### TOPICAL BIBLE READINGS

**A lamp to my feet**

These passages for daily Bible reading are suggested as a help in understanding what the Bible has to say about many areas of interest to us. They do not pretend to be exhaustive. The topics are arranged in weekly cycles, beginning on Sunday and ending on Sabbath. Some daily readings have more verses than others. You may find more passages that will help your thinking in regard to the topics listed. We encourage you to memorize passages that hold particular meaning for you.

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### GOOD WORKS

**June 21—Matthew 25:34-46**

**June 22—Colossians 3:12-17**

**June 23—James 1:22-27**

**June 24—Hebrews 4:11-12**

**June 25—Ephesians 4:17-22**

**June 26—John 15:1-8**

**June 27—2 Corinthians 9:8-15; Gal. 6:4, Eph. 2:10; Col. 1:10; 2 Thess. 2:17; Rev. 14:15**

### DUTY TOWARD OTHERS

**June 28—The Foot of God — Isaiah 58:1-13**


**June 30—Enemies — Matt. 5:28-48**

**July 1—Hebrews 6:1-12**

**July 2—Lev. 19:9-18**

**July 3—Romans 15:1-7**

**July 4—Matthew 5:17-26; 18:21-35**

### Spirit and Letter

Some tell me that we are now to discard the ordinance of the Lord's Supper because we are to have spiritual communion with Him instead. Some tell me we are to abandon water baptism because we have spirit baptism instead. Some tell me we are to abandon the weekly Sabbath because we have a spiritual daily Sabbath in Christ, who is our rest. (So far, no one has told me we should abandon the weekly Sabbath, but we have spirit baptism instead.)

To all such ideas I would reply that the Spirit which giveth life does not destroy the letter, but giveth life to the letter. We have not yet come to the time for moving from our "earthly house" to the one that is "eternal in the heavens." Until that glad day arrives we need to give balanced heed to both the literal and the spiritual fulfillment of God's laws and ordinances.

—W. A. B. in The Vision

### Soil Conservation Service Photo

As the school year draws to a close our children and our neighbors' children long for pleasant experiences in the country where fertile meadows and green pastures beckon. Not all can have the stimulation of a whole summer on the farm with a devoted hound dog as little Peg Sharp, who is pictured here on her father's farm. However, the church can link nature and God in well-planned Vacation Bible School outings and camp programs. Let us put light into the faces of our precious children.
There is a verse of Scripture from the spoken words of Christ, “For many are called but few are chosen.” Matthew 22:14. It is an observation found to be true by every evangelist who does his best to extend the call of Christ; the response is not large in proportion to the number hearing the invitation.

On the other hand, there are many Scriptures that indicate that often the best are chosen. For instance, there were men like John, Peter and Paul who were chosen. They were spiritual and intellectual giants who, under the leadership of the Holy Spirit, developed the Christian concepts of love, practical righteousness, and sound theology. At times it seems that Christianity makes its greatest appeal to the poor, the deprived, the uneducated. To be sure, they find in Christ the answer to their need when they have sought in vain elsewhere. But history is replete with the names of men and women called from the ranks of the most capable and the best educated.

When evangelists like Billy Graham or Jack Wyrtzen and many others find their best response coming from youth who has not the major of our future to tell us something. It tells us, for one thing, there is hope for the future. We often hear it glibly stated that our youth is “conservative” and “any of the history of the Christian era is just as true today in spite of the many manifestations of student unrest motivated by something other than the Spirit of Christ.

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Major several religions began in desert countries where loneliness and thirst caused men to seek a Higher Being. In the olden days men died because of the lack of water, so gods were venerated to bring rain. These gods were represented with the favorite deity on top, rain serpents in the ground and the sun covered by clouds which bring rain. Someone would come who changed their minds and taught them of other gods, so religious forms changed to suit their needs.

So it was when God revealed Himself to Moses, Moses was alone with God; and God said, "I am the God of Abraham, Isaac and Israel, your fathers. Follow me and I will make you a great nation." A reform movement took shape and people cried out. God sent rain and provided for their needs as they wandered over waste lands, discouraged with their plight. But later they forgot the God who had brought them out of bondage.

