

The Sabbath Recorder

Who's Who in this Issue



THE EDITOR

Clifford A. Beebe, editor of this special issue, has been an ordained Seventh Day Baptist minister for forty-four years, serving for most of this time as pastor of rural churches in the South, but also as a printer and publisher. Now officially retired, he is presently acting as supply pastor at Paint Rock, Alabama.

THE ARTIST

Winifred (Mrs. Berwin L.) Monroe, who has pictured our theme so graphically on our cover, is an active member of the Seventh Day Baptist Church of Little Rock, Arkansas.

ACKNOWLEDGEMENTS

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The original poem by Dr. Lloyd Seager "The Great Physician" is gratefully acknowledged.

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CONTRIBUTORS

Miss Connie Coon, a public school teacher in Michigan, has given two years of service as assistant in evangelism for the Seventh Day Baptist Missionary Society, specializing in Child Evangelism. She is a member of the Seventh Day Baptist Church of Ashaway, Rhode Island.

James M. Mitchell, (who prefers to be called Jim) is an ordained evangelist of the Seventh Day Baptist Church of Little Rock, Arkansas, and has served as pastor of churches in Arkansas and Texas.

Paul S. Burdick, a veteran Seventh Day Baptist minister, now retired, served as pastor of churches for some fifty years, now lives at Waterford, Conn. He has been a lifelong crusader for the cause of peace.

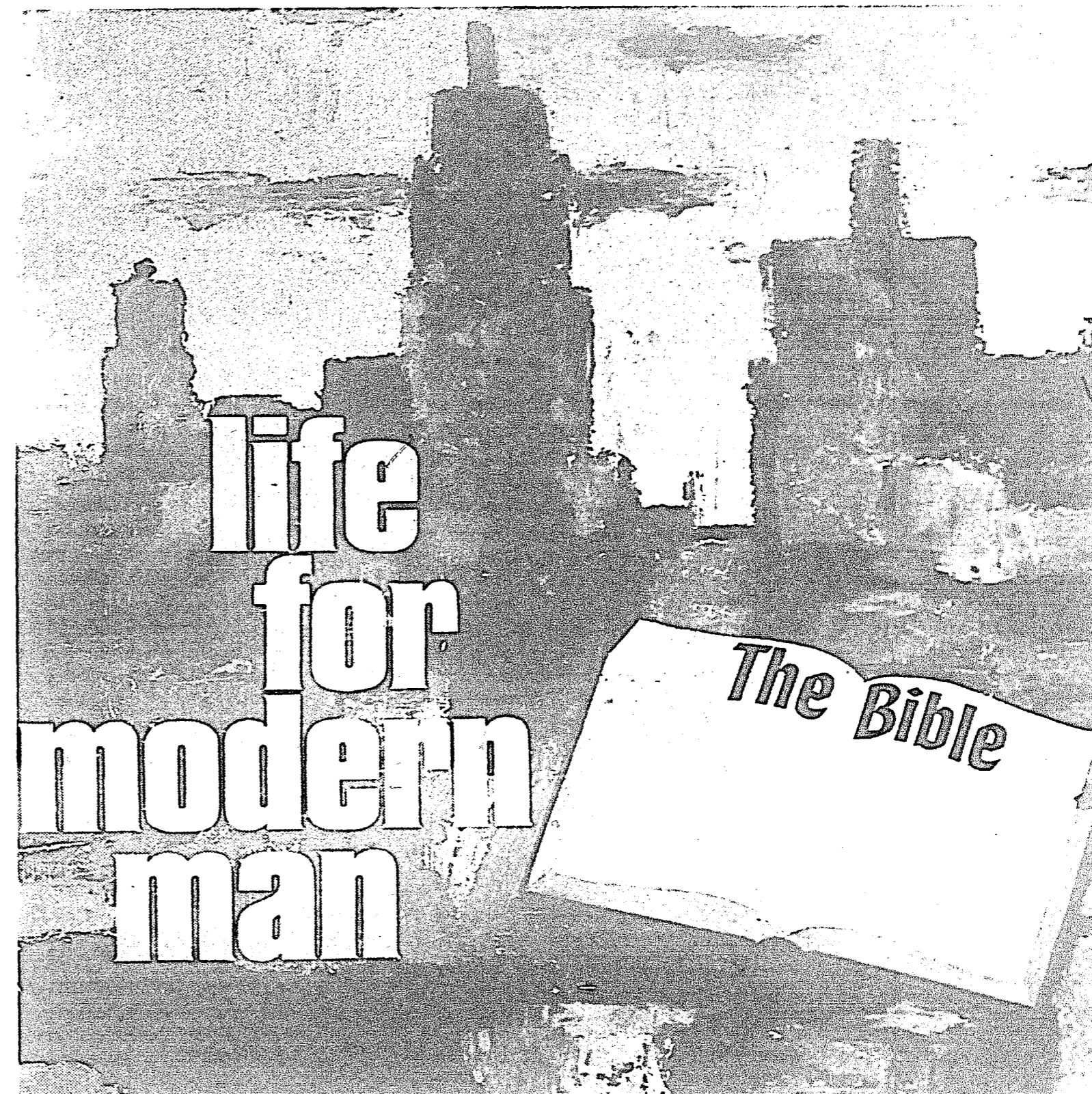
Lloyd D. Seager, M.D., recently retired after over twenty years as head of the Department of Pharmacology of the Arkansas University Medical Center. He is a deacon of the Little Rock Seventh Day Baptist Church, which he was instrumental in founding, and has served as president of the General Conference, and as delegate to the organizational meeting of the World Council of Churches.

John D. Bevis, a native of Alabama, is assistant professor of history at Salem College, Salem, W. Va., specializing in American History. He is active in the Salem Seventh Day Baptist Church, of which he is a licensed minister.

David L. Beebe has been for the past four years chaplain of Berry College, an denominational Christian school at Rome, Georgia. Not now connected with Seventh Day Baptists, he yet has an active interest in our denominational work.

Paul V. Beebe, twin brother of David, was accredited by the 1970 General Conference as a recently-ordained Seventh Day Baptist minister. A practical farmer, he is interested in a rural church ministry.

Karen, Patty and Jan. These three girls all daughters of Seventh Day Baptist ministers, worked together in the summer of 1970 in Dedicated Service. Karen Osborn and Patricia Lawton served as a Summer Christian Service Corps team, while Janis Mitchell assisted the teams at Paint Rock and Texarkana in Child Evangelism.



