"if you have faith as a grain of mustard seed..."

**The Sabbath Recorder**

May 8, 1971

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image or any likeness of any thing that is in heaven above or that is in the earth beneath, or that is in the waters under the earth: thou shalt not bow down thyself to them nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

Remember the sabbath day to keep it holy. Six days shalt thou labour and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it.

Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.
The Sabbath Recorder
First Issue June 13, 1844
A Magazine for Christian Enlightenment and Inspiration
Number of the Associated Church Press
REV. LEON L. MALTBY, Editor

ADVISORY COMMITTEE

Contributing Editors:

MISSIONS: Rev. Leon L. Rawton
WOMEN'S WORK: Mrs. Elmer W. Anderson
CHRISTIAN EDUCATION: Rev. David S. Clarke

Terms of Subscription
Per Year ....... $5.00
Single Copies ....... 15 cents
Special rates for students, retired Seventh Day Baptists, ministers, and servicemen.

Postage to Canada and foreign countries 50 cents per year additional. Gift and newsworthy subscriptions will be discounted at date of expiration unless renewed. All subscription must be renewed six month after date to which payment is made unless renewed. The Sabbath Recorder does not contribute articles, but will send the writer, upon request, up to 10 free copies of the issue in which an article appears.

The Sabbath Recorder does not necessarily endorse the views of any group or individual.

New Jersey publications will be discontinued at date of expiration unless renewed.

Per year will be discontinued at date of expiration unless renewed.

CHRISTIAN EDUCATION

Mid-Continent Sabbath Tract Society, held in August, published by the American Baptist Educational Sunday School Union, is edited in Chicago and published by the American Baptist Press.

Hallelujah

Did you know that there are a few words that belong to the universal language? One of the best is “Hallelujah.”

Though we may not know any Hebrew, we know this Hebrew word and its general meaning, “Praise God!” It did not need travel the other languages of Greek and Latin, World War I and World War II. Our military men, however, have sacrificed some of their best years — those who went to war to come back without physical wounds and disabilities. They deserve at least an equal opportunity in the labor market with those who did not have to go.

In this connection “Industrial Press Service” has some editorial thoughts worth considering:

The “ruptured duck” was sported by veterans of World War II as a badge of honor. A job was waiting for most returnees — and many states offered vocational training. There was the G.I. Bill. Society it seemed, couldn’t do enough for them.

Now, thousands of veterans are coming home from Vietnam.

Some of the returnees may complete their education. Great! Others may return to jobs left when they entered the service. That’s fine too.

But many are coming home at loose ends. We can form committees at the drop of a hat to help them. But what are we going to do when they get there? Let’s keep the same kind of concern and help establish them as full and productive members of our civil society.

Not all of us are employers. We cannot offer jobs to all the veterans returning to our communities. We can, however, be sympathetic toward them as toward those who fled the country to escape the draft. Christian love must include not just one kind of forgotten men, but everyone. Furthermore, it is our duty to minister to the moral as well as the physical wounds that are suffered in war. It is a sad state of affairs when we find ourselves praying so earnestly for the safe return of our loved ones and then forgetting to pray for them after their return.

I followed the man up into the mountains where a secret meeting with Christians was being held. The building was filled with happy Christian people.

Though this word is well understood by Christians, it baffles the police or others who are opposed to the gospel and unfamiliar with the Scriptures.

How thankful we should be that we have liberty to talk of our faith in Christ. Let us pray for those in other countries who are not so privileged and who communicate, and stay alive, by saying “Hallelujah.”

End of Discrimination

Discrimination is of several kinds and against ethnic as well as color groups. Some of it cannot be reached by court order or legislation but must be dealt with by more subtle but effective acts of moral persuasion. Anyone who looks around (or perhaps within) knows that one of the lingering areas of discrimination against Jews, Italians, Orientals, as well as blacks is the private social clubs.

Mr. Roger R. Sonnabend, president of the Associated Church Press, has predicted that racial and religious discrimination in private social clubs in the United States will be eliminated within ten years.

The present status of this sort of discrimination is outlined in a paperback by Mrs. Terry Morris, well-known magazine writer, under the title “Better Than You.” She claims that in spite of the mounting pressures for open membership of clubs, this country has a long way to go in removing exclusionist practices from the social sphere.

Morris traces the history of snobbery and discrimination at resorts, in preparatory schools and colleges, in housing and in private clubs — forms of exclusion that have been practiced against virtually every ethnic minority in America. Snobbish discrimination at the upper levels of society, she explains, has historically existed in situations from Eastern and Southern Europe in the late nineteenth century. Resort hotels

PLAINFIELD, N. J.

MAY 8, 1971

Volume 190, No. 18
Whole No. 6,448

Editorials:
Don't Forget; Hire the Vet

End of Discrimination

Central Public Education

Registration Procedures and Costs

Features:
First Board Holds Quarterly Meeting
The Church Must Not Lose Hope
Reflections on Inspiration and Blessing
How Jesus Christ Has Guided Me
Mid-Continent Hold Retreat
Ministerial Education
Continuing Education

Miscellaneous:
Though Blind He Helped Men “See”
Christian Education
Renewed YOUTH
Women’s Page
Women’s Group’s Alive
Accessions — Obits
News from the Churches
began to discriminate about 1880, social clubs not much later, while private colleges did not set ethnic quotas until well into the twentieth century.

