

The Sabbath Recorder

Why I Became a Sabbathkeeper and Gave Up Sundaykeeping

For over ten years I was a first day (Sunday) preacher. What happened to make me change? I hope I am like many of you, I want to obey the Lord. In my search I had said many times that Christ was the only authority for a Christian to follow. Indeed Christ is the head over all things to the Church, which is His body. The apostles, as commissioned by Him, were to set in order the affairs of His kingdom on earth, and hence, the Church is said to be "built upon the foundation of the apostles and prophets, with Jesus Christ being the chief cornerstone." Then whatever ordinances we find that were established by Christ and His apostles, we hold to be binding on us, as being established directly by competent authority.

What was the custom of Christ concerning the Sabbath? (Luke 4:16-31, Matt. 12:1-13, Mark 2:23-28). Jesus adds "hear and do" (Matt. 7:26). "Observe all things that I have commanded" (Matt. 28:20). Then we are to follow in the steps of Jesus (1 Peter 2:21). Now consider what Jesus said, "The sabbath was made for man" (Mark 2:27). This is not just one-seventh of our time, because "The seventh day is the sabbath of the Lord thy God" (Exo. 20:10).

Colossians 1:16, Hebrews 1:2, and John 1:3, show that Christ made all things. This includes the Sabbath. This is why Christ could say He was the Lord of the Sabbath (Mar 2:28, Luke 6:5, Matt. 12:8). For how long? Read Hebrews 13:8. "Jesus Christ the same yesterday, today, and forever."

The Sabbath rest is one of the commandments of God (Exodus 20:8). Jesus

said that if we change the commandments of God, our worship would be in vain. Matthew 15:9 and Isaiah 24:3-6 record the reason the world will be destroyed: Man will change God's law, the law that is perfect (Psa. 19:7), the law that is holy (Rom. 7:12), the law that says, "Remember the sabbath day."

I count eighty-six Sabbath days in Acts 13:14, 27, 42, 44; 16:13, 17:2; 18:4, 11. Paul preached to Gentiles in Acts 13:44, 16:13 and 18:4, 11, on the Sabbath. The first Gentile convert in Europe was on the Sabbath day (Acts 16:13).

I became a Sabbathkeeper because I love the Lord and want to obey the Bible. With God's help I will keep the true Lord's Day, the Sabbath.

Dear friend, Christ loves you. Why not honor Him by keeping the Sabbath the true Lord's Day, as He did?

From a Bible study by Rev. Ralph Hays, 24 Pleasant St., Texarkana, Ark.

It's So Beautiful!

It's so beautiful to see
What this world could be
It's so beautiful—so beautiful
What we would make it be
Everyone would love one another
We would not fight our brother
We would not pollute sea and air
The good earth our haven so fair
Everyone would care
Everyone would share
It's so beautiful to see
What this world could be
The way Jesus showed me

Jacqueline Landry, age 12
First day of school
September, 1970



The Stranger Within Thy Gates

Gates are beautifully symbolic of entering into the presence of God. In Genesis we read of Jacob's vision of a ladder at Bethel and his words of reverential awe, ". . . and this is the gate of heaven." In Revelation we read about the new Jerusalem with its twelve gates of pearl and of the blessedness of those who "may enter in through the gates into the city." We, too, have some gates to open, as implied in the Sabbath Commandment when it speaks of "the stranger that is within thy gates." Those who open their gates in Christian love may look forward to "entering in through the gates" into the city of God.

The Sabbath Recorder

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Love for the Message

Baker J. Cauthen, Foreign Mission Board executive secretary of the Southern Baptist Convention, was addressing the opening session of a fourteen-week orientation conference for thirty new missionary couples and four single women under appointment to foreign fields. He told them, "Don't lose your love for the message."

He was speaking of the message in its broader aspects, not the distinctive Baptist message, though that would be included also. "The long-range cure for people's problems," declared Cauthen, "is going to be found only in the message of reconciliation."

"Keep your love for God," he said. "Keep your confidence in Him. Keep your love for the gospel."

"Christian love," he continued, "involves a benevolent good will, a settled purpose in which for Jesus' sake and in Jesus' name you reach toward people to say 'because God loves you, I love you too.'"

Whether we are preparing to go to a foreign field or to live the Christian life to its full at home these words, "Don't lose your love for the message" ought to be as challenging as they are needful. The message of reconciliation bridges time and eternity. With it goes the Sabbath, given to us by God to keep us mindful of both time and eternity. The call to remember the Sabbath helps us to remember God's provision for eternal rest.

What To Pack for Paradise

Travel bureaus would be exciting if they did not have quite such a baffling display of colorful folders in the racks. Such a profusion of suggestions in such gay colors tends to satiation when the visitor has limited resources and can't go to all those exotic places that are described.

My eyes wandered across the titles with mild interest until they rested on the words in pastel colors, "What To Pack for Paradise." I stuck that folder in my pocket to muse on or to read later. I suspected that I would be just as happy to muse as to read, for what was inside

was not likely to be as interesting as the title—and I was right.

There is one place that none of us has been and all of us can go if we know "what to pack for paradise." Ah! There's the rub. What do you pack for paradise? Most people try to take too much. Some are not aware that living standards are quite different in paradise than where we now reside. Jesus had much to say about baggage too big for the portals of paradise. "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God," He said following His talk with the young man who wanted to know what good thing he could do in order to gain eternal life, but went away sorrowing when told to divest himself of his riches.

Packing for paradise is likely to involve a reduction of impedimenta. "A man's life consisteth not in the abundance of the things which he possesseth," said Jesus on another occasion (Luke 12:15). If that is the proper estimate of values in this life, how much more is it true when we cross over into paradise. A similar thought is expressed in the parable about the man who was going to pull down his barns and build greater. "But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?" (Luke 12:20).

