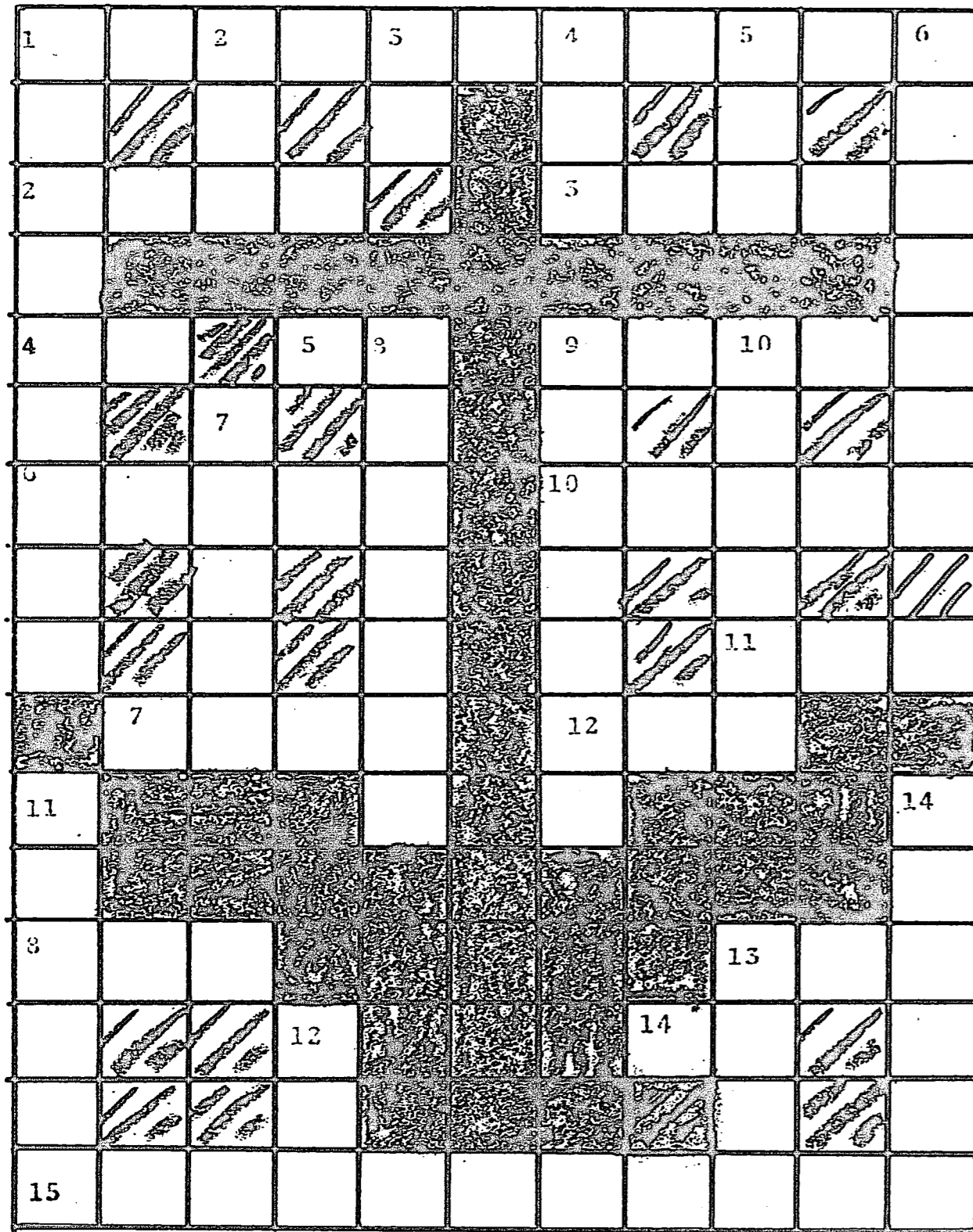


The Sabbath Recorder

"God wanted to make it very clear to those who were to receive what he promised that he would never change his purpose; so he added his vow to the promise. There are these two things, then, that cannot change and about which God cannot lie. So we who have found safety with him are greatly encouraged to hold firmly to the hope that is placed before us. We have this hope as an anchor for our hearts" — Heb. 6:17-19

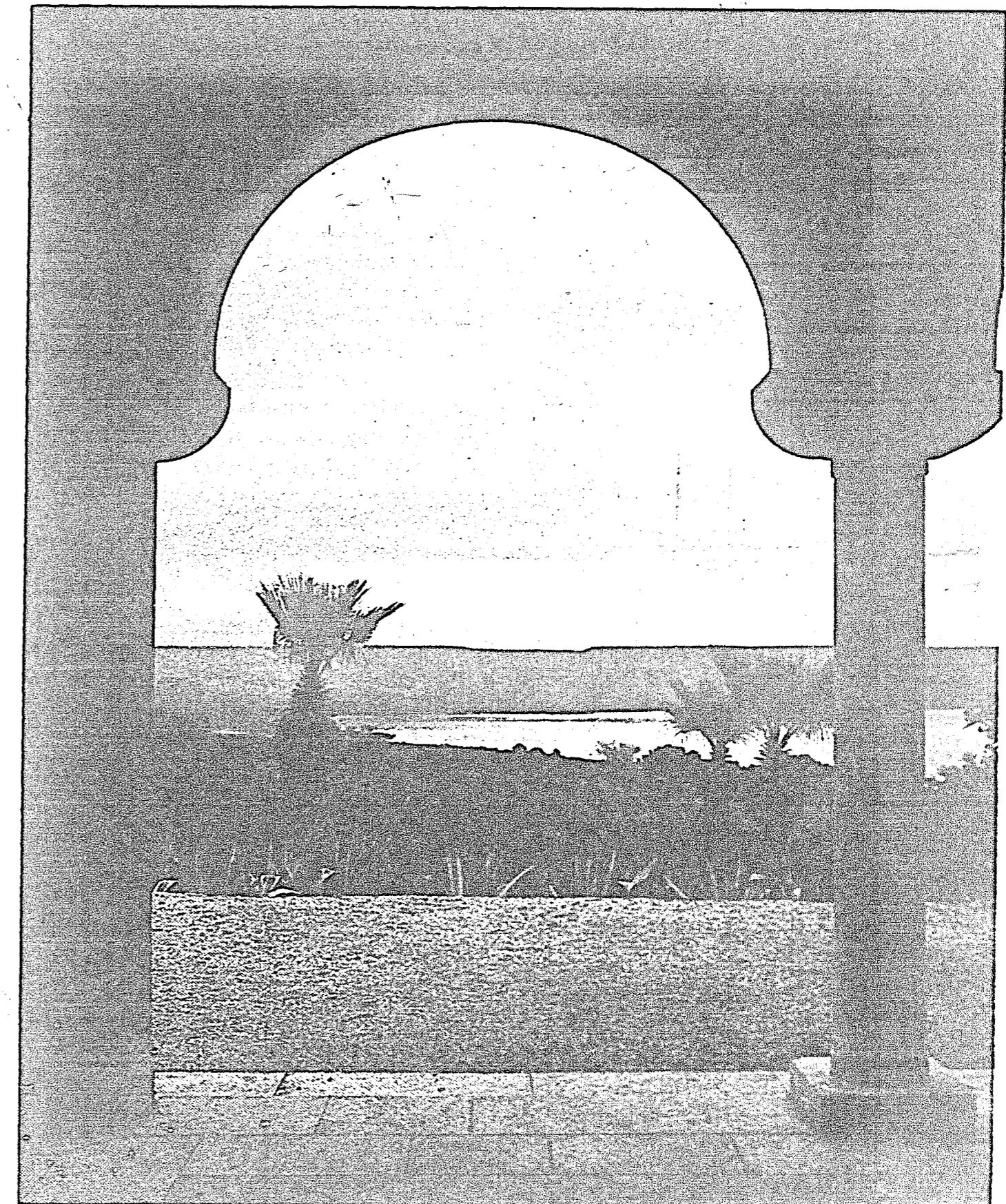


ACROSS:

