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.

**PROVIDENCE**
Nov. 1—For Food — Genesis 1:29-30, 8:22
Nov. 2—Confidence in — Psalm 33
Nov. 3—Its Abundance — Psalm 65:9-12; 103:3-5
Nov. 4—Trust in — Matthew 6:26-32
Nov. 5—Shown to Elijah — 1 Kings, chapter 17
Nov. 6—Lovingkindness — Isaiah 63:5-9
Nov. 7—Praise for — Psalm 107

**JUDGMENT AND MERCY**
Nov. 8—All Things Judged — Eccl. 11:9; 12:14; Matt. 16:27; 1 Cor. 3:13
Nov. 9—Each His Own — Ezekiel 18:20-28
Nov. 10—Righteous Judgment — Romans 2:5-16
Nov. 11—God’s Mercy — Eph. 2:4-7; Heb. 4:16; 8:12
Nov. 12—Warning Against Passing Judgment — Matt. 7:1-5; 6:14-15
Nov. 13—Harry Required — James 2:1-17
Nov. 14—Examples of — Matthew 18:21-35

**PROMISES OF GOD**
Nov. 15—The Great Commission — Matthew 28:19-20; Acts 1:8
Nov. 16—Peter’s Sermon — Acts 2:14-40
Nov. 17—In the Face of Adversity — Acts 4:1-20
Nov. 18—When on Trial — Acts, chapter 26
Nov. 19—Instruction to Timothy — 2 Timothy 4:1-5
Nov. 20—Philip’s Witness — Acts 8:26-39
Nov. 21—Peter to Cornelius — Acts 10:24-48

**THANKFULNESS**
Nov. 22—A Psalm of — Psalm 118
Nov. 23—Israel for Deliverance — Exodus 13:3-16
Dec. 1—For God’s Providence — Psalm 136
Dec. 3—Enjoined — Phil. 4:6; Col. 1:3; 3:15-17; 4:2; 1 Tim. 2:1
Dec. 5—For Salvation — Colossians 1:1-17

**WITNESSING**
Nov. 15—The Great Commission — Matthew 28:19-20; Acts 1:8
Nov. 26—Through Christ — Ephesians 2:8-22
Nov. 27—A New Heaven and a New Earth — 2 Peter 3:7-18
Nov. 28—Eternal Life — 1 John 2:24-29; John 17:2-3

**CONVERSIONS IN ASIA**
More than 30,000 persons registered Christian life decisions before and during the recent Baptist evangelistic campaigns in 13 Asian countries, according to Joseph B. Underwood, consultant in evangelism and church development for the board.

Of the total, 17,000 were Koreans. The evangelistic emphasis in Korea ran Jan. 1-July 10. In the other countries the campaigns were held June 21-July 5.

The overall results of the campaigns “can’t be computerized,” Underwood added. Intangible results for Asian Baptists included “a new boldness in using mass media.”

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October 26, 1970

The Sabbath Recorder

Come and learn of Me
**Ethics in Reverse**

How we wish that all actions could be the result of straightforward ethics, Christian ethics. Unfortunately, modern society is all too frequently compelled to accept what might be called reverse ethics. Somehow we must find a way to straighten things out.

The kidnapper, the hijacker, the Communist, or whatever have you, says, in effect, "I have no scruples against inflicting bodily harm or committing murder but you have none. I see you have hacked apart and protected yourself by exacting promises that they themselves would not keep. There may be no simple solutions to these knotty problems. We cannot abdicate our righteousness just because wicked people are trading on it. Neither can we agree that the safety of our loved ones held for ransom is as important as the capture and convictions of the kidnap-killers. The good of all has to be counted more important than the temporary safety of one. This is the ethics of the Bible and of society. As Mrs. Wedel said, heinous crimes must be punished or we will be moving ever closer to anarchy — when no lives will be safe.

### Meaning of Repentance

Yom Kippur (day of atonement) the most solemn day in the Jewish calendar, was observed this year from sundown Friday to sundown Sabbath, October 10. Rabbi Tanenbaum, radio spokesman for the American Jewish Committee, said that the emphasis is not on pardon, as one would expect, but on repentance. The meaning of repentance must be established. The medieval Jewish philosopher, Maimonides, distilled three stages: recognition of the sin, confession, and the desire to avoid a repetition of the sin.

Both parts of this statement are true. There was indication that Israel was already ready to ask forgiveness, but simultaneously nations must take a firm position on the punishment of the hijackers and the terrorists. Some Christian organizations, as well as many nations, did their best to avoid the killing of those hostages.

