and how much he already loved being there with them, and Mr. . . . Dad Franklin's words came back to him, "It makes all the rest of the week mean much more."

Weeks went by, and more and more Fred felt as if these people were real family to him. He knew that they felt the same way about him, and happiness grew in the boy as the Franklins opened their hearts, loving, to him.

(Continued from page 9)

Seventh Day Baptist, and recently turned down a much larger salary in order to stay near his church. There is a doctor who tithe strictly the income from his practice and gives over and above what he feels God requires. There is a building supply traffic manager who gives regularly of time and income besides paying a large debt of honor incurred during lean years gone by. There are Civil Service workers who carry heavy loads of stewardship and faithful counsel and encouragement. There is a computer analyst and programmer who watches the hummingbirds when he is physically unable to attend our Sabbath services, and frequently telephones the pastor from his office to discuss church business procedures. There is an accountant who lives with almost constant pain in his body and gives substantially for our building program while also financing a daughter's college education. There are several families who have been kept together by Sabbath loyalty despite the stresses of mixed-shift jobs. There is a man who is patient with his children more than many because his own childhood was unhappy and because the church accepted him as he is. These are but a few of the stalwarts close by, and any reader can find others by avoiding the myopia of familiarity. (See the Seventh Day Baptist Board of Christian Education's booklet, "Loyal Seventh Day Baptists Who Have Achieved Successful Careers" by Kenneth E. Kenyon.)

John Noble tells in his book, "I Found God in Soviet Russia," how faith and prayer, the faithfulness of others, and the long-awaited efforts of the U.S. State Department sustained him in horrible trials and finally obtained his release from a Siberian prison work camp. To be a Christian worthy of the name is never easy, and we should not feel defeated or inferior that it is hard to be a Seventh Day Baptist. The woman at the well had reason to doubt her worth, but Jesus commended her the practice of sincere and systematic worship of the Holy God. She could not erase completely the damaged lives she had touched but she could accept the better way, the purer motives, the eternal life that begins in any moment when we are identified with Almighty God. Surrounded as we are generation today by pagan influences, the same potential she had is offered to us.

In his monumental book, "Spiritual Sabbathism," A. H. Lewis summarized his thesis in the closing paragraph: "True spiritual Sabbathism is calm and everlasting life in the midst of time and earthly incompleteness; . . . it is a man's point of contact and communion with God. That is the path of hope, the road to victory, spiritual victory." This is worship in spirit and truth.

On Veterans Day our thoughts turned again to a longing for and a stronger effort in the pursuit of peace. There had been hope of progress in the Paris peace talks a week before the election—hope that appeared to have little substance due to the hard stand taken by North Vietnam, the Vietcong delegation, and the fearful leadership of Vietnam. The tired dove of peace battles the adverse winds with faltering wings. We do not know what can be salvaged by human ingenuity in the struggle for an honorable peace in the small wars of Vietnam and Nigeria or in the greater ideological confrontation of East and West. With widely differing political and religious standards man finds lasting peace extremely illusive even when pursued with apparent earnestness. We who are Christians are buoyed up by that inner peace passedeth understanding promised by our Lord. The promises of the Bible are more personal than national or international. We are assured of ultimate universal peace at the return of the Prince of Peace and we who have found peace with God are charged to live peaceably with all men. We are impelled to do all we can to strengthen the pinions of the heaven-sent dove of peace.
Special Sensitivity

Our new Conference president made his theme for the year "Sensitive in His Service" live in his message closing the night of Conference (See Sabbath Recorder of September 2). It is surprising how many references to various aspects of sensitivity one can find in contemporary books and religious articles in magazines when he is alert to that theme.

Raymond Lindquist, pastor of the famed Hollywood Presbyterian Church, has written an outstanding, stimulating book for Living in which a number of his 132 "notes" speak of sensitivity. He asks a question on page 219 about whether there can be in our lives "something special." He answers it by saying that when we are put into a special relationship with God, "There is, for example, a special sensitivity toward people.

This thought can be expanded if we pause to meditate a little as this reader, staying home from church at the doctor's suggestion, did. The Christian cannot read the New Testament without being struck by the fact that Christ was sensitive to people and that following Him in our new relationship to God calls for a heightened sensitivity to Self -shiness, selfcenteredness, must be replaced by thoughtfulness, concern and loving deeds. Furthermore, this sensitivity which comes to each of us to some extent, has to expand as we follow the teachings and example of our Lord. It must not by church walls, city limits, national boundaries, the Atlantic "river" or the expanse of the Pacific.

