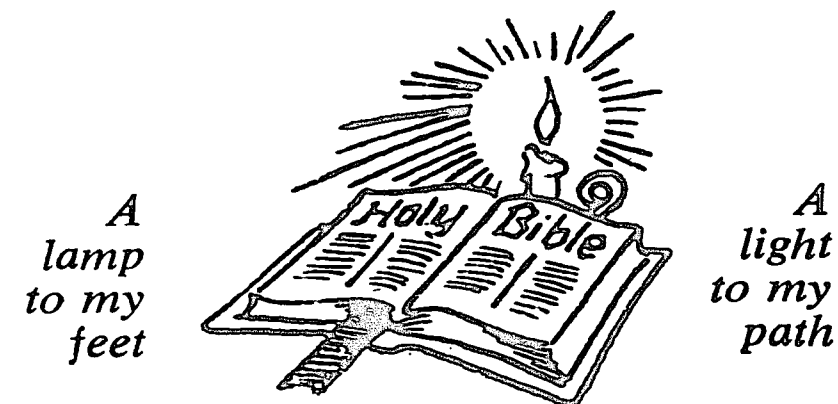


The Sabbath Recorder

BIBLE READING GUIDE FOR 1970

TOPICAL BIBLE READINGS



These passages for daily Bible reading are suggested as a help in understanding what the Bible has to say about many areas of interest to us. They do not pretend to be exhaustive. The topics are arranged in weekly cycles, beginning on Sunday and ending on Sabbath. Some daily readings have more verses than others. You may find more passages that will help your thinking in regard to the topics listed. We encourage you to memorize passages that hold particular meaning for you.

SOCIAL CONCERN

- Dec. 6—Among the Hebrews — Leviticus 19:9-18
- Dec. 7—Among the Hebrews — Neh. 5:11-13; Isa. 58:6-7
- Dec. 8—Evidenced — Matthew 25:31-40
- Dec. 9—Personal Response to — Eph. 4:28-32; Rom. 12:13
- Dec. 10—For All Men — Gal. 6:7-10; 2 Cor. 9:6-9
- Dec. 11—Evidence of Faith — James 2:1-18
- Dec. 12—For the Weak — Romans 15:1; Gal. 5:14-18, 22-24

USE OF GIFTS

- Dec. 13—In Building the Tabernacle — Exodus 36:1-8
- Dec. 14—In the Church — Romans 12:4-9
- Dec. 15—Differences in — 1 Corinthians 12:1-31
- Dec. 16—Doers — James 1:16-27
- Dec. 17—In Proportion to — 1 Peter 4:8-11
- Dec. 18—Diligence — Matthew 25:14-29
- Dec. 19—Tested — 1 Cor. 3:10-15; Psa. 62:12

INCARNATION OF CHRIST

- Dec. 20—Prophesied — Gen. 3:15; Deut. 18:15-18
- Dec. 21—Prophesied — Isaiah 9:6-7; 7:14-16
- Dec. 22—Angels to Mary — Luke 1:26-38
- Dec. 23—Word Became Flesh — John 1:1-5, 9-18
- Dec. 24—Birth of Christ — Matthew 1:18-2:12
- Dec. 25—Birth of Christ — Luke 2:1-21
- Dec. 26—Miscellaneous Passages — Gal. 4:4-5; Phil. 2:7-8; Heb. 2:1, 17-18; 1 John 4:2-3

CONSECRATION

- Dec. 27—Prayer of — Psalm 51
- Dec. 28—Requires Sacrifice — Matt. 13:44-46; Phil. 3:7-8
- Dec. 29—Prayer for — Romans 12:1-3
- Dec. 30—Instruction in — Romans 6:11-18
- Dec. 31—Asked of Peter — John 21:15-22

1971

- Jan. 1—Reward for Consecration — Matthew 19:27-30
- Jan. 2—Christ's Assurance to Christians — John, chapter 14

The Do-Nothings and the Do-Gooders

When areas of human need become popularized the response of two kinds of people can be characterized with shame or folly, according to an editorial in the *Watchman-Examiner*.

