the first and third Sabbaths of each month.

The film "The Return," with introduction and conclusion by Hal Lindsey, was shown March 10 following a soup supper.

The Rev. Mynor Soper went to Florida for a series of ear treatments late in March. His hearing has improved, for which we give thanks.

Men's Lenten Breakfasts were held each Thursday during Lent. Our church later alternated with the North Loup

### MUSICIANS WANTED

The American Sabbath Tract Society is going to try again to produce some quality Seventh Day Baptist music.

Our successes in the past have been minimal. However, as we live, we learn. So . . .

Please **prepare in advance**, and know how you should and would like to sound. Then, come to Conference ready to help us help you sound professional.

All inquiries to:

Gordon P. Lawton,  
Special Service Worker  
Box 868, Plainfield, N. J. 07061

United Methodist Church.

"The Son's Reflection," a group of junior high boys and girls of the First Baptist Church in Kearney, brought a message in song to us Sabbath morning, April 7.

The Rev. Mynor Soper, Steve Crouch, and Phil Osborn, "Lightbearers for Christ," went to Daytona Beach, Fla., to spread the gospel during the Easter season, and were joined by others along the way.

The North Loup United Methodist Church and our church held a joint communion service at our church, Sabbath eve, April 20. The service was led by Pastor Victor Skaggs and Rev. Ron Roemmich, with our choir furnishing the music.

The Sabbath morning Easter service reminded us that the Lord has risen. The choir sang three anthems which glorified Him. —Correspondent

WESTERLY, R. I.— The annual meeting of the Pawcatuck Church was held Sunday evening, April 15, with President Denison Barber in the chair and giving a presidential challenge to the church (see separate article). The *Recorder* correspondent reports:

We are very pleased to be participating in the Key '73 program for outreach in our community. We have 300 Bible portions to hand out, and have been well-received in the area. Three people have done an outstanding job of getting these portions out to Westerly residents on their own time, during the week. An extra-special "Thank You!" to Ev Harris, Dorothy Lawton, and Edith Smith!

Our Primary Sabbath School is currently working on Bible memory verses which are helpful in everyday Christian life. We are working on Luke 6:38, "For if you give, you will get! Your gift will return to you in full and overflowing measure, pressed down, shaken together to make room for more, and running over. Whatever measure you use to give — large or small — will be used to measure what is given back to you."

—Correspondent



# The Sabbath Recorder

## DAILY BIBLE READINGS FOR JUNE 1973



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

### Why Have Law?

- 1—Fri. The Respect of Civil Rulers. Romans 13:1-7
- 2—Sabbath. Understanding of the Way of Life — Psalm 119:97-104

### God Is Supreme

- 3—Sun. No Other Gods. Exodus 20:3-6; Jer. 1:4-10
- 4—Mon. God or Mammon? Matt. 6:24-33
- 5—Tues. God's Resistance or God's Assistance? James 4:1-10
- 6—Wed. The Rule of God. Genesis 32:22-32
- 7—Thurs. No Rivals for Devotion. Exodus 34:11-17
- 8—Fri. The Supremacy of God. Luke 18:18-30
- 9—Sabbath. O God, Our Help. Psalm 62

### More than Lip Service

- 10—Sun. On Use of God's Name. Exodus 20:7; Num. 23:19-23
- 11—Mon. Vows and Oaths. Matt. 5:33-37
- 12—Tues. Sincerity Before God. Matt. 6:1-13
- 13—Wed. The Parable of the Two Sons. Matt. 21:28-32
- 14—Thurs. Meaningless Vows. Matt. 23:16-22
- 15—Fri. Ancient Tradition or Humble Worship? Mark 7:1-8
- 16—Sabbath. Unacceptable Worship. Isaiah 1:10-17

### Work, Rest, and Worship

- 17—Sun. Day of Joy. Exodus 20:8-11; 31:12-17
- 18—Mon. Day of Rest. Jer. 17:19-27
- 19—Tues. Day of Service. Luke 4:14-23
- 20—Wed. Lessons from a Dinner Party. Luke 14:1-11
- 21—Thurs. Draw Near with Faith. Hebrews 10:19-25
- 22—Fri. Day of Remembrance. Genesis 1:31-2:3; Ex. 31:17
- 23—Sabbath. Day of Praise. Psalm 84

## ECUMENICAL NEWS

### New Head of Christian Ed. NCC

Miss Emily V. Gibbes, a United Presbyterian Christian educator, has been named associate general secretary for Christian Education of the National Council of Churches.

Miss Gibbes comes to the Council to replace Dr. Gerald E. Knoff, who retired last June, and thus assumes leadership of one of the three major program arms of the Council.