The Kidnapper, the hijacker, the Communist, or whatever have you, says, in effect, "I have no scruples against inflicting bodily harm or committing murder but you have none. I see you have hacked apart and protected yourself by exacting promises that they themselves would not keep. There may be no simple solutions to these knotty problems. We cannot abdicate our righteousness just because wicked people are trading on it. Neither can we agree that the safety of our loved ones held for ransom is as important as the capture and convictions of the kidnap-killers. The good of all has to be counted more important than the temporary safety of one. This is the ethics of the Bible and of society. As Mrs. Wedel said, heinous crimes must be punished or we will be moving ever closer to anarchy — when no lives will be safe.

### Facing a Growth Problem

If a church or denomination fails to maintain consistent growth or slip in membership in an area, it is usually said that the future managers of the church face the obstacles faced were too great. Sometimes the group tries to save face by saying that numbers don't count. Both of these approaches to the problem may be true, but neither is very help­ful to the leaders who feel that the church must grow.

A case in point comes from news of Baptist work in the DDR (East Germany). The churches there claim to have freedom, but they are losing membership. While we are pretty sure they have some real obstacles, they prove that they are not discriminated against in industry or in the schools — at least in the lower grades. They say that if parents object to their children's belonging to the church, they are not forgiven. However, the local church must also help the infirmities: for we know not what we should pray for as we ought.

### The Sabbath Recorder

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"Up to 1952 our membership rose to 35,140, followed by a yearly loss of 792 members until 1961, when the Berlin wall was built. After that, until 1969, the yearly decrease was only 426. These losses resulted in a total drop in membership during the last seventeen years of 10,547.

Though some may say that numerical figures are ridiculously superficial, there are some consequences that come from membership shrinkage. Adolph Pohl of East Germany, writing for European Baptist Press, puts it this way:

"Let us consider some immediate consequences of this shrinkage. "When the many churches which today have 80, 100, or 120 members are reduced to half their present size, they will no longer be able to bear the financial burden for maintaining their church building and a full-time pastor. "Traditional activity groups in the church will remain alive only with great difficulty. It may be impossible to get enough voices of different parts for mixed choirs. Outsiders will be less easily attracted to a church with declining membership. "A general uneasiness is taking hold of every diminishing church group. Seventh Day Baptists were at one time stronger in East Germany than in West Germany. Now they have pretty much dropped out of existence in the East and don't talk about the West. Probably they face more obstacles to growth than in name only ought to take this as a challenge. Our general secretary has pointed out that our Conference has been losing nearly one percent per year for nineteen years.

There are many places in the United States where Seventh Day Baptist churches are not growing but are approaching the vanishing point that is described in the quotation above. We dare not say in every case that growth is impossible for we have seen too many instances of a zealous group making growth in some of these same communities. To be sure, we cannot always save a slowly dying church, but a truly revitalized small group can add to its numbers by conversion, the same as in New Testament times.

Do You Care Who Wins?

The story is told of a football fan who attended a game between Notre Dame and Southern Methodist. He enjoyed the game but said he didn't care which team won. He was an atheist.

Unless we are atheists we have to care who wins in the battle between Christ and Satan for the hearts of men. We must identify with one team or the other. It is not enough just to observe the struggle from the spectator position. Never before have the forces of evil been so prominent. Never have so many professing Christians, not to mention the uncommitted millions, been so much discouraged over the advance of ungodliness. Young people especially appear to be discouraged, and there is true not of committed young people; they have hope and joy. Never have we seen in our lifetime such a contrast between those who care who wins and those who don't care. The real Christians are getting into the game. They have reason to hope that through their efforts many more will be on the winning side.

THE SABBATH RECORDER

President's Column

Tercentennial Celebration In Our Local Churches

How often does one celebrate a tercentennial? It isn't logical 300 years from now to expect Seventh Day Baptists to celebrate their second tercentennial since there will be more impressed with their own land, or in ours.

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OCTOBER 26, 1970
The Planning Committee Meets

There are all kinds of planning committees at all levels of church organization. The Planning Committee, which met in the Seventh Day Baptist Building at Plainfield, N. J., during the week of September 28, to October 2, was of course a national committee seeking to map out denominational growth plans and coordinate the work of the boards and agencies of the United States Conference of Seventh Day Baptists. Two such week-long meetings are held under the chairmanship of General Secretary Alton L. Wheeler.

With a new Conference president, Dr. Stephen Thorngate, and new representatives from the various church educational, literary and woman’s boards, there was not only the blessing of new blood but also a little necessity for some orientation to get the committee into gear on plans previously discussed. The Rev. Myron Soper, home front evangelist, was called in as a consultant on two days when the commission was centered on our evangelistic thrust.

