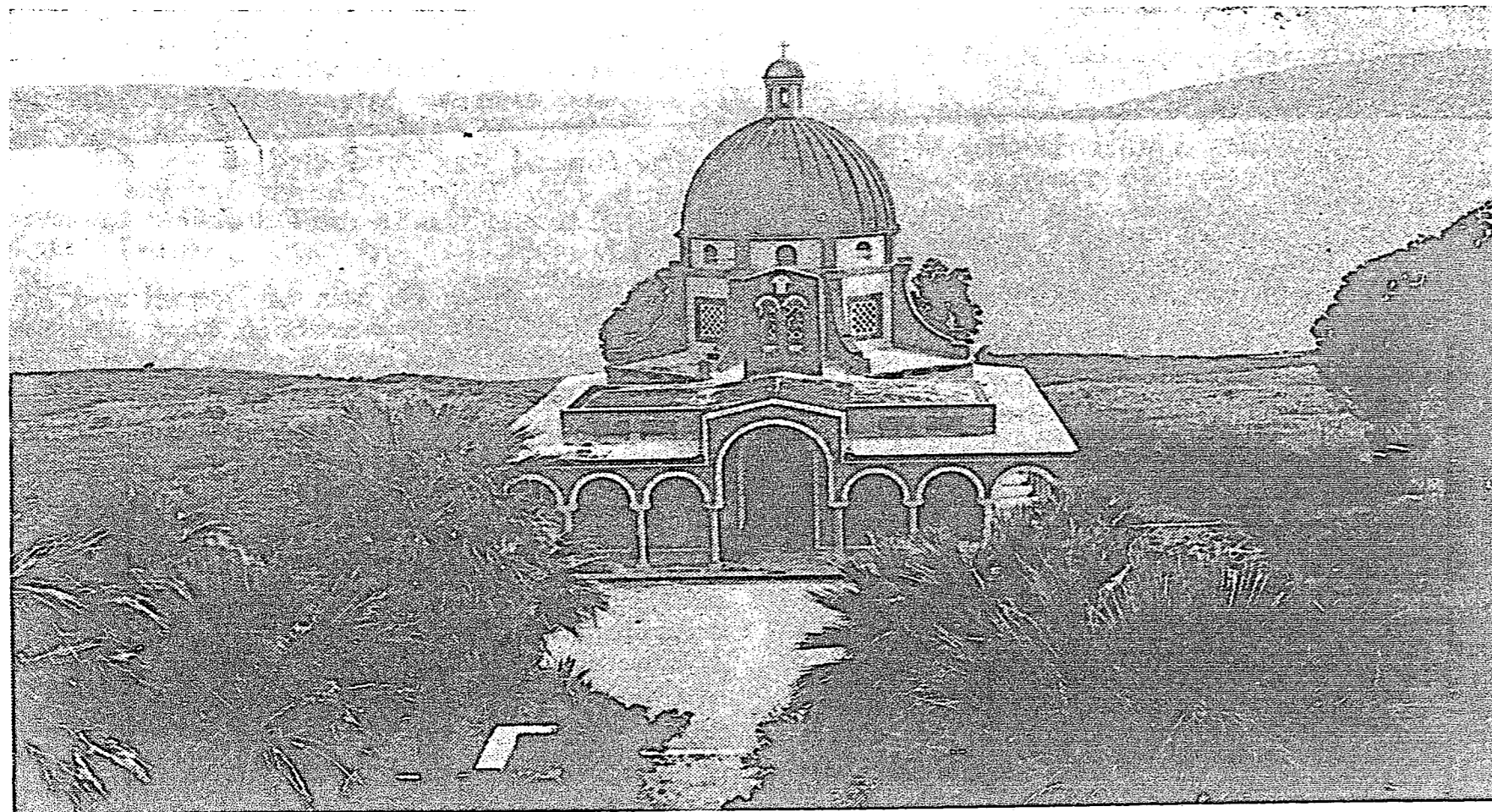


# The Sabbath Recorder



**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.

# The Sabbath Recorder

First Issue June 13, 1844

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Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

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## Who Is a Jew?

During the last week of January the Supreme Court of the state of Israel handed down a decision on a long smoldering controversy around the question of who is a Jew. The whole religious world will be interested to see whether or not Jewish refers to race or religion. As yet that big question is not decided even though the Supreme Court has ruled on some of the details of the case in question. Eventually some sort of compromise may be worked out in the Israeli parliament or through the good offices of the cabinet—a compromise that will not be wholly satisfactory to the religious and the less religious Jews of Israel.

The case in question involved registration. Major Shalit, a nonreligious Jew married to a nonreligious Arab woman wanted to register his small children as of Jewish nationality, no religion. The registrar, acting on a directive from the Minister of the Interior, refused because in his judgment the children were not Jewish. Traditional Jewish religious law says that the children follow the religion of the mother. The Supreme Court in a five-to-four decision ruled that the registrar had no right to deny Jewish status to the children. They must be registered as the father requested. However, the decision carefully avoided the larger question of whether a person could be a Jew with no religion.

We might wonder why all the furor over such a small point. To the religious Jew this case is an attempt to split the concept of a Jewish people into separate issues of religion and nationality and to create a category of Jews no longer subject to the exclusive jurisdiction of *halachic* rule. This is a serious issue to the National Religious party and the Rabbinate. They contend that the term *leoume* on the registration card means peoplehood rather than simply nationality. Justice Silberg, expressing a minority opinion (each justice wrote an opinion) said, "The Jewish nationality should not be severed from its religious foundations: the Jewish religious affiliation is necessary for the purpose of Jewish nationality."

If the court had decided in favor of the registrar it would have meant that

the only way the children could become citizens would be by the process of conversion to the Jewish faith—which at the present time requires several years. It can readily be seen that parents professing no religion and being avowed atheists did not look with favor on this procedure.

Feelings on the part of the religious were running so high that a revolt in Parliament was talked of. The National Religious Party practically controls the government though many seats are held by other parties.

One of the elements of a compromise being proposed by cabinet ministers on January 29 was that the conversion rules be relaxed so that children such as these could be converted by a directive rather than by a long process. The concept of conversion is thus seen to be far different from what Protestants mean by the term.

Israel is in for an ideological struggle that will shake the whole structure on which the new nation stands. Their very reason for existence is peoplehood and identity with the religion of the past. Can Israel go modern and still be Israel?

## Why Go to Israel?

There may be many reasons for a trip to Israel at the present time. Since Bible times there has been a fascination to see where it all began and to try to better understand the message of the Bible by visiting the places where Old and New Testament events took place. So much of life in Israel is little changed since the days of Christ and even the days of Abraham. One can still see the nomadic Bedouins in their black tents herding their flocks of brown sheep and black goats on the barren slopes of the rugged Judean hills and the fishermen casting their nets in the Sea of Galilee.

