God’s Call
Gerald C. Bond
Revelation 3:20 says, “Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.”

This verse is no plea for unbelievers to start living for the Lord Jesus. This invitation is for church members, whereby each is called to open his mouth, which is the door to his heart, to be speaking truth in love, and thereby enter a fresh personal relationship with Christ. But as we give our testimony to the faith which is in us, as we give out Christ to others through the portals of our lips, Christ also enters into us in a deeper and more meaningful way.

Perhaps you are disgusted with the wrangling, the jockeying for position, which afflicts so many religious groups. Often there is no quarrel about what is being done; simply a difference of opinion as to who should be out front. You are at your wit’s end, sick at heart, not wanting to take sides, yet hungry for companionship, eager to do work which has value for time and for eternity.

Don’t look for a more congenial group. There is no need to withdraw your membership. History has proved each effort on the part of men to establish a new movement and recapture purity of the ancient faith soon degenerates and becomes just another denomination.

This invitation to a deeper fellowship in Christ, though addressed to the group, is acted upon by individuals; and often it is the least prominent, the least esteemed member of the congregation, who has been chosen by Almighty God to serve as the channel of blessing to all the others. When you hear the call to a deeper consecration, it is not that you are being called to be a leader. Rather, you are called to be led. We must permit the Living Christ, in the person of the Holy Spirit, to be the leader of each local congregation.

—The Vision

Stewardship Thought
The work bees of recent Sundays have been a remarkable demonstration of the accomplishment and satisfaction from united congregational effort. The entire church has shared in the accomplishments, but only those who took part really shared in the personal satisfaction. This is one of the most meaningful aspects of church fellowship — fellowship in service. To give of one’s time, talent and effort and see the effects in concrete terms as men and women serve God in such tasks, creates a warm, cohesive relationship.

While this aspect of the church program is somewhat limited in terms of those who can take part, the stewardship program has no such limitations. Tithing excludes no one because it is based on equal ability — a tenth — not on totals. The participation is proportionate, but the sense of sharing of accomplishment and united effort is equal for all. There is no income too large or too small for tithing, and there is no member who does not need the blessing that comes with dedication of his tithe to the service of God. Let us have every member sharing in this experience of fellowship.

—Dr. Ted Horsley, from Denver Seventh Day Baptist Church Bulletin.

The beauties and mysteries of nature in unusual array and splendor are enclosed in Yellowstone National Park. Here we see the mighty Yellowstone Falls and a portion of one of the most colorful canyons of the world.
Picking Up the Challenge

It is sometimes said that if the challenge is great enough Christian people will meet it with their gifts. We believe there is something to that. People who love the Lord can be led to express that love by tithing their income for the Lord’s work. The question then would be which part of the Lord’s work is presented in the most challenging way?

What kind of challenge do we respond to? It could be a fairly simple matter of the brevity of funds. The Lord finances the church so finance the Lord’s work. People who work if we could assume that every member has already accepted the challenge to set aside ten percent of his income in gratitude for the salvation and general blessings that have come from the Lord. Then people could be told convincingly why the areas of greatest need in the work of the Lord would be the main challenge. Denominational leaders could study the needs and present them clearly for consideration. Each of us would be encouraged to give for local, denominational, and interdenominational causes after prayer.

Not everyone who professes to love the Lord has accepted the tithing challenge. Church and denominational leaders have a little different task to present a challenge to such individuals. They are harder to challenge because the habit of liberal giving, their response is not large or steady. Sometimes they will rise to an urgent need if their love is genuine and they have financial resources. When they do respond thus when challenged, they, too, experience a blessing.

What we are leading up to in this discussion of giving is the distinction that comes to loyal Seventh Day Baptists when the figures for June sent in by church treasurers and individuals make a total of over $12,000 as reported in the June 24 Sabbath Recorder. The figures for June in this issue are just about $6,000 less. Some of the larger churches did not get their OWN contribution receipts which would account for part of the shortage. Giving certainly must have been more steady than the totals indicate, but not steady enough, not generous enough.

There are many very challenging tasks ahead in the next six months. Every board and agency of the Conference is trying to do its particular job and would do much more if these words would allow. Are we ready to pick up the challenge? The treasurer, due to the half giving of June, requires that we should raise $14,652 per month to meet our budget. It is not impossible, but the extra giving that is needed for SDBWF and some missionary projects. Our stewardship chairman has called for a conference offering of $20,000. If he had seen the June figures he might have said $25,000. We can do it if we will.