We quote a portion:

To the "do-nothings" — those who pass by on the other side of human need — we say "shame." To the "do-gooders" — to those who stifle responsibility with handouts — we say "folly." It was part and parcel of the first commission God gave man that he have "dominion" over the earth, that he "subdue" it. In modern parlance, this means "work." If the "do-gooders" would put as much time and effort into developing employment opportunities as they do now in politicking for the dole and if the "do-nothings" would become alive to human need, it is just possible that the American dream could be fulfilled for future generations as it has for the past.



American Bible Society Photo

Week-Day Bible Study Group

Busy business executives gather each Thursday noon at North Reformed Church, Newark, where the minister, the Rev. Dr. Howard G. Hageman, gives Bible instruction for thirty-five minutes while class members listen and eat a sandwich lunch. Women also are members of class and attend regularly.

The Sabbath Recorder

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The Parochial School Problem

When we speak of parochial school aid we might as well say Catholic school aid, for most of the church schools seeking public funds are Catholic. Other church school systems are relatively small and most of them are not engaging in political pressure to get hold of public funds to ease the burden.

All private and religious schools have financial problems. Catholics do not have more of a problem except that their numbers are greater. The Reformed Church, the Lutheran Church, the Seventh-day Adventist, and others have school systems somewhat proportionate to their size. It is tough to get enough money to operate these schools while at the same time paying taxes to support public schools. That does not mean that the government is obliged to support the denominational schools set up in competition with the free public schools—as the Catholic hierarchy tries to argue.

What is the solution to the parochial school problem? *Church and State* in a recent editorial gave such a simple solution that we wonder why it hasn't been publicized more. They say, "Another solution, and a sounder one, would be for the Catholic leadership to cut its school system to the point where it can pay for it with its own funds and abandon all lobbying to have the taxpayers foot their bills." Why not? Their school system is already selective; it could be a little more selective. It does not have to keep expanding. No church can do all that it wants to do; it must be content to do what it can afford. Children will not go without education if Catholic schools are cut back, for the state offers free education. Parochial schools are not started in these days to fill an educational gap but a religious gap. They are for the growth of the church.

In the state of Illinois the Catholic bishops threatened to close their schools if the legislature did not give them tax money. The legislature did not see fit to do so. The bishops graciously backed down. They kept the schools open but threatened to close their schools for two months. During those two months they would be operated as public schools at taxpayer expense. Then for the remainder of the year they would revert to

church control. Another plan advanced by Msgr. Robert Clark, superintendent of diocesan schools, was that they be public half of the day and Catholic the other half. Ingenious but not very acceptable.

The state by law is forbidden to teach religion either directly or indirectly. The church is commanded to teach religion. It must be true to its great commission and cannot be if it attempts to enlist the help (and eventual supervision) of the state in its teaching.

We who are in small denominations have learned to live with our financial limitations. Perhaps we have something to say to the larger ones that have power and seek to use their numerical strength to gain an advantage from the public. We have joy in stretching ourselves to pay for the work God has called us to do. Others should have that same joy, not losing it by trying to get hold of the money of unbelievers for the Lord's work.

Is It Right To Make Proselytes?

There is a strong aversion to proselytizing especially on the part of religious leaders who see their people being persuaded to embrace another religion or another branch of Christianity. The rightness or wrongness of making proselytes seems to depend quite largely on viewpoint, who is doing it. If *you* are doing it, then it is bad, unethical. If I am doing it, we will call it by some other name that sounds better.

The question is current and practical. Individuals and denominations have to make some decision on it. For instance, many countries in Europe have a state church. If you are a Baptist or a Seventh Day Baptist in one of those countries trying to follow the command of Christ to evangelize, to whom do you go? Almost everyone is counted as a member of the church, and it is a Protestant church. To evangelize is to proselytize in the strict meaning of the term.

We need to clarify our definitions a little. Webster's unabridged dictionary is not much help, it is too general, not go-

ing into the connotations that have come to be accepted among many Protestants. The derivation of the word does not shed much light, though it is interesting. Proselyte occurs as a noun (never as a verb) four times in the New Testament (Matt. 23:15, Acts 2:10, 6:5 and 13:43). In the Revised Standard Version a different word, convert, is employed in one of these cases. Our English word is not English at all but is a transliteration of a Greek word pronounced almost the same. The verb from which the noun is derived means literally to come toward—which again is pretty far removed from what we mean when we use the word. Perhaps one of the reasons why it has been brought over into English from Greek without translation is that in New Testament times it was a new word in that language with a special meaning. It is not found in the dictionaries of the earlier classical Greek. Our English dictionaries illustrate proselytism as a turning from paganism to Christianity. But there would be no question about the ethics of it if that were the meaning.