The fact that Palestine has been fought over and has changed hands so many times has tended to hold back progress and obliterate the thriving little agricultural cities that once dotted the land. Progress has been at a standstill in some parts for centuries on end and the new developments in recent years have not entirely changed that situation. To see

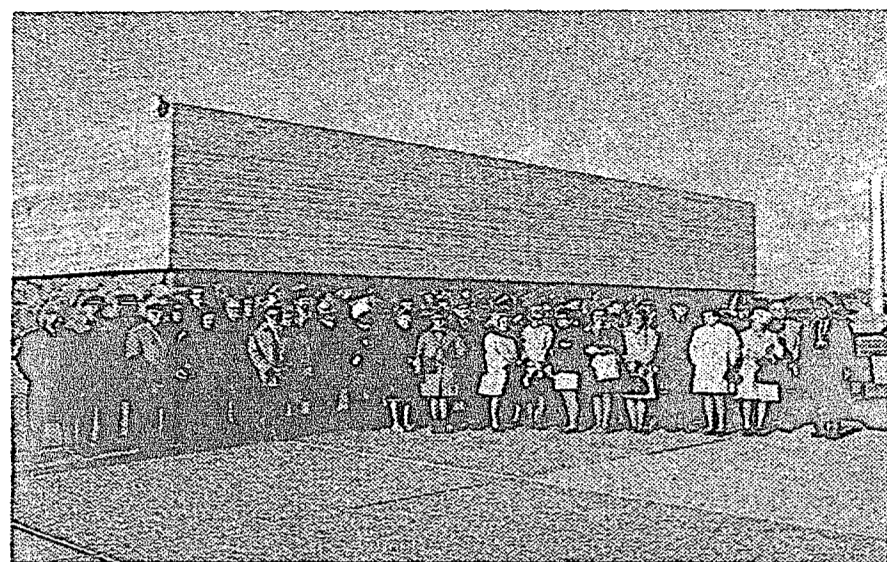
the ancient landmarks is not the only reason for going to Palestine. History is not done yet, and there are Old and New Testament prophecies about the land yet to be fulfilled. A visit to the site of the



The photographer records the fact that a tour of the Holy Land is a serious learning experience.

ascension may make one think more positively about the promise of the angels, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). Looking at the little valley of Gehenna or the great plain of Armageddon may remind one of the great contest between good and evil and the ultimate culmination of world history as set forth in the Bible.

Again, a compelling reason for going to Israel is to get into the center of current events. People in America may count the news of Vietnam the most interesting, but the news of Israel and the Middle East runs a close second and is in truth more significant. The outcome of the Middle East crisis will affect world history—as it has done before. To go to Israel is to see a new nation struggling for security, striving to take its place among the other nations, and coping with its problems with real determination. Furthermore, it is stimulating to see an ancient language revived and religion an important consideration in public life. It is doubtful if travel in any other country can be so rewarding to the thoughtful person of Christian or Jewish faith.



We pay our respect to the memory of the millions of Jews of Europe slaughtered by Hitler at this austere monument.

In Israel "life is real, life is earnest!" It puts to shame those in our country who live for pleasure, madly pursue the dollar, and take no vital interest in national destiny. Over there they debate religion in parliament; they devote major effort to digging up the past; they wrest a living by communal farming from soil never tilled before; they build universities; they muster all their youth, male and female, into the army; they pay a high income tax; they aggressively maintain their borders against infiltration and attack. At the same time they patronize their theater, develop art and publish an unbelievable number of books each year. Student unrest is almost nonexistent, for students in the universities are unpampered; they have a purpose in life.

To visit Israel is to increase one's love for the Bible. It is to echo the prayer of Paul the converted Jew, "My heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1). For all their vigor and drive the people of Israel, in our opinion, lack the one thing needful, as Jesus said to the rich young ruler. They have not in any great numbers acknowledged the saving power of their Messiah. They rest the claims of their peoplehood and their nationhood upon Bible promises. Without a nation since A.D. 70, they go back to New Testament times in their thinking and try to close that gap of 1900 years. They have re-established some of the Old Testament laws (such as the Sabbath) and have modernized others. There is evidence that

many of their young people are now anxious to read the New Testament. It can be hoped that large numbers may yet go all the way in acceptance of the Messiah and showing the world what can be accomplished when their lives are dedicated to the service of Christ.

A visit to Israel may convince the Christian from America that he has taken his Christianity and the privilege of dwelling securely under his flag too lightly. It is a reminder that we have not faced our social problems with as much determination as our professed faith calls for.

Let it be said that an educational trip to Israel is not so far out of the question as some of the prices quoted would seem to indicate. Certain tours can be made at greatly reduced prices. Furthermore, one can leave New York in the evening and be in Israel before noon or can take a bus from Jerusalem and fly to New York by daylight. After such a trip one can never be quite the same again, for he has entered into the problems of Arabs and Jews and has imbibed something of their cultures, something of the flavor of the land of the Bible.

### *Our Prayer Corner*

#### Suggestions for Prayer This Week

Pray for:

1) The Sabbathkeepers around the world who are banded together in churches and conferences and are members of the SDBWF.

2) The Sabbathkeepers in many lands who do not have churches and do not know that there are other people of like faith who want to pray for them.

3) The cause of Christian brotherhood in this month of brotherhood. Let us remind ourselves that we cannot really claim brotherhood with the unseen until we have prayed with and for the brother who is seen day by day.

4) The enlistment of young people for summer dedicated service in 1970.

### In the Beginning God . . .

(Fourth in a series of four)

By Charles J. Bachman

"The heaven and the earth were finished, and all their array. On the seventh day God finished the work which He had been doing, and He ceased on the seventh day from all the work which He had done. And God blessed the seventh day and declared it holy, because on it God ceased from all the work of creation which He had done" (Torah, Gen. 2:1-3, New Trans.).

In our King James version verse 3 declares that God "rested." This new translation of the Torah says that He "ceased" from His work of creation. This translation is better founded, because it is rather impossible for an eternal God, with whom time is irrelevant, to become tired or weary within the space of six of our earth days; the length of six of our days being of no duration to an eternal Being.

Another most important statement in this new translation is, "declared it holy." This gives great emphasis to the holiness of the seventh day Sabbath. It is God's first "declaration" thereby establishing a decree of perpetual nature; established by His authority, supreme in the universe of His creation. Who then has greater authority to reverse or change this declaration of God?

We who have found the seventh day Sabbath to be a real blessing and living part of our Christian experience, can be thankful for the foresight and wisdom of God in giving this declaration. For it was surely for those who would follow in this world that the Sabbath command was given. At the time God declared the Sabbath to be holy time there was no need for a consecrated day. The whole creation of earth was at that time without sin. God walked and talked with Adam and Eve openly. In this sinless environment every spot and every moment were holy. But God who knows the end from the beginning foresaw the condition of man in this world and provided a special time in which man could come apart from his daily work and commune with Him.

Thus this first ordinance direct from the Creator was given for all men, through all time, in order that man might find rest for his troubled soul. In that Adam was the father of all men, he is also the father of all races, and nations. In this way the Sabbath was the first universal ordinance, given for the physical and spiritual rest of all mankind.

The Sabbath also has a prophetic application. Inasmuch as the Sabbath is the end of time insofar as the week is concerned, it points forward to that eternal Sabbath the redeemed of the earth shall spend in God's presence. It is a type of that refreshing and rest at the end of time as far as the world is concerned. It is a type of that spiritual unity which will be experienced in that land of eternal day.

It is with this thought in mind that the Sabbath, recurring each week, should be a foretaste of heaven, joys to be experienced with our Lord. How thankful man should be for this provision God has made for His creatures. How sad that there are those who have not experienced this joy.