- (See Gospel of John)
- 16:33 threshing sledge (from Latin)
 - 12:5 to sell
 - 16:33 things
 - hour now come. 16:32
 - 14:17 where the Spirit may be
 - should
 - signify
 - ask
 - 14:18 depart
 - 9:1 beginning
 - 2 down
 - the ink is
 - wager
 - 16:14 shall glorify
 - function of the Holy Spirit

DOWN:

- a true 21:24
- 11 across
- 14:8 shew
- 17:21
- anger
- 2:25 -d, +th
- assent
- 15:5 what we can do without Christ
- 4:38 reward from others
- 6:20
- 10:1 doesn't use the door
- God cannot (above Scripture — Hebrews)
- string
- stock



Sea of Galilee from Church of the Beatitudes
 This church, the back of which overlooks the Sea of Galilee, marks the probable spot on the Mount of the Beatitudes where Jesus gave the Sermon on the Mount.
 (See back page also.)

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

ADVISORY COMMITTEE

Owen H. Probasco, chairman, Florence B. Bowden, Charles F. Harris, John L. Harris, Anna C. North, Charles H. North, ex-officio, Loren G. Osborn, Rev. Albert N. Rogers, Rev. Herbert E. Saunders, Ardale C. Skaggs, Douglas Wheeler

Contributing Editors:

MISSIONS Everett T. Harris, D.D.
WOMEN'S WORK Mrs. Earl Cruzan
CHRISTIAN EDUCATION, Rex E. Zwiebel, B.D., M.A.

Terms of Subscription

Per Year \$4.00 Single Copies 10 cents
Special rates for students, retired Seventh Day Baptist ministers, and servicemen

Postage to Canada and foreign countries 50 cents per year additional. Gift and newlywed subscriptions will be discontinued at date of expiration unless renewed. All subscriptions will be discontinued six months after date to which payment is made unless renewed. The Sabbath Recorder cannot pay for contributed articles but will send the writer, upon request, up to 10 free copies of the issue in which an article appears. Second class postage paid at Plainfield, New Jersey. The Sabbath Recorder does not necessarily endorse signed articles. All communications should be addressed to the Sabbath Recorder, P. O. Box 868, Plainfield, New Jersey 07061.

A Seventh Day Baptist weekly (two issues omitted in August) published by the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J. 07061.

PLAINFIELD, N. J. February 9, 1970
Volume 188, No. 6 Whole No. 6,386

Editorials:

A Sabbath in Jerusalem 2
Evangelism Versus Social Action 4

Features:

The Good Shepherd and His Under-shepherds 5
James R. Davis Elected Tract Board Treasurer 8
Resolution of Appreciation Rev. John A. Conrod 9
The NaCl of Christianity 9

Missions:

Week of Prayer Observance in Guyana 7
Missionary Pastors Institute 7
Resignation of Assistant in Evangelism 8
FLASH! 8

Christian Education:

"No Offense, Mom, but—" 10
Drugs at University 11

Women's Work:

President at NCCC Assembly 12
Devotional Book 12
Just a Word 13

News from the Churches 13

Accessions.— Marriages.— Obituaries 15

A Sabbath in Jerusalem

Jerusalem is not all things to all men, but it is many things, and more especially so on the Sabbath. The person who regards the seventh day as sacred is surrounded by many sights that remind him of the whole range of Old and New Testament events connected with the Sabbath. This has always been true, but added to it now is the unrestricted access to all the holy places in a city that has been unified since 1967 under a government that encourages Sabbathkeeping. It is not only easy to refrain from worldliness, but hard to do otherwise except in the Arab section.

What does one do on the Sabbath in the City of David? He may grasp the rare opportunity of being a Baptist and going to church on the Sabbath instead of Sunday, for the Baptist church of Jerusalem holds its services on Saturday since Sunday is a work day. One could also find churches of other denominations meeting on that day. It might be a problem, however, to find one where the service was not in Hebrew, since that is the language of the residents. I learned afterward from the Baptist pastor that they have instantaneous translation into English — quite modern.

Part of the day might be spent in Gethsemane, praying where the Lord of the Sabbath prayed among the olive trees. Whether or not the same trees are still living may not be certain, but it is likely that the gnarled old stumps six or eight feet in diameter with tufted green olive-bearing branches are growing from the ancient roots. The visitor's day is very busy, but the words of our Lord in Gethsemane, "What, could ye not watch with me one hour?" remind him that he had better pause and reflect on the saving work of Christ rather than to just see the hill up which He bore the cross.

It helps one to appreciate the sacrifice of Christ when he can go to the site of the tower of Antonio and descend below the church erected there to a portion of what is called in the Bible, "the pavement." Sister Agnes, with personality, dignity, and charm comes near to preaching a tear-starting sermon when she explains the chiseled designs on the floor which the Roman soldiers used to play



We view Jerusalem from Mount of Olives

"the game of the kings" while waiting to execute a condemned prisoner — such as Jesus. At the same underground level is part of the Roman road leading from the Praetorium toward Golgotha where Jesus was led to His crucifixion on Calvary.

This and a trip to the Mount of Olives for a panoramic view of the city over which Jesus wept when He entered it at the beginning of Passion Week could be a good preparation for a Sabbath morning service at a little Sabbathkeeping church in South Jerusalem located on a point overlooking the Valley of Hinnom and the slopes of Mount Zion. There are a few other small groups that meet on the Sabbath as a matter of conviction rather than of convenience.

The international character of Jerusalem and of the Sabbath are illustrated by what happened unexpectedly on this day. The congregation was mostly visitors (half the regular attendants were said to be away). Among them was a couple from the Republic of South Africa, who had looked into some Sabbathkeeping movements in America and Europe before coming to Israel, and a white-bearded man of Eastern origin. The editor entered the church with three men from Czechoslovakia who spoke no English and had been in correspondence with the pastor. The fact that three men in the small congregation could not understand English posed a problem until it was discovered that they could understand Russian and that the white-bearded man could interpret readily from English to Russian. Others in the group that Sabbath were a father and mother and two boys, recently come from Texas to live

in the Negev desert in order, it was reported, to be in the right country at the culmination of world history. He was the second speaker of the morning.

In a reunited Jerusalem one can observe the Jews at worship at the foot of the Western (Wailing) Wall. With covered heads visitors (men only) can join the mostly Orthodox and fur-hatted Hasidim Jews as they singly or in groups of ten read their prayers. One observes the new excavations and the 125-foot shaft exploring the strata to the base of the wall.

Perhaps a Sabbath afternoon walk will take the visitor to the ancient temple site on the hill where the golden dome of the Mosque of Omar (Dome of the Rock) now stands. Neither it nor the silver-domed El Aqua Mosque where the Church of God fanatic set a fire is open this day to tourists. (Not that it is a sacred day to the Moslems who refrain from work on Friday.) It is only by imagination and a study of ancient records that one can get the feeling that he is standing on the ground where the prophets and Jesus walked in the precincts of the temples that previously stood on this hill.