In the process of time, conditions caused men to seek a Savior to come and deliver them from their distress. A Messiah had been predicted. When Christ came, only a few believed that he was the promised Savior sent from God. A few followed because of His teachings, the multitudes fed, the compassion shown. After His resurrection they realized who He was, and came to people who were starved and thirsty for the Word of hope, peace, and security. Lives were freely given to further its cause; so it survives today as one of the major religions of the world.

Mohammedanism, another religious force, came from a lonely man who lived out in the desert seeking a better way of life. Buddha, a man with strange ideas, once, driven from home, came back to China to proclaim his divine message and was accepted and deified. Others have shared these same thoughts, raising people out of drought and misery to safety; but they have the wrong way. Isaiah proclaimed, "If you are thirsty, come and drink of the water of life freely." And Jesus, above all, said, "If any one thirst, let him come to me and drink."

**MEMORY TEST**

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.—Acts 20:32.

**Holy Spirit Moves Among Youth**

We hear of the increasingly high percentage of youth who attend and respond to the invitation in Billy Graham Crusades. This response of young people is not limited to revivals conducted by big name evangelists — at least not in Texas.

Evangelist James Robison (26) of Hurst, Texas, conducted revivals at Baptist churches in Irving, and Pasadena, Texas, and a "spontaneous movement of the Holy Spirit" broke out on the campuses of Southwestern Baptist Theological Seminary in Fort Worth, and Texas A & M University in College Station, Texas. Irving is a suburb of Dallas and Pasadena is a Houston suburb.

At the Pasadena church, only 16 of the 861 professions were from persons under 13 years old and only 12 were from adults, according to the pastor, L. D. Morgan. The large majority came from high school students.

In Irving, Pastor Don Dyer had the following partial breakdown of the 708 professions: 400 from teen-agers, 162 from young adults under 35 years of age. Reported conversions also came from adults, according to the pastor, L. M. M. from BP

**How To Score**

Evangelism without an audience is like a football game without a goal line. You can play the game, but you’ll never score. Inter-Varsity Christian Fellowship students are alert to find new ways to get student audiences.
MISSIONS—Leon R. Lawton

BIBLE CLUBS

By Mrs. Harriette Maddox

Taken from The Church Chimes
Riverside, Calif.

Have you ever had the feeling you were doing all you could for the Lord, or that you’ve done your share? I had this feeling and gave myself some very good excuses and reasons for feeling this way. However, the studying Connie Coon had done and the change Connie Coon was making in children’s work in the Bible Clubs for a few weeks I began to realize I hadn’t begun to work.

Since not very many people had the privilege of watching Connie at work, here’s a run-down of her activities during the six weeks she was in Riverside. Connie, with the wonderful assistance of some of our young people and adults, was able to bring 219 children the gospel of Jesus Christ through the Bible Clubs.

The first week Connie took a few children from each area where Bible Clubs would be held, and made house calls, telling about the club and inviting the children to attend. Starting the second weekend, each day at a different home, with different children, Connie held her Bible Club and assisted in conducting children’s meetings while we attended association sessions for two days.

On one Friday night was a sharing night at the church when a family film was shown after the children sang songs and gave memory verses. After the program the children with their parents went down to the Social Hall for refreshments and a good-bye to Connie.

Our prayers will be with Connie as she goes on to other churches spreading the Word of God and we shall pray that her testimony will continue to bless our church long after she is gone from our area.

Note:— Following her ministry at Riverside, Connie Coon spent six weeks in the Los Angeles area holding several clubs there, three of which were used. Several put into practice on our day. It can happen again if we have the same Sabbathkeepers of this generation who may feel free to express them about.

(6) Prayer and also teaching the children to pray.

(7) Last, refreshments and the children left with Miss Coon to wait between 5:00 and 5:30. But Connie didn’t stop working on the weekends. Sabbath morning she gave a children’s message. One Sabbath she gave the sermon, spoke at V. F., made sick calls and assisted any time and any place she was asked. One night (all night) she helped sponsor a V. F. slumber party. She even came back to Riverside and assisted in conducting children’s meetings while we attended association sessions for two days.