Church people are likely, by the very nature of their special vocation, to manifest a sensitivity to a rather small circle of friends. It often looks as if many people come to church on Sabbath morning more to see their friends than to learn more about that Friend "who sticketh closer than a brother." Jesus had something to say about such churchgoers. As one version renders it, if you salut your friends only, what is there special about this?" There is nothing wrong about having close friends and greeting them with warmth when we have been separated from them for a time. But it is not quite so there. Cliques within the church or friendships limited to a small congregation are not consistent with the sensitivity to people that should be ours as Christians.

We are touched by the repeated reminders of the starvation of the woman and children of Eastern Nigeria (Bi-afr). It is good that our people become sensitive to that need so that we gave over $500 in August and September through CWS for this great need. It may not be quite so good that the world-wide work of CWS so far through 1968 has drawn from us only $284. Our sensitivity to the spiritual needs of people expressed in supporting the distribution of Scriptures through the American Bible Society, would appear to be very dull. Figures from our General Conference highlight credit us with only $50 so far in 1968. We have shown an interest in the Seventh Day Baptist World Federation (a potentially great organization) and have given only $44. The NCC hasn't touched us, in very sensitive spots ($44) from January through September. The story is much the same for WCC ($65).

Is being sensitive a matter of temporary feeling or is it a continuing attitude that expresses itself in purposeful action and sustained giving? Can we honestly say that when we have shown lack of sensitivity for one need, we have shown greater sensitivity for what we considered a greater need? If we have not sat at the feet of Jesus like Mary, "who hath chosen the better part," have we busied ourselves in the kitchen like Martha to feed the hungry? Is it possible that we have done neither very commendably?

JUNE 13, 1968

Elemental Musings

Throughout the ages men have spoken of air and water, and perhaps, as the Copenhagen conference has taught us -- though we have come to use the term "elements" in the more restricted chemical sense of basic metals or elements it is still common practice for people to talk about life being "illustrious" and "fragrant" of the elements being against him when there is a storm at sea.

I was reading the other day the message of Dr. Jackson, long-time president of the National Baptist Convention, a message delivered to some 15,000 Convention delegates (mostly preachers) gathered in Atlanta. It was a sort of "state of the nation" address. He said that many think the great American ship of state is sinking. He went on to illustrate the loss of respect and the intensification of public officials with this word picture: "When the water of the ocean begins to flow into the ship faster than it can be pumped out, and the down pull of the sea seems to match the forward push of the engines of the ship, it is an indication that the ocean liner is sinking." He went on to illustrate his message and optimistically suggested several ways out of our national problems.

Quite apart from the context of Dr. Jackson's message, this reference to the down pull of the sea set in motion some elemental musings. This element, water, is normally not the enemy but the friend. As a matter of fact, man has used the term "element" for the remainder of the school year.

Courtland V. Davis

Word has been received from Jamaica of the death of Courtland V. Davis who has been an outstanding teacher at Crandall High School and the general Seventh Day Baptist work on the island. He had been having some heart trouble and died October 29. The three children flew to Kingston the next day to be with their mother. It is understood that Mrs. Davis plans to stay on. There were her many services to Crandall High School are much needed) for the remainder of the school year.
ride across the ocean in his boat. The sea does not really put the ship down; it thrusts it up and carries it on the surface so long as there is sufficient air inside to support the surface level of the water. It is the weight of the ship that makes it sink when water gets inside and replaces the air. Man, himself, without his boat or air into the water is thrust up to the surface because of the air in his body. The elements are friendly. Proprietors they bear us up.

Man is essentially a land-based creature, walking upright over the uneven surface of the continents. For thousands of years he has united man how to make boats and sail the seas. It was not until more recent years that he was able to master air dynamics and mount sufficiently to carry him safely through the lighter element air. We never cease to wonder and marvel at this, now commonplace, achievement. When we stop and muse upon it, we realize that air, through which we may fall to our destruction without wings, parachutes or balloons, is really a supporting partner. We are able to create an airflow over wings a vacuum is created and the air pushes a heavy craft upward in response to the controls. We rightly speak of being airborne when our wheels leave the ground.

Long, long ago the psalmist prophetically spoke of one whom the angels would bear up any time thou dash thy foot against a stone. The Bible from the very beginning, and much more clearly in the New Testament, seems to say that earth-bound man could aspire to be something other than earthbound. It was not just mastery over the elements that could be his, but with divine help could ascend to heaven like the angels. Our real home is not here. The Apostle Paul, who had experienced, as he said, being caught up into the third heaven, writes to the believers that they are already free in a measure from the shackles of the ground. The most ministers, called of God, would say, "I'd rather be a preacher."

Mr. DePuy concludes his editorial by stating, "The really dreadful thing in all of this is the sneaking suspicion that does not satisfy our God-given aspirations. What we look forward to is not flight to the hostile, cold moon but to the throne of God where eternal joys await us."