"Keep my Sabbaths holy, and let them be a sign between me and you, that you may know that I am the Lord your God" (Ezek. 20:20, Goodspeed).

Each Sabbath we observe is a sign and a confession that He is our God, and we His creatures are returning to Him that which is His — the seventh of our time.

#### Yearbooks Coming

During the first week of February the sections of the 1969 Seventh Day Baptist Yearbook were gathered and bound. The books were trimmed and covers glued on, ready to be mailed out as soon as they could be wrapped and addressed. The bindery department had the assistance during the week of Steve Crouch, Conference office dedicated worker.

There are plenty of copies available. Additional orders will be promptly filled. The price of \$2 is made possible by board and agency subsidies.

A Missionary's Paraphrase  
of the Love Chapter (1 Cor. 13)

By Blaise Levai\*

Though I speak in the dialect of the people I serve and can preach with the eloquent power of a fiery evangelist;

Though as a surgeon I can operate with skill;

Though as an agriculturist I can raise acres of high-grade river rice;

Though I as a teacher can deliver learned lectures, but do not have love, my message is empty.

And though I have the talent of a diplomatic organizer and administrator in councils and meetings;

Though I have all the confidence that I need to raise large funds, but do not have love, I am good for nothing.

And though I share my possessions and give money to the poor, but do not help my brother to become a strong, independent follower of Christ, I achieve absolutely nothing.

LOVE, if it is genuine in the life and work of a missionary, is patient and constructive; it does not seek for position and prestige.

LOVE is glad to see a competent national in charge, and envies not.

LOVE seeks to train an indigenous leadership; it does not cherish inflated ideas of its own importance; it is never anxious to impress.

LOVE tries to identify itself with people and is never puffed up.

LOVE that is genuine does not belittle. It does not compile statistics of another's mistakes.

LOVE seeks to bear joy and sorrow, failure and success in helpful ways.

LOVE is not easily provoked when there is a difference of opinion; and when unknown rumors are spread, love believes the best.

\* Dr. Levai developed this philosophy out of 15 years of missionary service in India. This article comes from *Amplify*, Presby. U. S. A.

LOVE that is genuine is a partnership. It is better to fail with a national in charge than to succeed without him.

LOVE is not touchy; it never hides hurt feelings. Love never barricades understanding, it rejoices in sharing the truth.

LOVE keeps an open mind; is willing to attempt new methods and ways of doing things. Love does not consider the past so precious that it limits new vision.

LOVE gives courage to change old ways when necessary. Unless we are prepared to adapt and change we shall have defenders of an old system but no new voice; we shall have preachers but no prophets. We shall keep the bush primly pruned by hired gardeners using expensive equipment, but within the bush there will be no burning fire.

LOVE that trusts like little children never fails. Large institutions may cease; even heavily subsidized schools and colleges that impart knowledge may close. And if wisdom gained there fails to lead students to Christ the Savior, it would be better to entrust such education to the government; for our knowledge is always incomplete without Him who is *the Way, the Truth and the Life*. Love that has no other desire but to trust, never fails.

We are in a period of change and transition. And where is the man who knows where we are going or what will happen on the mission field?

But now, here on earth, we can comprehend only in part.

When missions were yet at the stage of childhood, the methods of proclaiming Christ's Gospel were simple. Authority was in the hands of a few. But now that missions have grown for over a century into maturity, they must put away childish dependence. There must be on each of the fields abroad a new, strong independent church for the Master that is self-supporting, self-administering and self-propagating.

But whatever happens, whatever direction the winds of change may take, there is this certainty; our Lord will not leave Himself without a witness. He is perfecting His plan in and through history, though everything now looks confused and baffling.

Be sure of this, institutions will pass away, but labor wrought by hands which have shared with those in need, and the message of the saving love of Christ, who died and rose again and lives as Lord of Life, will never, never pass away. In this life there are only three enduring qualities; faith, hope and love; these three. But the greatest of these is love.

(Used by permission)

The Bible and the Body

By T. B. Maston

There is at least one very prevalent mistaken conception concerning the Bible and the body. Some Christians believe that the Bible teaches that the body is evil.

This idea is not found in the Bible except as the latter is misinterpreted. It is a part of the Greek influence on the Christian movement.

Paul plainly says that the body is "for the Lord; and the Lord for the body." It is a member of Christ, and "the temple of the Holy Ghost" (1 Cor. 6:13, 15, 19).

Paul further says that since the body belongs to the Lord it should be used to glorify God (1 Cor. 6:20). He appealed to the Roman Christians to present their bodies as "a living sacrifice, holy, acceptable unto God" (Rom. 12:1). The body is to be used for the purposes of God.

The preceding means that the body is a part of the Christian's stewardship. Many questions concerning right or wrong such as smoking for the Christian could be answered on the basis of the effect on his body.

From the more positive perspective our bodies should be presented to God as a living sacrifice in contrast to the dead sacrifices of the Old Testament. They should be holy in the sense that they are

separated unto God and dedicated to His purposes. If they are so dedicated they will be acceptable to God.

This means that every organ or part of the Christian's body should be used to the glory of God:

His feet should take him only to places that will be well pleasing to the One to whom the body belongs.

His hands should reach out in helpful service in the name of the Lord to those in need.

His ears should be attuned to the voice of God and should also be sensitive to the cry of the hungry and underprivileged of the world.

His eyes should be trained to look for the good, the beautiful, the true. They should have something of the perspective of our heavenly Father.

His voice should be used to invite others to the Lord and to speak a kind and helpful word to those in need. Also, his voice should be used to speak a positive "yes" and "no" that will honor the One to whom the voice belongs.

—BP

News of Well-Known Writer

Rev. Margaret Henrichsen, author of "Seven Steeples" describing her work pastoring churches in Maine, was injured in an auto accident December 9, and is still hospitalized from the effects.

Growing up as Margaret Kimball in the Plainfield Seventh Day Baptist Church, Mrs. Henrichsen was widely known as the granddaughter of A. H. Lewis. She inherited many of his gifts of leadership. After her marriage she helped at Lewis Camp, wrote for the *Sabbath Recorder*, and kept in touch with Seventh Day Baptist friends. Entering the Methodist ministry following the death of her husband, she has served as a district superintendent more recently. In 1953 Mrs. Henrichsen was a special lecturer at the Alfred University School of Theology.

Greetings may be sent to Mrs. Henrichsen during her therapy at Eastern Maine General Hospital, Bangor, ME 04401.

—A. N. R.