She held the V. F. meetings on Friday evening and Sunday morning plus one at association at Riverside. Another unique aspect of the work at Los Angeles was planning the junior high youth programs for Sabbath afternoon. They’re a great singing group and have much leadership ability. I hope they gained as much from the experience as we did. It is terrific nowadays to have young people of this age feel free to express their faith in prayer and they can do it.

Another inspiring aspect of the work at Los Angeles was planning to set up a leadership training class on evangelism. Several films strips were used: “Why Visitation Evangelism?” and “Visiting for Decisions” plus Jack Hyles record — “Let’s Go Soul Winning.”

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Note:— Following her ministry at Riverside, Connie Coon spent six weeks in the Los Angeles area holding several clubs there, three of which were used. Several put into practice on our day.

During May she is working with the Texarkana, Ark., church and also has a club at the Foyke, Ark., church and is planning the junior high youth programs for Sabbath afternoons. They’re a great singing group and have much leadership ability. I hope they gained as much from the experience as we did. It is terrific nowadays to have young people of this age feel free to express themselves in prayer and they can do it.

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One party was held for the young people while I was in Los Angeles and I assisted with it.

It was my privilege to hear at several sessions at Jack Hyles’ pastoring of the Hammond, Ind., First Baptist Church. He produced the record, “Let’s Go Soul Winning.” Also a high light was visitation of “Let’s Place It” to the California Baptist ministers to the hippies through Arthur Blessitt. One evening several of us attended a Gospel Light Publications workshop on the Sabbath. The author of materials for each age level was lecturing for that area.

Many people entertained me royally and I will long remember the warm welcome of Christian fellowship in Los Angeles.

Whole Church Accepts Sabbath

Sabbathkeepers of this generation may have become unduly pessimistic about getting large numbers of people to accept the Biblical teaching of the seventh-day Sabbath. Let us with this defeatist attitude and determine to proclaim the truth with all boldness.

Most of us are quite familiar with the scriptural examples of Sabbathkeeping churches raised up among Gentiles by the Apostle Paul on his missionary journeys. We can quote Acts 13:42, 44, but for some strange reason we do not really expect anything like that to happen in our day. It was at Antioch in Pisidian where Paul was preaching in the synagogue with a few Gentiles present. We read: “And when the Jews were gone out of the synagogue, the Gentiles sought that way, to hear the word of God. And when the Jews saw the brave of the people that believed, they were moved with envy; and took women, and stoned Stephen. But the Lord turned aside the head of Saul, when he heard those things.”

It can happen again if we have the same sort of conviction that Paul had and are led by the Spirit in presenting the Scripture to people whose hearts are prepared by the same Holy Spirit. This is by way of giving an example of a whole church that recently found the Biblical Sabbath and started observing it.

Mr. and Mrs. Frank Brown, independent Sabbathkeepers of New Jersey who
consistently use Seventh Day Baptist tracts, took a winter vacation in Florida. They dropped in at a revival meeting in Stuart one evening and were invited to give their testimonies. Having listened to the testimonies of others about being saved, Mrs. Brown gave a testimony of what she was saved from — sin. She pointed out that sin is transgression of the law. One of the commandments broken by many is the Sabbath commandment. The pastor and his wife convinced that Mrs. Brown with her bath message was the doctor pointing out what was lacking in her spiritual life. She was told that she had a dream about a woman doctor who was telling her of a sickness and was bringing her the cure for that sickness. She was convinced that Mrs. Brown with her Sabbath message was the doctor pointing out what was lacking in her spiritual life.

Mr. and Mrs. Brown were to this Baptist Convention in Denver which is called an oasis of sanity and security in a world torn by anxiety and fear. Malawi became interested in the work of the Sabbath Church.