The committee never accomplishes all that it hopes to and did not this time. However, some thirty-five items on the agenda were discussed and real progress made toward implementing immediate goals and deciding how best to help the churches reach God’s goals.

Much attention was given, as usual, to new emphases in the various kinds of dedicated service which have provided the glowing spark in Christian service among our people during the past few years. Putting people to work under well-considered guidelines on a dedicated service rather than a paid basis continues to indicate the way of work that can be done with limited resources. Recruitment plans for SCSC in 1971 are already being implemented. (See article on the centerfold page of the October 19 Sabbath Recorder.)

Individual youths are urged to send in their applications by December 15 and churches desiring to have a team are encouraged to submit project applications by January 15. Home training of the young people begins in January. The committee announces that the place for the week of group training next June is still open. Churches may still extend an invitation.

In the years ahead the Planning Committee lays major emphasis on evangelism and church growth. Conference has already voted to join with the Baptist World Alliance in seeking to “Reconcile the World Through Christ,” 1973-1975.

Another emphasis is on world missions. “Key ’73” is something that will be publicized at a later time. It was determined at this fall meeting that the Missionary Board and the home front evangelist, Myron Soper, should be asked to head up these evangelism programs.

For the more immediate future plans were finalized upon worldwide Christian Education, and Women’s Boards, there being prepared sponsorship of the committee with costs shared by several boards. The program on Brazil is already in the hands of church leaders for under consideration.

Another year-long event received considerable attention, the tercentennial of Seventh Day Baptists in America which culminates at the Convention of national significance to the Newport, R. I., church organized in 1671. Conference President Stephen Thorngate outlined in some detail the hoped-for historical celebration in the churches on a planned monthly basis during the year as the history-related theme “Responsibility of Maturity” is carried out. The Planning Committee gave consideration, in this connection, to getting the most possible stimulation for our worldwide witness from the delegates to the first meeting of the Seventh Day Baptist World Federation next summer.

The Planning Committee sponsors the Week of Prayer the first week of January by publishing a prayer booklet for use of Seventh Day Baptist churches around the world.

(Continued on page 13)

WORSHIP

By Leon R. Lawton

Man is basically religious. He seeks forms and means to render to this nature. Religious superstition can fill a life even and church of many modern Protestant or Roman Catholic churches. Worship can be only ritual, without meaning or vital relationship to the life of the individual in his life-rise in the personal relationship of an individual with God. Its growth and maturity are dependent upon that personal relationship to the church and upon other factors like experience.

Worship, at its base, has always been primarily an individual, personal matter. Though conceived in the company of believers within the fellowship of the church, we arise in the personal relationship of an individual with God. It hopes to and did not this time.

The emphasis is on worldwide witness. Programs calling for bulletin boards and audiovisual aids to acquaint us with the work of all the Seventh Day Baptist Conferences of the world, one each month, are being prepared sponsorship of the committee with costs shared by several boards. The program on Brazil is already in the hands of church leaders for under consideration.

The world in which we live—society in general—has declared its independence of the Christian Church. In true worship God and man combine. In our modern age there is introduced to Almighty God, His love and plan for them as revealed in Scripture, the love that is the fruit of natural knowledge of God, and is accountable. (Rom. 1:19-20). Countless others have chosen to place obedience to His truth as revealed in Scripture, the love that is the fruit of natural knowledge of God, and is accountable. (Rom. 1:19-20). Countless others have joined in the fellowship of their God. They have seldom, if ever, stood in awe of God. They live independent of His law and obedience to His truth as revealed in the Scriptures.

True worship can be an effective witness to such people. The method, place and means of worship need to be evaluated. Are our hymns speaking the personal faith of the singer? Do our prayers actually speak to our God? Are sermons the vital way for God to share His truth. His will, with us? Do communion, baptism, dedication of children, and other special services enlarge, enhance and deepen worship?

These, and other such questions, need to be answered—by congregations, by families, by individuals. And the basic question “How can I, can we, best worship God?” needs constant consideration and an awareness that no given answer is more lasting than the hour in which it is found. It should lead on to more complete and profound understanding and experience.

Jesus said, “They that worship him must worship him in spirit and in truth” (John 4:24). This speaks of the sincerity, the openness, of the worshiper. This speaks of the personal relationship validated by His Spirit, who assists in worship and prayer. This speaks of basic necessities for true worship.