Beyond Redemption

Research financed by the Anti-Defamation League of B’nai B’rith has resulted in a book, Wayward Shepherds: Prejudice and the Protestant Clergy prepared by four behavioral scientists of the University of California. Frank A. Sharp of American Baptist News Service reviews the book. There is a prejudice against the Jews is diminishing but that it still exists, particularly in the more conservative denominations.

The survey was based on a sampling of opinion in nine major denominations in California. It was found that not many ministers preach on social issues and only one in ten do so talk about the Semitic question:

"The study shows that prejudice against the Jews is diminishing but that it still exists, particularly in the more conservative denominations."

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"The study shows that prejudice against the Jews is diminishing but that it still exists, particularly in the more conservative denominations."
The founder, theologically trained mother of seven, Mrs. Louise Summerhill of Toronto, says she founded Birthright "as an acceptable alternative to abortions."

"Most girls," she said, "view abortions as an alternative to social ostracism or forced marriage. However, we see abortion as an expedient means, something done without giving the problem a thorough analysis."

One might think this to be a Roman Catholic organization, but it does not seem to be so. The New Jersey director is Dr. Edwin H. Palmer who has been an instructor in systematic theology at Westminster Theological Seminary. The second New Jersey office works on a budget of about $50 a month with nine to twelve volunteers, each of whom is trained to handle emergency calls from distressed, pregnant girls or women. First of all, it is a telephone counselling service but it follows through with practical help in the months to follow and no charge for services rendered.

**More than Tithers!**

Yes, Seventh Day Baptists have given twenty percent.

But it's nothing to brag about.

We have given only twenty percent of the $13,000 we agreed to raise in 1971 more than we tried to raise in 1970.

Sure we aren't even keeping up with 1970's goals. And this is our 300th anniversary year. Where is our "Responsibility of Maturity?" We must seriously consider our commitments, and ask the Lord to meet them through us! If they are honoring to Him He will work through us. If they aren't, let's change our commitments.

—Paul B. Osborn, Stewardship Chairman

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**Conference Publicity**

**Music at Conference**

Music will have an important place on the Conference program this year as it has been the practice in the past. Traditionally, Seventh Day Baptists have been a "singing people," and as such, we will have a participation in the singing this year.

Pres. Thorngate has scheduled into the Conference program rehearsals for the congregation, as well as the choir. The anthem, "O Worship The King," arranged by Marion Vree, was commissioned for the tercentennial celebration, calls for participation of all those attending General Conference as does the celebration service planned for Sabbath afternoon.

It is expected that preparation of the music will begin at the Youth and Young Adult Pre-Con, and during the following week parts which have been written for the children will be rehearsed in their Conference sessions. It is also hoped that a large number will plan to join the Conference choir to prepare the music which is planned for that special group. Instrumentalists will also be needed for the more capable trumpeters. Bring your instruments and contact the music director on arrival if you can assist.

The music director is Lois Wells of the Los Angeles church; Jean (Mrs. Philip) Lewis of Riverside will serve as Conference organist.

Every effort is being made by a great number of people to make this an inspiring and unforgettable Conference musical, historically, and spiritually. Come planning to be a part of the celebration.

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**In Response to a Call**

Installation Sermon for Rev. John Camenga

Dodge Center, Minn.
May 16, 1971

By Rev. Don A. Sanford

Recruitment is a high priority in the denomination. But if our churches were all that they should be, the leadership would take care of itself. So my remarks this afternoon are addressed primarily to you, the laity of the church. You, the members of this church may be largely responsible for the success or the failure of your pastor. You create the climate in which a pastor must work. It must be joint effort, or it is doomed to disappointment, if not actual failure.

We have been challenged to think this year of maturity. Sometimes we can see maturity by looking at a mirror. But this afternoon, let us hold up a mirror and see what we can expect to find in the church the next few years.

The mirror I would use, is not the type we gaze at each morning as we shave, or fix our hair — the mirror I would use is that of the Scriptures, and most particularly chapters 17 and 18 of the book of Acts. In this one passage, I find a mirror which reflects the church which we find in the world. If you see your own reflection in this mirror, don't feel too bad for we are all there. And the question which one should ask is not so much what you see, but what response do you make to that reflection you see?