EDITORIAL NOTES

Would Rather Be a Preacher

New York City has been having it troubles lately with police, firemen and garbage collectors refusing to render the full service expected of them unless they get more liberal contracts than already agreed upon by their union representatives. To the person living outside the metropolitan area it would seem that they already have a good thing going in salaries, wages and fringe benefits.

Take the case of the garbage collectors. Perhaps they need more money to live in New York; you can't blame them for trying to get all they can. A Baptist editor, Rev. Norman DePuy, has noted the comparison between garbage collectors and Baptist preachers regular to salaries. The men who collect the garbage already receive several thousand dollars more per year than the men who distribute the gospel from the pulpits. Only the executive secretary of the American Baptist Convention gets more money than the garbage men's union is asking for nearly as high.

But it isn't the preachers (some of whom live in New York) who are striking for more pay. Perhaps the ministers' salaries simply what they ought to be in any denomination. They are, however, nearly twice as high as they used to be. Preachers get along. They don't have to spend their money for alcohol and tobacco or at the race tracks. Their children are better educated than those of the garbage collectors. Preachers earn several thousands more. When someone comes down to it there aren't many pulpits vacated so that the minister can join the garbage collectors. Most ministers, called of God, would say, "I'd rather be a preacher."

Mr. DePuy concludes his editorial by stating, "The really dreadful thing in all of this is the sneaking suspicion that General Secretary to Visit Jamaica

As the general secretary continues on a multi-purpose mission visiting churches and working with leaders in West Virginia, Alabama, Louisiana, and Florida, arrangements have been made for him to confer and to labor with conferences. Accordingly, he plans to fly to Kingston from Daytona Beach, Florida, on November 12.

At the request of the Planning Commission of the Jamaica Annual Conference, his activities will include assisting in drafting a new constitution for their conference; helping standardize the duties of the president, the recently initiated office of general secretary, and other officers; assisting the Planning Commission in considering further reorganization of the conference boards; and meeting with the Ministerial Council to help in taking steps toward its establishment.

As an outgrowth of the teachers' seminar, the Jamaica Annual Conference last April, Secretary Wheeler will confer with the conference's Board of Christian Education and the Christian Education Commission as the third need to introduce and to adapt unified lesson materials in the Sabbath Schools throughout the island. Such materials are being introduced the first of January 1969.

Time will be devoted also toward ministering to the church's activities (such as communion, the administration of the sacred meal of the Lord, and the observance of the Lord's Supper) until a specific proposal is before them for consideration.

During the meeting the Consultation heard reports from four commissions dealing with union, the churches, the groups and the membership. (3) the ordained ministers of the participating churches, (3) the ordained ministers of the participating churches, (4) the structure of the providional governing council.

The plenary session finally agreed to amend one report to recognize the principle that the churches are for the guidance of the members of the church and are to be used persuasively and not coercively.

Nine delegates from each of the following ten commissions attended the Consultation on Church Union in May: (1) the A.M.E. Zion Church, (2) the Presbyterian Church, Protestant Episcopal Church, (3) the Evangelical United Brethren Church, (4) the Methodist Church, (5) the Presbyterian Church, (6) the Baptist Church, (7) the Evangelical United Brethren Church, (8) the Presbyterian Church, U.S. (Southern), (9) the Baptist Church, (10) the United Church of Christ.

The Consultation on Church Union (COU) has been in existence since 1960, and its work is called for formulation of a specific plan of union for ten Protestant denominations, possibly by 1969 but no later than 1970.

The action represents a major step forward in efforts to produce a single church from the 10 denominations.

Many said they feel little additional progress can be made in union deliberations until a specific proposal is before them for consideration.

No Population Explosion

We are having a population explosion in every kingdom under heaven except the Kingdom of God. One reason is because we build big, beautiful churches, have our robed choirs and cushioned pews and air-conditioned auditoriums and then announce, "We need more members and money." God is saying, "Go and tell."

—C. Sumner Wemp in Moody Monthly
Time to Talk Turkey About OWM Giving

Some horses hold a carrot in front of to make them move. Others you whip. I scare a carrot with neither method. We do what we do to expect. If we believe the Lord has a carrot in front of the church is urged to examine and evaluate your church. If you did, chances are your church did! You gave the most it could. (If your church went over the goal suggested for them, you probably did very well.)

It might be exciting to publish the names of those churches that met and exceeded their original suggested goal. Many more are still afraid to trust God to be present in the lives of others.

Some horses hold a whip in front of to make them move. Others you whip. We do what we do to expect. If we believe the Lord has a whip in front of, we may give some extra effort for the coming months!