The trouble with most of us is that we are packing our suitcases and our luggage compartments with stuff that is not suitable for the destination that is a little beyond where we were planning to go. Jesus tried to call people's minds back from the temporal to the eternal. The theme announced for the yearly meeting of the New Jersey and Eastern New York churches this fall is "Prepare To Meet Thy God," which is right in line with "What To Pack for Paradise." It is time for us to pack; it is not easy to remember what we will need if we wait until the last minute.

The travel folder was talking about a steamship cruise to Paradise Island in the Bahamas. It may be a wonderful place to go to forget the cares of a humdrum life, but then it might not be quite as satisfying as anticipated. Some-

body must have thought the place idyllic to give it that Bible name reminiscent of Eden and standing for our heavenly home in such passages as, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. 2:7).

What to pack for paradise? After emptying out all that you had intended to use on some South Seas island, read the fourteenth chapter of John for a description of your prepared dwelling place. Note that the only treasures you can use there are the ones you have given away here and posted on ahead. Put in the garments of righteousness. Do you have an extra pair of shoes like those mentioned in Ephesians 6:15, "And your feet shod with the preparation of the gospel of peace"? The loincloth of truth is as fitting for paradise as on this earthly battlefield. Don't forget your Bible; you must take time to read on this journey. We are not told just what the means of travel will be. It is intimated that there will be some rough weather before we get there. With a suitcase full of faith and a determination to overcome all the obstacles to faith, we can successfully pack for paradise, have a joyful journey, and eventually partake of "the tree of life which is in the paradise of God."

Armageddon Is Not Yet

Armageddon, mentioned just once in the Bible (Rev. 16:16), means simply in Hebrew "hill of Megiddo" (2 Chron. 35:22), but the context in Revelation 16 has caused men of all ages to speak of the ultimate in destruction as the Battle of Armageddon. History appears to come to its conclusion in this final struggle. Some interpret the passage literally as a battle that will be fought at this spot in Palestine. Others use the word more figuratively.

Prophets of doom in modern secular society borrow the term to speak of the self-destruction that man is about to inflict upon civilization. Walter B. Wriston, chairman, First National City Bank, takes issue with these prophets of doom on radio and television. He charges, "The communicators of the world pound home

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1) The many young people who had rich experiences of a fuller life in Christ during summer camps, that they "run and not be weary, walk and not faint" (Isa. 40:30).

2) The newly-elected officers and members of the Tract Board and the Board of Christian Education, that they may have incentive and wisdom in discharging their responsibilities.

3) New life in our churches and a growing feeling that love will find a way to win souls.

4) The faithful believers in our foreign churches whose needs are known to God but not to us.

the message day after day that every problem has become critical. Every battle is Armageddon, and every crisis may be mankind's last best chance to survive." His note of optimism is worth passing on. He had been speaking of the pessimism of Chet Huntley and adds:

It seems to me that these gentlemen, and many like them, who say that Armageddon is here and that the world will stop tomorrow, completely miss the main message of American life today. The real news in American society is not that our problems are complex and have multiplied, but rather that our sensitivity to these problems is greater now than at any time in the long history of man.

He says later in the article:

This is not a message of despair, but of hope and achievement. It is a record of sensitivity to our environment of a magnitude never before achieved.

The Bible, for example, tells us that the poor are always with us, and they have always been with us. The fact that our generation does not accept this as a God-given state of affairs, but rather is putting its energy and its skill and its imagination to work to reverse this ancient state, is good news, not bad. Because we Americans have not achieved in a few years what the world has been unable to do in 2,000 years is not a valid cause for despair. That we are talking about it is a cause for optimism.

Far East Broadcasting Co.

Celebrates Silver Anniversary

The greatest nondenominational missionary radio organization has had a phenomenal growth, probably because of its unique purpose and great dedication in carrying out that purpose. It now puts out a silver colored brochure to tell a story that has been familiar to a few of us since the inception of the idea back in 1945.

It was in December of 1945, shortly after the end of World War II, when three men with military experience in the Philippines, John Broger, Robert Bowman, and William Roberts, recognized the potential of radio as a transcontinental missionary voice and pooled their total resources of \$1,000 to found an incorporate the Far East Broadcasting Company.

It was a small beginning. Some of us will remember the story of their initial broadcasting station and the physical effort that went into raising two 100-foot telephone poles to hold the 650-foot wires of the antenna for that transmitter.

People caught the vision and contributed to the cause. The needs seemed always much greater than the resources, but there has been continual advance. Almost every year has been greater than the year before in equipment, program hours, languages, and personnel. Now FEBC has a total transmitting power of 702,000 watts and is reaching an area totaling two-thirds of the world's population. It includes Latin America as well as all Asia and Indonesia. Broadcasts go out in forty languages. The staff in Manila numbers 202. A total of 395 staff members are located in twelve countries. It is interesting to note that there are only twenty people at Whittier, Calif., the headquarters for this vast missionary organization.

The assets in 1945 were \$1,000. At the end of 1969 they were \$2,014,070. The annual income has increased to \$1,213,276.

We sometimes think that religious radio in this country is largely listened to and supported by comfortably situated

Christians who are past middle age. Far East Broadcasting Company reports that of the 12,000 letters received monthly from listeners, the majority are written by young people between 17 and 20, most of whom have a desire to know more about the message they hear over the FEBC.

Let us rejoice with our missionary partners in the twenty-fifth anniversary.

CHRISTIAN EDUCATION—Sec. Rex E. Zwiebel

Board Changes Secretaries

By Burton Crandall

The Board of Christian Education has accepted with regret the resignation of the Rev. Rex E. Zwiebel as executive secretary but we are pleased to announce the appointment of the Rev. David S. Clarke as the new executive secretary effective November 1.



David S. Clarke

Mr. Zwiebel has served the board very capably for fourteen years and has been the major factor in its growth and advance during this period. He was instrumental in the inauguration of the Young Adult Pre-Con Camp, the development of the SDB Youth Fellowship and the national officers and the organization of the Vocational and Family Life Committees. His work with and for

the various committees has been of inestimable value.