National Bible Week, Nov. 22 - 29

"Life for Modern Man," is the theme for National Bible Week. Life, as pictured here, seems to be badly out of focus. There is much uncertainty about the form of life and the direction of life in our cities. Reading the Bible can do much to bring it back into focus. Let us observe Bible Week by making more of its message our own.

The Sabbath Recorder

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MISSIONS Rev. Leon R. Lawton
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If You Were the Judge

There are some difficult questions about who is entitled to conscientious objector status and also whether or not the Army is justified in limiting exemption to one "who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form." In other words, can a man claim exemption as a conscientious objector if he is unwilling to fight except in wars of his own choosing?

In a case now before the Supreme Court, Louis A. Negre of Bakersfield, Calif., an Army trainee and the product of a Roman Catholic upbringing—including parochial school from Grades 1 through 12—applied for discharge from the Army when ordered to Vietnam on grounds that his service there "would be violating my own concepts of natural law and would be going against all that I had been taught in my religious training."

The Army denied his petition, asserting that Negre's objection to service in Vietnam, rather than to participating in all wars, disqualified him for conscientious objector status.

The U. S. District Court for Northern California, and subsequently the Ninth Circuit Court of Appeals, upheld the Army's position. Last June 29 the Supreme Court granted review in the October term.

If you were a Supreme Court justice, how would you be inclined to rule? You would want to hear the arguments on both sides and ponder all angles of the case, for it could have far-reaching results.

The American Jewish Congress has filed a brief upholding the position of this young Catholic, whose church upholds some wars. The Jewish argument is based on a history of Jewish support for some wars and condemning of others. They argue that to favor young men who are in the so-called peace churches such as Quakers and Jehovah's Witnesses is contrary to the Constitution and amounts to religious discrimination. That may be a misinterpretation since one does not have to belong to such a church to prove that he is conscientiously against bearing arms. The question being argued is

whether one must be a thoroughgoing pacifist to be counted a conscientious objector.

If you were examining the case of the man who asserted his objections only when ordered to Vietnam, would you have reason to question his request for dismissal from the Army? It will be interesting to see if the Supreme Court upholds the lower courts. The question might be asked as to the man's apparent ignorance of why the Army was inducting men. There were some 500,000 men already stationed in Vietnam. Troops serve on a rotating basis so that no man has to stay in Vietnam more than a year at a time. Every trainee must know of the possibility of drawing that assignment. Furthermore, every soldier is in the war whether stationed at home or abroad. There is no record that Louis Negre objected to bayonet practice.

It was a general, not a private, who coined the phrase, "War is hell." War ought to be abolished and the pacifist who abhors war and is willing to go to prison or die rather than fight is to be respected. Some of us are of the opinion that until such time as armies can be disbanded, they must have discipline in order to be an army. Neither a police force nor an army can function if the men who were willing to come on the force are allowed to go home when the going gets tough. Conscience would seem to require sticking to it.

A Brighter Future

Whether the present and the future are dark or bright depends both on viewpoint and on how our dissident groups develop. At the same time there are evidences of growing anarchy and growing spirituality. We cannot deny that trouble abounds. But we have a great God at work in the world through His many dedicated servants. Considerable impact is being made on the forces of evil by the forces of righteousness. This is no time to quit trying to save individuals and to improve society.

We wish that we could predict with accuracy the trend and the outcome of the prevalent student dissent that is rock-

ing our institutions of higher education. Better than to wish is to support the Christian organizations on campus and to build dedication to worthy rather than unworthy causes. We can do something at home in helping our children to approach college with an appreciation of the best that an education can offer. We can support the faculty and administration when they stand for the highest principles rather than making common cause with the radical elements.

Part of the problem we face is the result of what has been done to make college attendance easy. The good times we enjoy have greatly increased the student population. We speak of hard times, inflation, unemployment, and various other ills of society. We must also remember that we are about the most favored nation in the world and that we are enjoying more economic benefits than ever before. Our problems have increasingly become leisure problems and motivation problems. Wrong motivations easily gain footholds on the campus, and the greater numbers in school make it harder to maintain the most desirable school spirit.

Labor leaders such as George Meany, president of AFL-CIO, are not always right in what they advocate, in the opinion of some of us. Their political pronouncements and endorsements may or may not be in the best interest of all. But along with Mr. Meany's sharp criticism of the present administration come some significant remarks about the student situation. He says, "The American worker and his children are better off than they were five, ten, fifteen years ago; they are better paid; they are better clothed; they are better fed; and their children have better educational opportunities"

"In 1960, just ten years ago, the student population, the enrollment in our institutions of higher education, our colleges, our universities, was 3,790,000.

"Ten years later, it's 8,000,000-plus, more than double in ten years."

In other portions of the same address Mr. Meany said:

I have no quarrel with the younger generation. I think our young people in this country

have a higher educational level than did the young people five, ten, fifteen, twenty, or thirty years ago, and I have no quarrel with them, but I don't buy the idea, and the AFL-CIO refuses to buy the idea, that the qualification for leadership in America is youth, inexperience, and the desire to burn and destroy.

And while we may not have the best system of government here in the United States, a close glance at history tells me that we have the best system of government yet devised by the mind of man.

So while we try to make it better, we are going to have no truck with those who believe the way to improvement is to tear it down.

Christian leaders may be tempted to express themselves occasionally in the negative terms of being opposed to these tearing-down tactics, but we resist it because we have something more positive to say. We are challenged to so present the gospel of Christ that many of the radical students experience a change of attitude. We pray for and hope for a brighter future, dedicating ourselves to the task.

A Close Fit

When it comes to tailoring or dress-making the customer is not satisfied unless the garment really fits closely in the places where it is supposed to. It ought to be the same when the preacher is fitting the gospel to his congregation or the reformer is applying the Christian message to the current situation. Have you noticed that there is a little more reluctance to a close fit of Christian standards than to clothing that improves our appearance?

Recently the president of Oklahoma Baptist University, Dr. Grady Cothen, was elected president of New Orleans Baptist Seminary. It was an occasion for recalling some of the remarks he had made in June in an address to the SBC Convention. Dr. Cothen told the convention that the greatest need is not to change Baptist polity but to practice it. He is reported as taking a moderate stance between those who are considered too liberal and those regarded as being too conservative. It can be assumed that

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1) The nurture of the new babies born into many homes and the nurture of the new babes in Christ born of the Spirit through faithful witnessing.