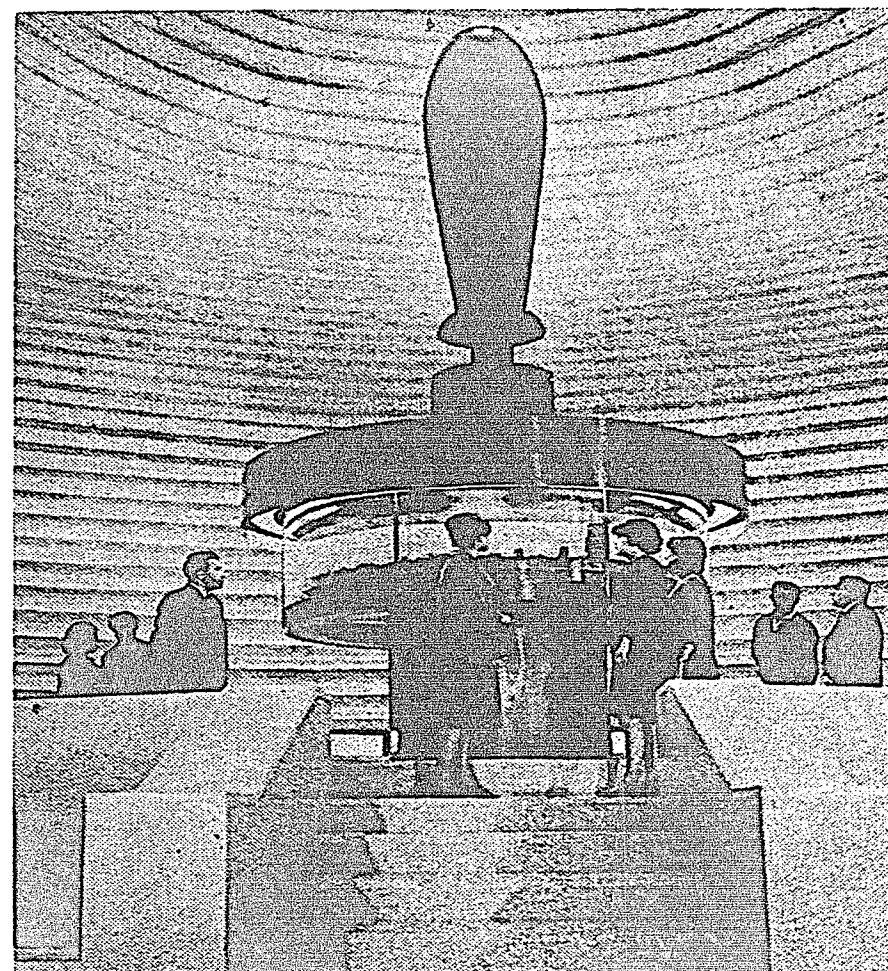
## Discovering the Book of Books

By Leon M. Maltby

In times past the great discoveries of ancient Bible texts were made at Alexandria, Rome, Sinai, and other places in the Mediterranean world. Since 1947 when the Dead Sea scrolls began to be unearthed in the caves of Qumran, the focus of attention has been on Israel. The manuscripts of the Old Testament and the writings of the Essenes are by far the oldest in time of writing that have come to light. The opportunity to see these manuscripts and to visit the places where they were found is one of the major reasons for visiting Israel today.

When our party of editors of religious periodicals, Protestant and Catholic, and religious news writers landed at Tel Aviv on January 20 we boarded our touring buses with special guides for nine days of intensive sight-seeing and high-level discussion of Biblical and political matters. It was not without forethought that the American Bible Society furnished large boxes of Bibles for distribution in each bus. To tour the land of the Bible would be far more meaningful if we had the Bible to refer to en route or at the end of the day. There were, of course, some representatives of secular newspapers who were not as familiar with the Bible as the ministers, priests and rabbis in the party. These were days in which Old and New Testament stories would be fitted to the locale described in them.

No tour of Israel can rightly leave out visits to some of the remote desert places where the above-mentioned manuscripts that have contributed so much to our knowledge of the purity of the text of the Bible were discovered. Neither can one depart from Israel without a visit to the impressive Shrine of the Book where these carefully guarded treasures are preserved and displayed. Your editor, who once had a photo copy of the complete Isaiah scroll in his home, was anxious to see this display and made a special trip to the most unusual building in Jerusalem that is called the Shrine of the Book. Unlike other museums it has



Reproduced Dead Sea Scroll of Isaiah occupies central place in the Shrine of the Book.

nothing in it except these portions of the Bible and the things pertaining to their discovery. Nowhere else in the world is so much space devoted in such a way to displaying this type of archaeological find.

We can do little more than marvel at the state of preservation of these clearly written manuscripts and the devotion to the Word that led to the preparation of the skins, the papyrus or the metal on which the Scripture was recorded, for our knowledge of Hebrew is quite limited. Not so the children of Israel who speak the language. We are told that school children walking around the circle where the full twenty-four-foot length of the reproduced Isaiah scroll is displayed can read it readily. We can hope that young and old will ponder well the 53rd chapter. We recall that the Ethiopian eunuch of Acts 8 and the Jews of his day could not understand its message of the Messiah bearing our sins without some help from men like Philip and Paul.

A motor trip down to Jericho and south along the Dead Sea (the lowest spot on earth) to the recently excavated Qumran community buildings includes a look at some of the inaccessible caves where the

Bible scrolls were found. In that excavation one room has been identified as the Scriptorium. There were benches for the scribes and inkwells with traces of black ink still on them after 2000 years. Scattered along the gentle slope there are still bits of broken pottery, some of which may be fragments of large jars such as were used to store the scrolls. The few that your editor put in his pocket turned out to be modern potsherds rather than ancient.

A few scholars (now only diehards) thought that the manuscripts discovered in the Qumran caves were forgeries of the Middle Ages. Their reason for thinking so was that the text of the manuscripts differed so little from those dated ten or fifteen centuries later that it seemed impossible that scribes could have been so faithful. Some liberal scholars had adopted a practice of changing the Hebrew text to make it conform to their theories of what the original should have been. It was disconcerting to find that the Dead Sea scrolls of the first or second centuries B. C. showed that they were wrong in thus emending the Hebrew texts they were translating.

There are many proofs that the manuscripts of Qumran are of the age that they purport to be. The most conclusive proof has come in the last few years with the excavation of the ancient fortress of Masada near the southern end of the Dead Sea. To climb to the top of that impressive fortress rising some 1200 feet above the level of the sea is an experience that makes one appreciate the history that is so cherished by modern Israelis in the past few years. But that is another story; we are talking now about the Book. A visit to that historic last stand of the Jewish Zealots in A.D. 73 even with a good guide cannot be fully revealing until one has read the 272-page book of Yigael Yadin which has fortunately been translated into English. It contains 96 double-page illustrations in full color and 116 in black and white. Professor Yadin is the archaeologist who organized and directed the excavation in 1963-1965 involving thousands of volunteers.

The excavators were not looking pri-

### MEMORY TEXT

And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

Acts 5:41, 42

marily for manuscripts; it was not a likely place. They found, however, a number of scroll fragments that were readable, scrolls of many books of the Bible and of the events of the time. Some of these scrolls are identical as to text with those found in the Qumran caves some twenty miles farther north. The positive dating is by the hoards of Jewish coins found with the manuscripts. The Jews had revolted against Rome in A.D. 66. They struck their own coins marking them Year 1, 2, 3, 4, and 5 of the revolt. None were struck after year five. Jerusalem was destroyed in A.D. 70. Thus there can be no doubt at all that the text of the Hebrew Bibles of the Middle Ages and of the present is a pure text, essentially the same as the manuscripts in use in A.D. 70.

It is no wonder that Israel has erected in connection with its national museum in Jerusalem the Shrine of the Book. It is not a shrine in the same sense that some Catholics regard their shrines. One does not have to wear a hat or yamaka at this shrine as one does in the synagogue, Rachel's Tomb, or at the Wailing Wall. It is, however, a repository for the most ancient copies of Scripture, sacred to Jews, Protestants, and Catholics.