Several booklets, lesson plans and workshops were written by him or in cooperation with others. During his tenure he earned a Master of Education degree at Syracuse University and taught at the School of Theology at Alfred 1957-1963.

He was very active in ecumenical affairs at local, state and national levels, being a working member of three national committees.

Our best wishes go with him in his new position as dean of the Center for Ministerial Education.

Pastoral Changes

The New Auburn, Wis., church, which has been calling for some time, has now secured the services of the Rev. Gordon Oliver of Abilene, Texas, the new minister who was ordained at the Southwestern Association and attended Conference at Milton. It is reported that he has already moved to New Auburn. He recently held evangelistic meetings at the Paint Rock, Ala., church.

The Waterford, Conn., church, also long without regular pastoral services, now has a young pastor, Dale E. Rood, who came to the church at the end of the summer after graduation from seminary.

The Paint Rock, Ala., church at a recent meeting asked Clifford Beebe to serve another year as supply pastor. Mr. Beebe is of retirement age.

North Loup, Nebr., will soon have as its pastor the Rev. Victor W. Skaggs, who resigned as dean of the Center for Ministerial Education at Plainfield to accept this call.

The Buffalo, N. Y., church will be without the services of its first and only supply pastor the first of November when the Rev. Rex E. Zwiebel takes up residence in Plainfield to head ministerial training.

The Alfred, N. Y., church loses its pastor, the Rev. David S. Clarke, when he assumes the duties of executive secretary of the Board of Christian Education with offices in Alfred Station.

Suggested Missionary Projects

Giving to Our World Mission seems very impersonal, and there are many individuals and some groups within our churches who like to be specific in their gifts. For many years, however, the general work of your Missionary Society has been included within Our World Mission. On occasion special projects have been authorized. One of the most recent was "Bricks for Blantyre," which enabled the purchase of a residence and center for our missionary work in Blantyre, Malawi.

The question, "How can I give for some specific missionary need?" can be readily answered. Though not as glamorous as a specific appeal the continuing work is always needing your special support.

Therefore we have set forth suggested missionary projects based on the 1970 budget of the Seventh Day Baptist Missionary Society. These are itemized and listed by field. Your specific gift designated to meet any one or more of these items will go one hundred percent for the project designated.

Malawi

Supply one month's salary for the Rev. David Pearon, \$229.17; for Rev. John Conrod, \$216.67; or provide the monthly allowance for utilities for Pastor Pearson, \$25; or for Pastor Conrod, \$30.

Supply the monthly amount of salary assistance sent to Miss Sarah Becker at Makapwa, \$100; supply approximate proportionate amount of travel to and from mission field for Miss Becker, \$500 (based on three year term of service).

Provide one-twelfth of annual appropriation for assistance to Central Africa Conference for Makapwa and Blantyre Mission Stations, \$360.

Jamaica

Provide the monthly salary of Wayne Crandall as principal of Crandall High and Missionary Board representative, \$262.50; monthly amount sent for rent, \$70.80; provide monthly amount sent for 25 student scholarships at \$59.40, \$123.75; provide upkeep on Crandall High School property (repairs and in-

surance) for one month, \$41.66; provide monthly amount sent to help on church buildings and repair, \$41.66; provide one-twelfth amount sent to help on higher education scholarships, \$25.

Guyana

Supply monthly furlough salary for returned missionary Leroy Bass, \$275; provide for mission assistant, Lindley Peters, for one month \$75; provide monthly amount sent for national pastors, \$87.50; provide monthly amount for maintenance of Georgetown property (repairs, insurance and taxes) \$25; provide proportionate amount of travel to and from mission field \$300.

United States

Provide aid on salaries of missionary pastors, average monthly amount needed \$1,772.50; provide average monthly amount for support and travel expense for Evangelist Mynor Soper, \$458.33.

We would be happy to hear from you and would welcome any questions you may have.

BRAZIL . . . do you know?

How did the Seventh Day Baptist Conference in Brazil come into being?

When did it become a member of the Seventh Day Baptist World Federation?

Who is the president of the Seventh Day Baptist Conference in Brazil? His occupation?

Can you name two of the three cities where new groups have sprung up and recently joined with the Conference?

Why does this growth seem to be important in their witness in Brazil?

What body does the Brazil Seventh Day Baptist Conference have that is similar to the Commission of the Conference, U.S.A.?

What does the sign say on the Seventh Day Baptist temple in Curitiba?

Where is their Conference to meet in 1971?

Answers to these, and other questions, are given in the material sent to each church to help you come to know about the Seventh Day Baptist witness in Brazil.

November is the month for all our churches to have Brazil highlighted on

their WWW bulletin board, through the folder distributed and by the filmstrip available to every church. These materials have been sent to your missionary keyworker (or to the pastor or clerk when no keyworker is known) for sharing with your group. We hope that the information reaches every Seventh Day Baptist.

This is the first Worldwide Witness emphasis month. In December we will emphasize Britain — the country where the first Seventh Day Baptist church was organized about 350 years ago.

What Is a Christian?

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Cor. 5:17).

In its popular usage the term "Christian" has come to mean something other than the precise definition of the word. For example, it is often employed in the place of "Gentile." A man will refer to Jews and Christians when he supposes he is making a distinction between different races. Rather, he should speak of them as Jews and Gentiles. So it has come about that English dictionaries now include some broad applications of the term, and "Christian" is defined, along with its exact meaning, as human, decent, civilized; one of a nation of which Christianity is the prevailing religion. Consequently, because Christianity is the predominant religious faith in the United States, by descriptions such as these almost all American citizens might be called Christians.