At least two churches made the Sabbath emphasis on the first or second Sabbath, according to the bulletins received, and others indicated using the fourth or fifth Sabbath of May. In last week's issue there was an item calling attention to the month-long emphasis in sermons at Riverside, Calif. Word has now come from Little Rock, Ark., as follows: "The four weeks of May beginning with Sunday the third and continuing through Sabbath Day the thirtieth will be known and observed as Sabbath Emphasis Month. The last Sabbath of the month of May — the thirtieth — will be observed as Sabbath Rally Day."

Church bulletin announcements of Sabbath Rally Day that had come back to the editor's office at this time went to press indicating that far more pastors than usual were taking the theme as their sermon topic, "A Day Set Apart," "A People to Make a Difference," "A Church to Serve," "A Time to Seek," the Conference president's theme for the year, is evident that the sermon title has appeal and gives pastor and people something to ponder on. We urge all members of the church to consider seriously the true meaning of the Sabbath day — God's holy day — set aside from the beginning of time by the authority of God as a memorial to Him and for the benefit of all His creation, especially man.

"One of the greatest wastes of man power in this country is the fact that black people have to be consistently concerned with their blackness . . . unable to make contributions."

L. M. M.

**Baptist Convention in Denver**

When the Southern Baptist Convention convenes June 1-4, more than 12,000 Baptists are expected to celebrate the convention's 125th anniversary and conduct the business of the nation's largest Protestant denomination.

A record 1971 operating budget of $29.1 million will be recommended. It would be an increase of almost $2 million over the 1970 budget. Biggest portion of the increase would go to six SBC-owned seminaries.

**Sabbath Rally Day News**

Although the third Sabbath in May is traditionally the date for Sabbath Rally Day in our United States churches, it is expected that local pastors for using the material on some other Sabbath. The Tract Board committee sponsoring the day is pleased with the good response already.

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**THE SABBATH RECORDER**

**MAY 25, 1970**

**WOMEN’S WORK—Mrs. Earl Cruzen**

**IN MALAWI . . .**

By Mrs. R. G. Codrington

Secretary, Baptist Women's Union of Africa

"Malawi, the beautiful little country in East Central Africa, has been called an oasis of sanity and security in a world torn by anxiety and fear. Malawi became interested in the work of the Sabbath Church.

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**Preparations are underway for the 1970 Crusade.**

It is imperative that we win Malawi for Christ. Malawians would be a great asset to Christ's Kingdom because every year 15 percent of our Malawians go into other parts of Africa to work. If they are won to Christ, then Malawians would go into this part of the world sharing the saving message of our Lord and Saviour."

—From the March 1970 Together magazine which is put out by the Women's Department of the Baptist World Alliance.

**Our Reading Choices**

By Gladys Drake

Time spent in reading top quality books, or a more extensive study of them, is an inspirational experience which enriches daily living. A suggested book is entitled, What It Means To Be a Christian by Robert W. Youngs and is published by Farrar, Strauss and Cudahy. This book can be used for personal reading, for group study and discussion. In the preface the author says, "Ever since World War II people in increasing numbers have been coming to me and to other ministers with a deep yearning for a stronger faith, and a truer understanding of the Christian religion. They want to know what is really involved in being a Christian." Endeavoring to seek some of the answers Robert Youngs has written this book in which he discusses four areas: the beliefs of a Christian, the salvation of a Christian, the life of a Christian, and the church of a Christian. Each section is subdivided into shorter chapters. He explains how the life of a Christian can be, "A Life of Love," "A Life of Prayer," "A Life of the Scriptures," "A Life of the Cross," and "A Happy Life." We recommend it to you.

Two inspirational messages have been combined in one volume offered by Guideposts Associates, Inc., Carmel, N. Y. These are "Putting Faith To Work" by Robert McCracken and "Strengthening the Spiritual Life" by Nels F. S. Both are interesting and challenging. They offer spiritual food for the deep human needs of our day.
Young Adult Pre-Con Retreat

The director for Young Adult Pre-Con Retreat is the Rev. David S. Clarke of Alfred, N. Y. Superintendent of the Youth Work Committee of the Seventh Day Baptist Church, Mr. Clarke is organizing a staff and setting up an interesting program.

Young Adult Pre-Con will be in session August 5-9, 1970, at Camp Wakonda, Milton, Wis. Watch for further announcements.