We come back to the problems that Baptists face in Lutheran, Episcopalian or Catholic countries and try to see what principles and practices are involved. If proselytizing means persuading Christian people to leave their denomination and join ours, how can we justify it? Well, the converse may become a little absurd. Also if a person has a deep, meaningful, religious experience, he cannot help but talk about it, not only to the non-church members but to some who are at least nominal members of some church. There are certainly cases where the happiness of an individual is greatly increased by accepting Bible truths not emphasized in his previous denominational connection.

Knud Wumpelman, Copenhagen, general secretary of the Danish Baptist Union, has outlined some guiding principles. In Denmark 95 percent of the people are considered members of the Lutheran Church. If they are attending regularly "we should not consider them as prospects," he said. (According to surveys less than 3 percent attend regularly.) "If, however, they are not attending it regularly and have no church interest,

then we consider them as a people to be reached with our message, even if some Lutheran clergymen may feel differently," Wumpelmann added. A Baptist church could not be true to its mission and could not grow in Scandinavian countries if it had to limit its evangelism to 5 percent of the population.

Proselyting, it appears, cannot be strictly defined. It means one thing to the evangelist and another thing to the religious leaders on the other side. For instance, the New Testament use of the term is entirely limited to converts to the Jewish faith. In modern Israel Protestant missionaries are not acceptable if they attempt to proselyte the Jews.

Sabbathkeepers are accused, somewhat unjustly, of proselyting among Sunday keepers. It is possible that some groups of Sabbathkeepers have engaged in unethical practices along this line. It is certain that many of our people have been so fearful of being accused of proselyting that they have failed to let their light shine in places where it would be greatly appreciated. Our business, the same as any other Christian's is, first of all, to present Christ to those who know Him not. But just as a lifeguard has not completed his task when he drags a drowning swimmer to the beach, so we are not true evangelists if we fail to bring the fresh air of Bible truth to those who have come only part way to the fullness of Christ. We must answer to God not to men. Let us, like Aquila and Priscilla, expound "unto him the way of God more perfectly" (Acts 19:26).

"Blowin' in the Wind"

There is a rather haunting, plaintive song heard frequently on the radio which voices an attitude that Christians may well challenge. You may be more familiar with the words than I am. Some of them are good words. It is a song that attempts to speak to our troublous times when social conditions are not what they ought to be.

The verses of the song ask many questions that begin with "How many times?" After each list of provocative questions comes the refrain, "The answer, my friend, is blowin' in the wind;

the answer is blowin' in the wind." One of the questions is "How many times must a man look up before he can see the sky?" The writer probably was not thinking about atmospheric pollution or the haze over some of our cities that often blots out the sun. Sky symbolizes heaven and help from God. It is a haunting, pitiable, frustrated, pessimistic evaluation of things. It offers no better answer to that question than to say that the answer is blowing in the wind.

Answers that are blowing in the wind are not answers at all. This is a denial of God and an unwarranted assumption that there is no direction or progress in personal or social life. The Christian affirms that whenever a man sincerely looks up he can see the sky. The Christian dedicates his life to loving his fellowmen and to improving the lot of those who are less fortunate. We have songs of hope, not despair. Let us sing them and put our songs into action.

James tells us that "the effectual fervent prayer of a righteous man availeth much." We sing and we pray knowing that God hears and that "prayer changes things." Let us smother such songs as "Blowin' in the Wind" with the Christian songs of God's love and God's promise. We can show that in Christ there is life, abundant life.