It was of Herod's temple that Jesus observed so thoughtfully, "The priests in the temple profane the sabbath, and are blameless" (Matt. 12:5). The letter, rather than the spirit of the law is still adhered to by certain elements of the population of Jerusalem. For example, if you wanted to take notes of what you were seeing at the Western Wall or in one of the Orthodox synagogues you would be asked to put away your writing materials out of respect for their tradition. To hold a pen is work, but to hold a book is not.

To close the Sabbath in an interesting way you might go with the main party of the Protestants (and some polite Catholics) to a Protestant service at the supposed site of the tomb of Jesus (Gordon's Calvary) or you might go with a Jewish guide to that area of Jerusalem called Mea Shearim where the Hasidim and the Yemenite Jews are concentrated. Here the Sabbath rules are so strict that all male visitors must cover their heads

with a hat or a little skull cap (yamaka) not only in the synagogues but on the narrow streets as well. Here you see the very religious who study the law and the Talmud so much that they have little time for earning a meagre living. Almost every other house, said our guide, is a synagogue. They would rather have small meeting places than large.

The Sabbath doesn't seem to end here at sundown. After darkness descends they meet for evening prayers. We were cordially welcomed in several synagogues of different national backgrounds such as Yemenite, Moroccan, and Hungarian. The men sat down on the benches in the square room and the women were required to go back of a curtain or to a balcony, as the case might be. Part of the ceremony in one such place included the distribution of a sprig of blossoming mint, for a blessing after the Sabbath ought to have as one of its three parts thankfulness for something sweet smelling.

It is interesting to spend a Sabbath in Jerusalem. One of our poets has said, "A Sabbath well-spent brings a week of content." So may it be. The Sabbath is old — as old as creation, and we miss its value if we forget this. However, the ages of Jewish history overlaid the sacred day with some well-meaning but manifestly human traditions that were peeled off by our Lord and Master. The spirit is more important than the letter, but we do well to remember that a disembodied spirit is not normal. A mental acknowledgement of Sabbath sanctity does not live long unless the body cooperates with the spirit to make the day of rest meaningful.

Evangelism Versus Social Action

W. C. Fields, director of Baptist Press, has written a most descriptive and perceptive article on Haiti, which we would like to print sometime in this journal when there is room. He tells of the matchless beauty of this tiny republic on the island of Hispaniola in such terms as, "Palm trees line crescent bays and form embroidery on the edges of a cobalt-blue sea." But it is not all beauty in "the Pearl of the Antilles" where in 1804 the

MEMORY TEXT

Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.—John 12: 35.

slaves successfully revolted. In what was once France's richest colony the per capita income is \$70 and few expect to live beyond forty years. It is a land more African than Caribbean (even more African than Africa), 90 percent illiterate and filled with voodoo. Its only hope seems to lie in the work of missionaries who run more schools than the government of "Papa Doc," its self-appointed "President-for-Life," under whose grace the churches are allowed to carry on.

Dr. Fields makes this significant isolated statement in a paragraph that praises the work of other denominations, from Seventh-day Adventists to Episcopalians (his own denomination has no work there): "There is no evangelism versus social action debate here among a people for whom poverty is a euphemism."

Does this set you to thinking? We regret the debate on this subject which seems to grow sharper every year in the churches of the United States. Perhaps we should all visit Haiti to get a better perspective of our own country. Let us thank God that we can debate this issue; it means that we have relatively little need for social action and abundant material resources to accomplish it. We can afford to pit evangelism and social action against each other as programs of the church in an affluent culture. In Haiti and many other countries the missionaries and the established congregations see the tremendous need of the gospel and improved living standards; it is all one piece, not either-or.

Trying to be strictly up-to-date in the latest religious terminology is as hopeless as trying to study all the counterfeit currency. In both cases it is better wisdom to put the emphasis on knowing the true rather than the false.

THE GOOD SHEPHERD AND HIS UNDERSHEPHERDS

(An Ordination Sermon)

By Rev. David L. Beebe

Chaplain of Berry College
Mount Berry, Georgia

Scripture Lesson: Ezekiel 34:1-24

I notice, in going back over the Seventh Day Baptist *Handbook of Information*, that on page fifteen there are these words: "Since a Christian recognizes in every other Christian a brother or sister in Christ, the several members of a local church are upon a footing of absolute equality." Now, this is a part of your heritage and mine. We begin with the belief that every Christian stands as close to God as every other Christian. He needs no priest to stand between him and God. There is no man who has a right to tell him how he is to understand Holy Scripture, for he must read it and answer to his own conscience before God

I have seen enough Seventh Day Baptist churches and enough churches of other denominations who say this and who yet do not understand what they are saying. For they think they are saying that the Church is a democracy. But the Church is not a democracy; it is a monarchy. It insists upon the right of every individual to his own conscience not because we are free to do as we please but because we are absolutely bound to do as Christ pleases. And because we dare not let any other man's conscience answer for our conscience as to *what* Christ pleases, we are not free. We are only free from all other lords in order that we may acknowledge Jesus Christ to be the Lord.

Page ten of the *Handbook* says that Seventh Day Baptists stand for "independence of the local church with Christ as its sole head." And not only does the *Handbook of Information of Seventh Day Baptists* say this; the New Testament says this, and Jesus said it. He said not to call any man your father for you have one father, even God. He went further. He said not to call any man your teacher for you have one teacher, even Christ.

Now, I do not think Jesus was trying to confuse us about the word to use for ministers. I do not think it matters a great deal whether you call a minister "father," "teacher," "brother," or whatever else you may call him. What Jesus was trying to say is something much more important than that. It is that in this community there is only one Lord. This is not true in every other human organization on earth. When the founder dies, the question arises as to who his successor will be. When Moses dies there must be a Joshua; when David dies there must be a Solomon, and so on down through the course of history. When the founder dies there has to be a change of leadership; there must be somebody else who takes over the organization, rules it, and runs it. But it is not so in the Christian Church. Because the Founder is not dead. What the Christian Church is bidden to acknowledge is that it has no teacher except Christ; it has no master except Christ; it has no priest except Christ; it has no authority except Christ, because He is alive and He is here.

That church which does not listen to what Christ has to say is a faithless church. That church which does not begin its business in prayer is a faithless church. That church which is willing to make its decisions without being able to say "It seems good to us and to the Holy Spirit" is a faithless church. The church has to first ask what God's will is, what Christ's will is, and what the Holy Spirit's will is. Because Jesus Christ is a living Lord!

Christ is the Lord of His Church not only because He lives but also because of what He did. It is said in Ezekiel 34 that God sent shepherds to His people—and they were faithless shepherds. Then, God said: "Because my shepherds have been faithless, behold I, even I, will seek my sheep and gather them from every place where they have been scattered on a cloudy and a dark day." And God Himself came all the way down to live among us. That is why there is no other Lord and that is why there is no other Shepherd except Jesus Christ.

Yet there is a certain sense in which

there are other shepherds, because Jesus Himself (after He had risen from the dead) in speaking to one of His disciples, Peter, said to him: "Feed my lambs" and "Feed my sheep."

There is a choice then, according to the New Testament, that confronts every minister. He does not have the choice to be a shepherd. He has two choices: he may either choose to be a hireling or he may choose to be an undershepherd. If he chooses to be a hireling he will work in the ministry only as a man works in any other occupation, because it is a job. If he chooses to be an undershepherd he will be faithful to his calling.

This means at least three things and probably many more. It means, first of all, that the first responsibility of every minister is to obey Christ. This means to study the Bible carefully, faithfully, and regularly; to pray deeply and carefully; and to examine your life to see whether in that life there is the presence of the guidance of Christ and of His Father.