The psalmist declared, “O come, let us worship and bow down: let us kneel before the Lord our maker” (Ps. 95:6). This speaks of the humbleness of the worshiper. “O worship the Lord in the beauty of holiness: fear before him, all the earth” (Ps. 95:6). This speaks of the nature of the worshiper and calls all to respect Him.

In true worship God and man communicate. In our time there may be many new ideas and methods that may enhance and enlarge this. Those who have a part of such experience can, as numerous examples have shown, enter more fully into perfect fellowship and understanding of our God. It is not worship as such that conveys the message of God’s gladness, peace and love. It is the worship that makes persons to love each other, and lives made vibrant and meaningful in the worship experience that witness in the daily activities of life.

Let us heed the call of the psalmist, “O come, let us worship and bow down!” And let us openly, earnestly, seek to answer personally. “How?”

Special Issue Next Week

The long-awaited evangelistic special issue in two colors is coming next week. It is edited by Clifford Beebe on the weekly theme, “The Way to Heal a Broken World.” A limited number of late orders can be filled. Be ready to use this special issue for its intended purpose.
A sermon well received at Conference on Sabbath morning, August 15
By Rev. S. Kenneth Davis

Called Apart To Rest and Renewal

God, in His providence, saw the need of rest times, of Sabbath rest, and men through the ages have spoken of it too. An Egyptian ruler centuries ago gave this counsel to his son: "The archer hiteth the target partly by pulling, partly by letting go, and partly by letting go,"

So, too, Jesus suggested to His disciples that they go into a desert place "and rest awhile."

And more recently one African tribe has been found that will travel only so far and then stop for their souls to catch up with their bodies.

Yet, while the truth has been recognized universally, increasingly we are being called upon to reinterpret this rest and renewal for our souls. Hence the suggested sermon topic, "Called Apart to Rest and Renewal." A possible subtitle would be Sabbath rest reserved for the true people of God. Sabbathkeeping with a purpose.

The problem that confronts us is that with increasing hours of leisure for most people brought on by advanced technology, the Utopia we expected seems further away. When men worked up to sixteen hours a day... (1) I want to escape from it all somehow, and if drugs are unacceptable, I will do it with noise so loud I don't have to hear myself think.

Quite obviously, then, simple rest as equated with inactivity could not meet their felt needs or inactivity would be the order of the day. So we find more and more psychologists and sociologists speaking in terms of creative use of leisure in the hope that that will somehow provide what is missing. That isn't going to work either! The author of Hebrews says in the fourth chapter, "We which have believed do enter into rest, even as they which were before us." The rest we are looking for is not diversion (though that may be helpful), nor is it the carnival of the Sabbath which have believed do enter into rest, even as they which were before us. The rest we are looking for is not simply creativity (although creativity is certainly not excluded). The Sabbath rest we are looking for is not a man has an existence without number, and both the pastor and the people of God to keep the Sabbath, not simply as cessation from the week's activities but by our bath rest.

Perhaps we can best begin locating genuine Sabbathkeeping by establishing the boundaries. The Sabbath rest we are looking for is not simply creativity (although creativity is certainly not excluded). The Sabbath rest we are looking for is not just cessation from the week's activities (although it is undoubtedly a part).

The rest we are searching for is the rest of God. In Exodus 31:17 we read that God "called apart" His people from the rest of the world. The word thus translated literally means "re-en-souled." Working from this concept Hebrew literature suggests that the Sabbath rest, as unlike the carnival a man has an additional soul which comes to him for rest just as surely as the sheep came to Him. It is called "unbelief" — their persistent blind if not willful refusal to accept the Sabbath for what it was meant to be, they did not enter into the promised rest.

I have heard young people ask, "Why shouldn't I go to the carnival Sabbath afternoon? After all, I'm certainly not making the Sabbath a delight, and it surely is a rest after the kind of week I put in." But to say this is either rationalization or tainting the sanctity of the Sabbath is to misunderstand the Christian purpose of the Sabbath rest. To say this is to miss the promised Sabbath rest just as surely as the Israelites did.

Yet the promises of God are not voided simply by our "unbelief" or our unwillingness to fully commit ourselves so that we may appreciate what God is providing. Then, quoting the Amplified Bible, "There is still awaiting a full and complete Sabbath rest reserved for the true people of God." There is awaiting right now, this Sabbath, perfect Sabbath rest. Lamsa adds more emphasis to this same Scripture: "It is therefore the duty of the people of God to keep the Sabbath, not simply as a sabbatical." Perhaps we can best begin locating genuine Sabbathkeeping by establishing the boundaries. The Sabbath rest we are looking for is not simply creativity (although creativity is certainly not excluded). The Sabbath rest we are looking for is not just cessation from the week's activities (although it is undoubtedly a part).