For many years Jews were the main targets of social discrimination because they were perceived as the most economically and socially mobile of the new ethnic groups. In 1959, an American Jewish Committee survey of clubs in the U.S. showed that while 85 percent had no Jewish members, and ten years later, in 1969, the rate was still high—80 percent.

Other minorities, however, fare even worse than the Jews, with such groups on the way up as blacks, Orientals, and Spanish-speaking Americans "scarcely in the picture at all." Mrs. Morris continues: "More and more members of these groups are starting to bid for prestige and status and are running into the same resistance the Jews have known... No doubt the victories already won by earlier frontliners will help the newly rising groups in fighting their own battles.

While "the door is opened just a crack" in some downtown clubs, Mrs. Morris finds that "less progress has been made to date in fraternal lodges." The Improved Order of Red Men does not accept American Indians as members, while Elks and Moose explicitly bar non-Caucasians. As recently as 1970, the Elks, meeting in national convention in San Francisco, once more voted, 1,550 to 22, to keep their all-white membership policy. Moreover, some individual Elks lodges discriminate not only by color but also by faith. In Kenosha, Wisconsin, to name one case, eight Jewish applicants for membership were blackballed in 1970.

Probably not a very large proportion of the subscribers to this periodical are aware that, say, the Eastern Star and the Scottish Rite are fraternal organizations, but some are.

The time is fast approaching or now is the time for the following:

1) The guidance of the Holy Spirit in the cooperation of four or five groups of churches in Nigeria that wish to be known as Seventh Day Baptists.
2) The plans for and the financing of the first full meeting of the Seventh Day Baptist World Federation prior to Conference.
3) The opportunities and program of the Little Rock delegates that they serve from their new church building.
4) Courage in all of our United States churches, especially those that are seeking pastoral leadership.

Let us correct any of our attitudes that are wrong.

When clubs throw open their membership to all, there may be a temporary influx of social climbers and there will be a leveling off. It is much the same as in the matter of open housing. Society is disturbed by what is called blockbusting in the better neighborhoods or concentration of blacks in a single open community. If, however, we could make it easy for blacks to live in any city or on any street of their choice the struggle would end and equality of opportunity would make all fair-minded people happy.

Eastern Association To Meet

The Shiloh, N. J., church is host this year to the Eastern Association, comprised of the Seventh Day Baptist churches of New England (including Eastern New York) and New Jersey meetings to be held on the first weekend of May 21-23. The theme is "Let Go and Let God." It promises to be a stimulating and helpful meeting for all who can attend. Hospitality is arranged by the host church. This is the first time Shiloh has entertained associates since completing their large educational building with its large dining facilities.

Sabbath Promotion Committee and Planning Committee

The Sabbath Promotion Committee reports that they have been working efficiently and printing and office procedures do not no longer survive in the crucible of Christian or even public opinion. We are taking our stand against social exclusiveness by embracing the proverb: "Better than You make us feel guilty.

Conference Publicity

Registration Procedures and Costs

When the General Conference meets in the Campus Center at the University of Massachusetts, Amherst, Mass., there will be some new methods of operating and some changes in the registration arrangements and fees. For instance, registration will be conducted by the representatives of the Delegates Committee assigned to the Conference, and the program packets will be provided by representatives of the Host Committee.

Naturally, one of the more important considerations will be the cost of attending Conference and while nothing in the New England area is cheap, the facilities at "UMass" as arranged for by the host committee of the New England Yearly Meeting are quite advantageous to the delegates.

General registration will have a separate fee. The UMass facilities are being set aside for the General Conference operation. These fees are $7.50 and $3.50 respectively, and cover all the extra services that the delegates have come to demand from the Conference and its site. This includes the auditorium, committee rooms, office space (including adequate quarters for churches), and such amenities as nursery, rest rooms and special exhibit spaces. These registration fees apply to every Conference regardless of duration of stay on campus and place of rooming, age thirteen and over. Registration for children twelve and under is only $1.

Many services and facilities are covered within the registration this year that usually are covered with room rates or "package" deals that include total room and board on the campus. Through the generosity of this, the charge for rooms in the modern dormitory will be only $2.50 per person per night, with children five and under free. It is to be noted that no bedding or linen is furnished by "UMass," so each delegate should provide for his own needs, including towels. Requests for help in renting booth space at fairs are being met. The committee, by later action of the board, is planning to prepare Sabbath lessons for church use two or three years from now.

The Publications Committee reported good progress on a number of projects including the printing of the Tri-Centennial two-color postcards, the production of a youth song book in mimeographed form, the publishing of the Study Guide booklet for our new Sabbath book, and the re-printing of some of our popular tracts. They are also sending out samples of the new meeting room in the Baptist Building, Plainfield, New Jersey.