### Women Working

We are familiar with the caution signs, "Men Working." The church may need to heed the signs, "Women Working." One of the reasons for the decline of women's missionary activities and church membership is the large increase in the number of women who are fully employed and have little time left for church work, including leadership of youth.

### Quarterly Meeting of Missionary Board

The quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held January 25, 1970, at the Pawcatuck church in Westerly, R. I. It was a good-spirited meeting with President Loren Osborn calling on Pastor Paul Burdick to open the meeting with prayer.

The minutes of a special meeting of the board held on November 9, 1969, were read and approved. It was at this meeting that a call was extended to the Rev. Leon R. Lawton to serve as executive vice-president. Following the reading of these minutes a message of formal acceptance by Pastor Lawton was read. It was stated that our present understanding is that Pastor Lawton will begin his term of service as of June 1, 1970. President Osborn then discharged the special committee appointed at the October, 1969, quarterly board meeting.

Some items of interest growing out of reports of the various committees of the board are as follows:

A contribution from the Memorial Board was noted, intended for assistance to the Missionary Board in holding a Missionary Pastors Institute at Westerly, R. I., April 1-7. The Rev. S. Kenneth Davis, chairman of the Home Field Committee, has consented to serve as director of the institute. In his report he wrote, "The major emphasis of the institute will be evangelistic outreach and practical methods of achieving it, including sharing the gospel on a one-to-one basis."

The resignation of Miss Constance Coon as assistant in evangelism was accepted with regret and the executive vice-president was instructed to prepare and send to her in behalf of the board an expression of appreciation for her consecrated services. Her resignation, to take effect as of August 31, 1970, was as follows:

"To the Board of Managers of the Seventh Day Baptist Missionary Society:

"This is to let you know 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.

Sincerely in Him,  
Connie Coon"

The Home Field Committee had considered Miss Coon's resignation prior to the board meeting and had written, "We note with real satisfaction the many areas where the impact of Connie's work has been felt, especially among children and young people, and we praise God for services she has rendered. It is therefore with regret that we recommend the acceptance of her resignation." It is reported that Connie is serving on the West Coast, assisting the Riverside and Los Angeles churches during February and March, 1970.

A recommendation regarding the continuing work and plans of Rev. Mynor Soper was approved as follows: "The Home Field Committee has also reviewed the report of the home field evangelist, Mynor Soper, and his plans for the future. In the light of reports on his work from churches he has served, the sentiments of which range from satisfaction to elation, and in light of requests for his aid in the future, we recommend that he be called to serve a second year, or until May 1, 1971, and that action be taken at this quarterly meeting and each subsequent January quarterly meeting on his employment for the next year. We further recommend that remuneration for his services be increased to \$12.50 per day of service effective January 1, 1970."

Paul Johnson, chairman of the American Tropics Committee, told of a meeting of that committee with Principal and Mrs. Grover Brissey "who took time from their Christmas vacation (from Crandall High School, Kingston, Jamaica) to come to Westerly to share their views on Crandall High School. Mr. Brissey reported that Crandall High is needed as much as it ever has been. He believes the school

has done a good job in making better Jamaicans and better world citizens of those who have attended . . . ." As a result of Mr. and Mrs. Brissey's appeal for better support, the Missionary Board acted to increase the number of Seventh Day Baptist scholarships being provided from 23 to 25 such scholarships, at the increased rate of \$59.40 (US currency). It is hoped that the churches will provide for these scholarships through OWM giving.

Matters relating to African interests of the board were presented by the Rev. Edgar Wheeler. These centered around two special services for outgoing missionaries to place in the near future. Miss Sarah Becker, R.N., is to be in Westerly on Sunday, March 1, just before her departure for Makapwa Station, Malawi. All are invited to a special recognition "tea" being held in honor of Miss Becker at Westerly on Sunday afternoon, March 1, at 3:30 o'clock. Another special service is being arranged for the commissioning of Rev. and Mrs. John Conrod and Mr. and Mrs. Wayne Crandall to be held at the First Seventh Day Baptist Church of Hopkinton in Ashaway on Sabbath Day, April 25.

Secretary Everett Harris began his report, "During the past quarter the executive vice-president tendered his resignation for health reasons and it was accepted as of December 31, 1969. He has since that date served as consultant in the office, carrying on the usual duties of the office . . . . Looking ahead, letters have gone to the voting members of the Missionary Society soliciting their continued membership in 1970. Arrangements are now confirmed with the Seventh Day Baptist Publishing House in Plainfield for an approximate mailing of 4,000 letters to go to all Seventh Day Baptists of this country in an effort to enlarge the membership of the society, looking toward the annual meeting to be held on March 15, 1970. One of the major tasks that lies ahead is to prepare the annual report of the Board of Managers to the society on that date.

"Looking ahead again to the next quarterly meeting of the Missionary Board

(on April 26, 1970), it is hoped that arrangements for the Rev. Leon R. Lawton to meet with the board at that time may be carried out.

"Looking ahead again, your consultant in the office of executive vice-president just doesn't know what the future holds for him. But he is keeping so busy there is no time to worry about it."

After a reading and approval of the minutes, the Rev. Edgar Wheeler led the group in a heart-warming and inspiring prayer. The meeting closed at 4:25 p.m.

### Request from New Zealand

Edward Barrar has found it possible to make a trip, his first, to the United States this spring. He had intended to try to visit a number of our churches en route across the country. He now requests a little help in the area of Los Angeles and New York. His letter states:

"I am a minister of the Seventh Day Baptist Church of New Zealand and (D.V.) will be in Los Angeles for one day and New York for one day. Is there a Seventh Day Baptist who could meet me at the port and take me around Seventh Day Baptist places of interest? I do not wish to do other special sight-seeing or stop for meals especially in New York — but to take pictures and see and hear as much as possible about our work. The ship "Australia" is due in Los Angeles April 2nd, 1970; New York April 14th. I will gladly meet all expenses."

—Pleasant-View, 116A Dyers Pass Rd.  
Cashmere Hills, Christchurch  
New Zealand

### Bible Study Makes a Difference

A sister Baptist denomination reports Sunday School attendance down this year. When the denominational secretary was asked about it he reaffirmed what has often been said, "There is a definite relationship between Sunday School enrollment and baptisms. When our churches turn the corner on reaching more people for Bible study, we will win more people to Christ."

### TAKE COURAGE

By Winsome Munro

Associate Editor Church Women United

On March 6, 1970, a bond of prayer spanning six continents will encircle the world. On this day, known as "World Day of Prayer," women in 130 countries will offer prayers in seventy-five languages and a thousand dialects.

Protestant, Orthodox, and Roman Catholic women will unite their witness round the theme, "Take Courage," - "Moet Houden," - "Stech Fest," - "Esfuerazte." It was chosen by an international committee headed by Mis Gudrun Diestel of Germany. A housewife from Egypt, a social worker from Guyana, a church worker from the Philippines, and a woman from the U.S.A. discovered a common bond of faith and worship as they created the service for this year.

Women will "take courage" as they pray for themselves and one another. They will give courage as they join in a worldwide offering to be devoted to an Intercontinental Mission Fund, serving six continents. They will celebrate courage as they bring to mind women who have ventured boldly on behalf of their fellow human beings.