The second responsibility of a minister who is a good undershepherd is that, having first of all realized that he is an undershepherd and that he must therefore go to the Shepherd for His guidance, he is to go to the sheep. He must care for his flock. He must really care for them; he must love them deeply from the center of his life. He must break his heart for them. Someone once said "It is the business of a minister to keep close to God, to keep close to man, and to bring man and God together."

The shepherd, you know, had a staff. One end of it was a crook, the bent end of the staff; the other was a rod. It is the business of a minister to use both ends of the shepherd's staff. It is the business of a minister to reach out with the crook of the staff and to gather the sheep in from where they have fallen over the cliff. And, when necessary, it is also the business of the minister to use the other end, the rod. This is often forgotten. It is not only the business of the minister, as has been often said, "to comfort the afflicted"; it is also his business "to afflict the comfortable." Because he is *not* the

servant of the people; he is a servant of God. And he has the clear responsibility to say to the people things they do not want to hear because God charges him to say them.

This takes courage and this means that there are certain responsibilities which the church has, if it is to listen to a minister who is an undershepherd. First of all, the church must allow him what I call and what others have called "the freedom of the pulpit." It must not dare to say to him what he can say from the pulpit, because if it dares to say that to him it may be denying his right to speak God's prophetic word in a prophetic hour — a word which they do not want to hear. The church must not dare to say "You can not say that from this pulpit." For the minister stands behind the Word of God and he is to preach the Word of God. So long as he believes himself to be faithful to the Word of God, he must be allowed to speak, whether the church agrees or disagrees. And it is free to disagree, because the people are free in conscience to go to the Bible themselves.

Secondly, it is the business of the congregation to realize that they need an undershepherd and not a hireling and that therefore he cannot be a hired man. They may pay him, but they do not "hire" him. Because he is God's servant. If they want to "hire" him, they do not want a Christian minister. It is therefore terribly important that as soon as a church calls a minister it forget that it chose him and begin seriously to remember that God chose him. It is important for the people to listen to him. Though they do not have to take his advice, they must listen very carefully to his advice in the belief that it is possible that God speaks through him (though it is also possible that God speaks through the man in the back pew). But if they really believe that God has called a man to be their minister, until they become convinced, for whatever reason, that God is no longer calling him to be their minister, they must

(Continued on page 11)

Week of Prayer Observance in Guyana

By Pastor Leroy C. Bass

Our Georgetown Seventh Day Baptist Church observed the World Federation Week of Prayer January 4-10 as suggested, our people deciding to meet in the morning from 5 to 6 o'clock. Each morning a different speaker led out in the devotions, and then an earnest season of prayer was entered into, with many people praying from the pews. We had real heart-warming mornings.

Though it was the rainy season, yet at that time of every morning it did not rain, and more and more people came out each morning. Remember that our membership is only about 15 here in town, yet our attendance was, from Sunday the 4th, to Friday the 9th, as follows: 17, 24, 23, 27, 30, 33. Then on Sabbath Day we met at the usual time for regular service, instead of the early hour, and one mother who had been coming all week, decided she must come on Sabbath Day to finish out the Week of Prayer. This woman is a Crusade interest, but had not come out to Sabbath services yet, but we believe this start for her will make her want to come regularly on Sabbaths now. She has seven children, so it is not easy for her that way.

Leaders for the morning services were Bro. Tyrrell, Sister Mae Fraser, Sister Inez Peters, Bro. Bowen, Sister Cecilia Haynes, and Bro. Jason — a Church of God (Seventh Day) preacher who had been coming mornings. Each morning leader did a fine job.

One thing Bro. Jason brought out: The Peace of God is really the Gospel, and can be put like this: G stands for God; O stands for Offers; S stands for Sinful; P stands for People, E stands for Eternal, and L stands for Life. "God Offers Sinful People Eternal Life."

It was quite something to gather in the darkness of the night to sing praise to God, to pray and have service. People generally love it, and several children and youths also came, also a few non-

members — people from the community. I had to get up at four to take the van around and pick up the people on the other side of town.

Missionary Pastors Institute

Plans are going forward for holding a Missionary Pastors Institute during the first week after Easter, April 1 through 7, 1970, meetings to be held in the Pawcatuck Seventh Day Baptist Church. The other New England Seventh Day Baptist Churches will assist in entertainment of visiting guests. The Rev. S. Kenneth Davis, chairman of the Home Field Committee of the Missionary Board will serve both as the host pastor and as program director.

Although the program is being set up primarily for missionary pastors, all Seventh Day Baptist ministers are welcome to attend. Also, for the first time, the wives of the ministers are invited and a special program will be conducted for them.

Among those who will take part in the program of studies and discussion are Evangelist Mynor Soper and Conference Secretary Alton Wheeler. They will conduct studies aimed at helping our missionary pastors to carry out more effective programs of outreach.

It is expected that there will be time for discussion, for sharing ideas, for inspiration, for relaxation, for sight-seeing, for expressing specific concerns, for personal counseling. The ideas and suggestions of the pastors themselves are being solicited in order to make the program more meaningful and directed toward meeting their particular needs.

The program for the ladies will be conducted primarily by Miss Florence Bowden of Shiloh, N. J., who has had experience meeting with the wives of ministerial students at the Center for Ministerial Education at Plainfield, N. J. There will be occasions when the two groups will meet together for worship and fellowship.

All missionary pastors are asked to send an estimate of expenses so that an advance may be provided. Other ministers are urged to send their names to the

Missionary Board office if they plan to attend so that hospitality may be provided. Churches are asked to release their pastors from Sabbath services on April 4, 1970.

The host church at Westerly and neighboring New England churches are looking forward to entertaining pastors and wives (and children, too, where other arrangements cannot be made) so that this may be an opportunity for rich fellowship in Christ, for a deepening of our commitment to Him and for sharing new ideas of leadership in churches.

Resignation of Assistant in Evangelism

The resignation of Miss Constance Coon as assistant in evangelism was accepted with deep regret and much appreciation for good work done at the quarterly meeting of the Board of Managers of the Missionary Society on January 25, 1970. The resignation had been previously considered by the Home Field Committee of the board.

Miss Coon had written to the Board of Managers as follows: "This is to let you know that I feel led to return to teaching next fall. Therefore, I hereby present my resignation as assistant in evangelism. The past two years have been most rewarding. It has been a joy and a privilege to serve in this capacity. Many thanks for all you've done to make my work most enjoyable."

It is understood that Connie will terminate her services as of August 31, 1970. Her present schedule calls for visits to the Riverside and Los Angeles churches during February and March 1970. She is scheduled to assist at the Texarkana, Ark., Seventh Day Baptist Church during the month of May and help in Southwestern Association camp program June 4-14. During January Connie has been serving at Battle Creek and will return to that church for services from June 21 to Conference time. She has accepted the request of the Board of Christian Education to direct Junior High Conference at Milton, Wisconsin, in August.

FLASH!

Notice to Missionary Society Members and Potential Members

March 1, 1970 has been set as the deadline for voting members to renew membership or to begin membership by sending annual dues of \$10.00. The annual meeting of the Missionary Society is scheduled to be held on March 15. Provision will be made for proxy vote to be provided to those unable to attend.

James R. Davis Elected Tract Board Treasurer

James R. Davis of Bridgeton, N. J., was unanimously elected treasurer of the Board of Trustees of the American Sabbath Tract Society at the board meeting January 18, in Shiloh, N. J. He succeeds the Rev. John A. Conrod who is preparing to serve on the mission field in Malawi, and took over his duties on January 31, 1970.