Last year the stewardship chairman sent a letter to each church asking them to either accept a goal, or set a goal of their own, for Our World Mission giving. Out of 65 letters sent, 36 replies were received. Twenty of these went over the original suggestion, and several others came close. Of the 20, 16 had lowered the suggested goal, but 4 of the 16 went over their original suggested goal. Only one church gave any hint of objection to being asked to "pledge" to OWM, and the church went over its suggested goal.

Seven churches that did not reply to the letter went over the goal suggested for them.

Now, the Recorder has published the 12-month figures, and so you have them. It might be exciting to publish the names of those churches that met and exceeded the goals set for them, but I'm not at all sure that the church which gave $10, $15,076 had to work any harder than the one that gave $6. Only you can tell if your church gave the most it could. (If you know I've already been to it, you can compare its giving with the giving of other churches.)

So no goals are being suggested this year. It is obvious that no one can set a realistic goal for anyone else. Every church has to examine and evaluate its giving during the past year, and set its own goal, even higher than you dare to expect. If we believe the Lord has

work for Seventh Day Baptists to do, we must be willing to support Our World Mission. If we aren't willing to support Our World Mission, let's quit fooling ourselves and look for a quick way to bury the Seventh Day Baptist General Conference.

During the 1968-69 OWM budget year, we must raise $18,476.24 more than we did last year. If we don't here's what may happen:

• The Missionary Society will have to cut out some programs, either at home or abroad. I would suggest that if you can't give more, you write them a letter and suggest what to cut out of their work.
• The Board of Christian Education will not be able to keep its youth field worker on the job.
• The Tract Society will be forced to drop its subsidy of evangelistic efforts in areas of need.
• The Women's Society will have to limit the number of Dedicated Workers they can finance.

Okay?
As stewardship chairman I was ready to insist on budget cuts across the board this year. I'm glad now, strange as it may seem, that we adopted a larger total budget. It is quite obvious that too many were hoping for a relief from the asking to OWM. But aren't we looking the wrong way? Let's look at our stewardship habits. Many are proud to be tithers! Now it's time we started giving a little something beyond God's tithe. The students are very patient with me.

"Adjusting to Kingston weather has not been hard for me — a resident of Florida. Some of the foods are new to me and I like them very well.

I have a flat at the home of Pastor and Mrs. Mills' landlady in the same compound . . . . I am most happy to be there — Mrs. McPherson is a good neighbor.

Letters from Rev. Neal Mills and Miss Maxson tell of Mrs. Mills' landlady in the same compound . . . . I am most happy to be there — Mrs. McPherson is a good neighbor.

"Planning precedes progress." Your church and you must plan for the Crusade of the Americas — then diligently work your plans! God does not give revival to a proud, comfortable, lazy or an indolent people. There is a law of "sowing and reaping." Harvest comes in proportion to our labor and work in sowing and cultivating. There is no cheap easy way to revival.

Remember, he that plants the best planning and techniques alone will not bring revival. The presence of God cannot be programmed. But we can believe that God is more concerned about the Crusade of the Americas than we can possibly be. He has promised wisdom and the power of His Holy Spirit. So let us bathe our planning in in prayer, and rest ourselves upon Him, claiming His promise of Jeremiah 33:3 "Call unto me, and I will answer thee, and show thee great and mighty things thou knowest not.

Be Informed
If the crusade is to be meaningful to you and to your church, first you must be informed of the events that are scheduled, the actions you should take, the materials and resources available to assist you.

Prayer is essential to genuine revival. The power of intercessory prayer defies description. The Seventh Day Baptist Prayer Fellowship and the Baptist PACT
offered an unparalleled opportunity for millions to participate in deep intercessory prayer for the gates to genuine revival in our churches and in our hemisphere. Has your church enrolled? Read again the folder, "Prayer in the Crusade of the Americas," for suggestions on how an effective prayer program can be carried out in your church.

"Seeking Souls for Sabbath School" is the theme for the crusade in October and November 1968. Has your church asked for and received its Participation Covenant? Through "Visititation Invitation" invite those in the church neighborhood or encourage each member to invite and bring another person with him. Are all church members active in the Sabbath School?

The attendance contest offers opportunity for vision and plans to promote personal and class competition in reaching goals. Charts, graphs, prizes, etc., could well be used.

The second Sabbath in January (the last day of SDB Week of Prayer) has been designated as a Day of Prayer for the Crusade of the Americas. It is also to be soul-winning commitment day for church members.

A Checklist for Involvement

The first step in involvement is to lead your church to vote to participate in the Crusade of the Americas. Then set the dates for your revival, (preferably at the time for the simultaneous effort September to Thanksgiving 1969); plan and advertise a calendar of activities; and secure your evangelistic help immediately, using the missionary list for suggestions.