2) The faithful workers on many fields carrying out the Worldwide Witness of Seventh Day Baptists.

3) A greater upsurge of Bible study among our people stimulated by the observance of Universal Bible Sabbath this month.

4) The effective use of last week's special issue of the *Sabbath Recorder* under the theme, "Divine Love To Heal a Broken World."

some of both sides of the theological and social middle may have felt that this was just a little too close a fit.

In every college generation and in every decade of denominational life there is some new surge for changing our statement of faith or revamping our polity. Critical examination of existing statements of faith and practice is good if not superficially done. That word of caution seems necessary in an age that seems to have insufficient time to think things through and wants to jump to conclusions like a kangaroo. At the moment there does not seem to be any strong agitation to change our denominational standards in their printed form. It may be a good time to remind ourselves, as Dr. Cothen reminded his denomination, that the greatest need is not to change our polity but to practice it.

Does the Conference theme in this 300th year of Seventh Day Baptist churches in America, "The Responsibility of Maturity," have an application to practicing, as a mature people, the high standards that have carried us to this point?

The real moral crisis of our day is not pot or pornography; it is the widespread assumption that no moral standard is really binding.

One Task!

And Jesus said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

"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" (John 3:16).

"We must work the works of him who sent me, while it is day; night comes, when no one can work" (John 9:4 RSV).

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew 24:14).

The following resolutions comprise a part of the closing statement of the World Congress on Evangelism convened in Berlin, Germany, in 1966 by Billy Graham and other evangelical leaders:

"As participants in the World Congress on Evangelism, drawn from one hundred nations and gathered in Berlin, Germany, in the name of Jesus Christ, we proclaim this day our unswerving determination to carry out the supreme mission of the Church.

"On behalf of our fellowmen everywhere, whom we love and for whom our Saviour died, we promise with renewed zeal and faithfulness to bear to them the Good News of God's saving grace to a sinful and lost humanity; and to that end we now rededicate ourselves before the sovereign King of the universe and the risen Lord of the Church . . . Our goal is nothing short of the evangelization of the human race in this generation, by every means God has given to the mind and will of men."

The Herculean task to which those 1200 participants addressed themselves is but another of several twentieth century versions of the *One Great Task* with which Jesus confronted His disciples nearly two thousand years ago. It is a task which *all* who claim to be the disciples of Jesus Christ must take to heart including Seventh Day Baptists.

Two large volumes were printed following the Berlin World Congress and they include sermons, Bible studies, and resolutions; but our Lord requires far more than lengthy rhetoric and ethereal

resolutions. As James has said, "Faith, if it hath not works, is dead, being alone" (James 2:17). Jesus said, "Go preach baptize teach love live forgive go out to the roads and hedgerows go out to the streets and alleys of the town to Jerusalem, Judea, Samaria go out to the whole world and proclaim the gospel to every creature The accent is on action!

Our attention was recently attracted to two challenging articles which appeared in the September 25 issue of the "Christianity Today" magazine. One bore the caption "Awakening Ahead?" citing a number of evidences of spiritual re-awakenings evident in these days including several radio and television broadcasting programs, Youth for Christ, Young Life, Inter-Varsity Christian Fellowship and Campus Crusade for Christ evangelism. It was further observed that there have been numerous evidences of evangelistic outreach in many churches, on a number of college campuses, and in the emergence of several evangelical fellowships.

In another article titled, "Will Saints Go Marching Out?" Evangelist Leighton Ford is quoted in saying, "I sometimes think the church resembles nothing more than a holy huddle . . . those who are on the field seem to spend most of their time in the huddle. Some seem to have forgotten the plays and the aim of the game." He further asserted, "We spend all too much of our time planning strategy, analyzing the enemy, and sometimes criticizing our own team members." We



would join Dr. Leighton Ford in pleading with Christians (including ourselves) to "move out of the huddle getting into the fray" of active witnessing, concurring with him that we as Christians might well develop a new theme song titled "When the Saints Go Marching Out," for "The Night Comes When No One Can Work."

—Alton L. Wheeler

Little Rock Reaches Thousands

By James Mitchell

The Little Rock Seventh Day Baptist Church operated a booth at the Arkansas State Fair in Little Rock for ten days, October 2-11. We had a drawing for free Bibles, one given away each day of the fair.

We had a total of 1,794 registrants for the Bibles. There were 580 registrants under the age of 15; 433 between the ages of 15-20; 173 between the ages of 21-25; 225 between the ages of 26-35; and 383 over the age of 35.

The registrants were from 218 cities and towns in Arkansas, also visitors from eleven other states. We are entering a mailing follow-up campaign, sending a thank-you letter for their visit at the booth. We will enclose tracts. We had a large tract display (fifty different tracts) and twelve different issues of *The Sabbath Recorder* (special issues); a slide projector with a back projection using a gospel message and a Sabbath message.

The booth was manned by various members of the Little Rock church during the fair dates. Rev. Ralph Hays of the Texarkana church also assisted in manning the booth three days.

We have a 15-minute radio program each Sunday morning; also a weekly announcement of services in a paper that reaches 30,000 homes (total potential reading public of over 120,000). Pray for us that this ministry may be fruitful.

MEMORY TEXT

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." — Isa. 11:6

President's Column

Stephen Thorngate, M.D.

"Car Thieves Need Help! Don't Give It to Them"

Being a radio listener, the title is one I hear often enough to remember. It is from the Justice Department and depicts, by drama or narration, the all too prevalent situation of the youth who, seeing the ignition key in an unlocked car, for one reason or another accepts the opportunity. The result, so often tragic, frequently involves innocent persons. The point of the message is that if the car is yours, *you* are responsible: not legally, but morally!

This perhaps fits the concept of the *responsibility of maturity*, which I have chosen as our Conference theme for the year. Even the Justice Department asks us to take a step beyond the "law." After all, we are a Christian people.

Somehow, however, I think of that kid. Our *real* responsibility, as I see it, is to provide our culture with youth (and vice versa) so that one can go by a car with keys invitingly apparent and never give it another thought.

Perhaps this is *too Christian* an ideal: that stealing, coveting, etc., are beneath true Christian behavior. Law is a starting point—a *minimum* standard. Behavior within the law gives no one claim to self-righteousness.