Mr. Davis is an accountant for a national horticulture firm and a member of the Marlboro Seventh Day Baptist Church. He was moderator of the Eastern Seventh Day Baptist Association in 1968 and a member of the host committee for the Nyack General Conference last summer. He also serves as a member of the Tract Board's Committee on Audio and Visual Services, and is the son of Mr. and Mrs. Jonathan Davis who are well known in the denomination.

Initial plans for the publication of a book by the Rev. Herbert E. Saunders, pastor of the Plainfield Seventh Day Baptist Church, were also approved by the board, subject to working out of final details. The book will comprise the lectures on the Sabbath given by Pastor Saunders at the 1969 Ministers Conference at Salem, W. Va.

The Rev. Leon M. Maltby, corresponding secretary and editor of the *Sabbath Recorder*, reported on his international and denominational correspondence. He said 11,600 tracts were sent out during the fourth quarter of 1969.

New board members attending their first meeting included Miss Elizabeth Lupton, Mrs. Lora Harris, and William

C. Fogg of Shiloh; and Douglas Wheeler of South Plainfield, N. J. Each was introduced and spoke briefly.

Charles H. North, president, expressed appreciation to Mr. Conrod when his final reports were accepted.

Resolution of Appreciation Rev. John A. Conrod

Whereas the Rev. John A. Conrod has served the American Sabbath Tract Society as assistant treasurer, treasurer, and chairman of its Committee on Sabbath promotion during his residence in this area, demonstrating dedication and skill in these duties, and whereas he is now preparing to serve in the mission field in Malawi, now be it

Resolved that the Board of Trustees of the American Sabbath Tract Society hereby expresses its deep appreciation to John and his wife Joyce for their services and friendship in Christian tasks, and assures them of the continued prayers of the members in their new field.

—Adopted January 18, 1970

The NaCl of Christianity

By Eugene Lincoln

NaCl, as everyone familiar with chemistry knows, is the symbol for sodium chloride, or common table salt. The next time you sprinkle a few grains of salt on your food, stop a moment to think of what salt means to the Christian.

Our Savior used salt to present a great spiritual truth: "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men" (Matt. 5:13).

Like unsalted food, the world and its ways are unsavory. It may appear to be something that a person would want to taste of, but many who have sampled the carnal pleasures have admitted they were dissatisfied; something was missing.

"Can that which is unsavory be eaten without salt?" Job asked his friends (Job 6:6). It is the Christian's mission to supply the missing ingredient which alone can make living in this world palatable.

That ingredient is the good news of salvation—that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

How can salt lose its savor? In early times, salt was contaminated with many impurities, some of them insoluble. Salt (at least good salt, relatively pure) was valuable; so much so that sometimes it was used as money. Our word *salary* comes from the Latin *sal*, salt. It was used sparingly and was often stored for long periods. In damp storage places, sometimes the actual salt would gradually be dissolved, leaving only the impurities. When this happened, its unhappy owner would have to throw it away.

How can the Christian lose his savor? He too has impurities, or imperfections, in his life. If he does not put his God-given talents to work for the salvation of others, but is content to sit back and do nothing, he will find his Christian experience has dissolved, leaving only tasteless impurities in his once useful life; and he too will, in the words of the Savior, "be cast out."

In what form will we be when the Savior rewards His faithful servants? Will we be purified, "even as he is pure," (1 John 3:3) or will impurities still prevent us from being accepted as candidates for eternal life?

Paul advises us to be transformed (Rom. 12:2). What does it mean to be transformed? Here again we can get a lesson from salt. Lye water and hydrochloric acid are both dangerous poisons. When they are mixed in the proper proportion, however, the resulting chemical reaction yields two products useful to man—salt and water. Perhaps this is something like Paul had in mind—a complete change in nature from the former state. When the Lord is permitted to take hold of a sinner's life, that is just what happens. Gone are the poisons of a life spent in iniquity; in their place is a life yielding the fruits of the Holy Spirit, a life that will add a Christlike flavor to everyone coming into contact with it.

Salted saints — we need more of them.

"No Offense, Mom, but—"

By Dorothy Parrott

This is another of a series of articles that Mrs. Dorothy Parrott of our Battle Creek, Mich., church has prepared for this page under the sponsorship of the Family Life Committee of the Seventh Day Baptist Board of Christian Education.

In our discussion group at Conference in Nyack one of our topics was, "How do you resolve family misunderstandings?" These groups were made up of people of all ages. It seemed quite logical that the generation gap would be discussed.

One young man (his mother was our leader) said, "No offense, Mom, but I don't see why it should bother you if we dip the knife in the jelly jar after we spread our bread with peanut butter. We're just going to mix them anyway." When one stops to think about it, if the whole family likes their peanut butter and jelly mixed, should this be a matter of contention? Or are we overly concerned about what the neighbors will think if they happen to see our jelly jars complete with swirls of peanut butter? You see, more than one Seventh Day Baptist family knows how a "messy" (a mother's judgment) jelly jar looks.

This may not be an earthshaking concern, but often it is such insignificant differences of opinion that create tension. Instead of examining these small issues to determine what the priority should be, it is often easier to say, "We just don't do things that way," or "It doesn't look nice," or "We've always done it this way and found it satisfactory."

It seems a just criticism that the older generation often fails to determine a viable system of priorities. One particular area where youth has rebelled is the manner of dress, beards, and hair styles. Many of us have been "up tight" because some of our beloved young people have insisted on the right to dress however they saw fit or, if it pleased their fancy, to grow a beard or an unconventional hair style.

Have we been guilty of making unjust value judgments because we found it difficult and uncomfortable to adjust to

and accept the unconventional? I well remember the impression made on my ten-year-old mind by the flurry of excitement in a mid-Nebraska farm kitchen when my precious aunts "dared" to "bob" their hair. That was the generation before me. I was amused when a person of the generation younger than mine, having been informed that one teacher had grown a beard and another a moustache, remarked, "I don't know what they are trying to prove." Maybe each generation is simply demanding the right to individual expression. I don't remember as far back as the time when women's skirts became short enough to expose their ankles and then the calves of their legs but I can well imagine the expressions of moral indignation.

Another issue where we need to consider priorities is the matter of worship services. Last November our youth presented a very "mod" service that some of the congregation found offensive. If one listened for the message, however, it came through loud and clear. "I love God. I need, and want to be a part of the organized Christian church. Please, God, help me show my love for Thee by loving and serving my fellowman."

Oftentimes our worship services are so routine the pew-sitter's thoughts wander or he may even slumber. No one was sleeping in church that November Sabbath! The theme might well have been taken from 1 John 3:18, "My children! Our love should not be just words and talk; it must be true love, which shows itself in action."

One reads of others who are making innovations in their worship service. In the youth issue of the *Sabbath Recorder* Cathy Clarke, in her article "Church Worship Service," tells of interesting presentations in the Alfred church. In other religious bodies we find the same criticism of proper priority. "I want the liturgy to become expressive of the people's understanding of the Gospel," said a seminarian from Perkins School of Theology. "We need to bring the people and the Word into relation with each other and then ask how we can celebrate that most effectively for our time." ("Many Young Theologians Seek New Meaning

in Worship," *Christian Science Monitor*, Jan. 3, 1970.)

"To pass a value judgment in preferring one over the other would be most difficult; people choose churches, theological emphases, and modes of worship on many different criteria, and to each his criterion appears to be the best. The great miracle is that the same God is worshiped in all these ways." (*I, Too, Am Man*, James R. Dolby. Word Books, Waco, Texas, 1969, pp. 47, 48.)