Long-range plans for the Publishing House and the other work of the board are under discussion with several sessions already held with consultants, Commission and Planning Committee. A special committee composed of the Supervisory and Advisory Committees was set up to consider the possible new needs that may arise. The consensus seemed to be that present printing and office procedures do not need to be changed much in the next year or two. The Publishing House is working efficiently with present equipment and personnel, although there is
an desired hope for some new small equipment to do better publicity work. The formal approval of the annual report for 1970 as presented by the secretary. The quarterly reports of the editor and corresponding secretary called attention to some of the outstanding features of the work of these two offices. Foreign correspondence was reported as challenging and hopeful. Interest in Seventh Day Baptist churches in the Philippines is shown by native leaders who are using some of our literature in the Visayan language. Funds have been sent to India to print two of our tracts in the Tamil language, thus fostering the work in another state. The editor called attention to renewals and new subscriptions before the new rate went into effect the first of April. Indications were, he said, that Seventh Day Baptists who had voted at Conference to meet increasing printing costs by a $0.01 increase in price would be loyal and would take it in stride.

Looking toward Conference, the committee on Audio and Visual Services asked for funds to assist Consultant Calvin Ayars and Chairman Fred Ayars in their Conference expenses to set up and operate the public address and tape recording service. The committee is also working on Conference photography. Considerable progress was noted on the construction of a sound-proof studio in the Seventh Day Baptist Publishing for the eventual production of recordings for denominational use.

The Church Must Not Lose Hope
The following letter was received by the pastor of one of our churches and reproduced in his church bulletin. It fits other working churches. We pass it on to our readers in slightly edited form.

Never, my friends, lose hope. Though you have not evangelized your whole congregation, nor conquered all the problems of society, never lose hope. The apostle Paul said, "I have not attained, but I press toward the mark to win the prize of our high calling in Christ Jesus." Keep your vision alive looking unto the "Author and Finisher of your Faith." Hold high the torch ("Let your light shine"). March on even into the darkness. Though defeated innumerable times, never give up the vision. This would be a lethargy to your progress in God's Kingdom.

Modern man is difficult to reach. He has "double-talked" God out of his mind and heart. He has new and changed views on the world, sex, politics, the church, material gain and even on what constitutes life and death. But the Word of God endures and still points the way. Many in this world are simply "running scared"—scared of world catastrophe, of air and water pollution, of war, too little afraid for the pollution of their souls. They are lonely and live complex and split-up existences. Many say the church is outdated and has nothing to say to them. "To you the word of salvation is sent," says the Scripture.

To reach modern man, and others whose lives may not be so complex, we may have to initiate new forms, "new wineskins," and new approaches. But don't give up the vision that it is God in Christ reconciling the world to Himself. It is also just possible that we will have to use Jesus' plan to do His work (See Luke 10:1, 17; Matthew 10:1, 5, 16). You see, there is still hope, "I have not attained, but I press on." The message is there, the media may change. God helping us, we press on. Hold to the vision, though many will say it's no use. The Holy Spirit goes before you and follows after. There is a visible goal before us. Pray earnestly for a "Pentecostal experience"—that the Holy Spirit will be poured out on all who believe in Jesus.

So press on, hold the vision, keep your eyes on Jesus and your face toward God.

Notice of Annual Meeting
The annual meeting of the Seventh Day Baptist Historical Society will be held on Sunday, May 9, 1971, in the Seventh Day Baptist Building, Plainfield, N. J., at 10:30 a.m. for transaction of the business prescribed in the bylaws of the society.

—Albert N. Rogers, president

THE SABBATH RECORDER

MINISTERIAL EDUCATION—Rox E. Zwibel

Continuing Education
Here are listed more opportunities for our ministers who wish to take advantage of further educational opportunities.

They are quite typical of opportunities offered by schools and agencies across the United States.

For quickest information from a school, write directly to the school's address given.

Some financial help is offered in various instances from the Council on Ministerial Education.

Choose the school you would like to enroll in, determine the cost as nearly as possible, figure how much money you will need. At the same time contact the Center for Ministerial Education, Box 868, Plainfield, NJ 07061, for a Continuing Education application blank for assistance.

The application will be processed by the dean and the chairman of the Council for Ministerial Education and this takes some time, so apply as early as possible.

Continuing Education Opportunities for 1971

- Union Theological Seminary 3041 Broadway (at 120th Street) New York, NY 10027
  July 12-16: Week I: Fifty-first Summer Conference for Ministers and Religious Leaders
  July 19-23: Week II: Same
  Church Center for the United Nations May 10-14: Workshop on Simulation Games in Church Education. At Church Center for the United Nations. Cost $90 $25
  For application write to: Director of Program, Church Center for the United Nations, 777 United Nations Plaza, 10th Floor, New York, NY 10017.

- School for Summer and Continuing Education George-town University Washington, DC 20007
  - Institute of Stewardship and Finance 3960 W. 95th Street Evergreen Park, IL 60642

May 11 or 12 or 13: One-day Seminars: On "Mission, Money and the Minister," etc. At O'Hareport Hotel and Convention Center, Northlake, Illinois. Tuition $67.50.