Courage is not usually considered a peculiarly feminine virtue. This accent comes fittingly, however, at the opening of a decade which promises a new awakening of women, a worldwide forward movement of women to realize their full potential and to take responsibility for the future course of history. In most societies, including the very highly developed, it takes courage for women to set aside the custom and prejudice that limit their potential and to stand to their true height and dignity.

Many notable women have already led the way. One such could not attend a World Day of Prayer gathering if she so chose, unless granted special government permission. This is sixty-three-year-old Mrs. Helen Joseph, who has been under house arrest in South Africa for the past seven years. She lives alone in a cottage at 35 Fanny Avenue, in a white suburb of Johannesburg.

Once her home was a meeting place for young and old, for African, Indian, colored and white, for people of the broad political spectrum known as the South African Liberation Movement. Now she may receive no visitors, attend no gatherings, belong to no organization. Mrs. Joseph was first arrested with 154 others of all races in a nationwide predawn swoop in 1956 and charged with high treason. Presumably she was included for her part in organizing a demonstration of 20,000 (mostly African) women from all over South Africa to protest the proposed extension to African women of the hated "pass laws" which restrict freedom of movement. The trial lasted four and a half years and Helen was in the witness-box for three weeks, nine full days of which were spent under cross-examination. The verdict was "not guilty" and the accused were discharged.

Later the order of house arrest was served on Mrs. Joseph after an 8,000 mile trip to visit tribesmen who had been banished to remote areas for their opposition to the apartheid system. She was the first to be restricted in this way. Many others have followed, but most have found the imposition intolerable and have left the country to become exiles. Helen remains, a silent witness to injustice, and a thorn in the sleeping conscience of white South Africa.

As the South African government resorts to ever harsher measures to maintain its power, a witness such as hers calls for ever greater courage and resolve. This she finds through her faith in God.

On World Day of Prayer women throughout the world will draw on the same source as each seeks courage to venture in some way for the advance of the Kingdom of Heaven on earth.

#### SABBATH SCHOOL LESSON

for February 28, 1970

GOD CALLS A NEW PEOPLE

Lesson Scripture: Matthew 18:10-20.

We are not called to editorialize, but to evangelize.

—Clark Pinnoch

### Week of Prayer in Germany

The Seventh Day Baptist worldwide Week of Prayer used to be observed more in the U.S. Conference than in others. For two years now the Week of Prayer booklet has been edited by European or African leaders. Last week's issue told the story of how the week was observed in Guyana, an English-speaking country. It was also observed in non English-speaking countries other than Malawi, where it was edited. Received at our office in Plainfield recently was a mimeographed copy of the Week of Prayer daily thoughts translated into German by Johannes Bahlke of Hamburg. The title reads, "Eine Woche des Gebets."

### 1969 CROP Report

Nearly three million dollars in cash and commodities was collected in 1969 in CROP campaigns held in some 1,000 communities throughout the United States and from agribusinesses and food processors. CROP is the Community Hunger Appeal of Church World Service and the collected resources are used in feeding and development projects in more than thirty countries.

Commodities, or cash to purchase commodities, were donated in significant amounts. Fifty-two carloads of corn, milo, soybeans, and wheat were secured, in addition to 1½ million pounds of grain secured in lesser amounts. Actual commodities exported as collected or purchased locally, included two carloads of soybeans from Iowa, three carloads of beans from Michigan, two carloads of wheat and two carloads of soybeans from Missouri, one carload each of wheat and soybeans from Nebraska, and seven carloads of beans from the Rocky Mountain Area.

CROP during 1969 exported \$2,525,600 worth of food, fertilizer, seeds, and tools, including funds for many community and agricultural development projects and family planning programs. Nearly one million dollars of this amount went to assist hunger victims in Nigeria and Biafra.

As a community-wide campaign, CROP permits donors to designate gifts to church-related agencies other than Church World Service. Last year, CROP remitted \$270,000, collected in 1968, to such agencies as Mennonite Central Committee, Catholic Relief Services, Lutheran World Relief, and the World Relief Commission of the National Association of Evangelicals.

CROP's goal in 1970 is \$2½ million to be secured through local canvasses and \$1½ million through agribusiness donations.

### NCCC Board Declines To Confirm Nominees

In an unprecedented move, the policy-making General Board of the National Council of Churches declined to confirm 25 nominees for board posts and also set aside a self-perpetuating nominating committee.

The board's action followed the triennial General Assembly of the NCCC. The General Board is the legislating unit between Assemblies. Executive officers chosen by the Assembly were not challenged.

It was felt that the names put forth by the nominating committee did not adequately represent the various minority groups heard at length during the recent assembly. —ABNS

### Aid to Biafra Area

The Southern Baptist Convention Foreign Mission Board, which has more extensive work in Nigeria than in any other African country, has announced it will provide relief and reconstruction aid in the war-scarred area which formerly called itself Biafra.

A relief team of four American missionaries, assigned to Nigeria, has been stationed at Port Harcourt for several months, dispensing food to the hungry and helping uprooted families. The relief project of the US mission agency will get "underway just as soon as conditions permit," an official said.

—EBPS

### Pastoral Changes

Several pastoral changes are scheduled to take place within the next few months according to news reports from various sources.

The Rev. Duane L. Davis, pastor at North Loup, Nebr., has accepted a call to the new Seattle Area church. The plans of the Rev. Glen W. Warner who has been pastoring that church since its organization are not known.

The Rev. Leon R. Lawton, pastor of the Denver church has accepted the call of the Missionary Society to become its executive vice-president, replacing the Rev. Everett T. Harris, who is retiring.

The Marlboro, N. J., church has called the Rev. Donald E. Richards, now pastor at Verona, N. Y., to replace the Rev. John A. Conrod, who is going into foreign mission service.

The Alfred, N. Y., church announces that at the January quarterly meeting a leave of absence of six months (and possibly a year) was granted to its pastor the Rev. David S. Clarke for advanced study. This leave begins on April 1.

### NEWS FROM THE CHURCHES

**NORTH LOUP, NEBR.**— Our annual Lord's Acre turkey supper was held the first Sunday in November. This attracted many of the village and surrounding area and about 410 were served.

Pastor Duane Davis spent Nov. 6-17 at the Seventh Day Baptist church at Riverside, Calif., as a guest leader in a Christian Life and Witness Mission. During his absence the Rev. Earl Higgins of the Mira Valley United Methodist Church was guest speaker on the first Sabbath.

The second week of our pastor's absence was Youth Week. Our Senior Youth Fellowship had charge of the Sabbath morning service. As we entered the church foyer and saw the posters with clippings pertaining to God, we knew this was to be a different kind of service. The theme was "God Is Not Dead" with Bernard Keown as planning chairman. This was a meaningful service of music and Scripture. The setting was modern and showed the love of God throughout.

Our ingathering sale was held at the

North Loup Community Building, Nov. 20. Many and various were the articles bought and sold. Friendship tea, coffee, and cookies added a friendly note.

Some of our members attended dedication services at Denver on Sabbath Day, Nov. 22. We rejoiced with our sister church on the completion and dedication of their new house of worship.

A union Thanksgiving service was held at our church Thanksgiving Eve with the Rev. Leonard Clark of the North Loup United Methodist Church bringing the message "The Art of Appreciation," a timely and self-searching sermon. The offering taken was divided between the fund for the All-Faiths Chapel at the Boys' Training School in Kearney and the local ministerial association.