If our youth have gained this concept of worship we should praise God that they *have* been trained up in the way they should go.

Drugs at University

The Oct. 15 issue of the American Association of Higher Education *CUB Bulletin* carried the following breakdown on drug usage at the University of Michigan:

	%	Never	Once	Seldom	Often	Reg'ly
Narcotics	83.1	6.3	9.9	0.5	0.2	
Amphetamines	75.3	8.5	12.5	2.8	0.9	
Tranquilizers	87.8	3.1	7.8	1.2	0.0	
Hallucinogens	87.8	4.7	5.2	1.6	0.7	
Marijuana,						
Hashish	55.9	7.3	21.4	9.9	5.4	
Tobacco	43.0	3.1	20.6	8.9	24.4	
Alcohol	10.1	0.9	44.6	33.6	10.8	

About 600 students responded anonymously and without threat of detection or recrimination from among a random sample of 1,000.

—Dept. of Higher Education, NCCC

The Good Shepherd

(Continued from page 6)

listen to him because he is their undershepherd under Christ.

When a church comes to the conclusion that a man is no longer called to be its minister, its people must be very careful to distinguish between their convictions and their opinions. There is a difference! For I have many opinions with which God does not agree and I have many convictions which I wish I did not have because they are very uncomfortable. There are many things that it is my opinion I would like to do but which I am con-

vinced and convicted I cannot do, and *vice versa*. These are two different things. No church has a right to vote as it pleases; it only has a right to vote as it believes, and there is a difference! It must listen to its undershepherd, to hear from his lips the living Word of God. For God will speak, and God does speak, and God is speaking through the lips of His minister.

The third thing the church owes as its responsibility to its minister is that it ought to support him. It ought to hold up his hands. It ought to support him financially, because, as the Apostle Paul interpreted that passage from the Old Testament, the minister is in the same situation as the ox, of which it is said: "You shall not muzzle the ox that treads out your grain."

But, even more importantly, the people ought to support their minister with their prayers and their love. I was twenty-nine when I married. I was then the pastor of a large church and I tell you it is lonesome to bear people's burdens and have no one to bear yours. Man was not made to be alone. You must love him, for you also are his shepherds and he needs your care.

Then you must realize that not only is the minister your undershepherd but there is a certain sense in which all the Christian people are shepherds to the world. You *are* shepherds to the world and you share with the minister in the ministry of Jesus Christ to the world.

These things, then, I charge you and all who would be Christians and members of the Christian Church: to give your minister the freedom of the pulpit (which is the freedom of the prophets), to love him, care for him, and support him, and to listen to him as one who is called to lead you and not one who is hired to tell you what you want to hear.

SABBATH SCHOOL LESSON

for February 21, 1970

GOD LEADS MEN TO DECISION

Lesson Scripture: Matt. 16:13-23

President at NCCC Assembly

It was indeed a privilege as well as a sobering experience to attend the NCCC General Assembly meetings in Detroit the first week in December as one of our denominational representatives. I have been thinking in retrospect about some of the events which took place there and realize that little has been written about the daily worship services.

Worship services held during the week did not make the headlines! It was the unusual and the unexpected that claimed the attention of the news media. However, the Worship Committee had planned services to elicit religious expression from different cultural groups in our society. The services differed in form and content from the traditional to the contemporary, but each had its own purpose and each had been planned in the spirit of worship.

The opening service on Sunday evening was traditional in form and had been developed around the theme of the assembly, "Therefore Choose Life." Music was provided by Eastern Michigan University Symphony Orchestra and massed church choirs from the Detroit area.

The following evening the service was conducted by the Rev. Charles G. Adams, pastor of Hartford Avenue Baptist Church, Detroit, assisted by the Hartford Baptist Inspirational Chorus. Much of the pathos of a black people in bondage finds expression in their music or it can also express joy as do many of their spirituals.

A group of Roman Catholic Medical Mission Sisters conducted a deeply religious service combining liturgy and song and spirituals based on the Scriptures.

It was difficult for me to be spiritually receptive to one of the services which was contemporary in content — so very much so that the entire order of service was interpreted by modern jazz music. It was an honest attempt, however, to express the idea that "Music is very old in human experience, but our music is new . . . words are lost in memory but our idiom is new . . . being Christian is born new to life each day."

The overall purpose of the final ser-

vice was to draw the audience into a common experience of singing together. Service was conducted by the Rev. William Flanders who is an Episcopalian clergyman. After a lifetime of training in singing, literature, and theology he is making his career the introduction of new songs and the leading of experimental worship services in churches, seminaries and colleges across the country. The songs used were new, worded in secular language but rooted in Biblical tradition and their melodies draw on the American folk song heritage. They were refreshing and truly inspirational for all participants. Our Seventh Day Baptist young people have used some of them in camp and Pre-Con: "Turn, Turn, Turn" by Pete Seeger, "Lord of the Dance" by Sydney Carter, and "Love is a Verb" by William Flanders. "Shalom," a Jewish folk hymn, was used as the song of benediction.

This series of daily services was planned to enable us to enter into and to understand forms of worship which have meaning and reality for various segments of our society. This it did for me.

Gladys H. Drake
President of the Women's Board

DEVOTIONAL BOOK

To Guide in Being "a Part"

On the shelves in the Women's Board office are a number of very helpful books — some about women, some devotional, and others about work that women can do to carry on the cause of Christ. When our Conference president met with the board last fall, we talked about a few of these that we might suggest for reading for inspiration and guidance along the lines of our Conference theme. One of these, "Christian Family Living," written by Hazen G. Werner, was published several years ago, but has in it many helpful suggestions for these times.

In these pages one renews her belief in the importance of the family and the need for religion in the family. Christian ideals, actions, and disciplines help in the growth of mature Christian adults, and lead one to become a part of a group that knows the fullness of life only gained

when God is the center of family living.

We join our Conference president in suggesting that you add to your devotional reading this book, "Christian Family Living," published by the Abingdon Press. Order through your nearest bookstore.
—Marjorie J. Burdick

Just a Word—

There will appear in the February Newsletter an annual financial report for the fiscal year January 1 - December 31, 1969. In the meantime we want you to know that your generous contributions have made it possible to complete our commitment to raise \$400 for Joyce Conrod's expenses for her special training which she is receiving prior to going to Africa; money received for financial help for Geoffrey Smith, Jamaica, was sufficient; offerings taken at the Baptist Day of Prayer gatherings in November were double what they have been in past years. The amount of \$92.36 has been forwarded to the NABWU treasurer.

Our efforts and prayers for the next five months will be directed toward the Summer Christian Service Corps program. Further contributions from societies and individuals should be designated for SCSC. An article in the Women's Board Newsletter for February will tell you more about present developments.

May God richly bless all of you.
—Gladys Drake

January 19, 1970

Literal or Spiritual Interpretation

Forrest Whitney of Topsham, Maine, comments on literal or spiritual interpretation of Scripture and presents a long list of things which have to be taken figuratively if we are "to get God's thoughts or the hidden manna." This use of "hidden manna" is a case in point. He concludes, "It is just as great an error not to spiritualize when you should as it is to spiritualize when you should not. Those who claim that the Bible should be all interpreted literally are in great spiritual darkness." This use of "darkness" is another proof that neither we nor the Bible writers can convey rich ideas without figures of speech.

FEBRUARY 9, 1970

NEWS FROM THE CHURCHES

ALFRED, N. Y.— In an effort to find a time better suited to the needs of its people the Alfred church held its quarterly meeting following a tureen luncheon Sabbath afternoon, January 10, rather than the usual Sunday night. At this meeting regular reports were given and action taken on two long-range proposals.