This is a far cry from the proper use of the word, which denotes no such thing. Millions of Gentiles in America and elsewhere are not Christians at all. On the other hand, some Jews are Christians. For "Christian" signifies one who belongs to Christ, a Christ-one—whatever his race or color may be. A Christian is one whose faith is in the Lord Jesus Christ as the eternal Son of God and his own personal Savior.

How does a person become a Christian? In one way only — by the miracle of regeneration. "Except a man be born again, he cannot see the kingdom of God" (Jn. 3:3; cp. vv. 5-6). God has given to

Mission Notes Issue

The combined **Sabbath Recorder** and **Mission Notes** normally dated the first Monday of October has been delayed one week in order to get fresh news from various mission fields. The editor, Leon Lawton, now has a wealth of new missionary material. Look for this brown ink issue next week.

mankind His Word, the Bible. In it He has revealed man's hopelessness because of sin. For Scripture states that "all have sinned and come short of the glory of God" and that "the wages of sin is death" (Rom. 3:23; 6:23). This does not suggest that every person is a drunkard, or a thief, or an adulterer, that everyone is guilty of blatant sin according to the world's standards of conduct. But it does mean that everyone has inherited from Adam a sinful nature which is at enmity with God (1 Cor. 15:22; Rom. 8:7-8), and that in his daily thinking and living every man falls short of God's holiness and the rule of righteousness that He has established, which is perfection. That all of us miss that mark must be admitted by any thoughtful person.

If sin's wages is death, is there no hope for the sinner? There is hope indeed. It is not a vain expectation of rising by our efforts to the perfection that God demands. No matter how hard we might try, we could not possibly match His criterion of behavior. And even if we could (assuming the impossible for a moment), there would still be the matter of the past, of the sins of yesterday. What hope can we have, then? Our hope is in God and His provision for us. For although death is sin's deserved penalty, "the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). This is the gospel, the gospel which is defined elsewhere in that beautiful and meaningful sentence. "For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life" (Jn. 3:16).

Does this imply that all that is neces-

(Continued on page 12)

Accepting Christian Responsibility

A Layman's Sermon

By Leland Cobb

of the Marlboro, N. J., church*

The Church of Jesus Christ cannot effectively continue in its present form. God is acting with power within the church to create a new people and a new form. The focal point of God's action is the laity. The equipping of the laity holds priority in God's strategy. The laity must have its ordination affirmed, thus recognizing both its authority and responsibility for ministry.

Continuance in the word, fellowship and prayer are essential for sustained power in witnessing. (Acts 2:42). How many times have we as a church felt the presence of the Holy Spirit? I think I can recall about two or three times in all my association with this church when I thought the Holy Spirit was present in the church as a group.

We talk of some churches that are really alive and are drawing many new persons into the fellowship of the Lord. What makes them this way? Could it possibly be that they have found a new awareness of personal love and concern for their fellowman that is like unto God's commandment to love thy neighbor as thyself?

Do we feel alive or dead? Are we fully aware of the benefits that are ours if we come alive in Christ? I think not. Not until recently have I even had a glimmer of the power and concern of Christ in a personal way in my life. Usually I have considered myself self-reliant and able to take care of most any situation that would arise. But I didn't take into consideration how it affected other people's feelings or lives. I think that slowly I'm beginning to realize what it means to take up the responsibility of being a Christian.

* This article, sent in at the request of members of the Marlboro church, is the first such material from Leland Cobb. For a glimpse of how Mr. and Mrs. Cobb take the Christian responsibility about which he speaks, refer back to an article on "Christ Power for the Individual" by Betty Cobb in the June 15 issue.

It can only be done by being in attunement with God through faith and prayer.

The Holy Spirit comes to churches and fills them with power. How many times have Christians gathered together, either on a local level or in conferences involving many churches and considered the future of the Lord's work? In the face of limited resources we are reminded that we do not have to face the problems alone (Acts 1:5-8). God gives power sufficient for every need. This power does not come to those who sit and wait, it comes to those who with one accord, devote themselves to prayer (Acts 1:14).

We want a better world. The Lord made the world and told us how it could be made to operate successfully. He said the successful operation of the world was based entirely on His two commands "Love the Lord thy God with all thy heart, with all thy mind, and with all thy strength," and "Love thy neighbor as thyself." The first is spiritual conditioning or the intake side, and the second is the practical or distributing side. We must maintain a complete balance between the two.

Who are our neighbors? Are they just the ones who are of our social class and the ones who are Seventh Day Baptists, the ones who are the same color as we are and of the same political beliefs? Are they the ones who don't drink, smoke, or swear? I think not! To start with, you have to take people as they are without any reservations. After all, God loves us as we are. Picture that!

As a layman, what have I a right to expect of my church? And what has my church a right to expect of me?

What do I expect of my church—in reality all of you sitting here this morning? You are supposed to encourage, uplift, comfort, construct, or build and, yes, even constructively criticize me. How many of us can truthfully say we do this

to one another? I myself can say I haven't done this.

The church's principal purpose is to help us discover and do the will of God in our everyday lives. The progress of a church is too often measured by attendance figures and by the size and variety of its organizations. Yet, every businessman learns it is not the volume of sales but the net profit, which spells success for his undertaking. God does not take inventory of possessions: God counts hearts. As a layman, I believe I have a right to expect that my church will recognize this truth and that it will appraise its accomplishments in terms of net spiritual profit. Also my church should constantly keep me aware of my Christian obligations by teaching God's law for human conduct with fearless and aggressive persistence.

What does my church have a right to expect of me? First my church has a right to expect that I will conduct my personal life and affairs indicating the honesty of my profession of faith in Jesus Christ. There is no greater obstacle to church progress than a church member who lives in such a way as to justify others in pointing the finger of scorn at his church because of his manner of living. Our church has a right to expect us to do our share of the church work. I think we will all agree that we cannot buy immunity from our own obligations to our church by hiring a minister, be he ever so capable.