Check the activities and events already mentioned and use the calendar for evangelism promotion in the facing front. With Faith packet (three copies sent to each church). Engage in creative evangelism such as:

One to three minute testimonies by outstanding Christian men and women on television and radio the week prior to the revival; present marked New Testaments to persons who are not Christians, and where possible, and over the passages with them; schedule prominent Christian professional and business men to speak at civic clubs; utilize Vacation Bible School for evangelism; plan a special approach to reach student groups; plan for evangelism in summer camps.

Other plans might be to conduct extension revivals, tent meetings, street meetings, services in prisons and jails, etc.; do personal witnessing in hospitals, apartment houses, nursing homes; enlist choir members to sing in revivals, give evangelistic concerts in shopping centers and on street corners, go on an evangelistic choir tour to neighboring communities and to other churches; conduct prayer retreats, personal witnessing and Bible study retreats.

Lay Leadership

Laymen can give creative and dynamic leadership to the Crusade:

"Share with your pastor information, inspiration and ideas about how to make the crusade more vital and effective in your local church.

Volunteer to your pastor at least one day of your time for laymen and witnessing during the crusade meeting in your church.

Volunteer to your pastor at least one day of your time for laymen and witnessing during the crusade meeting in your church.

Laymen can give creative and dynamic leadership to the Crusade:

Lead your church to send your pastor to preach a crusade revival in a church or a mission that may not be able to pay all or even a part of his travel or (Continued on page 13)

THE SABBATH RECORDER

CHRISTIAN CHURCH

Now a Denomination

Report of fraternal delegate to the Reconstituting Service of the Christian Church, Paul H. Osborn, member of the Seventh Day Baptist Commission.

There I was, standing on the platform of the International Convention of Christian Churches (Disciples of Christ) which was at that solemn but happy meeting being reconstituted as the Christian Church (Disciples of Christ). For 11 long years someone has claimed that it was a group of churches, not a denomination. The meeting, held in Kansas City Municipal Auditorium, attended by 9000 people, was solemn because of the importance of the step, but happy because the great majority of the delegates present had voted for the reconstituting.

But what was I doing there? The next president-moderator of the Christian Church stated that "these representatives of other Christian bodies have come to share with us tonight." Then I introduced myself, "Paul Osborn, member of the Commission of the Seventh Day Baptist General Conference." It is terrifying but satisfying to think that our time as Seventh Day Baptists to speak was as long as any of the others, even Dr. Blake, who represented the World Council of Churches (though he was also to address the entire convention the next night).

It was Tuesday night, October 1, that this happened. Our introduction on the platform was followed by the leader of the convention being there. After our introductions we were led to the rear of the auditorium to form another procession. We, the fraternal delegates, followed the leaders who would officiate at the Lord's Table for the Communion, and we in turn were followed by the six representatives of the people who bore the offering and the bread and the cup. For our part we brought only scrolls bearing Christian greetings. It was a beautiful sharing time, especially for those who like more ceremony and form, and yet the actual communion, or partaking of the elements, was as simple as it could be. And then it was over, and I was just another one of the delegates who could have come to the Lord's Table on a happy occasion. I had followed the reports of the progress of the convention in the papers every day. I was charged with many duties. Now in debate over the change from a "convention of churches" to a "denominational church," but only about 11 other fraternal delegates voted against it. As one delegate put it, "We aren't changing anything, only putting on paper what we've been operating for many years." I thought about our own bylaws that are in process of revision, and noted the similarity.

Muriel and I had the pleasure of joining the "ecumenical" party for a buffet dinner in Dr. Fiers' suite at the convention hotel. It was there that we met the other fraternal delegates, as well as Dr. and Mrs. Fiers. He was the general secretary of the International Convention, and the new president of the denomination. It was also at the dinner that I learned of some things I didn't like.

First, their main event was to be a ballet as part of the worship that night. My views on ballet even outside the church aren't exactly complimentary. And as for the attempt to express "ju- bilation" by having some girls in ballet costumes hop around on their toes, well, as I said to one of the ladies behind me, I'd rather have a good old hymn-sing! And as for the attempt to express "ecumenical" fellowship by having the dancers perform a sort of gymnastic number with a soft drink company, well, the similarity was as simple as it could be. And then it was over, and I was just another one of the delegates who could have come to the Lord's Table on a happy occasion.

No a Denomination

Now a Denomination

Another thing that distressed me was an announcement that had to be made at the dinner: "We realize that because of convictions and creeds some of you (ecumenical representatives) will be unable to partake of the elements of the Lord's Table with us." How sad, that the Supper which should unite us all is
New York State Fair Booth 1968

The State Fair at Syracuse began this year on Tuesday, August 27, and ran through Labor Day, September 2. The attendance this year was the highest ever recorded, which means that still more people have heard about Seventh Day Baptists. We are thankful for this opportunity of witness in "Facing Frontiers with Faith."