Sabbath School Format Changed at Plainfield

In response to murmurings from persons of varied ages, the Board of Christian Education of the Plainfield church decided to make some changes. Young adults did not feel free to express themselves with older people present. Others were concerned about things not being discussed in established classes. The Rev. Herbert E. Saunders, pastor, wanted to have discussion of his sermons at the close of the Sabbath services. And teachers said they needed help.

On a trial basis, the church agreed to reverse the order of its worship and classes, putting worship first. The hour was set to allow everyone to come conveniently. Plans were made for young children to sing, play rhythm instruments, and generally move around during sermon time and to be served juice and snacks at intermission between services and study periods. The activity period for boys and girls, seemed much appreciated. If interest continues, Plainfield hopes to qualify for a Silver Cross award from the Board of Christian Education. — A. N. Rogers

Social Concern and Evangelism

An evangelist with the Billy Graham organization and a World Council of Churches evangelism secretary agreed that word and deed—proclamation and action—must be combined if the church does its work in the world.

Dr. Leighton Ford, of the Billy Graham Evangelistic Association, and Dr. Walter Hollenweger, secretary for evangelism with the World Council in Geneva, Switzerland, made separate presentations on "Proclamation in the 1970's" at the annual meeting of the U. S. Conference for the WCC at Buck Hill Falls, Pa.

SPEAKING FIRST, Dr. Ford said the churches need to "get away from this unbiblical division between word and deed, to avoid the artificial hang-up between personal evangelism and social concern."

Dr. Hollenweger insisted that "to confess Christ means to think salvation in terms of the conflicts and tasks of our time."

Three Keys

A clergyman of the (Southern) Presbyterian Church who lives in Montreat, N. C., Dr. Ford talked of effective witness as having three keys: proclamation, or telling the story about God’s activity in Jesus; presence, or being in the world as its salt and light; power, or experiencing the Holy Spirit.

The trouble is, Dr. Ford said, that various forces in society tend to push just one of the three as central. "The truth is that all three are right. Wherever the church is really moving today it is because the living Christ has taught his people that all three keys must be turned.

Presence alone, letting our lives speak, will not preserve a national life. The world needs, Dr. Ford said. "A picture may be worth a thousand words, but it takes words to say that. It takes words to tell about the Word of life."

Nor will proclamation, words alone, suffice. The words must come, said Dr. Ford, as with Jesus, from one "... in the form of a servant." He agreed with those who say "we must earn the right to speak by flushing out the Gospel in genuine love, in real concern for justice."

Dr. Ford also indicated his agreement with observers who see the Pentecostals, who stress power in the experience of the Holy Spirit, as the fastest growing Christian movement of today’s world. He said one reason is that "Pentecostals do not depend on specialists to do their evangelism."

WHAT THE WORLD NEEDS

"God’s commandments need again to become an issue in modern life, the truth of revelation a matter of contention in every sphere of modern culture, the call for social righteousness a cause of tremblings in every vale of injustice and incivility in the land, and the ‘good news’ of Divine forgiveness and rescue needs to find new wings and new ways to stir the slumbering masses." — Carl F. Henry, at Eastern Baptist Seminary

CHRISTIAN EDUCATION—Sec. Rex Ie. Zwiebel

Camper Exchange Program 1970

Here is the suggested pattern: Mid-Continent Assoc., to Camp Miles, June 7-14

Camp Miles: Jeffrey Monroe, 237 Plainview Circle, North Little Rock, Ark. 72116, to Pacific Pines, July 2-5

Pacific Pines Camp, to Mid-Continental, June 21-28

Camp Harmony: Dan Richards, Veroa, N. Y., to Lewis Camp, June 28 - July 4

Lewis Camp: to Camp Harley, July 5-12

Camp Harley: Jerry Snyder, Alfred, N. Y. 14802, to Camp Joy, June 28 - July 4

Camp Joy: Jan Bond, 49 Scarsdale Dr., Camp Hill, Pa. 16028, to Camp Harley, June 21-28