- Department of Psychology University of Detroit Detroit, MI 48221
  (Director of Admissions)
  Pastoral Counseling—Marriage Counseling toward a Master's degree.
  Prerequisites listed.
  Taught will be "Principles and Techniques of Psychotherapy and Marriage Counseling." Practical experience given.

Courses take five trimesters to finish. Registration Fee $10. Tuition $55 per semester hour.

*Postgraduate Center for Mental Health 124 W. 95th Street New York, NY 10016
Has two summer training programs in Mental Health.

Church Changes Address
The Little Rock, Ark., Seventh Day Baptist Church has moved to a new location—a new building recently purchased at 4801 West 11th St. The pastor, Kenneth Van Horn, has also announced a new address as of May 1. It is 9423 McDonald Dr., Little Rock, Ark. 72209. Those who have copies of the Directory of Churches put out by the Tract Society last summer will want to make these corrections. Make a note also in your 1971 Yearbook that city churches are harder for visitors to find than village churches.

THE SABBATH RECORDER
Reflections of Inspiration and Blessing at White Cloud, Mich.

By Nettie Fowler and Norma Rudert

As we began analyzing those unseen qualities that might be called the chief characteristics of the White Cloud Seventh Day Baptist Church, we wished, with Robert Burns, for the power to “see ourselves as others see us.” What seems to a family would be lost, we hope, be called Christian concern.

We find happy evidence of concern for each other within the congregation. For many years we have enjoyed a fellowship luncheon, which is a pot-luck meal served following the morning worship of the first Sabbath in each month. This time of sharing good food and conversation gives us also the warm knowledge that we do care about one another within the church family. We know that Christian fellowship is one of the finest of all human relationships; we wish more people everywhere could experience it.

Part of our concern now is for the pastor’s family, and this is reflected in a new project for financing much-needed aluminum siding on the parsonage. To dramatize this need and the progress being made, Sam Cruzan has painted a large picture of the parsonage. Each contribution is shown by a small white “board” with the donor’s name. Our slogan is, “Help cover up the old gray!”

Pastor Charles Swing and his family have been an inspiration and blessing to us in many ways. His cheerful, understanding manner is especially appreciated by those who are ill or shut in, as he carries out a faithful program of visitation.

The Ladies’ Aid helps widen our circle of concern with useful service. We continue to make cancer pads during work meetings, plus lap robes and bibs for elderly patients at the Newaygo County Medical Care Facility. We made four colorful scrapbooks for hospitalized children. With yarn furnished by the Fremont Foundation, we knit mittens for distribution to needy children in the county at Christmas time. Quilting bees are held in the basement of the Raymond Branch home, so that we always have one ready for any family that loses its possessions in a fire. We have found that these are “comforters” in both senses of the word.

How Jesus Christ Has Guided Me

(Testimony from Georgetown’s “Crusade of the Americas” by Lilyan Lam; edited and submitted by Leroy C. Bass)

Many years ago, when I was only ten, I became worried and unhappy as I saw others being saved and baptized. I heard the gospel preached, but I did not know that I had been converted, as I was not aware that I had any sin that needed to be confessed. I had a deep desire in my heart to serve the Lord, but I hadn’t the second birth. I wanted to be really saved. I prayed to the Lord and He revealed Himself to me. I awoke one night and felt I was dying. With fear I ran into my father’s room, told him, “I am going to die,” but he prayed with me and told me that I must pray and ask God to save me. I went back to bed again, but felt no change.

After a few weeks I had the same dying fears again one night, but this time there was a week of gospel meetings in the church. I heard: “All have sinned and come short of the glory of God, and ‘born in sin’ and ‘shapen in iniquity.’ As the Spirit of God spoke to my heart I then realized I was a sinner and needed the second birth. When I asked the Lord to save me and take away the fear of dying, He did.

The next night the message was on Matthew 11:28, “Come unto me and I will give you rest.” I then took Him at His word, and He took away my fears and gave me joy, peace, and rest for my soul. At the age of thirteen I was baptized and united with our church where my father was an elder.

Many years have passed since my baptism and I have kept my faith in Jesus, until recently when God gave me a new blessing which started when someone came to my door and invited me to attend a series of Crusade meetings held at the Georgetown Seventh Day Baptist Church. I had never heard of this church before, but I listened carefully and keenly every night and knew that the truth was preached. I saw the Sabbath was as true a commandment as all the others, and I realized that when God said “Remember the Sabbath,” it meant for me. I desired to follow the Lord and to obey His Word, so I entered in the fellowship of obedient Sabbathkeepers, uniting by testimony with this very church.

For my support I run a private kindergarten day school, teaching sixty boys and girls. Because of this experience, as a Primary Sabbath School teacher in my new church, I was asked if I would take this class. I gladly consented.

I have the joy and peace in serving Him, and am assured of His promises to me as I continue to daily walk in love and obedience for Him, confident that someday I will enter my heavenly home.