There were many who stopped to ask important questions about Seventh Day Baptists and our work and a good many people accepted very readily our tracts, special issues of the Sabbath Recorder, Sabbath Visitor, etc. There were some who told us they come back every year to get some of our materials to use in their Bible teaching programs.

Thirty-six people from our churches in New York State gave their time to work in "Facing Frontiers with Faith.", and about 1000 people to devote themselves to God and giving religious instruction to children. The newspaper "The Southern Baptist," who has offered her services to helping us bring our message to the people, was heartened because of the understanding and eternal hope that was expressed by many that someday we will not be divided.

Although my convictions led me to sympathize with those who opposed a more structured form of church, it was a pleasure to represent Seventh Day Baptists at this historic meeting.

Baptists Were There

The World's Fair at San Antonio, Texas, called the Hemis Fair, closed its gates this fall. When Christ Pavilion had closed its doors, it had locked 228,844 visitors during the six months it had been open. It was a separate pavilion (not just a booth) operated by Southern Baptists with funds and personnel supplied by the San Antonio Baptist Association, the Texas State Convention and the Home and Foreign Mission Boards of the 11-million-member denomination.

It was considered successful in showing visitors from all over the world that Southern Baptists care about people, about religious freedom. George E. Stewart, superintendent of missions in the local association observed, "The fact that Southern Baptists were there must not be unnoticed. Other denominations commented upon this with commendation to us and disappointment that they were not likewise represented." He went on to say: "I think it is important for Baptists to participate in fairs and expositions such as Hemis Fair. I am convinced that this Baptist work is an investment of good stewardship and will reap dividends in the years ahead."

NOTE: Seventh Day Baptists, though they could not afford a pavilion and did not have even a booth at San Antonio, have pioneered in other ways to reach the public, such as having literature fairs, with the feeling that it was good stewardship and that it was not unnoticed that they were there.

Naughty USSR Baptists

Since 1961 there has been a breakaway Baptist group in the Soviet Union known as the Initiative Baptists. They have been an active part of major Protestant denominations and some of the members have been sentenced on a variety of charges including praying in unauthorized places and giving religious instruction to children. The newspaper "Lenin's Banner" charged that, besides refusing to cooperate with official churches, the Initiative Baptists undermine the state by encouraging people to devote themselves to God rather than secular concerns. This is not only a threat to the churches but also to the work of the church. The material of this church under review, is also used by Associated Reformed Presbyterian Church, Cumberland Presbyterian Church, Moravian Church in America, and Reformed Church in America. The Southern Baptist Convention United Church of Christ and the United Presbyterian Church in U.S.A.

The results of this study sharply challenge the stereotyped idea that the churches are generally inactive in this field and largely negative when they are active. Various study units are analyzed in some detail and a number of helpful citations are provided. Both the content and the methodological approaches come under scrutiny.

The conclusions point to an impressive awakening of the churches to a remarkable consensus on the affirmative attitudes of all of the denominations studied from the most conservative to the more liberal. While the conclusions are generally affirmative, four critical judgments are also appended outlining the direction in which future developments should take place.

All in all, this is a very helpful piece both for those who are within the churches and to those community leaders and school administrators who need to know what the most recent trends and developments are in this field which touches so intimately the life of every person. The study has now been published by the National Council of Churches, and may be ordered from 475 Riverside Drive, New York, N. Y., 10027 at 75 cents each (quantity discounts).

SABBATH SCHOOL LESSON

LESSON: "The Covenant Life Curriculum," the material of this church under review, is also used by Associated Reformed Presbyterian Church, Cumberland Presbyterian Church, Moravian Church in America, and Reformed Church in America. The Southern Baptist Convention United Church of Christ and the United Presbyterian Church in U.S.A.

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The conclusions point to an impressive awakening of the churches to a remarkable consensus on the affirmative attitudes of all of the denominations studied from the most conservative to the more liberal. While the conclusions are generally affirmative, four critical judgments are also appended outlining the direction in which future developments should take place.

All in all, this is a very helpful piece both for those who are within the churches and to those community leaders and school administrators who need to know what the most recent trends and developments are in this field which touches so intimately the life of every person. The study has now been published by the National Council of Churches, and may be ordered from 475 Riverside Drive, New York, N. Y., 10027 at 75 cents each (quantity discounts).

SABBATH SCHOOL LESSON

for November 23, 1968

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Meet an SDB Woman from Curitiba, Parana, Brazil

By Raquel De Carvalho

I am 28 years old, married and I have a daughter one year old. I studied English for six years, but now I do not have much opportunity to use it and am gradually losing it. I am very sorry for this because I like English very much. (Raquel is one of two women in the church that speaks English.) My husband is an inspector for the State of Parana and Santa Catarina of an International Company of Chemical Products (CIBA). He is not a convert as yet but grew up in the Baptist Church. We were married in our church and sometimes he goes with me. Please pray for us!