The most important action was the granting to the Rev. David S. Clarke a leave-of-absence for advance study and experience. This leave will start April 1 and will be evaluated at the end of six months and presumably extended to one year. The Advisory Board, Board of Trustees and Finance Committee have been charged with making proper arrangements for the church during this leave.

As proposed by the Committee on Christian Education, the group voted that, for a six months' trial period, the church school and morning worship will be held in reverse order. This schedule will give more time for primary class study and an opportunity for group sermon discussion with the pastor. Starting February 7, morning worship will be held at 10 a.m., and church school at 11.

Mimeographed copies of Dean Skaggs' report of his "Renewal in Mission" study of the Alfred church were distributed for study and later action.

The repair on the Rosebush Memorial organ has been completed and the full range of the organ and chimes are now available to the organist.

Mrs. Herbert Saunders of Plainfield was guest organist Sabbath Day, January 3, and for the Union University Church on January 4.

Mary Clare,
Director of Christian Education

LOS ANGELES, CALIF.—Christmas is that time of year when everyone tries to make another person happy. This happiness might be conveyed by sharing a present, sending a greeting card, or replying to an overdue letter. Our high school and college age youth wondered how they could make many persons happy, so they decided to go caroling.

They were joined by their sponsors of the evening, Mr. and Mrs. John Clibourn and Pastor and Mrs. Leland Davis. After several hours, they returned to the parsonage tired and hungry, where they were served refreshments.

December seems to have been dedicated to our youth, to show that Christ is for both young and old. We had just concluded a Thanksgiving retreat at Pacific Pines in the San Bernardino mountains and many of our young people attended with their families. Under the direction of Jack Jensen, the junior high, senior high and college youth of the Riverside and Los Angeles churches held a winter retreat from Tuesday evening till Friday morning, December 30 through January 2nd. Including the staff of Mrs. Lucille Halterman, nurse; Pastor and Mrs. Rex Burdick; and Pastor and Mrs. Leland Davis, there were about eighty campers. While it did not snow, the Spirit of God warmed our hearts by His presence in our midst. Two of the Bible talks were given by Norman Burdick and Ronald Davis. The youth program committee was composed of Ralph Mackintosh, Mary Sue Davis and Barbara Carter.

What better way to start the New Year than by giving your life to God. Two of our young people, Mark Conrad and Billy Ashcraft, were baptized on January 3rd. The following Sabbath, these two along with four other youth united with our church. The sermon for the new year, "Facing the Future" was an encouragement not only to the youth but also to us adults, who are so fearful about this decade of the seventies.

—Urine Tabor, Correspondent

ALBION, WIS.— Our church has been silent in the pages of the *Recorder* for some time but it hasn't been idle.

Four of our young people joined the youth of the Edgerton churches in the fifteen mile march for CROP. They were sponsored by others who pledged a certain amount for each mile and they all walked the entire distance. Jerry Vaught, of our church, served with the Summer Christian Service Corps at Little Rock, Ark.

The women of our church have been

active too. Several of them are members of the Board of Directors of the Women's Society at Milton, with Mrs. Charles Saunders serving as vice-president of the board, Mrs. Harold Baum as treasurer, and Mrs. A. A. Appel as a secretary. They joined the women of the Milton and Milton Junction churches at Milton for a joint Baptist Day of Prayer service at Milton in November.

We were saddened by the deaths of four of our members, Robert Kenyon, Mrs. Hattie Saunders, Mrs. Myrtle Furrow, and Glenn Atcherson.

New projects in 1969 included new cupboards in the church kitchen, a new gas furnace in the parsonage, and new front steps at the church to replace the old ones which were crumbling and dangerous. In October we purchased a new Hammond organ. Funds which had been given in memory of members and friends were used as part payment and any further donations will be very welcome.

At our annual dinner and business meeting held Jan. 4, the following officers were elected: president — Mrs. Charles Saunders; vice-president—William Baum, Sr.; clerk—Miss Kay Saunders; treasurer —Mrs. Harold Baum; Sabbath School superintendent — Mrs. Floyd Schock; trustees — William Baum, Sr., Morris Streich, Clinton Green.

Our pastor, Rev. A. A. Appel, was given a unanimous call to remain with the Albion church. He and his wife are very able leaders and deserve more complete support from all of us.

The Chicago and Southern Wisconsin churches were scheduled to hold their Quarterly Meeting with the Albion church on January 23 and 24.

—Correspondent

Drug Abuse in New York

The number of heroin addicts in New York City is estimated at 100,000, and the city is regarded as the center of drug abuse in the nation. In New York State, a recent survey found parents more concerned about teen-age drug abuse than about muggings, unemployment, racial tensions or poor schools.

Accessions

LOS ANGELES, CALIF.

By Baptism:

Julie Welch
Robin Bond
Mark Conrad
Larry Ashcraft
Mark Ashcraft
William Ashcraft

Marriages

Cook - Cartwright.— Samuel Ralph Cook, son of Mr. and Mrs. Paul Cook of Takoma, Md., and Martha Jean Cartwright, daughter of Mr. and Mrs. Francis Bucher of Bolivar, N. Y., were united in marriage at the Richburg Seventh Day Baptist Church on Dec. 21, 1969, with the bride's pastor, the Rev. C. Harmon Dickinson and the Rev. LaRue Cook, uncle of the groom, officiating.

Cruzan - Plowman.— Duane Harvey Cruzan, son of Mr. and Mrs. Marion Cruzan of White Cloud, Mich., and Susan Kay Plowman, daughter of Mr. and Mrs. Clifford Plowman of White Cloud, were united in marriage at the White Cloud United Methodist Church on Aug. 9, 1969, the Rev. Elmer Christenson officiating.

Csondor - Babcock.— Dennis Edward Csondor, son of Mr. and Mrs. Paul Csondor of Trenton, Mich., and Betty Jean Babcock, daughter of Mr. and Mrs. Verne Babcock of White Cloud, Mich., were united in marriage Dec. 19, 1969, in the United Methodist Church in White Cloud with Rev. Orville Babcock officiating.

DeLong - Drake.— Delwin Paul DeLong, son of Mr. and Mrs. Vernon DeLong of Auburn, W. Va., and Fawzia Dawn Drake, daughter of Mr. and Mrs. Leon Drake of Shinglehouse, Pa., were united in marriage at Oakland, Md., on Sept. 25, 1969.

Mooney - Lain.— Gary Vincent Mooney, son of Mr. and Mrs. Thomas A. Mooney of Olean, N. Y., and Kitty Sue Lain, daughter of Mr. and Mrs. Robert Lain of Bolivar, N. Y., were united in marriage on Dec. 6, 1969, at the First Baptist Church of Olean, with the Revs. Nicholas Salios and C. Harmon Dickinson officiating.

Schulz - Cruzan.— Kenneth William Schulz, son of Mr. and Mrs. William Schulz of Baroda, Mich., and Cheryl Lynn Cruzan, daughter of Mr. and Mrs. Marion Cruzan of White Cloud, Mich., were united in marriage Nov. 29, 1969, in the Seventh Day Baptist Church at White Cloud. Rev. Orville Babcock officiated.

Obituaries

CROSS.—Donald K., son of Raymond and Nellie Howard Cross, was born Oct. 11, 1902 in DeRuyter, N. Y., and died Jan. 11, 1970, at his home in Brookfield, N. Y., where he had lived for many years.

He joined the Second Brookfield Seventh Day Baptist Church in 1922 and was married to Joyce Putnam in 1933 in West Edmeston, N. Y. He was employed by the O. W. Hubbell Contracting Co.