THE SABBATH RECORDER

MAY 8, 1971
Though Blind
He Helped Men "See"

By Fedson F. Makatanje, journalist

There are many blind men and women in Blantyre City walking along and across the streets led by small boys and girls. These children lead them to the market where they ask for help from the shop-owners. And most of the time they receive money, clothes or food from those shop-owners. After getting money from these kind people, they are quickly led to the market square to buy food for that day. This is how these blind people live. And for them to be forced to leave Blantyre City means starving to death.

In the city of Jerusalem there were some blind people who were also asking help from others to get their living. When Jesus saw them, He felt very sorry, and He helped them to see. A good example is found in John 9:1-12. John tells us that this man was nothing else but a blind beggar, “Isn’t this the man who used to sit and beg?” (John 9:8 TEV). This question was asked by his neighbors who were astonished to see him walking, not feeling his way at all, but looking and seeing perfectly well. All this was done because Jesus opened his eyes. Now the man could see everything and I hope he did work to earn his living. He did not sit and beg. And The Bible tells us that this man was Nothing else but a blind beggar.

At Makapwa S.D.B. Station there was an old gray-haired blind man, Pastor Gallion Kadamanja. He was believed to be more than eighty years of age. And most of the time he was not blind, he could see very well. He became a pastor of Nthinda Seventh Day Baptist Church in Ncheu district, Central Region.

When he became blind, he continued to witness for Christ. And in 1947, he came to Makapwa Mission Station where he became a Makapwa Boarding School chaplain. He preached challenging sermons to students; and if some students asked him if he was a Christian, he would do so through his influential sermons. His desire to preach continued to burn in him. One of his favorite verses in the Bible was “He not forgetful to entertain strangers: for thereby some have entertained angels unawares” (Heb. 13:2 KJV). From this verse, Pastor Kadamanja would go back and tell the story of Abraham and Lot. His way of telling the story proved that he knew most of the Bible verses by heart. The writer remembers one Friday evening when he was reading for him, he missed the verse he was supposed to read and read a wrong one, but he corrected him as though he had a copy of his own Bible. Most of the time he urged his audience to be righteous, for he always said, “Righteousness will exalt a nation” (Proverbs 14:34 KJV).

Though Pastor Kadamanja was blind, he was still strong. He cooked his own food and split his own firewood. Later he complained of backache and earache. He sought help from Dr. Victor H. Burdick, but he did not feel helped. As years went by, his health improved a little and up, and his body grew weaker and weaker. In October, 1970, he became very weak and sick then he was admitted in our hospital. By the end of October, his health improved a little and he went to his room. But he was not strong enough to cook his own food; he shared his food with the boarders. In the middle of the first week of November, Pastor Kadamanja became very, very sick. He was taken to the hospital again. This time he could not eat anything like flour porridge; but rather soft food and tea which Miss Sarah Becker prepared for him. In his last days he refused anything except tea. Yes, the old blind man was getting ready for his trip to his Lord with His Church for years.

On November 18, 1970, at 3:00 p.m., Pastor Kadamanja left this place and went to a new place where he awaits rewards when Jesus comes again.

To those who knew Pastor Kadamanja, we now say to them, he is not with us at Makapwa Station, he is gone to rest from this world. Now Jesus comes again.

Government Spending

The federal government in 1970 spent $152 million in research alone on heart and lung disease, $173 million in cancer research, $355 million in the field of mental health, and $132 million on arthritis research.

At the same time the government spent only $10 million on problems in the alcohol area.
publication. This book form publication you to be published in a devotional which you can use your talent to help denomination can share.

1 Cor.

many of you are searching for ways in all the work that went into the presentation of “Tell It Like It Is” at Conference, I realized that there still is a great amount of talent that the youth of our denomination can share. I can see that many of you are searching for ways in which you can use your talent to help in the Lord’s work.

In January of this year, the Board of Christian Education voted to allow me the right to solicit material from each of you to be published in a devotional publication. This book form publication is to be called YOUTH after the devotional that Nancy and Andrea edited in 1967. I asked permission to gather material from you because I feel that each one of you has thoughts and ideas that should be shared with each other. Also I feel that there is a need for a devotional for you and by you. These are devotional thoughts that can be used as a starter for other people’s thoughts and meditations.

If we get a good response from you we hope to be able to publish more than one issue of the YOUTH devotional. There will be no deadline for materials, but because we would like to get the first issue printed and distributed before Conference, we suggest that you please send your devotional thoughts in by June 15.

I wish to thank you in advance for helping to make the YOUTH devotional come alive again.

Humbly in Christ,
Harold D. King

Wealthy Church

Riverside Church in New York has revealed the amount of its financial assets. The balance sheet as of December 31, 1968, showed endowment funds totaling $23,994,000.

The endowment is figured as the market value of the securities or other assets at the time they were given. In addition, “realized and unrealized net gains amounted to $13,700,000.”

Of the endowment funds, $18,156,000 is restricted so that income from it must be used for building operation and maintenance. Income from $4,443,000 is available for a variety of other purposes.