My name in Portuguese means oak and so my name is Rachel Oak.

The Crusade and You—
(Continued from page 8)

living expenses while preaching in the mission.

Lead out in training other laymen in personal witnessing.

Cooperative Evangelism

Enlist other churches in your area to participate in the Crusade of the Americas (Seventh Day Baptist groups). Share materials, plans, inspiration. Plan together for area-wide rallies, parades, area crusades in stadiums or auditoriums, etc.

For the majority of us, our direct involvement with others in the hemispheric crusade will be through daily prayer and by sacrificial giving.

Personal Preparation

What can you do as an individual church member to prepare yourself spiritually for the crusade?

In the first place, you can be spiritually sensitive to the leadership of the Holy Spirit as you read your Bible: (1) to be an example of Christian faith and moral purity, (2) to nourish our souls by means of frequent and faithful Bible reading, (3) to deepen our personal prayer life by means of frequent fervent prayer experiences, daily praying for specific persons who need Christ, (4) for personal inspiration, (4) for benefit from specific passages of Scripture, (5) for the memorization of passages which have special significance in personal evangelism, (6) for additional Biblical knowledge.

In the second place, you can pray. The New Testament church was born in a prayer meeting. Every great revival in history has been undergirded by prayer.

Pray: (1) for personal forgiveness, (2) for persons who need Christ, (3) for persons who may be saved, (4) for spiritual renewal and power of the Holy Spirit, (5) for persons deprived of life's necessities (both spiritual and material), (6) for the Lord of the "Let" to thrust forth laborers into his harvest, (7) for spiritual leaders, (8) for secular rulers, (9) for the children of God wherever bound, (10) for specific churches or groups in other countries, and (11) for success in making the Americas aware of Christ as the Savior.

In the third place, engage in self-examination: (1) to be sure of your own conversion, (2) to acknowledge and confess known sins, (3) to rid self of secret sins, (4) to discover areas of spiritual weakness and need, (5) to discover spiritual capacities which God can use through the crusade, and (6) to heed God's call to vocational Christian service if it comes.

Be Committed

Each of us needs to experience revival. Our churches need revival. Our denomination needs revival. Our country and this hemisphere need revival.

We need a revival of faith in the resurrection power of Jesus Christ to transform our lives.

We need a revival of Christian optimism and spiritual expectancy.

We need a revival of genuine compassion and concern for people.

We need a revival of godly disciplined holy living.

Revival begins as we each one make a personal and private commitment to our Lord and to each other in the following areas:

(1) to be an example of Christian faith and moral purity, (2) to nourish our souls by means of frequent and faithful Bible reading, (3) to deepen our personal prayer life by means of frequent fervent prayer experiences, daily praying for specific persons who need Christ, (4) for personal inspiration, (5) to keep clear and certain in our minds the mighty purposes of God, and to follow the Holy Spirit's leadership to the best of our ability, (6) to respond to...
the demands of the New Testament stewardship as they apply to life and possessions (7) to keep one’s attitudes toward others as near to New Testament norms as possible, (8) to initiate the Crusade of the Americas personally by dedicating ourselves anew to Christ, and (9) to attend crusade meetings and participate in crusade activities faithfully and expectantly.

When the Brazilian National Campaign was being planned in Salvador in 1963, the crusade almost died before it was born! A wave of skepticism swept through the group as they began to calculate the tremendous financial expenditures involved in such a proposal.

At that point, SBC Missionary Mrs. Ben Oliver stood up to speak. The daughter of the veteran missionary, A. B. Deter, who established the Baptist Publication House in Rio, she said, “I remember one day when I was a little girl, Father said, ‘We are going to lose the building to repair the building. I shall cable the Mission Board for more funds.’”

“I remember when he read the answer at the dinner table to mother, ‘No funds available.’ And she asked, ‘What shall we do?’

“And father said that we must save the press and we should sell our furniture, and then I remember how I felt as a little girl when the truck backed up to the house and men carried away every piece of furniture and father gathered up boxes for us to sit on and eat from. But we saved the press!”

Then with tears streaming down her face, and with quivering lips, she said, “And again, I am ready to sell my furniture to raise the funds and pay any price necessary for Brazil to have a revival! Others responded in the same way. She and countless others paid the price and Brazil was shaken by revival!

God will give to the Americas, to our nation, to our church and to each of us revival, when we too are ready to pay the price.

October 1968.