In that mirror I see reflected five different types of five different responses which have been made to the call of Christ.

1 **Objectors**

The first reflection I see there is a reflection of those known as the objectors. From the very beginning of his missionary journey, Paul met objectors, those who stood in opposition to nearly all that he said and did. Many of them were Jews who held a position very similar to the one which Paul himself held before his conversion. We read that in Thessalonica, although some were convinced and joined Paul and Silas, "the Jews, being jealous, secured a band of low fellows from the dregs of the populace, roused the rabble and had the city in an uproar" (Acts 17:5). Paul and Silas went on to Beroea where they had success for awhile, but then when the Jews of Thessalonica heard that Paul was preaching in Beroea, they came on there to stir up trouble and rouse the rabble (17:13).

They had less opposition in Athens, yet significantly, neither did they establish a strong church there. But as they went on to Corinth, they ran into the same opposition. It was this time that Paul shook out his garments against them, and said: "Your blood be upon your heads! My conscience is clear; now I shall go to the Gentiles" (18:6).

I have sometimes wondered what the church would be like today if there were no objectors. A great many of Paul's travels were caused by the opposition. Some of this opposition which he faced reminded me of the last verse of Christian Ostergaard's hymn entitled God's Plan, which begins with the words, "That cause can neither be lost nor stayed which takes the course of what God has made, for the final thought is,

Be then, no more by the storm dismayed,
For by the full growth rest is laid.
And though the tree by its might it shatters,
What then, if thousands of seeds it scatters.

The early church leader, Tertullian, is credited with this statement: "The blood of the martyrs is seed."

Objectors can sometimes be very constructive. In politics, opposition to a candidate sometimes forces one to clarify his own position. Sometimes out of opposing forces of concern, great good may evolve. We need a constructive minority, and in the church, particularly the free church tradition, there is room for an occasional objector.

But not all opposition is constructive. I am sure that most of us are familiar with the perpetual dissenter who can always be counted on to vote *again* any measure.
proposed. I recall one minister telling me of a church business meeting in which the motion was made to raise the pastor’s salary from $35 a month to $50. The motion passed by one vote. After the meeting I heard an old gentleman up to the pastor and apologized for voting against the motion. He said that he did not hear very well, and didn’t realize what they were voting about, but he understood that it involved spending some money, so he voted against it; he didn’t know it was for the pastor.

Or perhaps we may remember the story of the old deacon who bragged that he had been in the Lord’s harness for over sixty years, to which someone remarked, “Yes, and the only thing you ever used was the plow.”

Note carefully, objectors will not stop the gospel, but those who are continual objectors, may very well cut themselves off from its benefits. It can happen even here in this church.

II Spectators

Secondly, we find in the experience of Paul, for one month, the classic example of another type of individual—the spectator. When Paul was brought before Gallo, the procurator of Achaea, charged with inducing people to worship God in ways that were that against the law, Gallo said to them as Paul was about to speak, “If it had been a question of crime or grave misdemeanor, I should of course have given you Jews a patient hearing, but if it is some bickering about words and sects and your own laws, you may see to it yourselves; I have no mind to be a judge in these matters.” When the procurator objected to their holding hands, even in full view of the bench, we read, “But all this left Gallo quite unconcerned.”

Here was a studied indifference which allowed a grave injustice to be done. He could have given a judgment, arbitrated the dispute and kept the peace. But no! Instead, he preferred to be a spectator to life, never committing himself, and thus has gone down in history as one who was “quite unconcerned.” What a change there might have been in his life if he had allowed Paul to defend himself and his colleagues and then given judgment upon the evidence. Perhaps he would not have later committed suicide as the records indicate.

Ben Johnson is quoted as saying that though the most be players, some must be spectators. It is true that there is a role for the spectator. No drama, no concert, no sports event could last long if there were no spectators. So we do not condemn one just for being a spectator. But when one is a spectator when his doctor tells him to be a participant, he is in danger.

The story is told of the time that the baseball player, Moriarty, missed a signal in a crucial ball game and was put out because of his omission. When he came off the field, the manager, John McGraw, chewed him out properly, and asked why he missed the signals. He jokingly answered, “I guess I must have been watching the pigeons.” The manager then slapped a fine on him and added, “Since watching pigeons seems more important to you than playing baseball, I order you to report to the ball field at 8:00 every morning during the next two home stands and count the number of pigeons that light on the field.