If the pastor is weak in youth work, it's the pastor's fault; if weak in visitation, it's the pastor's fault; if weak in his sermons, it's the pastor's fault; if a poor administrator, it's the pastor's fault. I have both heard this criticism and myself criticized the pastor for one or more of these faults. A group of eight including our pastor and his wife had a small group for study and prayer together which was a revelation to me. I am finding it increasingly difficult to condemn or find fault with people's actions because all I can see is the surface. Only God can see inside at the hurts and frustrations that sometimes make us lash out at other persons.

We must bear our part of the load. To some, this involves organizational duties, but to every last one of us it means the providing of financial support and the fostering of a spirit of affection and encouragement toward one another.

My church has the right to expect me to acknowledge myself openly as a Christian churchman. This may require courage.

My church has the right to expect me to practice positive as well as negative Christianity. It is not enough that I shall not steal, I shall not kill, I shall not bear false witness. I should be alert to any opportunity to give a helping hand to my fellowmen.

My church has the right to expect me to be alert at all times to challenge any feeling of complacency the church may develop and keep insisting that it shall recognize the overwhelming obligation and tremendous opportunity inherent in our critical world situation today.

We cannot escape our obligations as Christian churchmen by neglecting or running away from our church. What has our church a right to expect of us? That as Christian laymen we will try to find our part and exert our strength in building Christian character into the everyday life of the world. May God grant us the will, the application, and fortitude to succeed.

The field of human relations and the application of Christian principles is so vast and so freighted with problems requiring specific care that no cure-all can be formulated. In the guidance column are these: There are ways of applying Christian principles. They start with oneself. Progress toward the goal is in direct ratio to the faith, determination, and courage of the individual. As he conditions himself to his task he recognizes an invisible partnership with a power greater than himself. From that partnership he derives increased strength and widening influence. He no longer stands alone.

There is stimulation in the fact that men are developing patterns of Christian life which are affecting those around them; that even men who are confused or discouraged believe there is a pattern

**Board of Christian Education
Annual Meeting of the Corporation**

The annual meeting of the corporation of the Seventh Day Baptist Board of Christian Education was held at the Parish House of the Alfred Seventh Day Baptist Church, Alfred, N. Y., Sunday, September 20, 1970, at 2:00 p.m.

Ten persons entitled to vote were present.

Dr. Burton B. Crandall called the meeting to order, and the invocation was given by Pastor Harold D. King.

It was voted that Dr. Crandall be chairman of the meeting, and Mrs. Ethel Dickinson be secretary.

Mr. John Reynolds, chairman of the Nominating Committee, presented the list of nominees for membership on the board. Those elected are Mrs. Agnes Bond, Mrs. Mary Clare, Miss Catherine Clarke, the Rev. David S. Clarke, Dr. Burton B. Crandall, Mrs. Catharine Jaccox, Mrs. Dora Norwood, all of Alfred; Mr. John Barber, Mrs. Luan Ellis, Mrs. Amanda Snyder, Mrs. Jean Snyder, the Rev. Edward Sutton, Mrs. Madge Sutton, Mr. John Woodruff, all of Alfred Station; Mrs. Mae Lewis, Mr. Donald Van Horn, the Rev. Hurley S. Warren, all of Almond; Mrs. Kathryn Thompson of Coudersport, Pa.; Mrs. Ruth Bucher, Mr. Thomas L. Burdick, Mr. Richard Cudahy, Pastor Harold D. King, John Reynolds, all of Little Genesee, N. Y.; the Rev. and Mrs. C. Harmon Dickinson, Mr. L. Maurice McCrea, Miss Onnalee Saunders, Mr. Robert Stohr, all of Rich-

which they can and must find.

What the world craves today is more Christianity and less formal religion. It is tired of creeds, sects, rules, dogmas, and precepts, but eager for a vital daily relationship with a living God. Never has there been a greater or more challenging opportunity to help shape a true brotherhood of man. For men and women of Christian vision and faith, this is the time.

burg, N. Y.; and Mr. and Mrs. Don Stearns of Shinglehouse, Pa.

It was voted that the thirtieth annual report of the Seventh Day Baptist Board of Christian Education be adopted.

Special Meeting

Following the annual meeting of the corporation of the Seventh Day Baptist Board of Christian Education, a special meeting of the board was called.

The officers for the calendar year of 1971 were elected as follows: Dr. Burton B. Crandall, president; Mrs. Mary G. Clare, vice-president; Mrs. Mae R. Lewis, recording secretary; Mr. L. Maurice McCrea, treasurer, and the Rev. David S. Clarke, executive and corresponding secretary.

Dr. Crandall, Mrs. Lewis, and Mr. McCrea were incumbents. Mr. Clarke is pastor of the Alfred Seventh Day Baptist Church. He will assume the duties with the board on November 1, 1970.

Christian Endeavor Convention

"The combined Sixteenth World's and Fiftieth International Christian Endeavor Convention held in Kitchener-Waterloo, Ontario, Canada, August 19-23, was in many respects the greatest convention in over twenty years," Dr. Clyde W. Meadows stated emphatically following the sessions. "In attendance it reached over 7,500 which filled to standing room only the Kitchener Memorial Auditorium. There were more conference and Bible study groups and they had better participation than any world's convention in my remembrance and that goes back to 1950."

Dr. Meadows, whose home is in Chambersburg, Pa., was reelected president and general secretary of the World's Christian Endeavor Union for the 1970-1974 term of office. He has served as president of this world movement since 1962 and as general secretary since 1967.

SABBATH SCHOOL LESSON

for October 17, 1970

STUDYING THE BIBLE

Scripture Lesson: Psalm 119:9-16;
2 Timothy 3:14-17

**The Most Unique Thing
About Christ**

By Florence Bowden

The topic for this article was suggested by the editors of the *Conference Crier*. The topic is a timely one because it causes each of us to think more deeply about those qualities of Christ which we both wish and need to emulate. The word "unique" has many connotations—something out of the ordinary, something which defies comparison, or something which is one of a kind. For centuries beginning with the writers of the four Gospels, man has attempted to define and describe the uniqueness of Christ.