Paul's concept that Christ has freed us from the law does not mean that it no longer exists, but that Christians have matured beyond any man-made law. Preoccupation with Christian behavior so engulfs the law that preoccupation with the law is no longer even necessary.

No doubt legislation will soon be passed making me culpable if my car is stolen and causes injury. Certainly locking my car is the *least* I can do. But that car thief *does* need help! May God show us the right way through Christ to this and to the far greater problem of which car theft, drug abuse and violent hate are merely symptoms.

Read Scriptures To 'Fortify our Resolves'



The Rev. Dale C. Recker (left), secretary for Blind Work of the American Bible Society, presents to Robert S. Bray, chief of the Division for the Blind and Physically Handicapped, Library of Congress, an album of the first Scripture recorded on cassette tapes, the entire New Testament in Today's English Version.

President Richard M. Nixon has urged "every American" to join him during National Bible Week in seeking to "refresh our spirits and fortify our resolves by reading the Holy Scriptures."

"In this decade," said the President in his annual message in recognition of the observance, "we are more than ever called upon to turn our hands and hearts to assisting those in our country for whom our general prosperity is still a distant dream."

The President is honorary chairman of Bible Week, Nov. 22-29. Its theme this year is "Life for Modern Man."

National Bible Week had its origin when a group of business and professional laymen — Catholic, Protestants and Jews — formed what is now the Laymen's National Bible Committee. The week was launched Dec. 7, 1941, the day Pearl Harbor was attacked and the United States plummeted into World War II.

Since 1943 the American Bible Society has sponsored annually the month-long Worldwide Bible Reading program be-

tween Thanksgiving and Christmas.

A list of suggested Bible passages, from both the Old Testament and the New Testament, recommended for reading each day of the observance, is provided by the society along with posters and pamphlets as promotional material. Included are easy instruction on how to read the Bible, both for young people and adults, and guides to help readers find certain Bible passages appropriate for specific occasions and to fill personal needs such as thanksgiving, joy, sorrow, sickness and death.

The Worldwide Bible Reading program began in response to a suggestion from the mother of a U. S. Marine stationed on Guadalcanal. She told of the request from her son that his family join him in reading the same Scripture verses between Thanksgiving and Christmas, and expressed the opinion that many servicemen and their families would appreciate a list of suggested texts for daily Bible reading.

BWA President's Church Burns

Second Baptist Church of Germantown, Pa., was gutted by fire and virtually destroyed on the night before the church's pastor, newly elected Baptist World Alliance President V. Carney Hargroves, was to report on his trip to the Baptist World Alliance in Tokyo.

At 3:00 a.m. that Sunday, the fire was spotted by a policeman cruising in the area. Two hours later, the fire was under control, but not until it had gutted the church, leaving only the walls and heavily-damaged roof standing.

Fire marshals said that the fire apparently started when a defective cable shorted out near a wooden beam.

Immediate plans were made for the church to rebuild on its present site. For the past year, the church has been studying its mission and ministry as it faces a changing neighborhood.

Hargroves, 70, is former chairman of the North American Baptist Fellowship, former president of the American Baptist Convention with which his church is affiliated, and former vice-president of the Baptist World Alliance.

Through Perseverance with Christ

A Conference Sermon by Rev. C. Rex Burdick



There is something good about the coming of the Sabbath eve at our Conference sessions. Through the week there is often a steadily mounting pressure cresting perhaps on Friday, but as Sabbath approaches we find that we can relax with the promise and with the anticipation of God's blessing, the blessing which He longs to bestow on us through the dear Sabbath hours. It has been a good Conference, but even so, it is good this evening to lay aside the thoughts and the activities that have consumed so much of our energy and emotion, and to begin the Sabbath hours in the act of worship.

The aspect of our Conference theme, "Called Apart — To Be a Part," which has been assigned to me for the evening theme is "Through Perseverance with Christ." The Scripture passage which I was asked particularly to consider is found in I Peter 4:12-14, 19.

"Beloved, think it not strange concerning the fiery trial which is about to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory, and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified . . . Wherefore, let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator."

Journey back with me to the days of an early student pastorate where I had the real joy of having in that congregation, a saintly couple who helped me over many rough spots. Every beginning pastor ought to have a couple like them. Luther and Elizabeth Davis made the best use of their lives because they per-

severed with Christ all their days. I shall not forget how on one of the great occasions of their lives, perhaps it was their Golden Wedding anniversary, though I'm not sure, they stood together before the congregation and hand in hand sang those words of the gospel song, "Watchman tell us of the night, what its signs of promise are." Inevitably there come into our lives those things that would rob us of the warmth of our first Christian experience, of our commitment to Christ, things which would turn us from our first avowed purpose and intent. I'm sure that those things came into the lives of Luther and Elizabeth Davis, yet because the grace of God was in them, they stood unswerving until the closing days of their lives.

Now I would ask you this evening, do you remember that moment when you first opened your heart to Jesus Christ? And do you remember the warmth of that experience when Christ became real and meaningful to you? Is that same experience fresh and meaningful to you yet? And have you grown in that experience, or during the passing days has that experience grown cool, and does it seem far away? There are questions you may wish to ponder as we continue to think about perseverance with Christ.

There are three areas which I would like for us to explore this evening: 1) the Biblical context, 2) the concept of contemporary need, and 3) what I call the *with Christ* concept.

The Biblical Concept

Peter was probably writing around the period of Nero's reign in the Roman Empire — a time when persecution, though perhaps not terribly widespread, was terribly intense. When Peter speaks of the fiery trial through which Christians were about to pass, he may have been speaking more literally than we sometimes realize. Certainly he may have had in mind the burning of Rome for which Nero unjustly blamed the Christians. Or he may have had in mind the severe

testing of the Christians during Nero's persecution when some of them, according to the historians, were coated with pitch, placed at strategic points in the emperor's garden, and lighted while they were yet alive, to become human torches. The fiery trials of which Peter spoke may have been literal fires. Peter is writing to give these people encouragement, to strengthen them so that they shall not fall back on account of this persecution.

I would like to quickly review six things it seems to me that Peter is saying in our text to every generation. 1) *Persecution for the sake of Christ is inevitable.* "Don't think it a strange thing," he says. It may be that it will take for us a psychological turn; perhaps it is mostly in that way. We often find that our persecution, if we may use the word, consists in the reproach of those who surround us. I think of young people in their school lives who are faced as Seventh Day Baptists with the choice of abstaining from certain school activities on the eve of the Sabbath and during its daylight hours, or yielding to the pressure of their peers to engage in these activities. I think of the temptations to experiment with drugs. A person is considered a bit square if he doesn't do this sort of thing. Or we may consider areas of adult life, the pressures for work on the Sabbath, pressures toward dishonesty in our profession or employment, pressures to conform to society's pattern. These psychological pressures form a very real kind of persecution.