He is survived by his wife; four sons, James of Alexandria, Va., Charles and Dale of Waterville, N. Y., and Dana at home; two daughters, Mrs. Mary Chesebro of Brookfield and Miss Donna at home; a brother, Ben, and three sisters, Mrs. Ada Owens, Mrs. Frances Curtis and Mrs. Eileen Wright.

The funeral was conducted in the Brookfield Seventh Day Baptist Church by Pastor Neal D. Mills. Burial was in the Brookfield Cemetery. —N. D. M.

JEFFREY.— Eslie O., son of Benoni and Lyda Burdick Jeffrey, was born Sept. 22, 1885, in Albion, Wis., and died in DeLand, Fla., Nov. 22, 1969.

Mr. Jeffrey was a retired Milwaukee Railroad conductor and had lived in DeLand, Florida seventeen years. He was a member of the Seventh Day Baptist Church of Daytona Beach.

Surviving are his wife, Leona Hoffman Jeffrey of DeLand; a son, Gilbert H. Jeffrey of Deerfield Beach, Fla.; five grandchildren and eight great-grandchildren.

Funeral service was held in DeLand conducted by his pastor, the Rev. Marion C. Van Horn, on Nov. 25, 1969. Graveside service and burial were in the Milton, Wis., Cemetery conducted by the Rev. Earl Cruzan on Nov. 28, 1969.

—M.C.V.H.

STONE.— Nettie Shackleton, was born Oct. 2, 1878, in Lawrence, Mass., and died Nov. 2, 1969, in Riverside, Calif.

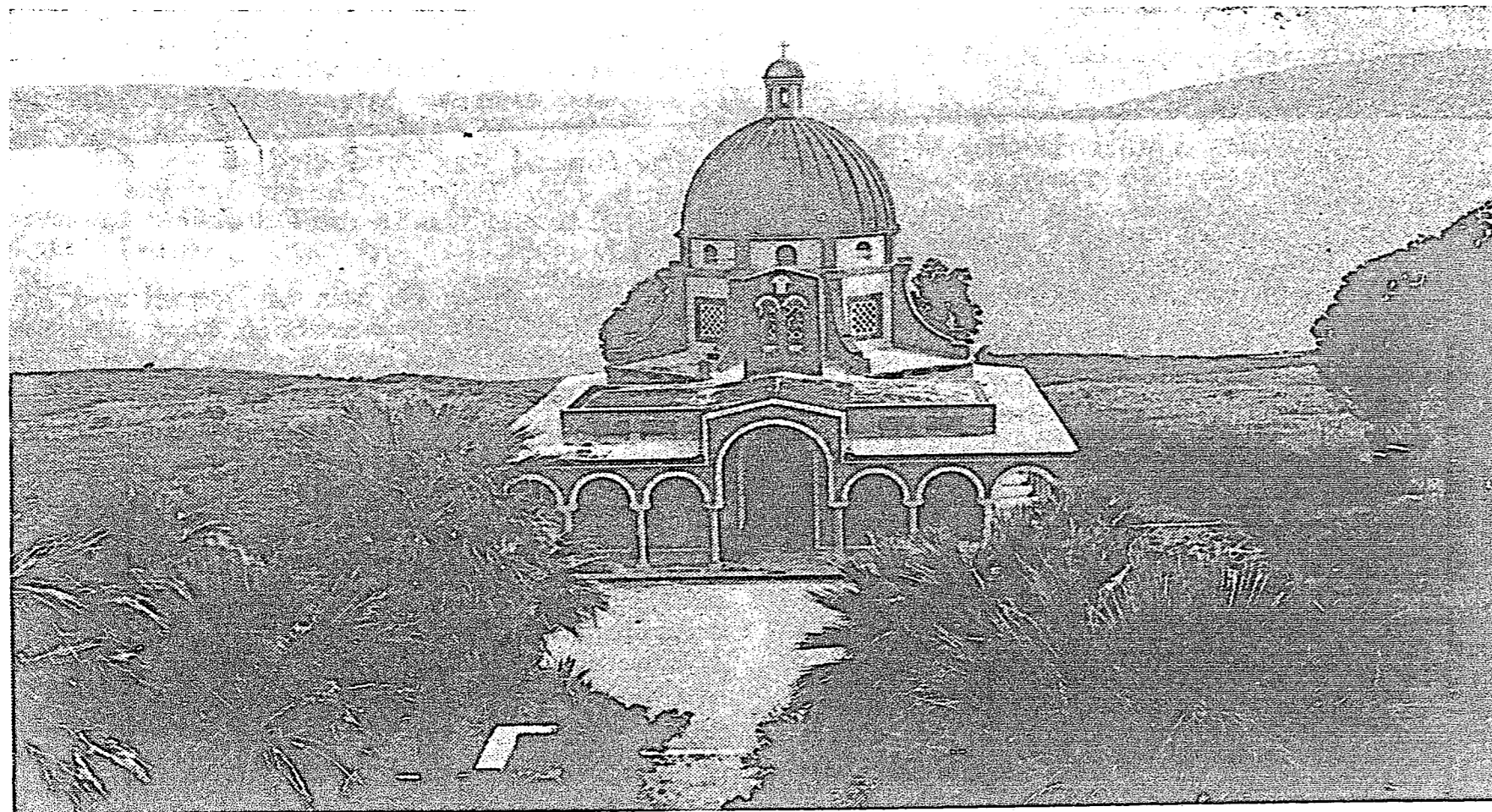
In childhood she moved to Albion, Wis., where she received her early Christian experience, and later taught in the public school. She and her husband, Herbert E. Stone, were active in Seventh Day Baptist work in Albion and Rhinelander, Wis., before moving to Riverside and transferring their membership here.

Mrs. Stone, always active in the work of the church, earned for herself the title, "Mother Stone," by which she was affectionately known to all her church friends. Though she had no children of her own, her home was always open to other young people who found her to be truly "mother" when they needed her. In addition to these "children" she is survived by a nephew, G. R. Shackleton, Denver, Colo., and several great nephews and nieces.

Funeral services were conducted by her pastor, C. Rex Burdick, at the Simons Mortuary and interment was in the Olivewood Cemetery in Riverside.

—C. R. B.

The Sabbath Recorder



Church of the Beatitudes

Standing isolated overlooking the northern end of the Sea of Galilee is the church commemorating the spot where Jesus may have stood to utter the Beatitudes and the remainder of the Sermon on the Mount. From here the whole lake comes into view for the first time as one winds out of the hills of Galilee. This indeed is walking where Jesus walked.

Not showing off to the left are the remains of the abandoned and newly excavated little city of Capernaum where Jesus spent much time with His disciples and taught on the Sabbath. Below is the best commercial fishing where boats still circle and draw in their nets. To the right runs the little road along the lake. Small bays with the ground rising around them like an amphitheater remind one of Jesus thrusting out from the shore in a boat and teaching the people who were assembled to hear Him. His words come back to us:

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness:
for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.



Via Dolorosa in Jerusalem

With sober thoughts editors and religious newswriters walk along the narrow street where, according to tradition, Jesus walked bearing His cross, followed by the weeping women. Seen in this photograph taken by a young Israeli citizen are: a religious news reporter sent on the tour by a Los Angeles paper, the editor of "Saints' Herald" (Mormon) and his wife, the editor of the "Lutheran Standard" and his wife, a lady editor of a Catholic publication and a French Catholic priest from Beersheba (one of the guides). We walk on common ground on the Via Dolorosa.