Camp Joy: Dan Richards, Veroa, N. Y., to Lewis Camp, June 28 - July 4

Camp Directors 1970

Pacific Pines: Rev. Leland Davis, 4376 York Blvd., Los Angeles, Calif. 90041

Camp Harley: Rev. David S. Clarke, Alfred, N. Y. 14802


Camp Harmony: Mr. & Mrs. Garth Warner, 4124 Sholtz Rd., Oneida, N. Y. 13421

Camp Miles: Rev. S. Kenneth Davis, 118 Main St., Westerly, R. I. 02891

Camp Miles: Rev. Kenneth B. Van Horn, 1008 N. Polk St., Little Rock, Ark. 72205

Mid-Continental Camp: Rev. Paul Osborn, Nortonville, Kansas 66060

Alternate Exchange Campers

Camp Joy: Dan Curry, Rt. 7 Box 466, Fairmont, W. Va. 26554

Camp Miles: Philip Butler, Rt. 1 Box 19, Brownsboro, Alabama 35741

Camp Harmony: Barbara Burdick, DeRuyter, N. Y.

The Camp Exchange Program is under the sponsorship of the Youth Work Committee of the Seventh Day Baptist Church. Christian Education. Mrs. Susan Bond served as its agent for this year's exchange.
Compulsory Worship
In National Military Academies

The General Commission on Chaplains and Armed Forces Personnel for a second time has called on the Pentagon to abandon its compulsory chapel attendance requirement at the nation's military academies.

Its executive secretary, A. Ray Appelquist, expressed the continuing hope that the academies would move to voluntary religious exercises before the existing practices are formally reviewed and publicly judged in the courts.

He expressed the opinion that if compulsory worship attendance were abolished by the courts rather than by the military itself, this "can have only an adverse effect on public acceptance of the total religious program for service personnel."

At the present time there is pending in the District Court of the District of Columbia a case filed by seven service academy students against compulsory chapel attendance. They allege that mandatory attendance at religious services is a violation of the First Amendment prohibition against an establishment of religion and interferes with their right to religious freedom.

Secretary of Defense Melvin L. Laird and the three secretaries of the Army, Navy, and Air Force are named as defendants.

At the three academies, Protestant, Jewish, and Catholic services are provided on Sunday morning which the cadets and midshipmen must attend or risk punitive actions.

The Pentagon put two of its top men on the witness stand to testify in support of the total religious program for service personnel.

Admiral Moorer defended the regulations should be continued, if he could prove that compulsory attendance is "counter productive" to the goals of the academy. A man would not be excused solely because he did not believe, he said.

An earlier witness from the Defense Department, Roger T. Kelley, the assistant secretary and chaplains, and reserve affairs, said that an excuse would not be granted to the man who refused to attend chapel because he felt it was a violation of his First Amendment rights.

A. Ray Appelquist, executive secretary of the General Commission on Chaplains and Armed Forces Personnel, told the court that the mandatory church services have had an "adverse effect" on recruiting chapel attendance.

"The Chaplains Commission in its 1964 statement said, "It is a violation of the First Amendment to have any requirement by the State of compulsory attendance at services of worship is contrary to the principles of religious freedom and the constitutional rights of the individual citizen."

A decision on the case is expected sometime this summer. Whatever it is, it will probably be appealed.

In addition to the "establishment of religion" and "freedom to worship" questions, some observers are saying that the case poses a larger one for church-state relations.

Is it a proper function of government to use the church and religion to accomplish a secular purpose?

Church Needs Prayer

Whichever the Church has gone forward, it has done so on its knees. Until the Church returns to its knees and takes up again the holy task of prayer there will be no large advance of the kingdom and no strengthening of the churches.

--Lindsell in When You Pray

THE SABBATH RECORDER

MAY 25, 1970

As Others See Us

David M. Gill in an address at Buck Hill Falls on April 30 pointed out that we are living in an era of freedom of speech; that ours is a free voice. Gill was addressing questions about some of the world's problems which may not always see ourselves as others see us. We may look at one problem and forget another that is closely related.

Dr. Gill, associate secretary of the World Council's Church and Society Department, was stressing that churches should not jump on the technology bandwagon at the expense of a true concern for human dignity and social justice, but should keep both in clear focus in trying to make a better world.