To try to limit our thoughts and feelings to the most unique thing about the Man, Christ, is something like attempting to describe only one aspect of the brilliance of a setting sun. It is full sunset which we must view, reflected in the clouds above or mirrored in a lake below.

What is the most unique thing about Christ? Is it the incarnation when God came to earth as man? Is it the miracles which Christ performed or His healing power as He restored sight to the blind or caused the lame to walk? Is it His compassion as He viewed the hungry and sin-sick multitudes? Is it His anguish as He wept over the city of Jerusalem? Is it the comfort He gave to the lonely and weary? Is it His willingness to forgive again and again and keep His love constant? Is it His message of salvation by the confession of our sins and our commitment to His call, "Take up thy cross and follow me?" The list of "Is its" is endless.

Each of us feels the power of Christ as we listen for His voice and submit to His will. Perhaps the unique thing about Christ is that He is able to enter the lives of each individual — young or old, rich or poor, worthy or unworthy — and to minister to the needs of each individual. When certain of our Conference delegates were asked about the unique thing about Christ, they gave these replies, their written witness of the power of a personal Savior in their lives!

"The most unique thing about Jesus Christ is that He has the power to save, which is why God gave Him and sent Him into the world" (John 3:16-17).

"The most unique thing about Christ is that He loves me when I know I have failed Him so miserably time after time. Yet because I can feel His love and His very presence with me moment by moment I can truly repent and start forward again with Him. Serving Christ brings true joy!"

He is mine! Although I'm happy to share so that others may say with me, "He is mine!"

"Christ was God and yet human. He was tempted, as we, yet never gave in to these temptations. He, as God, transcends all barriers and lives within each willing heart."

"His love is for everyone—no matter who, no matter what race, Christian or unChristian. Who else loves every single human being?"

'Christ is unique and so to me the most unique thing about Him is Who He is, God's only begotten Son, our Savior. He is the Way, the Truth, and the Life (and all the other "I am's" of the Bible). He is our Perfect Example, the only one who could say "Do as I do," as well as "Do as I say!"

What is the most unique thing about Christ to me? Just as I do not shut one eye or turn my back on the setting sun but turn full view to catch the breath-taking brilliance, so I look full face into the person of Christ and see and feel Him as the total person. Elements of science can be segmented and analyzed but not Christ! History can be described and recorded in segments of time but not Christ. Christ is the whole — the circle of truth, the perfect example. The most unique thing about Him is that there is no unique thing about Him. He is outstanding in every respect. He is the one who walks beside us — the Good Shepherd. He is the one who can and will answer our every need. He is the one who gently knocks at the door of our hearts and softly calls, "Follow me."

Have you heard Christ's call? What is He to you? —*Crier*

MEMORY TEXT

"This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened." (Eph. 4:17, 18a).

Late Gospel News from Jerusalem

Shlomo Hizak, a converted Orthodox Jew who is now a Sabbathkeeping evangelist and Bible distributor with a large office on the Mount of Olives in Jerusalem, wrote recently of establishing a church in Bethlehem and assigning one of his staff to lead it.

Another letter dated September 6 is shared, in part, with our readers for their encouragement as follows:

"First, I want to thank you for your love and prayer for our gospel work. It gives me a special joy to write you this letter and share with you the blessed experience among the many others we have these days as we witness to the Jewish people.

"Recently I met a Jewish Rabbi on the Mount Zion, close to the Upper Room. I handed him a Messianic book. He was a man with a long beard. I spoke to him about the promised Messiah and the New Covenant. At the end he looked at me and smiled and he said: "I know about whom you talked, about Jesus of Nazareth." Then he pulled out of his pocket a small New Testament and he said: "This I carry with me all the time." There are many people like this all over Israel who have received a New Testament from us and who have accepted this wonderful salvation. Truly, there are many secret believers, who have not come out into the public and confessed their faith in Jesus, because of fear of the Jews. They can be compared with Nicodemus, who came to Jesus by night.

"The need for Christian literature is tremendous. Soon after we have printed a book we are out of it already. Therefore, we would ask you to remember this in your prayers. There is much work to do each day and we pray for more laborers."

Tract Society Election

The annual corporate meeting of the American Sabbath Tract Society was held in the Board Room of the Seventh Day Baptist Building, Plainfield, N. J., Sunday afternoon, September 20, in accordance with the constitution and charter.

Thirty trustees were elected, who will later be assigned to the working committees of the board. Several more young people who show maturity are now on the board. The new members taking their places with those who have been serving are: Robert Babcock, Alan Crouch, George Cruzan, Russell Johnson, and Donald E. Richards. They replace, for the most part, faithful members no longer in the area.

The only change in the officers was the election of Charles H. Bond as third vice-president to replace James R. Davis who is now treasurer. Charles H. North enters another year as president and Leon M. Maltby was the employed secretary.

Three of the standing committees met during the day to plan their work and prepare for the fall quarterly meeting to be held October 18.

"What Is a Christian?"

(Continued from page 7)

sary for salvation is to believe that Christ lived on earth? Or that He was a good man? Or that He was crucified? No! To believe in Him is to have faith in Him—to trust Him, that He is what He claimed to be, the Son of God (Lk. 22:70-71), that He Himself was without sin and therefore did not need to die on His own behalf (2 Cor. 5:21), that in going to the cross He did so voluntarily for our sins (Mk. 10:45; Jn. 10:17-18), and that thereby He paid the penalty that we deserve in order that we, through Him, might be freed from death (that is, spiritual death, which is everlasting separation from God) and have eternal life.

A Christian is one who commits himself in faith to the Lord Jesus Christ for time and eternity, and who, by that faith, possesses the life of Christ himself.