SABBATH SCHOOL LESSON

for May 15, 1971

MOTIVATING ORGANIZATION AND EVANGELISM

Lesson Scripture: Matt. 28:18-20; 1 Cor. 14:40; 2 Tim. 4:1-5

12

THE SABBATH RECORDER

WOMEN’S WORK—Mrs. Elmer W. Anderson

Women’s Groups Alive

Youth woman’s page editor was been very interested, though not really surprised, to discover that women’s groups appear to be on the decline, in some areas at least. They are still organized, but meet seldom and do little.

Is this happening as part of a great general decrease in church activity?

Not necessarily! In one notable instance, a church where fellowship is occurring in the same church where women’s societies are virtually nonfunctional.

Perhaps we might ask why women’s societies were ever formed in the first place?

We do not know why, but we suspect that women’s societies were formed in a time when people lived in virtual isolation and any society or group that provided fellowship with other human beings was almost surely a success.

Or do women’s groups have other reason? And are women’s groups on the decline? Comments will be welcome.

Women’s Forum

The war continues to be a real concern to many of us, and letters from our women reflect this.

From Sheila Crane, Dodge Center, Minn.

I’m concerned about the war — I have a fine son in the army. I’m concerned about the needs of teenagers and young age children. Naturally spiritual development is uppermost in my mind and heart —I have the world’s greatest family so my greatest concern is for them all to sincerely live their lives as Christ wants them to.

None of these above mentioned things are different from any other woman, I’m sure, and I haven’t a single answer to my concerns except Christ.

From Alice Bonser, Dodge Center, Minn.

How can one put down in writing all the feelings that either a mother who has the big blessing of one son getting home safe and sound from the war in Vietnam, but also has another son nearing the age of having to go into the military service, and perhaps being sent to Vietnam also, I feel this war will never stop as the Bible says there will be wars and rumors of wars till the end of time. Am I right?

—Theona Andersen

Johnstown, Neb. 69214

Death of William B. Lipphard

During the annual convention of Associated Church Press at Philadelphia (April 15) news came of the death of a former president and executive secretary of ACP, Dr. William B. Lipphard (84) was perhaps better known as editor of the Baptist magazine Missions, which was discontinued this past year. Dr. Lipphard was associated with the editorialship of that magazine for fifty-eight years and wrote a book in 1963, Fifty Years an Editor. Thousands followed his column “As I See It.” for he had a world view.

Dr. Lipphard was an inveterate world traveler. During his active years, he journeyed to practically every meeting of the Baptist World Alliance, the World Council of Churches, the National Council of Churches, and the American Baptist Convention. He crossed the Atlantic Ocean more than twenty-five times by ship. The pages of Missions throughout his years of service chronicled the major church events of the time with able reportage and incisive editorial comment.

Dr. Lipphard’s editorials were at times controversial, but they were never dull. His strong anti-war positions, his deeply felt concern for the poverty-stricken masses of the world, his deep dedication to the ecumenical movement (he was, however, against church union), his rebellion against the hollow facades of his day, his anti-alcohol sentiments, and his commitment to Baptist freedom and cooperative action (he was against centralization) all made an unparalleled contribution to the prophetic ministry of American Baptists.

The veteran editor attended all the annual conventions of ACP until the last few years. He and his wife were residents of Baptist Home for the Aged in New York when he died.
American Baptist Convention

The 1971 meeting of the American Baptist Convention at Minneapolis, May 12-16, will have a number of different points of emphasis, according to Frank A. Sharp, director of press relations.

An inclusive resolution calling for wide ranging programs to end the fractured denominationalism in American communities will be presented. Another resolution to be considered advocates “immediate action to avoid the collapse of health services.”

On the spiritual side, announcement is made that the American Baptist Fellowship will hold several sessions at Minneapolis at the end of the convention. This organization within the convention will listen to Dr. Carl F. H. Henry, professor of the history of Christianity at the Baptist Theological Seminary and editor-at-large of Christianity Today. It will hold discussions on denominational structure, ministering to youth, overseas ministry, and “Evangelism That Works — An Introduction to Key ’73.”

The American Baptist Fellowship came into existence last year at the Cincinnati ABC meeting as an ad hoc group of pastors whose purpose is to present a positive emphasis on loyalty to the American Baptist mission, to communicate positively an evangelical point of view to the entire American Baptist constituency, to offer a forum for the evangelical perspective, and to provide an alternative to “those who may otherwise interpret from the American Baptist Convention by tokenism, disloyalty, and disunity.”

The group has issued a statement affirming that it is eager to remain loyal to the convention, if it work within the “machinery” of the convention, and to create a forum to debate the evangelical views and to criticize the church openly and objectively the more liberal positions.

Repentance is a lonely piece of business. Sin isolates from God and from one’s fellows also. Repentance is an entering into the sense of this isolation and feeling its gravity.

—Max L. Reich

Accessions

BERLIN, N. Y.

By Baptism:
Miss Carole Ann Stewart
Miss Cynthia Greene
Miss Leila Green

SHILOH, N. J.