So for eighteen days, he kept a log of each day’s pigeon flights, and reported the same to the manager. He said that he never again missed a signal.

Now the point is this: he was a spectator when his contract called for him to be a ball player. And I cannot help but think of how many of us are spectators to the Christian life, standing on the sidelines indifferent to the whole matter.

Jesus was quite explicit in His demands for His followers. He was not interested in spectators to the drama of redemption; he called for participants.

III Commentators

A third class of individuals is represented by the Athenians who might be considered as commentaries. You recall how Paul argued in the synagogues with the Jews and Gentile worshippers, as well as in the city square every day with the passersby. Some of the Epicurians and Stoic philosophers joined issue with him: “What can this charlatan be trying to say?”

(Continued on page 13)

THE SABBATH RECORDER
THE PEACE SYMBOL

By the Editor

Ours is a generation of demonstrators and of lightly or seriously wearing symbols of one kind or another. Sometimes the meaning and origins of the symbols displayed are not known to the purchaser. Who has not discovered that many a girl who is a Christian with a pendant is quite unaware that it is understood to mean that she is a dedicated Christian? We expect only Christians to choose that symbol of the death of Christ for our sins, and are surprised to find that it is only a piece of meaningless jewelry.

A most common symbol today worn as a pin or a pendant or displayed as a bumper sticker is the peace symbol reproduced here.

Some of the finest Christian people we know proudly display the peace symbol because they think it shows that they stand for peace. It is a noble thing to desire to be working for the things that please Him — including living together in peace.

Not every peace symbol is Christian in its origin or use. We who are followers of Christ have a duty to examine these things and to decide whether or not we can in good conscience accept the symbols that have become the fashion.

Much has been written about the unsavory and anti-Christian use of this particular peace symbol. The bitterness with which it is attacked by well-meaning people may be open to question, but there are certain facts that ought to be brought to light. We may wish to avoid identification with the kind of peace this symbol stands for and may wish to go back to a more Christian symbol.

It seems to be a fact that the inverted broken cross that resembles a crown's foot was designed by the English philosopher Bertrand Russell and was first used by marchers in England, led by Lord Russell in the late 1950's. He led thousands of students in a show of force "against NATO defense and for rapprochement with communism" and for that program designed what is now called the peace symbol. Current Biography reveals that Mr. Russell was a Marxist from his earliest youth. In 1929 while Russell was vice-president of the Communist Teachers' Labor League of England that organization declared itself to be "affiliated to the Educational Workers' International of Paris," which was connected directly with Moscow.

Why did Russell pick this symbol? We may not be sure, but he was very familiar with classical symbolism. This fork symbol, a broken crown in German symbolism but represents the death rune, are told. Under Hitler it was required to appear on German death notices. Its use goes farther back to the design on the shields of the Saracen hordes who fought the Crusaders in 1099. Russell was an anti-Christian who hated the very name of God and is quoted from his The Will To Doubt, "I am a dissenter from all known religions and I have a kind of religious belief will die." It would appear that he chose this particular design to express his anti-Christian views.

Some say that the Communists commissioned their friends to reproduce this peace symbol. Whether that is true or not, the Communists and their subsidiary organizations have used the symbol extensively. They think that it expresses their idea of peace — that is, far removed from the Christian idea of peace or even from the dictionary definition to which we are accustomed. There is a strong pro-Communist, Vietcong, and anti-Christian flavor to our innocently displayed peace symbol.

Some say that the Communists coined the word "peace" in 1945 and used it as a propaganda tool. If true, it is another of their many schemes that have been broken up in the church.

The Will To Doubt; and What is it Worth? plus many other books by Bertrand Russell are published by Garden City Publishing Company, Garden City, New York.

Suggested peace symbol designed by Gerald Landry. No permit needed if interested in it as peace poster or sticker design.

What should the Christian do? Can he matefully fight the bad associations and still use the symbol or would it be better to use its and concentrate on a more acceptable dove of peace with the olive branch? Perhaps Christians can endow it with their Christian ideals, but it is seen also by the God-hating Communists who know its derivation and are inclined to laugh at the gullible Christians who follow their line.