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Working from this concept Hebrew literature suggests that the Sabbath rest, as unlike the carnival a man has an additional soul which comes to him for rest just as surely as the A pastor was trying his best one day to get one of those days when interruptions came without number, and both the pastor and the sermon were really suffering. Finally there was another knock on the study door. The pastor, who was in a foul mood, ran across the room and jumped into his lap. "Now what do you want?" he demanded, his patience wearing thin.

"Daddy," came the reply, "I didn't come to ask for anything. I just wanted to climb up into your lap and hug you and tell you what a wonderful daddy you are.

And Daddy went back to his sermon with renewed enthusiasm and a rested spirit. There had been many interruptions, but one brought rest and renewal. Only this one brought "re-en-souled." It was a spirit that carried over into his labor after that brief sabbatical. In fact only this one could be called a sabbatical.

What was there about this experience that had the desired result? Maybe it would not be the same for each of us. Maybe it is a combination of factors. Was it that it caused the pastor to get outside of himself for a minute and grasp what life is all about? Was it because the love that God's love rather than that which came with a forced smile? Was it because he could see in the growth of his daughter that his own good and willing to continue to have purpose? Was it a new appreciation of God's goodness to him? Whatever

(Continued on page 14)
Strengthening will also lead into the first numbers and now seeking a pastor, matched the comfort and convenience of its building and parsonage with its history and parsonage in the group. The Berlin people took charge of the sanctuary just above the large painting of the Ten Commandments which was placed back of the pulpit when the church was dedicated. The painting included a jagged ray of lightning which streaks diagonally across the tablets of the law toward the Fourth Commandment representing the revelation of God. The lightning added realism to the theme, "Prepare To Meet Thy God" from Amos 4:12.

The theme was divided into "When?"-simple and the timeliness of the obvious message of the verse was brought out in the messages, the emphasis was more on the present reality of meeting God than on the final meeting with Him at death and the judgment.

The Sabbath Eve service was a celebration of the Lord's Supper—a meeting with Christ in Communion. It was conducted by the Rev. Paul Maxson of the Berlin church. A brief fellowship hour in the social room followed the service. The Maltby of Plainfield, N. J., brought the morning message on "When?" He pointed out that the whole message of the sermon is the urgency to repentance. Prophets and evangelists of the past have felt the need to convince the world of impending judgment and the need to repent (as the Amos message of the Bible is on the human solution. It is an opportune time to get to think about meeting God.

The afternoon meeting in charge of the Rev. Don Richards of the Marlboro, N. J., church took the form of discussion groups. The people present took up a number of questions about God with an emphasis on the need to become a Christian solution. It is an opportune time to get to think about meeting God. The evening speaker, the Rev. Herbert Saunders of Plainfield, N. J., again dwelt on the present as well as the future aspects of why God will prepare to meet us. Why? If we do not have experiences with God now we will not be prepared for experiences with Him in that other part of eternity. We should prepare because: 1) We need to learn what He wants us to do; 2) We need to do what He wants us to do—feed the hungry, etc.; 3) We need an experience all God wants us to be. Heavenly houses are built out of the material we send on ahead. Heaven must begin here.

The Yearly Meeting has little business. Unlike an association with assessments and projects this gathering is for encouragement of the believers. The finances needed are only to cover the uncertainty for the immediate future. The finances needed are only to cover the uncertainty for the immediate future.
SABBATH SCHOOL RECOGNITION
Gold, Silver, Bronze Cross Certificates
By Mary Clare
Publicity Committee Board Chairman

The offering of these certificates for accomplishment in Sabbath School teaching advance goes on year after year. You choose your twelve month period to fulfill the requirements. Certificates are presented at General Conference. This is not a contest. Any Seventh Day Baptist Sabbath School can earn one. ("Facing Frontiers with Faith" packet, Year IV.)

For the past two years the Seventh Day Baptist Period of Christian Education, through its Publicity Committee, has sponsored the Participation Covenant Sabbath School attendance and enrollment contests. We are offering winner awards again this year. You may use the suggested rules in the Year IV Packet, "Facing Frontiers with Faith," or devise a method by which you which you can effect an increase in these areas in your church.

The Awards, to be presented at General Conference, will be two plaques: the first for the largest percentage increase in attendance, and the other for the largest percentage increase in enrollment. We suggest the period of November to April, or a period which you can compare to last year.