By Baptism:
Samuel Davis
Lori L. Harris
Cynthia L. Probasco
Joanne Seabury
Jaasyme (Florin) Davis (Mrs. Philip)
Frank MacLean
Bruce S. Scull

By Letter:
Linda (Ayars) Dickinson (Mrs. Everett)

Obituaries

ARNOLD.—Rena, was born July 28, 1923, and died April 10, 1971, at the Farley Memorial Hospital in Battle Creek, Mich. She was the wife of Daniel Arnold, and was the daughter of Joseph H. and Louisa Rainear Fogg, both of Northampton, Mass. Interment was in the Shiloh Seventh Day Baptist Cemetery. —D. E. R.

DAVIS.—Mrs. Lucy F. Davis, daughter of Joseph H. and Louisa Rainear Fogg, was born in Sow Creek, Sept. 26, 1889, and died March 8, 1971, in the Bridgeport City Hospital following a lengthy illness. She was survived by her husband, Orville J. Arnold; two sons, Daniel at home and La Verne of Salem, N. J.; and two daughters, Calvin D. Smith and Charles Webster, both of California. Funeral services were held at the Farley Funeral Home in Battle Creek by her pastor, the Rev. Daniel Davis. Interment was in the Bedford Township Cemetery, Bedford, Mich.

By Letter:
K. D. DAVIS.—Mrs. Lucy F. Davis, daughter of Joseph H. and Louisa Rainear Fogg, was born in Sow Creek, Sept. 26, 1889, and died March 8, 1971, in the Bridgeport City Hospital following a lengthy illness. She was the wife of Daniel Arnold, and was the daughter of Joseph H. and Louisa Rainear Fogg, both of Northampton, Mass. Interment was in the Shiloh Seventh Day Baptist Cemetery. —D. E. R.

WILDERTH.—Roy, of Bridgeport, N. J., son of Samuel and Addie Edwards Wilderth, of Salem, N. J., and died April 9, 1971, at Bridgeport City Hospital following a brief illness. On May 8, 1918, he married Edda Ayars. Surviving, in addition to his wife, are two sons, Rick of Pennsville, N. J., and Frank B. of Salem, N. J.; two daughters, Mrs. Les (Addie Swall), Tex., and Mrs. Alfred (Harriett) Maples of Sacrio, Ga.; nine grandchildren and a great-grandchild; and two brothers, Joseph of Pennsville, and Edgar of Allaway.

Funeral services were conducted by the Rev. Donald E. Richards. Interment was at the Fernwood Memorial Park.

NEWS FROM THE CHURCHES

LITTLE ROCK, ARK.—On March 27 the morning service was conducted by the youth of the church as Sabbath Recorder Recognition Day. Special music was presented by a four-piece youth band rendering three pieces and a youth chorus singing three songs.

Jeff Monroe gave an introduction to Sabbath Recorder Recognition Day. Pam Lewis gave a history of the Sabbath Recorder. Gregg Lewis read some of the letters of commendation for the 1944 fiftieth anniversary of What the Sabbath Recorder Offers.” The concluding message by Ricky FitzRandolph was called “Editorial on the Sabbath Recorder.”

The Sabbath service is being taped each Sabbath morning and shared by cassette tape recorders with nonresident members and friends. The church now has three cassette players under its stewardship, but if any have their own cassette player and would like copies of the services, write in and request a copy which will be gladly sent.

—Church bulletin

CHRISTIAN EDUCATION—Sec. David S. Clark

Camp Films

Films of camp activities among Seventh Day Baptists are being collected and edited by this board. Some of them will soon be available, especially attractive being a movie about Youth Pre-Con. This is part of the overall project of creating camp resources through a “manual.” That manual will be coming out in segments as soon as final editorial plans can be effected.

If you need help for resources or advice in planning camp for this year, write to the Board of Christian Education. The experience of many fine Christian groups is available in pamphlets and books, many of which are on hand for loan at our office. Also available are many programs, curricula and projects tried out in our own S. D. B. camps.

By Letter:
Mays, was born July 28, 1923, and died April 10, 1971, at the Farley Memorial Hospital in Battle Creek, Mich. She was the wife of Daniel Arnold, and was the daughter of Joseph H. and Louisa Rainear Fogg, both of Northampton, Mass. Interment was in the Shiloh Seventh Day Baptist Cemetery. —D. E. R.

DAVIS.—Mrs. Lucy F. Davis, daughter of Joseph H. and Louisa Rainear Fogg, was born in Sow Creek, Sept. 26, 1889, and died March 8, 1971, in the Bridgeport City Hospital following a lengthy illness. She was survived by her husband, Orville J. Arnold; two sons, Daniel at home and La Verne of Salem, N. J.; and two daughters, Calvin D. Smith and Charles Webster, both of California. Funeral services were held at the Farley Funeral Home in Battle Creek by her pastor, the Rev. Daniel Davis. Interment was in the Bedford Township Cemetery, Bedford, Mich.