There is a tendency, says the World Council, to think of technology and the future in a national or regional frame of reference. For example, when the prosperous countries call for population control, they often mean it for the developing areas of the world.

"But we need to see how this problem looks to our neighbors of the Third World. We need to hear them when they point the finger at a family of ten in India.

"We need to hear their cynicism and anger when, in the wealthy countries, our zealous talk about population control is matched by an equally fervent commitment to world economic justice," Mr. Gill emphasized.

He maintained that the World Council of Churches "advocates a valuable channel through which such provincialism can be challenged."

Mr. Gill was stressing some of the considerations which require a specific contribution of the churches in the World Council's new study project, "The Future of Man and Society in an Age of Science-Based Technology."

Now getting under way, the three-to-five-year inquiry is being conducted within the Church and Society Department.

At the end of June, more than eighty people from the first of the four Geneva-based exploratory conferences on the new ennui. Half will come from the Third World, some will be youths, the majority will be experts in the subjects under discussion.

Conference will evaluate the methods and findings of the scientists predicting the future of our world. They will grapple with the implications of genetic and biomedical research, the impact of technology on inherited economic structures and political ideologies.

Archer Challenges Nixon's School Aid Proposals

Glenn L. Archer, executive director of Americans United for Separation of Church and State, has urged President Nixon to reconsider the policy his administration appears to be developing in regard to federal aid to parochial and private schools. Mr. Archer stated that the statements of the president in regard to school aid and the appointment of a private school panel charged with designing proposals that would evade the constitutional ban on church school aid were far from reassuring to those who believe in separation of church and state and oppose any tax for religion.

In an accompanying statement, Mr. Archer charged that the president's ascension that nonpublic schools were of "little value" and "at the rate of one a day" was true of only one school system - the Roman Catholic. "Actually," Mr. Archer said, "other private schools are increasing rapidly and there is an overall increase in nonpublic schools. Only the Catholic system is declining," he said.

"Diversion of large government grants to these schools can only result in cutting funds for the public schools and the consequent decline of that system. It would be much cheaper and a much wiser public policy to absorb these children into the public system than to pay for their education in a host of duplicative competitive systems."


Deacon Ferris S. Whitford
On April 13, 1970, Ferris S. Whitford passed away following a long illness. Ferris had been a faithful member of the Little Genesee Seventh Day Baptist Church and was one of the senior deacons.

Mr. Whitford was an educator in the public school systems of New York and New Jersey for 47 years. It has been estimated that nearly 10,000 young people were influenced by his teaching, many of whom are now guiding influence throughout those years.

During World War I he served as a YMCA field representative in France.

Even when Ferris was no longer able to attend church, he was still very interested in what was going on and was able to pass away much of his time reading and listening to religious material.

The church in Little Genesee deeply misses this fine servant of God.

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**Accessions**

By Letter:

- Elmer L. Hunting
- Mrs. Elmer L. Hunting
- Douglas Wheeler

By Baptism:

- Marcia Morris
- Warren Wear

By Letter:

- Mary Harris (Mrs. James) Colson

By Testimony:

- Richard Bond
- Mrs. Eugene (Nelda) Morris
- Betty (Mrs. Richard) Wear

**Marriages**

Luebe-Crouch: Gerald R. Luebe, son of Mr. and Mrs. Eugene Luebe of Hartland, Wis., and Ann C. Crouch, daughter of Mr. and Mrs. Herbert Crouch of Milton, Wis., were united in marriage at the Milton Seventh Day Baptist Church on April 26, 1970, with the Rev. J. Paul Sarrett officiating. They are living in Milwaukee.

**Births**


**Obituaries**

GATES—Miss Ruth Ann, daughter of William E. and Ethel Gates, was born March 21, 1895, at Lincklaen, N. Y., and died at Niskayuna, N. Y., on May 10, 1970.