The plaques will be inscribed with the winner's name, the year that you won it, and your school. You may display it for one year. When one school has earned the plaque for three years, it becomes a permanent possession of that school.

The Attendance is computed on the actual number of persons present during that period. The Enrollment is computed thus: a person becomes a member of a Sabbath School class when he attends the class three times in succession and attends a total of six times in a quarter (sickness being an excused absence). This plan may lower the number of members of some schools who have kept continuous membership figures over the years, but it will, at the same time, increase those schools which are increasing their numbers in future years.

We suggest a wall chart be made (for class, department, or school) for recording attendance and perhaps indicating by star the name of the person bringing in new members.

A poster announcing that your school is participating in the national contests will arouse interest when placed in a prominent place on your church's bulletin board.

This visual emphasis, plus more interesting class work will increase the effectiveness of our church schools.

Our Pawcatuck Sabbath School has won two plaques for percentage increase in enrollment, and one for percentage increase in attendance. Are you going to let them get both large plaques also?

Our Pawcatuck Sabbath School will have a new method of announcing winners. The address is, 2 Pleasant Street, Willimantic, Connecticut.

Start now. Please send the name of your Sabbath School to Mrs. Mary Clare, Alfred Station, NY 14803, if you plan to participate.

Please, send your reports of the results of your efforts for the earning of certificates by July 1, and for the plaques by June 1 in order that the judging and engraving can be done in time for Conference.

Chaplain in Vietnam
Chaplain Leonard T. Melton (Maj.), well known to many of our people in the East and in the New Orleans area (where he served the Metairie church), is now on a second tour of duty in Vietnam with the Americal Division, 200 miles north of Saigon and some thirty miles south of Chu Lai. He would like to meet any Seventh Day Baptist service men in that general area. Parents and wives could help to put them in touch. The address is, Office of the Chaplain, 11th Infantry Brigade, APO San Francisco 96217.

The SCSC Team at Texarkana
Project Director's Report

Results?
As we look back on the work of the young people we can say that we have been faithful with our witness. Can we do more? Dare we do less? We have rejoiced as individuals have prayed for Christ to come into their hearts and lives.

We will leave this count in the Lord's hands. This community and every church in this area has felt the effect of this daily witness.

Cost?
It is necessary that we count the cost, but the answer should be, It pays! We are grateful to all who have made this possible.

Literature Given Out:
"Four Spiritual Laws" ................ 800
"The Spirit-Filled Life" ............ 550
Return cards, surveys, and tracts 4,650
Cost $147

We knocked at two thousand doors and did six hundred surveys, finding over two hundred people who did not attend church. We had ten workers, five full-time, five part-time. They assisted in eight morning worship services, conducted thirty chapel services, and conducted twelve Bible Clubs.

The workers were brought to Texarkana by the Women's Board who paid their travel expenses which cost about $315. The workers received only $7.50 a week (from the Women's Board). For the entire summer this was $244. While here, the cost of transportation was about $100. The food bill was about $80 a week, but with help from the church, it was brought down to $50 a week. The total bill was about $300.

Altogether, considering everything, the total expense was $1,106.

Future Plans:
To operate Bible Clubs the year round, planned in the spring.
Cost $147

The Planning Committee meets
(Continued from page 6)

The Bible reading program, which in previous years has centered on plans to read the Bible through in a year or on topical reading, will put the emphasis on the daily Bible readings (somewhat enlarged) that go with the adult Sabbath School lessons.

Tying our churches together by keeping them well informed on denominational objectives and programs can be fostered by a coordinated plan of every church visitation during the year. Urged by Commission and organized by the Planning Committee, such a wide-based visitation by responsible denominational leaders will be undertaken again in 1971.

"Era of Action" is a term that will mean more and more to Seventh Day Baptists as it is used to describe in general terms the next decade. It takes up where the five year program of "Facing Frontiers with Faith" left off. The emphasis envisioned by the Planning Committee is action rather than talk. Churches will be urged to perform Christian service where they are and to trust that as they serve the Lord will "add to the church daily such as should be saved," to quote Acts 2:47.

The details of suggested ways of service are not yet worked out for the whole period but will be worked on further at future meetings of the representative committee.

The committee determined that its next extended meeting should be held February 14-19, 1971. There will be one day of overlap with the Commission meeting at that time.

THE SABBATH RECORDER

OCTOBER 26, 1970

CHRISTIAN EDUCATION--Sec. Ross P. Xeroxol

SABBATH SCHOOL LIBSON
for November 7, 1970
GROWING THROUGH WORSHIP
Lesson Scripture: Isaiah 6:1-8
it was, it contained the ingredients of rest and renewal, of "re-en-soulment.