This editorial, based on much authentic material that we did not have room to quote, may serve a purpose through perhaps an unpopular one. It is a little like the example of Paul the Apostle. Should a Christian eat meat that was offered to idols? Paul said he could because an idol isn't anything. His advice was to eat meat set before them asking no questions for conscience sake. But if someone pointed out that the meat had been offered to idols then one should abstain for the sake of others. There seems to be strong evidence that the peace symbol was "offered to idols" before it was served up in the church.

CHRISTIAN EDUCATION—Sec. David S. Clarco

C. E. Groups Compete

Youth, Christian Endeavor societies, and local Christian Endeavor unions participating in Christian Endeavor's 1972 Christian Youth Witness Program will be eligible for the Albert H. Diebold Awards totaling $1,500 in cash, award plaques, and honor certificates.

Christian Endeavor's twenty-first annual competition is based on Christian witness projects reported by individuals, Christian Endeavor societies or similar youth groups, and local Christian Endeavor unions in the United States and Canada. Deadline for entries is February 15, 1972. Winners will be announced April 25 with awards to be presented locally as arranged by the International Society.

The International Society's 1972 Christian Youth Witness Program encompasses many areas of witness including ways that youth make their Christian convictions vitally effective in all their daily relationships; sponsoring projects that the teaching of the gospel message concerning one or more evils such as: preju-

dice, Communism, gambling, or obscenity; conducting Bible reading and prayer: participating in Freedoms Foundation programs; providing training in personal evangelism, culminating in an approach such as youth-to-youth witnessing; and participating in "Know Your America Week" programs.

In the 1971 Christian Youth Witness Program the top award for individual entries was a $250.00 Diebold Award. All students participating in this program will pledge not to use the symbol or its meaning.

SABBATH SCHOOL LESSON

for July 31, 1971

ROLES AND RELATIONSHIPS WITHIN THE FAMILY

Lesson Scripture: Exodus 20:12; Ephesians 5:21-6:4

The Sabbath Recorder, July 24, 1971

9
The Family and I

By Victor Skaggs

Part I

In "the family and I," the "I" is any one. It may refer to a small child or a young person or an adult. Each of us is an I in the family.

In a part of the family. First I was a child growing with other children in a home cared for by loving parents. Then I established a home cared for by loving parents. Then a family made up of growing children, grandchildren grow. So I am a part of the Christian family.

A family unit was established by God in the beginning and has remained the basic unit of human society ever since. When God sent His Son, Jesus, to earth, He entered human nature through His mother. Elmer Texas Baptist Student Convention in Dallas recently. In a unanimous standing vote the delegates declared, "The historic Supreme Court decision strikes down this law declaring that it is constitutional for the state to allocate $33 million in tax funds for the payment of part of the salaries of parochial school teachers of secular subjects was unconstitutional and potentially billions in funds that would have gone to support religious education.

The fact that Rhode Island is predominantly Roman Catholic may have had something to do with passing the 1969 Salary Supplement Act which provides for a fifteen percent salary supplement to be paid to teachers in nonpublic schools at which the average per-pupil expenditure on secular education is below the average in public schools. To date about 250 teachers in Roman Catholic schools have been the sole beneficiaries of the act.

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For Peace, Against Liquor

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Three days in the old Newport Historical Society which has the churchyard. It will be repeated in cooperation with the Newport Church Heritage; Miss Deborah Barber, Westerly, R.I.; and Rev. Albert N. Rogers, Plainfield, N. J., who also directs. The script was written by Miss Shelley Austin, Dodge Center, Minn., and Mr. Rogers.

Alfred Confers Doctorate on Kenyon, Life Trustee

M. Elwood Kenyon of Alfred was presented for an honorary doctorate at Alfred University commencement on June 7, 1971. Provost J. D. Barton made the following citation in presenting "Mike" for this degree:

"Mike came to Alfred in 1913 after graduating from Stonington High School. In May 1917 he entered the Navy before receiving his degree at the graduation in June 1919. He took part in the organization of the Seventh Day Baptist background that originally brought Mike to Alfred, but in 1920, he adopted us, embarking on a long and honorable career of community service. He became clerk of the Alfred Union Free School in 1920, and during that term was also treasurer of the Village of Alfred. In 1930 he became chairman of the County Republican Committee and remained in that position for an even forty years. Mr. Kenyon has also contributed his time and energy as a good citizen to the negócio Company Public Welfare Committee, the Board of Managers of the State Communities Aid Association, and the Selective Service System. He is a member of the Advisory Council of the Citizen's Trust and National Bank and since 1926 has been president of the Mutual Savings and Loan Association. All of his adult life, Mike has been a staunch supporter of Alfred University. A member of the Board of Trustees since 1941, he served as secretary from 1953 to 1969, and is now a life-trustee. With the above accounting it is hard to conceive the idea of spare time, but Mike does beautiful woodwork on a lathe, and Alfred University and numerous individuals are the recipients of beautifully turned pieces of walnut or other woods, often from historic buildings near here.

Myron Elwood Kenyon, an alumnus who has served this University in many ways during a period spanning more than half a century, a highly regarded member who long standing in the Alfred business community, a leading member of the Seventh Day Baptist community, has given long and devoted service to his alma mater and his adopted home community.

Seventh Day Baptist
GENERAL CONFERENCE
August 8-14, 1971
University of Massachusetts
Campus Center
Amherst, Massachusetts

Registration

| $11.00 |
| (Under 12 — $5.00) |

Room (double occupancy) $ 2.50
Room (single occupancy) $ 5.00
Your own linens and blankets required

Meals — individual option: snack bars, coffee shop, cafeteria

Register now. Plan to arrive in time for Sunday evening reception at Newman Center honoring Federation representatives from abroad.

In Response to a Call
(Acts 17:6)

The New English Bible reads: "Those men who have turned the world upside down, have come here also" (Acts 17:6).

Whether one is an agitator, a revolutionist, or a troublemaker depends upon one's point of view. To those who did not want the status quo disturbed, Paul and Silas were troublemakers; they stirred the people up. But to one who is an agitator, he gets things going in the church, and we think of him as a hero. The church needed him, and the world needed him. But to Rome, he was a troublemaker. Three hundred years ago, men and women such as Stephen Mumford, Samuel and Tacy Hubbard, and William Hiscox might have been considered troublemakers in the Newport Baptist Church when they insisted on keeping the seventh day of the week, but we honor them as founders of the first Seventh Day Baptist Church in America.

As one reads history, both secular and religious, he becomes conscious of how much of what has happened in the world is a result of such agitators. Men like Patrick Henry, Samuel Adams and Thomas Paine were as responsible for the independence of America as were many of the generals.

In some of the current revolution in such fields as civil rights, and the peace movements, there are agitators who are turning the world upside down, and many are made uncomfortable by their presence. But, as one preacher interpreted the text, "To Rome, he was a troublemaker. Three hundred years ago, men and women such as Stephen Mumford, Samuel and Tacy Hubbard, and William Hiscox might have been considered troublemakers in the Newport Baptist Church when they insisted on keeping the seventh day of the week, but we honor them as founders of the first Seventh Day Baptist Church in America."

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Rewards of Tract Distribution

"Do you remember me?" asked the customer of the proprietor of a highway luncheon stand. "No," replied Frank, "I can't be sure that I do.

"I was in here last fall for a bite to eat and you gave me some tracts," said the visitor. He went on to say that he was not a Christian, had no church connection, and little interest in Christian literature. Some time after taking the tracts home the man's wife died. Now he had come back to tell Frank that the only comfort he had upon the death of his wife came from the tracts that at first meant little to him.

In telling the story this Christian Sabbathkeeping Jew remarked, "If something like this happened only once a year it would be worth all the effort of tract distribution from my place of business." Many of the customers keep coming back, for they get more than hot dogs and hamburgers — many get Christ and the Sabbath.

Marriages

Parker - Rood — Robert Michael Parker, son of Mr. and Mrs. Robert A. Parker of Den­ ver, Colo., and Alice Jeanne Rood, daughter of Mr. and Mrs. Edward Rood of Mil­ ton, Wis., were united in marriage at the Milton Seventh Day Baptist Church, June 13, 1971, with Pastor Earl Cruser officiating, assisted by Dale E. Rood, best man, and James E. H. Water­ ster, groomsman, at 622 Water St. #4, Golden, Colo. 80401

Births

Van Horn — A daughter, Rachel Ann, to Mr. and Mrs. L. Milton Van Horn of Milton, Wis., was born June 16, 1971.