It is entirely possible that we may have to face a physical persecution as these early Christians did. I don't want to be an alarmist and I don't care to pursue the thought, but we do know that there are areas of the world where men are in danger of physical harm when they proclaim aloud the name of Jesus Christ.

2) *Persecution is a test of Christian devotion*, that is, a man's devotion to his principle may be measured by his willingness to suffer for it. Only the real Christian will be persecuted; never the one who compromises because, you see, when he compromises he loses the very thing for which he would be persecuted.

As a test, persecution strengthens a man's faith as exercise strengthens his body.

3) *Persecution is sharing in the sufferings of Christ.* It is a fact that when a Christian suffers for Christ's sake, he enters into and shares in the sufferings of Christ. Paul said in Romans 8:17, "If so be that we suffer with him, that we be also glorified together." In Philippians 3:10 he prayed, "That I might know him, . . . and the fellowship of his sufferings." Again he wrote to Timothy, "If we suffer, we shall also reign *with him*" (2 Tim. 2:12). According to these teachings, when we suffer with Christ, we are suffering in a redemptive sense. True, we cannot by our suffering save a man's soul as He did. But we do enter into His redemptive suffering as we share in the salvation of today's society, of human life, and of the principles for which we stand. Now this is redemptive suffering and it is exemplified, in the life of such a man as Martin Luther King whose life was given redemptively for today's society.

4) *Persecution is the way to glory.* Sometimes in youth camps we sing a little chorus, "If you can't bear the cross, then you can't wear the crown." Suffering for Christ's sake is the way to glory. The cross is the way to the crown.

5) *Persecution brings the blessing, and the glory of Christ.* "The spirit of glory, and of God resteth upon you." In the Old Testament (Septuagint), the phrase was used to portray the shekinah glory. When one suffers for Christ's sake the shekinah glory comes upon him. You will discover in the Old Testament how the shekinah glory was the luminous glow of the very presence of God. It rested over the ark; it rested upon the people of God; it hovered over the tabernacle; and something of that glow rests upon the sufferer for Christ's sake, today. The martyrdom of Stephen is a good example. There was nothing glorious about his suffering as such, but there was a great glory which came down upon him and hovered over him because he was faithful unto death. God is calling us to

(Continued on page 13)

Missionary Board Meeting Held

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held on Sunday afternoon, October 25, 1970, at the Pawcatuck Seventh Day Baptist Church with twenty members and the following four visitors present: General Secretary Alton L. Wheeler, Missionary Leroy Bass, Evangelist Mynor Soper, and Mrs. Leon Lawton.

It was helpful to have several members present who had to travel a considerable distance to attend the board meeting. Particular mention is made of the members from Plainfield, N. J., the Revs. Leon M. Maltby and Albert N. Rogers, and also the Rev. Paul Maxson from Berlin, N. Y.

President Loren Osborn in the chair began the meeting by calling on the Rev. Mynor Soper for prayer. Following this, a resolution of respect was presented on the death of Mr. Nicholas Fatato at Schenectady, N. Y., on August 22, 1970. He had served eight years as a member of the board. It was voted to adopt the resolution, to send a copy to Mrs. Fatato and publish it in the Missionary Reporter.

The quarterly report of Karl G. Stillman, treasurer, was received, approved and ordered recorded. It will be published in detail in the Missionary Reporter in the near future and also a review will be sent to society members by special mailing. The report indicated that the society is in sound financial condition.

The reports of the executive vice-president, the consultant in office and the evangelist on the home front were received, approved and recorded. These will be published in full in the next issue of the Missionary Reporter. Evangelist Mynor Soper included in his report a review of schedule of coming appointments indicating busy months ahead.

A brief report of Home Field interests was presented by the executive vice-president. He noted that ten Seventh Day Baptist churches are currently being assisted in support of their pastors. He also noted that four changes in pastoral lead-

ership of missionary churches had taken place during recent months as follows: the Rev. Duane Davis is serving the church at Seattle, Wash.; Pastor Dale Rood has begun work at Waterford, Conn.; and Pastor Gordon Oliver is now serving the New Auburn, Wis., church; while the Seventh Day Baptist church at Schenectady, N. Y., is now without a pastor.

The report of the American Tropics Committee was presented by Paul Johnson, chairman. He reviewed a meeting of the committee held on September 20, 1970, at which time the Rev. and Mrs. Grover Brissey, recently returned missionaries from Jamaica, were present. He recorded, "The committee was grateful for the time the Rev. and Mrs. Brissey spent in coming to Westerly to present their thoughts on Crandall High School and agreed to inaugurate a study of the plans presented."

Pastor Leroy Bass was present also at the September meeting of the American Tropics Committee and progress was made in working out details for his second term of service in Guyana at the end of the present furlough. It was agreed by the board that Pastor Bass' second term of service would be for three years duration, followed by a furlough period of six months.

The chairman of the African Interests Committee, Pastor Edgar Wheeler, reported on a meeting of this committee held October 5. The many phases of the work at the Makapwa and Blantyre Mission centers were reviewed, with no specific recommendations presented. Pastor Wheeler reported that funds had been sent by the Los Angeles church in sufficient amount to purchase a new mission car for use at Makapwa.

A matter of particular interest came before the board as a result of a recommendation of the Executive Committee having to do with a "Missionary Support Policy." After much discussion this policy was adopted as follows: "That missionary support be given in such manner that the salary and allowances established would balance such figures for the average home field missionary pastor, so that overseas workers would neither

lose nor gain by their service location." A paper which gave the background and implications of such a policy was circulated among board members.

A furlough policy was adopted which would regulate the length of furlough by the number of years served, it being a uniform policy for all foreign field workers. It was agreed that a "Policy Manual" should be prepared and presented for possible adoption at the next meeting of the board.

Under "Communication Received" Secretary Lawton read a letter from the Board of Trustees of the Memorial Fund regarding distribution of discretionary funds. It was announced that a joint meeting of Planning Committee, denominational agency representatives and trustees of the Memorial Fund will be held in Plainfield February 21, 1971.

—E. T. H.