The world we are searching for also contains a reorientation of our lives and perspective on life so that life slides along with the least amount of friction toward its goal. Sabbath built on the foundation of the last six days in the other six days. The first time I had a chance to drive a small motorboat around the course at the amusement park, I could not wait till it was my turn. I was unable to understand why the man in charge made each boat wait till the one ahead of it had gone some distance before releasing the next one. And my moments in line were impatient ones. When I finally was seated in my boat I pressed the gas pedal as far as I could, and started down the waterway. The boat started heading toward the left retaining wall, so I quickly spun the wheel and ran into the wall on the right side. Never letting up on the pedal I flipped the wheel the other way and hit the left wall. And so the ride continued. I got to the end of the course exhausted from knowing what your task is, yet being unable to achieve it—this is true rest. That is the rest the Sabbath was given for. And it is for every person who has accepted the good news of Jesus Christ, who has appropriated the promises of God, and who is willing to keep the Sabbath as Sabbath. May your every Sabbath be thus.

**NEWS FROM THE CHURCHES**

**NEW AUBURN, WIS.**—Rev. Gordon Oliver, wife, and children have moved here, and we are happy to have a pastor in our church and community again and to occupy the new parsonage. The new parsonage is north of the old one, which was sold. It has been built by the devoted labor of the members and some friends working mostly after their own days' work. Duane North spent most of two and one-half months working on it, coming from Bellflower, California, which is deeply appreciated.

**Correspondent**

**Wheeler Family Finale**

One of the final acts of President Edgar Wheeler at Conference was to recognize the hope (not hazard) of his large family in the work he had attempted to do for the denomination. The family included his mother, son, daughter-in-law, and foster child. The unity and industry of the family was apparent in the dresses of mother and daughters.

**THE SABBATH RECORDER**

**OCTOBER 26, 1970**

**Marriages**

**Brannon—Frank**—Larry G. Brannon, son of Mrs. B. Brannon of Freeville, N. Y., and Mary Ann Frank, daughter of Mrs. George V. Frank of Auburn, N. Y., were united in marriage Oct. 4, 1970, at St. Ann's Church, Oswaco, N. Y., by the Rev. Robert Dalton and the Rev. Delmer E. Van Horn. The couple will be at 124 S. Auburn, N. Y.

**Gillum—Cavinder**—Dale Gillum, Jr., son of Mr. and Mrs. Dale Gillum of Battle Creek, Mich., and Paula Ann Cavinder, daughter of Mr. and Mrs. Lloyd D. Cavinder, were united in marriage Sept. 26, 1970, at the Battle Creek Seventh Day Baptist Church by the Rev. S. Kenneth Davis. The couple will reside in Battle Creek, Mich.

**Gorgensen—Spangler**—Larry Gorgensen, son of Mr. and Mrs. Nels Gorgensen of North Loup, and Kathleen Spangler, daughter of Mr. and Mrs. Walter Spangler of Ewing, Neb., were united in marriage July 18, 1970, at the United Methodist Church in Ewing by the Rev. Meyers.

**Nida—Dingvean**—Laurence Harmon Nida, son of Mr. and Mrs. Melvin G. Nida of Salem, Va., and Carol Penelope Dingvean, daughter of Mr. and Mrs. T. Dingvean of Salem, Va., were married on Aug. 15, 1970, in England. Coming from Rome, S.A.F. in November, they then planned to reside in Salem, Va., as "Larry" plans to continue his studies at Salem College.

**Reynolds—Aldrich**—Roger Jesse Reynolds, son of Mrs. Mary Reynolds of Rochester, N. Y., and Frances Louise Aldrich, daughter of Mr. and Mrs. W.C. Aldrich of Rochester, N. Y., and Mrs. P. Brigg of Greendale, Minn., were married Aug. 12, 1970, at the Alfred Station Seventh Day Baptist Church by the Rev. Edward Sutton.

**Williams—Fuller**—Rollin C. Williams of Omaha, son of Mr. and Mrs. Charles H. Williams of Milton, Wis., and Phyllis Fuller, daughter of Mr. and Mrs. Menzo Fuller of Northport, Me., were united in marriage Nov. 29, 1969, at the North Lisbon Seventh Day Baptist Church by her pastor, the Rev. Duane Davis, and her uncle, the Rev. Wayne Babcock of Peru, Canada, Minn., officiating. They reside in Omaha.