—E. Schuyler English in "The Pilgrim"

Welfare People Are People

By Socrates A. Thompson

Several months ago, the editor of the *Sabbath Recorder* asked me to write an article on welfare and the work I do with the people whom I serve as a case-worker in New York City. At that time I did not feel myself capable of writing an article which would do justice to anyone concerned, so I promised him to do so whenever I was disposed.



It is not that I feel fully capable at this time, but that I do think I might be able to shed some light on the subject which might help to give some understanding of welfare and the life of those concerned.

One must remember that there are many impressions given to people as they think of the matter and its impact on individuals, especially if one thinks of people as people with problems of great diversity instead of people who are dependent on the state for the things which they need. It is quite true that in all human relationships there are situations which create a feeling of disgust just to think of them. Nevertheless, one should be always objective in facing a problem, and this is one of those problems which needs objectivity when we think of it.

In considering the implications of a welfare state, like any other problem, we must consider the moral, the spiritual,

the social as well as the personal implication.

Morally, it is the duty of every state to take care of the needs of its subjects for which they are not able to care. Paul admonishes us: "We then, that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Rom. 15:1).

Spiritually, we must look at the general run of the people who receive welfare checks as people in need, and again look to the good Book for counsel: "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him" (1 John 3:17)? Welfare was largely created to minister to the needs created by the depression of the 30's, but we might do well to ask ourselves if those needs still exist. The answer is undoubtedly "Yes." Humanity is humanity at all times and a person is a person at all times, no matter what his estate.

We find many people who think of those who receive help from the state as being inferior to others to such an extent that they are told on many occasions even though there is a vacancy in the building, "We do not accept welfare." Are they "welfares" in the sight of the good Lord, or are they people? If they are people, then they have personalities and there should be no stigma attributed to them, since by doing so, we tend to destroy their personal pride by making them feel less than those who make these distinctions.

As one works among these people, there is one question which he has to ask continually, "Why are there so many broken homes?" To this question, there are several answers, but there seems to be one outstanding answer which no one gives. "The dignity of man has faded, and the value of the family has been lost."

In trying to minister to human needs, the state has unintentionally created two unfortunate situations. It has made the man of the home irresponsible about the future of his family, while at the same time, it has made the woman overconfident in her being able to get along with-

out the man, thereby destroying the power of compromise in the home. This is where the church has failed miserably in its work in the social system.

It is to be borne in mind that the church is the only force which is able to bind man to man and to his God. This is the only way in which the sanctity of the home and the family is maintained.

One cannot but conclude that the religious influence of the age has become a weekend social affair with all its functions crowded into the religious rituals of a few hours, which tends to last for as many minutes with the individual as the number of hours spent with the rituals. The Christian Church needs to find its place in the home and to retake its position in the function of family life. The church needs to renounce its humanistic and altruistic functions and get to the bottom of the ills of human society and hear once more the challenge of humanity. The welfare state needs the help of the church to restore the dignity of man and the sanctity of the family, since this seems the only thing which can reduce the burden of the state, and establish a workable state of affairs in the world . . . "But if the salt have lost . . . wherewith shall it be salted?"

Fall Meetings of Associations

Several of the eight associations into which our United States churches are divided have fall as well as spring meetings, all in the month of October. Most of the scheduled meetings have been mentioned in these columns. Word has come that the semiannual meeting of the Allegheny Association will be held at Hebron, Pa., October 17.

The Pacific Coast Association's fall meeting will be held in Los Angeles the weekend of October 16, 17, and 18. The theme will be: "Ye are my witnesses, saith the Lord, and my servant whom I have chosen . . ." Isaiah 43:10a. Guest speakers will include the Rev. Rex Burdick of Riverside, Pastor Duane Davis of Seattle, Dr. Stephen Thorngate, Conference President; Rev. Arlie Davis and his wife, Edith, will be there from Phoenix to present a special children's program.

LET'S THINK IT OVER

Communication

Communication. This is a popular word these days. We hear it or read it in connection with the transmission of news. We find it associated with new scientific devices for sharing information. We also associate it with one of the several "gaps" that seem to exist today. There is the "generation gap" and the "credibility gap" as well as the "communication gap." This indicates an area of confusion, misunderstanding and failure to really communicate. How strange that this might be true in a day when there are so many new and dynamic ways to share knowledge! Never before in all history have there been such refined and sophisticated means of communication. This is not yet the end. We dare not claim that the best and most satisfying methods have been found. There may be even more fascinating developments than ever before. Whatever the status — or prospect — we certainly need to give careful attention to this whole matter of communication. It must move from being a topic of discussion to becoming a reality in experience. The end we seek is to better communicate our faith. The needs are so great on every hand but we are not getting through to persons about the solutions. We have abundant resources to share and personal experiences to relate. Surely, we can discover effectiveness in Christian witness through this emphasis.

—Elmer N. Bentley, United Baptist Convention of Maine. ABNS

Either God or Not Good

C. S. Lewis, formerly professor at Cambridge University, who was for many years a vocal agnostic, has written several convincing books advocating belief in Jesus Christ as the only Saviour and Lord. He makes this statement: "A man who was merely a man and said the sort of things Jesus said wouldn't be a great moral teacher. He would either be a lunatic on the level with a man who says he's a poached egg, or else he would be the devil of hell; you must take your choice. Either this was and is the Son of

God, or else a mad man or something worse. You can shut him up for a demon; or you can fall at His feet and call Him Lord and God. But don't come up with any patronizing nonsense about His being a great moral teacher. He hasn't left that alternative open to us."

William R. Bright, speaking on fifty campuses each year for many years has this to say:

"During these years I have not met one person who, to my knowledge, has rejected Jesus Christ as the Son of God and the Saviour of man for intellectual reasons alone. Of course, there are many intellectual smoke screens designed to obscure the real issue which is often stated, 'Becoming a Christian involves certain moral responsibilities which I am not ready to accept.'"