She was baptized on profession of faith in June 1930 and joined the DeKuyter, N. Y., Seventh Day Baptist Church. She gave herself to care for her parents and brother Everett, to forego the pleasures of life and older invalids. For the last several years she lived with her twin sister and husband, Mr. and Mrs. W. W. Burrows. Surviving by four sisters: Bertha (Mrs. Irving) Burdick, Nina (Mrs. Lyman A. Coon), Ruby (Mrs. Harry W.) Burrows and Martha (Mrs. Noel D.) Mills; two brothers; Clair and Lloyd; and several nieces and nephews.

Funeral services were held at the Venice Funeral Home, Venice, Fla.; and at the De-Kuyter church with the Reverends Neal D. Mills and Victor W. Skaggs officiating. Interment in the cemetery at North Picher, N. Y.

Gray—Zalita Babcock, daughter of R. H. and Jennie Babcock, was born Aug. 22, 1888, in Dodge Center, Minn., and died April 28, 1970, at Janesville, Wis., following a brief illness.

She was married to K. Robert Wells Nov. 17, 1911. The couple had three children: Mrs. Maxine A. Miller, of Milwaukee, Wis., and Mrs. Suzan F. Kinney, of Appleton, Wis., and Lucille, Mrs. Louis Sunby, of Milton, Wis. She is also survived by six grandchildren and one great-grandson.

Her husband died on April 28, 1921. She moved with her family so her children might have the opportunity to attend Milton Seventh Day Baptist Church. She was the daughter of the late Mr. and Mrs. E. H. Hawkins, of Appleton, Wis.

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THE SABBATH RECORDER

MAY 25, 1970
Things That Don't Need Changing

Any writer or speaker is well aware that both the first and the final draft of his message would be better with some changes. Not only could the thought be expressed better than our best, but time also calls for changes. What we write goes out-of-date so quickly as new knowledge comes or new situations arise. We would like to call back some of our sermons, articles and books in order to revise them. This is even more true in the secular than in the religious area. The ultimate in medicines, machines and technology soon becomes obsolete.

It is refreshing to note that there are a few things that do not grow old or out-of-date. The tides rise and fall as predictably as in the days of Jonah or Paul. We may know more ways to use the law of gravity than our ancestors did, but the law itself is constant. There are some unchangeable religious absolutes. The Ten Commandments may be irksome, but haven't they always been a bit restrictive? The Decalogue hasn't changed since the days of Moses and is not about to.

Charles Allen, pastor and author of some ten inspirational best sellers, says in the introduction to The Sermon on the Mount: that man's hopes, fears, sorrows and happiness are the same now as in all centuries of human history. Perhaps it is for that reason that the Sermon on the Mount has never needed revision.

This is the way he expresses the valuable thought:

"If Jesus lived today in the flesh, rode in jet airplanes, watched television, lived in an air-conditioned home, had all the information which scientists have gained in reference to outer space, and had access to all of today's scientific knowledge, He still would not need to change one word of the Sermon on the Mount. The words which He spoke are eternal and apply equally to every age and to every generation. In fact, He Himself felt that His words were even more enduring than this universe. He said, "Heaven and earth shall pass away; but my words shall not pass away" (Mark 13:31). Therefore, when we study the Sermon on the Mount, we may be sure that it applies to our day and to each one of us."

Arthur Glasser To Join Fuller Faculty

Arthur F. Glasser, noted missiologist, lecturer and scholar, has been appointed associate dean and associate professor of missions in the Fuller Theological Seminary School of World Mission. He will join the faculty at Pasadena, Calif., in September.

His latest post has been as home director of the China Inland Mission-Overseas Missionary Fellowship, where he has served for the past fourteen years. He has played an important role in the Interdenominational Foreign Missions Association and the Evangelical Foreign Missions Association.

The Author of And Some Believed and co-author of Missions in Crisis, Glasser contributed chapters to Religions in a Changing World and Protestant Crosscurrents in Mission. He has written for numerous religious magazines on a variety of subjects including race relations, communism, ecumenics, mission strategy and exegetical problems.

Glasser joins the faculty of the School of World Mission which is composed of noted authors, missionaries, mission executives, anthropologists and linguists, headed by Dr. Donald A. McGavran, dean.