**Births**


**Obituaries**

**HAMER**—Gregory L., son of Mr. and Mrs. John Hamer, was born March 27, 1948 at Ord, Neb., and died July 18, 1970, at Loup City, Neb. Gregory drowned at Sherman Reservoir near Loup City while on leave from the Air Force before his second tour of duty in Vietnam. Funeral services were held at the Seventh Day Baptist Church on North Loup with the Rev. Minor Opper officiating. Burial was at Hillside Cemetery near North Loup with continuing military rites conducted by the American Legion.

He is survived by his parents; two brothers: Gary of Kearney, Neb., and Russell at home; two sisters: Lana and Jill, both at home; and his maternal grandparents, Mr. and Mrs. Alden C. Hamer.

**MEAHERRELL**—Rupert Reuel of John Edward and Catherine Freeda Randolph Meahrell, was born June 3, 1884, in Ritchie Co., W. Va., and died Sept. 13, 1970, in Sheriff's St. Mary's Hospital, Clarksburg, W. Va.

He married Dottie Bee April 17, 1911. She died in 1943. Baptist Church in Berea. He was a retired railroad employee.

A son, Carl, and a daughter, Freda, survived him in death. He is survived by one son, Lowell, of Chandler, Ariz.; two sisters, Miss Connie Meahrell and Mrs. Draxly Keyser, both of Berea. Services were conducted by his pastor, the Rev. Leslie A. Winkle. Interment was in the Bridgeport Cemetery.

**WILLIAMS**—Mrs. Mary Ophelia was born Aug. 9, 1855, in Berkeley County, W. Va., and died June 18, 1970, in S. California. The family was of the Rev. Robert T. Williams, Jr., of Berea. She was the wife of Robert T. Williams who preceded her in death.

**Crump**—A son, John Matthew to John and Louisa Brown of Septulveda, Calif., on July 26, 1970.

**Jernoske**—A son, Robert Lawrence, Jr., to Robert and Margaret Jernoske of Inglewood, Calif., on Sept. 29, 1970.

**Lewis**—A son, Mario to Jonathan and Connie Lewis of Los Angeles, Calif., on Sept. 18, 1970.

**Rookard**—A daughter, Valerie to John and Pamela Rookard of Needles, Calif., on Sept. 28, 1970.

Miracle Happens on a City Bus

The Sunday school class was just beginning as Juanita and a stranger entered. Juanita's expression showed that she was unusually happy. She told the class why.

That morning, as usual, she had ridden a bus to downtown Madrid, Spain, to get to the First Baptist Church. On the bus, she had sat down by a woman, who immediately turned to greet her and to give her a gospel tract.

Juanita asked the woman from what church the tract had come. She replied that it had come from a Protestant church in Valdepenas, a town south of Madrid in La Mancha, the central plateau.

Juanita then told the woman that she too was an "evangelical" and was on her way to church. The woman asked her if, by any chance, she knew where the First Baptist Church was located.

"Of course, that's where I'm going," Juanita replied.

The woman almost shouted with joy. Then she explained her reaction: "I came to Madrid two weeks ago to be with my brother, who is ill. Last Sunday I prayed and told the Lord that I just had to find one. None of my family here are Christians, and they offered no help whatsoever."

"Yesterday I prayed and told the Lord that I just had to find one. None of my family here are Christians, and they offered no help whatsoever."

"I got up this morning and prayed, and I told God that I was going to get a bus to the center of town and He would just have to do the rest."

"The family said I was crazy—that I couldn't go out alone to look for a small Protestant church in a city of over three million people, in a predominantly Catholic country, with no idea of where it was."

"Nevertheless, I left the house, boarded the bus, and then you sat down beside me."

Who but God could have worked this miracle? You see, the woman from La Mancha is totally blind.— Written by Christine Buie, Madrid, Spain. —EBPS

Growing Churches

The question is often asked, "Are your churches growing?" To be honest, we have to reply, "Not all of them and not enough of them." Also, to be honest, we can add that some are showing very healthy growth, and much of that growth is adults who have come to recognize the Scriptural truths and practices which characterize our church.

Take, for example, the membership report of the Los Angeles church submitted to Conference by the clerk.

It reveals a membership increase of twenty-six. Of this number, nine were by baptism, six by letter of transfer, and eleven by testimony. There were four decreases in the membership, one of which was by death, and three by letter. Total membership now stands at one hundred thirty-nine, which is a net gain of twenty-two during the past church year.

Make your Sabbath a meaningful experience. It belongs to Jesus Christ, who declared Himself to be Lord of the Sabbath Day. We encourage you to be present in His house on His holy day. —Seattle SDB bulletin