Laymen's Sabbath —the Ladies Did It

In planning the observance of Laymen's Sabbath in the Pawcatuck church it seemed fitting, as long as this was the year of the Liberation Movement, that we turn the service over to the women. This was done.

The entire service was planned and executed by women. The sermon was preached by Mrs. Robert Crane, who used the suggested topic and Scripture as her guide.

In following the theme, "Common Faith — Common Commitment," Mrs. Crane said, in part, "Through God's gift of life in Christ we are united and committed—totally—whether we choose or not. God gave the gift of unity—being a part of Him—to all of us. Unity means a oneness, a common aim, a common purpose, and as a church of God, we are His agents in the world.

"The early church was quoted by those around them as follows, 'See how those Christians love one another.' Does that apply to us today? If not, then we are not a true church of God . . . True love from God breaks down all barriers . . . Unity means becoming one unit for the total commitment of expressing the love

of God and the peace and understanding God gives. Are we doing this? If not, why not?

"As individuals, and as a church, I pray that you and I can open our lines of communication with our God and break down our barriers that stop us from showing the love of God at home, in our neighborhood, at work, anywhere our lives are led in today's world . . . God has a plan for each and every one of us and every church that is organized has done so for a reason. Let us try to find out God's reason for the Pawcatuck church, find out how powerful God can be if we give him our heart, soul and mind. No barriers! No, 'I can't do it, Lord,'—but 'Lord, I believe in you, I love you, I am committed to you, use me,—here I am.' In this way God's spirit can be a part of us and we are united as one.

"I truly believe only when we are totally committed and united with God can we find the peace and full life that is told about again and again in God's word.

"United—for what? To be used by God or to be used by our own desires and thoughts and ideas? Let us be united in a world that appears to be disunited at this time. *Commitment* — total and complete, is the only way we will find true happiness and joy that Paul tells about in today's text, Ephesians 1:3-14."

The children's sermon was given by Mrs. Hiram W. Barber III. She adapted the Dr. Seuss story of the "Big Brag" taking liberties and writing her own ending—which suggests we "not argue who's best day after day. Remember we all have our own job to do. And we know that our Lord will see us all through. So let's get together and we'll have some fun, as shoulder to shoulder God's work we'll get done."

Others having a part in the service were: Mrs. William Hays, Mrs. James Hays, Mrs. Robert Owens, Mrs. Dennison Barber, Mrs. John Gavitt, Mrs. Hiram W. Barber, Jr., Mrs. Dwight Wilson, Mrs. Elwin Kenyon, Jr., Mrs. Donald E. Lewis, Mrs. Elston H. Van Horn, and Mrs. Leon R. Lawton.

Salem Is First in West Virginia Housing

The effort of our Salem, W. Va., church members to do something about low-cost housing as a community service is now becoming a reality with the groundbreaking ceremonies conducted Sunday, October 25. Aware of West Virginia's 592,000 households residing in substandard housing and the need for 300,000 new units in the next ten years, they decided to make a start in the city of Salem by establishing a corporation and implementing the 1965 United States rent supplement law.

The Salem Seventh Day Baptist Housing Corporation (of which Dr. Frederick Spencer is president) is pleased to announce the non-profit sponsorship of ninety-six apartment units on a site commonly known as College Hill in the City of Salem, W. Va.

The apartment project, named Randolph Terrace, is intended to provide sanitary, decent and safe residential housing and will be made available to low and moderate income persons and families at low rentals under the rent supplement program of the Federal Housing Administration.

It is interesting to note that this is the first project to be financed by the West Virginia Housing Development Fund established in 1968 to assist private and public sponsors in the construction of federally insured housing for the people of West Virginia. Seventh Day Baptists are not always first in meeting such needs. This time they are, providing the initiative and know-how.

Washington Pilot Project

Paul B. Osborn
Stewardship Chairman

At Conference the Our World Mission Budget adopted for 1971 included an item of \$2,500 for "Washington D. C. Pilot Project" under designated giving. The OWM treasurer indicates some are uncertain about when and where to send money for this, so let's explain.

The "Washington D. C. Pilot Project" is not to be confused with money which has previously been given through the

"Washington Project Committee." This committee, composed of Seventh Day Baptist churches which claim the nation's capitol as their "neighbor," has helped the D. C. church in its "ongoing program." The Pilot Project funds voted at Conference are for an expanded or "out-reach program."

Those who have previously given through the Washington Project Committee or sent money directly to the D. C. church should continue to do so, as the Pilot Project, an *outreach*, will not succeed unless the regular *ongoing* program of the church is able to continue.

The item voted at Conference for "Washington D. C. Pilot Project" was to give the rest of us a chance at helping the Seventh Day Baptist witness for Christ in our nation's capital, and will go through regular OWM channels to simplify giving. Reports on the "Pilot Project" will appear in the *Sabbath Recorder* from time to time, not only to remind us all to give, but to pray for the Holy Spirit's power to guide and guard at all times.

News of the Work in Ghana

By way of London and the Mill Yard church comes a little news about the work of Ralph Cann of Ghana. He had been invited to a place farther north in his country to speak to a school for the blind. In connection with a ministry to the blind, it is reported that our Bible study Sabbath tract "Pro and Con" has been put into Braille. The sightless people asked Mr. Cann to get them portions of the Bible in Braille.

The Seventh Day Baptists of Britain have made occasional contributions to aid Mr. Cann in paying the two teachers he employs in the private religious school he operates. Certain specific needs of workers have been met in years past through gifts from America and England, but regular monthly support has not been sent to Ghana. —L. M. M.

SABBATH SCHOOL LESSON

for November 14, 1970
GROWING THROUGH GIVING
Lesson Scripture: Romans 12:1-8

Called Apart — To Be a Part

(Continued from page 9)

come apart and be a part of Christ's kingdom through perseverance in all of the aspects of our human life.

6) *In persecution, Christ is our enabling*, "Let them that suffer according to the will of God, commit the keeping of their souls to him in well doing." That verse brings sense to all the rest, because we can't be faithful in perseverance except as we commit the keeping of our souls to Him. Incidentally, *commit* is the same word which Jesus used when he said, "Father into thy hands, I commend (commit) my spirit." As Christians we commit our souls into the keeping power of God, just as Jesus commended His soul to God.