ITEMS OF INTEREST

New BWA President

A Man with "Fantastic Endurance"

V. Carney Hargroves, newly-elected president of Baptist World Alliance (BWA), is described by editor C. E. Bryant of *The Baptist World* as a man with fantastic endurance who approaches work like a long-distance runner. He has been running a long time as pastor of the Second Baptist Church of Germantown, Pa., and as a leader in inter-Baptist cooperation such as the Baptist Jubilee Advance and the North American Baptist Fellowship, of which he was founder and first president.

The endurance of this affable, quiet pastor was put to the test when, just after his return from the Baptist World Congress in Tokyo, his 104-year-old church was gutted by fire. He led twenty-five members in cleaning up the education building so that services could be held the next week. In addressing his congregation after the fire he said, "We count our losses in the hundreds of thousands of dollars, but let us also look at what the fire did not destroy. We have our people — and they are the church even more than a building. Most of all, we have our faith that enables us to face the future with courage and confidence." Mr.

Hargroves has served this congregation for thirty-eight years — which again speaks of running with endurance. He accepts this new five-year term as BWA president at the age of seventy.

After his election, Hargroves told the 8,556 delegates to the international Baptist meeting in Tokyo of his concerns for opening new areas of Baptist outreach during his five years as the alliance's president.

He said he hopes, for example, to lead a Baptist delegation into the China mainland, visiting Baptists there with whom there has been almost no contact since the Communist take-over of that country in the 1940's.

It is not a fantastic dream. His heart has been in China since he taught in the American school at Kuling, China, 1922-23.

In 1955, Hargroves was a member of the first Christian group from America to enter the USSR after Stalin's death, and that trip was just as unique then as a trip to the China mainland would be today.

Marriages

Saunders - Curry.— Daniel Keith, son of the Rev. and Mrs. Francis D. Saunders of Lost Creek, W. Va., and Jessie Lee Curry, daughter of Mr. and Mrs. John Curry of Mt. Clare, W. Va., were united in marriage September 12, 1970, at the Lost Creek Seventh Day Baptist Church. The Rev. Francis D. Saunders officiated.

Obituaries

HOFFMAN.— Susie B., daughter of James C. and Sarah L. Davis Bivins was born in Deerfield, N. J., Dec. 22, 1890, and died Sept. 16, 1970, at Cumberland Manor, Bridgeton, N. J., where she had been a patient since June.

Mrs. Hoffman was the wife of A. Colwell Hoffman who died in 1962.

She was an active member of the Shiloh Seventh Day Baptist Church as long as she was able to attend. She put her faith to work as she labored in the WCTU and in the local grange. She was a teacher in the public schools for many years.

Surviving are several nieces and nephews.

Memorial and committal services were held at the Shiloh church and cemetery on Sabbath afternoon, Sept. 19, with her pastor, the Rev. Charles H. Bond, officiating.

—C. H. B.

My Confession

James W. Probasco*

*O Lord, I have not been
What thou wouldst have me be.
I've often been afraid
And acted cowardly.*

*O Lord, I know I've done
What thou dost hate to see.
I've sinned each little sin
In Satan's will 'gainst thee.*

*O Lord, I've tried so hard
To try to talk to you.
But then my mind goes blank
And then I don't get through.*

*I've just about lost hope
As here I sit and pray.
Each time I try again
Temptation gets its way.*

*But Lord, I try once more
With one last hope in mind.
To save myself from death
Till you, oh God, I find.*

*I only ask one thing
That me you will forgive.
And soon someday we'll meet
Forever more to live.*

*Guide me through the darkness
And through the storm-tossed sea.
Lord, guide me all the way
And lead me straight to thee.*

* James is the son of Owen Probasco of Shiloh, N. J., some of whose poems have been printed in this journal. This prayer was composed for use on Youth Sabbath at the Shiloh church.

*O Lord, what hurts me most
Is that you died for me
And I have not yet giv'n
One bit of thanks to thee.*

*Oh Lord, I had forgotten
What you do mean to me.
So here is my last wish,
From Satan set me free.*

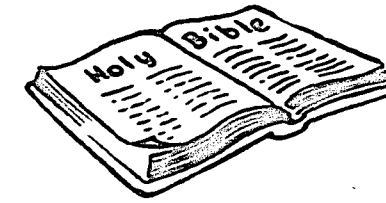
*And now I'd like to give
Not only all my love,
But all of me as well
Until we meet above.*

Authority of the Bible

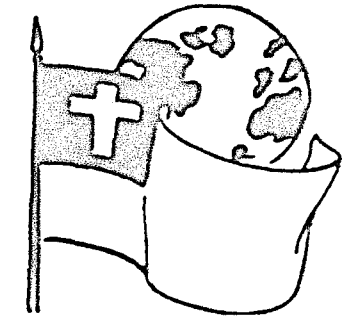
In a new book, *The Inspiration and Authority of Scripture*, Dr. René Pache, president of Emmaus Bible School in Lausanne, Switzerland, and one of Europe's most distinguished evangelical scholars, begins:

"One of the most significant of all themes to the Christian is that of the inspiration and authority of the Bible. The truths concerning God, Christ and salvation are surely of supreme importance. But how can we get to know these truths if it is not by means of the Scriptures themselves? In this sense, one might say that the inspiration of Scripture is the first dogma of all: If the Scriptures are truly of God, clothed with His authority and put entirely within the reach of men, all revealed religion has a solid foundation on which to stand. If, on the other hand, inspiration is uncertain, partial, or varying according to the experience and opinion of the reader or the preacher, everything totters."

"WHERE THERE IS NO VISION THE PEOPLE PERISH"



MISSION NOTES



IN THE INTEREST OF SEVENTH DAY BAPTIST MISSIONS

A Special Emphasis Issue of

The Sabbath Recorder