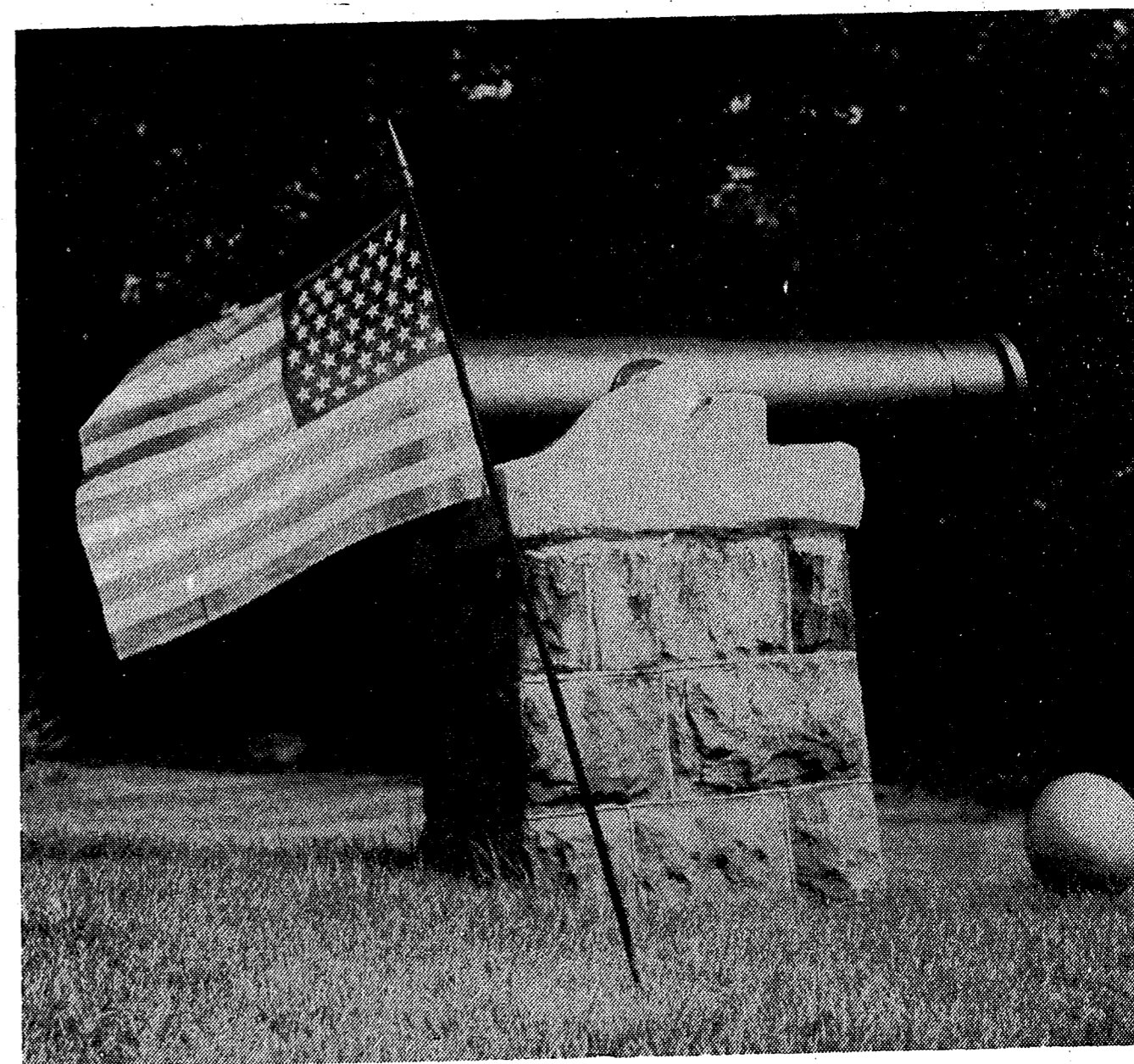
In her new position she will be responsible for directing the cooperative educational efforts of church agencies working through the Council, and for administering the budget and policy of the division as it changes direction under the new NCC structure to be voted upon this December.

The division she heads includes four major units: the Departments of Education for Mission (Friendship Press), Educational Development, Higher Education, and Ministry. In addition, it owns and administers two major camps: Conference Point Camp in Williams Bay, Wis., and another conference center at Lake Winnepesaukee, N. H.; and it guides the publication of the Revised Standard Version of the Bible.

### Response to Heritage

- 24—Sun. Duties of Children and Parents. Exodus 20:12; Ephesians 6:1-4
- 25—Mon. The Upholding Story of the Past. Psalm 78:1-8
- 26—Tues. A Father's Warning to His Son. Proverbs 23:22-35
- 27—Wed. Commandments or Traditions? Mark 7:9-13
- 28—Thurs. Fitting Conduct for Christians. Titus 2:1-8
- 29—Fri. A Noble Response to an Ideal Upbringing. 2 Timothy 1:3-14
- 30—Sabbath. Keep the Faith. Daniel 1:8-16

## Memorial Day



This is the time of year when we view again the memorials erected in the well-kept cemeteries of our land. We pass by the mounted cannon of old wars and the fresh flags that decorate the graves of our fathers who were called to the colors in defense of their country. We go to our family plots and place flowers in remembrance of parents and loved ones and in a token way try to discharge our debt of gratitude. We are thankful for the green grass, the flowering shrubs, and the evergreens of our older burial grounds, all of which help us to thank the Lord on Memorial Day for all the blessings of our Heavenly Father and the heritage of those who have gone before us.