The Contemporary Concept

I suppose that the most often repeated excuse for forsaking the church today is the charge that the church is no longer relevant. Scores upon scores of people you know have turned away from the church using this as the reason for their decision to leave the church. You know the excuses that are used. The church doesn't speak to our age; the church is archaic; the church is tradition bound. The church deals with trifles when we are surrounded with problems of great magnitude. The church is wedded to the past when it ought to be looking to the future. To our shame, every one of these charges has an element of truth in it. There are those who leave the church, they say, because there is so much error in the church. There are those in today's society, who have felt that the church is in a state of recession, and they don't want to be identified with something which they feel is losing. So they abandon what they consider to be a sinking ship.

There no doubt are some who persevere with Christ, while leaving the church, but it is our conviction that this is the exception to the rule rather than the regularity of the rule. Those in general who forsake the church also forsake the Lord. He who forsakes the church often forsakes the Christ, whose body the Church is. Now maybe the church is a leaky boat. Certainly it has imperfections.

But in spite of its imperfections it's a pretty good old ship. It is a ship of hope. A ship whose hope is not in itself, but whose hope is in the Christ, who is its Lord. This is the hope of the church, and of our own perseverance in the church, as well as in Christ.

Now, if you discovered that you were in a leaky boat in midstream, what would you do? Would you abandon ship if no other ships were in sight, and go to your own certain death and destruction? Or would you start busily bailing the water out, plugging up the holes, and repairing the old ship with the hope that it would bring you in? That is where we stand in the church of Jesus Christ today. There are inadequacies, leaks in the old boat, but I submit to you, brothers and sisters in Christ, that this is not the day to abandon the ship, but rather to repair it. Perhaps the church doesn't speak as it should to all the areas of today's life: race, war, peace, hunger, poverty, crime, violence, etc. But this is not the time to get out of it; it is rather the time to get with it. So I say to you all, in the words that I hear my teen-age children use, "Let's hang in there."

The "with Christ" Concept

Our subject is, "Through Perseverance with Christ," and I want this "with Christ" concept as the closing idea. It is our holding on to Christ that keeps us to the end, but rather it is our allowing Christ to hold us that keeps us to the end. A child is not kept by holding on to its mother or father; its poor little hands, as strong as they may be, are not strong enough to save itself. A child is kept by the strength of its parents.

I was watching a child, innocently, happily, and safely at play along the edge of the Grand Canyon, and it would have frightened me except for the fact that one little hand was safely up there in its mother's hand. You see the mother was holding that child. The child was kept not because it held the mother, but because the mother held it. If he missed his step he would not have fallen, because some one bigger than he was holding him.

Last week as we were in a laundromat we saw a little child leave his

mother's side quick as a flash, and run toward the busy street. The mother uttered a cry and ran after him, caught him and kept him safe. The child was safe only as long as he was at his mother's side. It wasn't his wrongdoing or his rightdoing that was saving him and keeping him. It was his closeness to his mother's side. I like that thought.

Some theological arguments follow the line that if you are genuinely saved you cannot be lost, while others reason that you are saved by God's grace but you have to work like the dickens in order to hold onto your salvation. The Bible says that the God who loved us enough to give us His Son for our salvation, loves us enough to keep us. Yet He will not do that against our will. He won't force us to stay in His kingdom. If we choose to walk away from Him to our own destruction, then it's as though we were jumping off the boat that would carry us to safety. The real enabling in perseverance with Christ is to be found in this: staying so close to Him that He can hold you.

No one accepts Christ with the intention of abandoning Him later. When you first accepted Christ it was your desire to live with Him anyway, wasn't it? It is only when we get far away from Him that we want to get completely away from Him. The farther away we get the less we are drawn by Him, until finally we break loose from His magnetic, attractive power. When we are closest to Him we find Christ to be the joy of our lives, and we want nothing else but Christ and to do His will. In the words of Saint Paul, words that became very dear to me a few years ago, "It is Christ in you, the hope of glory," the hope of perseverance. When you are in Christ and He is in you, you need not fear for He will hold you. Then you will be as I hope you are tonight, "called apart—to be a part *through perseverance with Christ.*"

The threat of Communism, by the very nature of the system, is very real, but as someone has quipped, "You can't find a Communist behind every Birch tree."

NEWS FROM THE CHURCHES

KANSAS CITY, MO.—The church was unexpectedly faced with a sewer assessment of \$1,064 recently. It was voted to pay at least \$200 on this assessment by November 30.

The church has had a radio program for some time but has decided to drop it for the present "as we feel that perhaps the Lord's money could be used in a more effective witness another year."

—Bulletin

DAYTONA BEACH, FLA.—The church has begun its fall activities and planning for the months to come.

The first in a series of youth retreats for this fall and winter was held October 2-4. We hope to have at least six such retreats by the end of May. A potluck fellowship dinner was held that Sabbath for all who cared to attend and a program of interest followed.

The Church Aid had its first regular dinner and meeting October 14 with a work meeting on October 21 to finish the baby clothes for United Church Women.

The quarterly business meeting was held October 18. The Christian Education Committee has met twice this fall and a Sabbath School workshop is being planned for the next two Sabbath afternoons. The theme is, "The Purpose of the Sabbath School." The first one will have a panel of four including a guest member, the Rev. Tevis Huguely, and three of our own people. The outcome of this meeting as well as topics and dividing of classes will be the subject material for the second workshop. The end of November Miss Florence Bowden will be with us for a series on leadership training and general stimulation for the church.

Our church has a new informative brochure which we would be glad to send to any who are interested or you may ask your local pastor who has available copies. We extend a hand of welcome to any who may be coming to

Florida on vacation or to make a home. Our church service starts at 10 a.m. with Sabbath School at 11. Our Church Aid fellowship dinner at noon the first Wednesday of each month is for everyone. It is followed by a program. Sabbath vespers are at 7. p.m.

Accessions

MARLBORO, N. J.

By Baptism:

Barbara Ayars
Ellen Davis
Jonathan Davis
Holly Hiles

BAY AREA, CALIF.

By Testimony:

Mr. and Mrs. Edward LaCoste
Mr. Alyson E. Smith

TEXARKANA, ARK.

By Testimony:

Mrs. Woodrow Morrison
Charles Holliday

Births

Cruzan.— A son, Ryan Daniel, to Daniel and Diane (Ferguson) Cruzan of Bridgeton, N. J., on October 17, 1970.

Gilson.— A son, Herbert Darrell Jr., to Herbert and Marion (Rupert) Gilson of Fairton, N. J., on Oct. 20, 1970.