Accessions

SHILOH, N. J.

By Letter: Carlton W. Wilson

THE SABBATH Recorder

OwM Our World Mission

OwM Budget Receipts for June 1971

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<thead>
<tr>
<th>Treasurer's June 6 mos.</th>
<th>Boards' June 6 mos.</th>
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JUNE DISBURSEMENTS

Board of Christian Education $394.63

Historical Society $3.11

Ministerial Education $275.44

Ministerial Retirement $521.97

Missionary Society $2,176.10

Sabbath School $556.10

Tract Society $31.07

Trustees of General Conference $122.82

Women's Society $152.54

World Fellowship & Service $2,778.03

General Conference $162.86

SDB World Federation $6,886.67

SUMMARY

1971 Budget $454,738.17

Receipts for 6 months: OwM Treasurer $54,738.17

To be raised by December 31, 1971 $87,796.48

Needed per month $14,632.75

Percentage of budget raised 50%

6 months: amount due $7,388.00

Receivables $5,997.52

Arrears $13,911.48

Gordon Sanford

OWM Treasurer

for they may do us good, even when they may be wrong. They may get us off dead center and begin, either by action or re­ action, to get us moving.

V Regenerators

But I also thank God that there is another type individual reflected in the church — the type which is best typified by the Beroeans. These are the re­ generators. On arrival in the city of Beroea, Paul entered the synagogue where, we read, "The Jews here were more liberal-minded than those at Thes­ salonica; they received the message with great eagerness, studying the scriptures every day to see whether it was as they said. Many of them therefore, became believers, and so did a fair number of Greeks, women of standing as well as men."

"Acts 17:11-12"

The Church of Jesus Christ has ultimate­ ly been dependent upon this type of individual: the one who accepts the message, not in blind unquestioning belief, but with a willingness to be led, studying the scriptures as well as other sources of guidance. He can take us and make us new. He can transform us by the power for this regeneration. In telling the story this Christian Sab­ bathkeeping Jew remarked, "If something like this happened only once a year it would be worth all the effort of tract distribution from my place of business." Many of the customers keep coming back, for they get more than hot dogs and hamburgers — many get Christ and the Sabbath.

The call of Christ in this new relationship may be that of regenerators, charged with the power of God, directed by the inspiration of His Spirit as it is revealed through the Scriptures and the interpretation and exposition as that Spirit leads your pastor and those others who have been called to lead in your spiritual development.

"Acts 17:11-12"
New Youth Music Evaluated

A new theme in music appealing to youth today has been in evidence over the past several months. The influence of the drug culture is still with us, and the themes of love and sex are still felt in the popular music that mirrors the temper of our time, but many of today's most sensitive and involved rock-music artists have found a new theme to explore, a new message to disseminate—religion.

This new religious emphasis doesn't center on either Eastern mysticism or occultism—movements that have attracted wide followings among musicians and young people in recent years. The new theme is a shift toward traditional Judeo-Christian values.

Sometimes called “Jesus Rock,” the new music attempts to interpret the old religion in novel ways. It is inextricably mixed with the outer trappings of youth culture. But—and this appeals to the young—it is straightforward and sincere.

While the theology of the lyrics may be imprecise—or worse in some cases—at least the latest craze in music can be seen as a reaction against rockdom’s precipitous leap into drugs and drug-related mystical pursuits during the middle 1960’s.

—Youth Today (IVCF)

Why I Keep the Seventh-Day Sabbath

1. Because God, in the beginning, rested on the seventh day and sanctified it.
2. Because God said in the fourth Commandment, “Remember the sabbath day to keep it holy, the seventh day is the sabbath of the Lord thy God, in it thou shalt do no manner of work.”
3. Because our Lord said, “I come not to destroy the law.”
4. Because He also said, “Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.”
5. Because our Lord kept the Sabbath, and said, “the sabbath was made for man.”
6. Because I cannot find that the apostles broke the Sabbath, or taught the Christians to do so.
7. Because I do not find that they kept the first day or commanded it to be substituted for the seventh.
8. Because I find it mentioned in numerous places that they frequented divine service on the Sabbath day.
9. Because I find in early ecclesiastical history that it was Roman Emperor Constantine who commanded the first day to be kept as a holiday, in addition to the seventh.
10. Because I believe it is better to obey God than man.

—Ralph Hays