Cottage prayer groups met before the "Crusade of the Americas" meetings which were held Nov. 30 - Dec. 6. The Rev. Mynor Soper was the evangelist at the meetings with "Christ, the Only Hope" as the theme.

The Christmas season began Dec. 14 with all children and youth participating in the Sabbath School program. "Stocking gifts" were brought by the children and a "white Christmas" offering taken for a mission project. A fellowship hour followed with Christmas goodies for all. The cantata, "Night of Miracles," by John W. Peterson under the direction of Geneane Abel was given Sabbath morning Dec. 20, with Ron Williams as reader. The same day four young folks were received into church membership. Caroling and Christmas Eve vespers were held.

The new year began with communion service and New Year's dinner Jan. 3. These dinners have become a tradition having been held for 70 years or more. The following day we had our quarterly meeting at which Pastor Davis handed in his resignation. He is accepting a call to Seattle, Wash. We are sorry to have him — and his family — leave, but glad we've had them with us over six years. At this writing he has just returned from Valley County Hospital, having had surgery for appendicitis.

As we go forward in the new year, may God guide us.

—Correspondent

### Marriages

**Williams - Conrad.**— Scott Williams, son of Bruce Williams of Santa Barbara, Calif., and Karna Conrad, daughter of Mr. and Mrs. Devon Conrad of Goleta, Calif., were united in marriage December 20, 1969, at El Montecito Presbyterian Church, Montecito, Calif., by the bride's pastor, the Rev. Leland E. Davis.

### Births

**Crandall.**— A daughter, Heather Lynne to Brandon and Grace (Parragh) Crandall of Milton, Wis., on Jan. 15, 1970.

**Hoff.**— A daughter, Deborah Ann, to Leroy and Susan (Loofboro) Hoff of Milton, Wis., on Dec. 23, 1969.

**Marzahl.**— A son, Leslie Christopher, to Leslie and Virginia (Smitley) Marzahl of Milton, Wis., on April 11, 1969.

**Van Horn.**— A son, Jonathan Arthur, to L. Milton and Ruth Van Horn of Milton, Wis., on Dec. 23, 1969.

### Obituaries

**COON.**— Mildred Saunders, daughter of Edward and Flora Bond Saunders, was born in Milton, Wis., Sept. 22, 1890, and died Nov. 10, 1969, at the United Hospital in Beaver Falls, Pa.

She was a member of the First Seventh Day Baptist Church of Hopkinton, R. I., having joined in her early youth.

Surviving are her husband, Dr. Philip L. Coon, of Beaver Falls, Pa.; two sons, Dr. J. Laurence Coon, D.D.S., Beaver Falls, and the Rev. Philip L. Coon, Jr., Chicago, Ill.; a daughter, Mrs. Edward Newman, Jr., of Chippewa Township in Pa.; and six grandchildren.

Funeral services were conducted at the A.D. Campbell Funeral Home of Beaver Falls with the Rev. Hugh K. Rose of College Hill Presbyterian Church in charge. —E. F. W.

**CRANDALL.**— Paul Rood, was born Aug. 5, 1885, in a dugout in North Loup, Nebr., and died in Riverside, Calif., Nov. 2, 1969.

His faithful Christian life began with conversion while a student at Milton College and continued through his many years of service in the Battle Creek, Mich., and Riverside Seventh Day Baptist Churches where he held virtually every office from janitor to church president.

His life was blessed with a loving wife, Nettie, and seven children, Paul, Indianapolis, Ind.; Mrs. Wilna VanNoty, Durango, Colo.; Mrs. Janice Marsh, Long Beach, Calif.; Gordon, Fort Lauderdale, Fla.; Wade, Riverside, Calif.; Mrs. Mary Carter, Rialto, Calif.; and Alan, Battle Creek, Mich. Besides his wife and children, he is survived by a brother, Horace, two sisters, Mrs. Ora Clement and Mrs. Hazel

Stewart, twenty-six grandchildren and eleven great-grandchildren.

The memorial service was conducted by his pastor, C. Rex Burdick, at Simons Mortuary and interment was at Olivewood Cemetery in Riverside.

—C. R. B.

**HYATT.**— Edna Lowther, 74, of West Union, W. Va., departed this life Dec. 26, 1969, following an extended illness. She was born at New Milton, Doddridge County, W. Va., Oct. 17 1895, a daughter of the late Varnum B. and Eva Willis Lowther.

On September 1, 1936, she married Clarence Thomas Hyatt who preceded her in death November 4, 1965.

Surviving are a sister, Mrs. Maude Sutton of Pleasant Grove, Utah; one brother, Chester Lowther of Morgantown, W. Va.; a stepdaughter, Mrs. Raymond (Addie) Lipscomb of Rt. 4, West Union; one foster stepson, Robert Lewis, of Corpus Christi, Texas; six nieces and two nephews.

She was a member of the Middle Island Seventh Day Baptist Church from her youth and of the Order of Eastern Star No. 56 of West Union.

A graduate of Salem College she had been a teacher in the Doddridge County school system for many years and at one time assistant county superintendent.

One brother and two sisters preceded her in death. She was interred in the West Union Masonic Cemetery following the funeral at the Casto-Spurgeon Funeral Home in West Union, with Pastor Leslie A. Welch officiating.

—L. A. W.

**KENYON.**— Amos L., son of William L. and Mary Langworthy Kenyon, was born in the town of Hopkinton, R. I., Nov. 20, 1878, and died Aug. 18, 1969, at the Watch Hill Nursing Home in Westerly, R. I.

A graduate of the University of Rhode Island class of 1900, Mr. Kenyon taught animal husbandry there for several years. He was elected as public aid director in 1913, and served in that capacity for several years. For many years he carried on dairy farming on the family homestead until his retirement, when he moved to Ashaway.

He was baptized and became a member of the Second Seventh Day Baptist Church of Hopkinton in 1895, and in 1923 transferred his membership to the First Seventh Day Baptist Church of Hopkinton in Ashaway.

Surviving are two daughters, Mrs. James G. Waite of Ashaway, R. I., and Mrs. C. Newton Heath of Lancaster, N. H. He leaves also four grandchildren and several nieces and nephews.

Funeral services were conducted by his pastor, the Rev. Edgar F. Wheeler, at the Schilke Funeral Home in Westerly, R. I., with interment in First Hopkinton Cemetery, Ashaway, R. I. —E. F. W.