Lippincott.— A son, Brian Bruce, to Mr. and Mrs. Bruce Lippincott of Milton, Wis., on Sept. 14, 1970.

Van Horn.— A daughter, Amy, to Mr. and Mrs. David Van Horn of Cambridge, Mass., on October 15, 1970.

Obituaries

CHRISTENSEN.— Edward G., son of R. L. and Augusta Miller Christensen, was born May 14, 1899, at Loup City, Nebr., and died July 25, 1970, at Valley County Hospital in Ord, Nebr.

He was married to Gladys Hutchins at North Loup, Nebr., June 23, 1927, and was engaged in farming at Arcadia, North Loup and Ord. He later owned and operated the Ord Theater and was choosy about the movies shown. He always worked for the betterment of his town and community and served on the Ord City Council for eight years.

Funeral services conducted by the Rev. Mynor Soper were held at the Seventh Day Baptist Church in North Loup, where he had been a faithful member for many years. Interment was in Hillside Cemetery.

He is survived by his widow Gladys; one daughter, Mrs. Phyllis Flock of Seattle, Wash.; and three grandchildren. —B. C.

FRANKLIN.— Leila P., was born May 11, 1882, in Verona, N. Y., and died at the Sanitarium Hospital in Battle Creek, Mich., Sept. 26, after a brief illness.

She was a member of the Verona Seventh Day Baptist Church, their senior member, having joined in May 1896. She had made her home in Battle Creek since 1964.

She was very regular in attendance at all church services up to the week of her death. She was still riding her bicycle around the city at the age of eighty-five.

She was the widow of H. Arthur Franklin who died in 1949. She is survived by a daughter, Mrs. Arnold (Harriet) Davis of Battle Creek.

The funeral service was conducted by her pastor, the Rev. S. Kenneth Davis from the Farley Funeral Home in Battle Creek. Interment was made at the Vernon Cemetery not far from her home church in Verona, N. Y.

—S. K. D.

HODGE.— Viola, daughter of Zed and Alice Sutton Davis was born in Ritchie County, W. Va., May 21, 1879, and died March 23, 1970, at Boulder, Colo., at the home of her daughter Jane (Mrs. Thomas) Bottoms with whom she had resided for many years.

She was a member and deaconess of the Seventh Day Baptist Church of Boulder, having formerly been a deaconess of the Ritchie church.

She was preceded in death by her husband, Homer Hodge, in 1923 and by two daughters, three sisters, and one brother. She is survived by two sons, Oakley of Harrisville, and Wardner of Massillon, O.; and a daughter, Jane. Also surviving are a brother Caris Davis, Bridgeport, W. Va.; a sister, Mrs. Dale Davis, Charlotte, N. C.; fourteen grandchildren; thirty great-grandchildren, and nine great-great-grandchildren.

Services were conducted by her pastor, the Rev. Elmo F. Randolph at Boulder and by Pastor Leslie A. Welch later at Berea. Interment was in the Pine Grove Cemetery.

—L. A. W.

RANDOLPH.— Rotha W., daughter of Roger W. and Mary A. Lewis, was born in Westerly, R. I., July 3, 1889, and died July 1, 1970, at the Westerly Nursing Home following an extended illness.

Mrs. Randolph was the widow of Lewis F. Randolph.

While very young she became a member of the Second Hopkinton Seventh Day Baptist Church in which she was an active member as long as her health permitted her to attend. She had a strong Christian influence on many lives through teaching in Sabbath School, activity in Christian causes in the community, and by her Christlike pattern of life.

Surviving are a brother, Harold M. Lewis of Hopkinton; and two nephews, Harold M. Lewis, Jr., of Ashaway, and Irving R. Lewis of Prince George, Va.

Funeral services were conducted by the Rev. Edgar F. Wheeler at the Avery Funeral Home in Hope Valley, R. I. Burial was in Oak Grove Cemetery at Ashaway, R. I.

—E. F. W.

The Sabbath Recorder

The Sabbath as a Memorial

When God had finished the creation of the heavens and the earth, He instituted the Sabbath to commemorate that infinite work. This is plainly taught in Genesis 2, 3, and Exodus 20:8-10. Yet it is said that when He raised His Son from the dead He determined that the Sabbath should thenceforth commemorate that event, and changed the institution from the day on which He rested from His creative work to the day on which He raised Christ. But nothing of this kind is stated in the Bible.

To show the absurdity of this view, I will suppose that, instead of ordaining an institution to commemorate His creative work, He had set up a literal monument for that purpose. This, the heavens and the earth being finished, God erected a monument with the following inscription: "In six days God created the heavens and the earth, and rested on the seventh. This monument was erected to commemorate that work." However, when the Father raised His Son from the dead, He thought it good to make an addition to the words upon this monument and under the original inscription He placed a second which reads thus: "God raised His Son from the dead on the first day of the week. This monument was erected to commemorate that event."

This illustrates the case of those who say that the Sabbath commemorates the creation of the world and the resurrection of Christ. But whoever reads the two inscriptions on the same monument will say that one of them is a falsehood, for they contradict each other. It would not be difficult to determine that the untruth is in the second inscription.

Others think to remedy this difficulty

by the statement that He removed the original inscription and then engraved the second. This does not avoid the falsehood, it only hides it. Thoughtful men will say, "This monument was not erected to commemorate the resurrection of Christ, for it had been standing 4,000 years when He was raised from the dead."

If the Great Architect lacked materials He might have demolished the original monument and used its stones to erect another, and on it He would have written the second inscription. This is what many assert that He did.

In that case He declares the first event no longer worthy to be commemorated, and the original monument no longer worthy to exist. This is to say that the creation of the heavens and the earth is no longer worthy of commemoration and the sabbatic institution no longer worthy to be hallowed.

The resurrection of Christ is worthy of a divine memorial; but it is not necessary to inscribe a falsehood upon the memorial of creation nor yet to destroy that memorial in order to secure a memorial of Christ's resurrection. Baptism commemorates His death and resurrection (Romans 6:3-6; Col. 2:12; 1 Peter 3:21) while the Sabbath remains the memorial of Creation.

—Ralph Hays

With all our education, our theology, our fine buildings, and our image of the church, the church is winning less people to Christ than our unschooled forefathers did. No longer is the church a fisher of men, but keeper of the aquarium.

—R. W. Culpepper

"THANK YOU, LORD"