YOUTH

A Prayer of the Christian Life

Our Father,

Thank you for giving us the capacity to love one another. May we never hesitate to say the word of kindness, to give expression to our higher impulses. Make us sensitive to the sufferings of those about us, that as we weep with those who weep, we might find comfort together. Give us a daring faith, that we might actually try to turn the other cheek, to go the second mile, to love our enemies and pray for those who persecute us. Make Your will known to us which is ours because we believe in Jesus Christ. We make our prayer in His Name. Amen.

Alan Crouch, Milton, Wis.

Week of Prayer Booklet

Now in Lushai Language

The Seventh Day Baptist Week of Prayer booklet, for use January 5-11, 1969, by all the churches of the Seventh Day Baptist World Federation will be used in our annual convention and in the regional conferences. The booklet, edited this year by the Rev. James McGeechy of London, has been translated into the Lushai language by L. Sawi Thanga of Rangoon, Burma. He has reproduced it by mimeograph in a neat 22-page booklet. The churches of our faith in Burma who speak this language are several hundred miles from Rangoon. It is good to know that these people whose circumstances and manner of life are so different from those of western countries will be reading the same devotional material as we—in their own native tongue.

Harvest of Memories

The most durable harvest of our lives, in all probability, is our harvest of memories. No depression, no bank failure, no material reverses can rob us of this harvest of our mental bank account on which we draw in leaner times.

—Edwin Teale in Wandering Through Winter

THE SABBATH RECORDER

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The small sanctuary was full with relatives and friends when Mrs. Arthur H. Burnett (the former Ellen Swinney of Waterford, Conn.) played the introductory wedding numbers. The church wishes the Wilsons the best, and thanks them for giving the church the pleasure of entertaining them on the happy occasion.

-P. B. O.

Disagreement on Abstinence

Moderation rather than abstinence is urged by some temperance organizations, such as the North Conway Institute of Boston. Rev. Philip L. Hansen, a Lutheran pastor from Minnesota and member of the National Council of Churches Task Force on Alcohol Problems, began an address to the 14th Annual North Conway Conference with the following paragraphs under his chosen topic “Abstinence Hang-Up”:

“While I believe that abstaining from alcoholic beverage is a good attitude, I do not believe that I can determine for someone else that it is the only or even the best attitude.

“It is at this point that I believe the church of any denomination makes a serious mistake when it says or implies that total abstinence is the preferred attitude toward the use of alcoholic beverage.”

Marriages

Bozarth - Kimbrough. Graylon Wayne Bozarth of New Market, Ala., and Miss Mary Glenda Kimbrough, daughter of Mr. and Mrs. R. T. Kimbrough of Paint Rock, Ala., were united in marriage August 30, 1968, at Huntsville, Ala., by Judge Ashford Todd.

Donahue - Maxson. Richard E. Donahue, son of Mr. and Mrs. Anthony Donahue of Rochester, N. Y., and Maryann Maxson, daughter of Mr. and Mrs. Paul L. Maxson of Berlin, N. Y., were united in marriage August 30, 1968, at the Seventh Day Baptist Church in Berlin, N. Y., by the bride’s father, the Rev. Paul L. Maxson.

Hoover - Sartin. Frank Hoover, son of Mr. and Mrs. Clayton Hoover of Birch River, W. Va., and Miss Wilma Jean Sartin, daughter of Mr. and Mrs. Alva Z. Sartin of Little Birch, W. Va., were united in marriage, July 27, 1968, as Sutton, W. Va., by Pastor Charles G. Wyatt of the Methodist Church.

Kenyon - Teal. Rex, son of Raymond M. Kenyon of Salem, W. Va., and Linda Lou Teal, daughter of Mr. and Mrs. Rex R. Teal of Hendersonville, Tenn., were united in marriage, Sept. 9, 1968, at the bride’s home.

Kinney - Nutt. Daniel Lee, son of Mr. and Mrs. Clyde Kinney, Jr., of Salem, W. Va., and Sharon Lee Nett of Clarkburg, W. Va., were united in marriage, Oct. 5, 1968, by Pastor J. Paul Green at the Salem Seventh Day Baptist Church. They are living in Virginia Beach, Va., where Daniel is serving with the United States Navy.


Wilson - Huffman. Ronald Wilson and Sandra L. Huffman, daughter of Mr. and Mrs. Louis Huffman of Muncie, Ind., were united in marriage by Pastor Paul Osborn, Sept. 25, 1968, at the Seventh Day Baptist Church of Kansas City.

Births


Ellis. A daughter, Kim Diane, to Howard and Roberta (Clarke) Ellis, Stephentown, N. Y., on October 19, 1968.

Sartin. Marvin Dale, son of Mr. and Mrs. Alva Z. Sartin of Little Birch (Crites Mountain), W. Va., was born July 19, 1968.