# The Sabbath Recorder

## TOPICAL BIBLE READINGS



### FAITH

- Mar. 1—Encouraged — Isa. 41:10-14; 50:10  
Mar. 2—A Testimony — Psalms 16 and 27  
Mar. 3—Instances of Faith in Christ — Matt. 8:2:13; 9:22, 29; 15:28  
Mar. 4—Justification by — Rom. 3:22-28; 10:4, 9  
Mar. 5—Paul's Affirmations — Rom. 8:35-37; Gal. 2:20; Phil. 4:13; 1 Tim. 1:12; 4:18  
Mar. 6—Examples — Heb. 11  
Mar. 7—Its Fruits — James 2:1-26

### ASSURANCE

- Mar. 8—Joshua's Testimony — Josh. 24:14-25  
Mar. 9—A Song of Assurance — Psalm 24  
Mar. 10—Job's Testimony — Job 19:25-27; 42:1-6  
Mar. 11—The Disciples Assured — John 14:1-14  
Mar. 12—Peter's Exhortation — Acts 3:19-26  
Mar. 13—As Sons of God — Rom. 8:14-18; Gal. 3:26-4:7  
Mar. 14—Of Salvation in Christ — 1 Cor. 15:1-11

### PRAYER

- Mar. 15—A Prayer of David — Psalm 86  
Mar. 16—Solomon's Prayer — 2 Chron. 6:14-42  
Mar. 17—A Need for Sincerity — Luke 11:1-13  
Mar. 18—Faith in Prayer — Heb. 11:6; James 1:5-7; Heb. 10:22-23; Matt. 21:22  
Mar. 19—Power in Prayer — James 5:16-18; Acts 12:5-7  
Mar. 20—Before Eating — Matt. 14:19; 26:26-27; Acts 27:35; Rom. 14:6  
Mar. 21—Christ's Prayer for Us — John 17

### SUFFERING

- Mar. 22—A Prayer to God — Psalm 6  
Mar. 23—Confidence in the Face of — Job 23

- Mar. 24—Paul's Response — 2 Cor. 11:23-30; 12:7-10  
Mar. 25—The Suffering of Christ — Mark 15:15-34  
Mar. 26—Purpose of Christ's Suffering — 1 Cor. 15:3; Gal. 1:4; Eph. 5:2; 1 Pet. 2:21-24; Heb. 2:9-18  
Mar. 27—Finding Comfort in God — Isa. 40:1-11, 28-31  
Mar. 28—Jesus' Compassion — Matt. 20:34; Luke 7:13; John 11:34-38; Mark 8:2-3

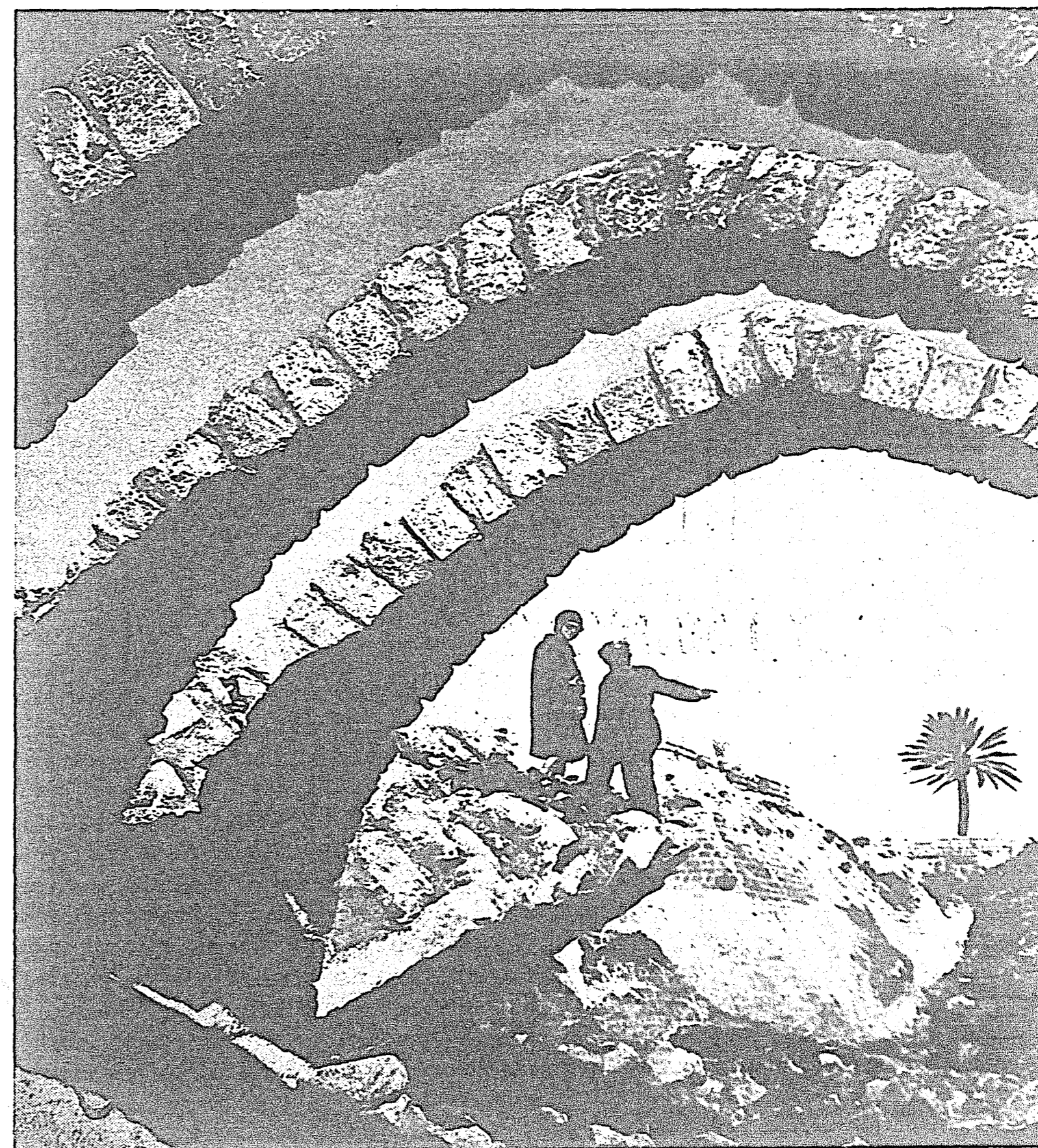
### RESURRECTION

- Mar. 29—Belief in — Dan. 12:2-3; Matt. 22:23-32  
Mar. 30—Jesus' Affirmation — John 5:19-30  
Mar. 31—Christ's Resurrection — Matt. 28:1-15  
Apr. 1—Testimony of the Resurrection — Mark 16:1-14  
Apr. 2—If Christ Be Not Risen — 1 Cor. 15:1-19  
Apr. 3—Paul's Teaching — 1 Cor. 15:20-57  
Apr. 4—Confidence in — 2 Cor. 5:1-5; 1 Thess. 4:14-16; 1 Tim. 1:8-11

(Prepared by Rev. Earl Cruzan)

### A Tart Society

Typewriter slips are sometimes amusing. Take, for instance, the beautiful typing of our address on a business letter from another Christian publication. It read "The American Sabbath Tart Society." We have been upholding an unpopular truth for lo these many years. Some of our literature is quite pointed, as it needs to be, but we speak the truth in love and not with tartness. The girl whose nimble fingers flit over the keys of the electric typewriter can be allowed a few mistakes. We even try to be patient with the non-religious people who can't understand us in conversation when we say "Tract Society." They are puzzled as to what can be the purpose of a "track society." Communication is an interesting endeavor.



### Ancient Harbor City of Caesarea

The coast of Palestine "is strewn with the wrecks of harbors where other shores might show instead the wrecks of ships." So it is at the abandoned harbor of Caesarea where the Crusaders erected walls and arches above the ruins of the Roman city built by Herod the Great. Here resided Philip and Cornelius the centurion. The Apostle Paul often used this port.