By Letter:
K. D. DAVIS.—Mrs. Lucy F. Davis, daughter of Joseph H. and Louisa Rainear Fogg, was born in Sow Creek, Sept. 26, 1889, and died March 8, 1971, in the Bridgeport City Hospital following a lengthy illness. She was the wife of Daniel Arnold, and was the daughter of Joseph H. and Louisa Rainear Fogg, both of Northampton, Mass. Interment was in the Shiloh Seventh Day Baptist Cemetery. —D. E. R.

WILDERTH.—Roy, of Bridgeport, N. J., son of Samuel and Addie Edwards Wilderth, of Salem, N. J., and died April 9, 1971, at Bridgeport City Hospital following a brief illness. On May 8, 1918, he married Edda Ayars. Surviving, in addition to his wife, are two sons, Rick of Pennsville, N. J., and Frank B. of Salem, N. J.; two daughters, Mrs. Les (Addie Swall), Tex., and Mrs. Alfred (Harriett) Maples of Sacrio, Ga.; nine grandchildren and a great-grandchild; and two brothers, Joseph of Pennsville, and Edgar of Allaway.

Funeral services were conducted by the Rev. Donald E. Richards. Interment was at the Fernwood Memorial Park.

NEWS FROM THE CHURCHES

LITTLE ROCK, ARK.—On March 27 the morning service was conducted by the youth of the church as Sabbath Recorder Recognition Day. Special music was presented by a four-piece youth band rendering three pieces and a youth chorus singing three songs.

Jeff Monroe gave an introduction to Sabbath Recorder Recognition Day. Pam Lewis gave a history of the Sabbath Recorder. Gregg Lewis read some of the letters of commendation for the 1944 fiftieth anniversary of What the Sabbath Recorder Offers.” The concluding message by Ricky FitzRandolph was called “Editorial on the Sabbath Recorder.”

The Sabbath service is being taped each Sabbath morning and shared by cassette tape recorders with nonresident members and friends. The church now has three cassette players under its stewardship, but if any have their own cassette player and would like copies of the services, write in and request a copy which will be gladly sent.

—Church bulletin

CHRISTIAN EDUCATION—Sec. David S. Clark

Camp Films

Films of camp activities among Seventh Day Baptists are being collected and edited by this board. Some of them will soon be available, especially attractive being a movie about Youth Pre-Con. This is part of the overall project of creating camp resources through a “manual.” That manual will be coming out in segments as soon as final editorial plans can be effected.

If you need help for resources or advice in planning camp for this year, write to the Board of Christian Education. The experience of many fine Christian groups is available in pamphlets and books, many of which are on hand for loan at our office. Also available are many programs, curricula and projects tried out in our own S. D. B. camps.
President Says Religion Is Vital in Drug Abuse Control

At a White House Conference on Drug Abuse for Clergymen, President Richard Nixon called on the nation's religious leaders for help to solve the drug abuse crisis. The President asked the clergymen for their support in enacting adequate laws, in educational activities and in rehabilitation programs.

Nixon cautioned the clergymen that "we can't approach the drug problem with anger, but we must have sorrow for what the victim is doing to himself." This sorrow, the President continued, must express itself in terms of rehabilitation instead of punishment.

The President pointed out that the drug abuse problem could never be solved until young people find the answer in their motivations. "The worst thing that can happen to a youth is to believe in nothing but himself," the President said, as he appealed to the spiritual leaders to give people something "to believe, to turn to."

Emphasizing the seriousness of the drug abuse problem in the United States, John Ingersol, director of the Bureau of Narcotics and Dangerous Drugs, said that "at best we have ten years to prevent a social catastrophe, if it is not too late already."

John C. Broger, director of the Office of Information for the Armed Forces, Department of Defense, said, "my personal conviction is that we are facing the worst crisis in 1000 years."

Commenting on the Conference, V. Carney Hargroves, president of the Baptist World Alliance told Baptist Press that "for me the Conference did three things: (1) spelled out the problem of drugs and drug abuse and documented it, (2) indicated what government agencies are doing about it by way of detection, precautions and rehabilitation, and (3) suggested that part of the problem represents a crisis of the spirit."

Saved by His Bible

A Bible carried by a U.S. First Infantry Division soldier, recently stopped a Communist bullet from exploding a loaded rifle magazine he carried on his body.

Army spokesmen said Pfc. Roger Boe of Elbow Lake, Minn., was on a routine patrol near Lai Khe, thirty miles north of Saigon, when his unit got into a firefight with North Vietnamese soldiers. After the clash, Boe's platoon leader noticed smoke curling out of the Minnesotan's pocket.

"I didn't know what caused the smoke," Boe said, "but when I pulled out the Bible I carry in that pocket, I could see it had stopped an AK-47 round." (AK-47 is the name of Communist assault rifle.)

The bullet from the assault rifle had passed through Boe's wallet and lodged in his Bible, just short of a loaded M16 magazine.

To sermonize, men are not saved by the pocketbook, only by the Good Book.

He who overthrow the tables of the money changers in the temple condemned sacrificial giving in the same temple when He said of the widow and her two mites, "This poor widow hath cast in more than they all" (Luke 21:3).

May 15, 1971