Our Prayer Corner

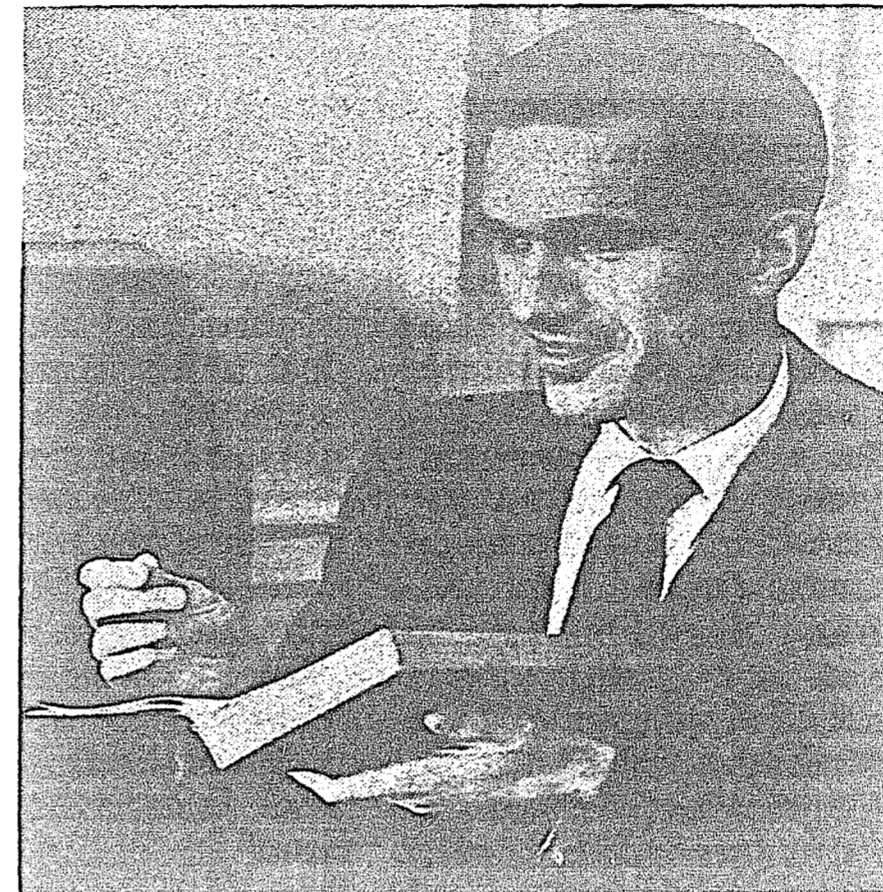
Suggestions for Prayer This Week

Pray for:

- 1) Extending the glow of the Thanksgiving season by remembering the faithfulness of God in answering prayers.
- 2) The ministry of the printed word, Bible, tracts, periodicals, and lesson helps, that all may be used effectively by those who love the Lord.
- 3) A more consistent reading of the Bible from Thanksgiving through Christmas.
- 4) A greater sensitivity to the needs of our faithful workers in Ghana, Nigeria, Rhodesia, and South Africa as well as those in Malawi.
- 5) The special and unexpected problems of Leo Floyd in getting settled in Brazil.

Executives Bible Study Class

Linden Cole of Upper Montclair is an actuary at the Mutual Benefit Life Insurance Company office in downtown Newark, and every Thursday noon he has a standing engagement.



American Bible Society Photo

Linden Cole of Montclair, N. J., asks question during Thursday noon Bible Class for Business Executives held at North Reformed Church, Newark.

That is when he and some of his colleagues walk a few feet on Broad Street to historic North Reformed Church for Bible reading and study. They are joined there by other executives from the New Jersey Bell Telephone Company, and other nearby offices.

Bible study is so vital to these men and women they devote their lunch hour to this endeavor. They carry a sandwich with them to the church and waste no time each Thursday opening their Bibles and starting to read as they eat.

Because the time is so short the Rev. Dr. Howard G. Hageman, senior minister of the host church, offers a thirty-five-minute period of intensive instruction. But members feel free to interrupt and ask questions about the passage of Scripture.

The class started eight years ago, using the King James Version. Instruc-

tion has been limited mostly to the New Testament. Recently a new dimension was added when the American Bible Society's "Good News for Modern Man," the Today's English Version New Testament, joined the older version for study.

Mr. Cole said he feels that the greatest value of the class is derived from the fact that "Dr. Hageman is such an expert in New Testament Greek that he brings special insight as to the meaning of words and verses. Also," he added, "Dr. Hageman has the gift of making the New Testament relevant to the seventies."

A regular member of the group, Mr. Cole told how he "waited two or three weeks" before joining.

The group membership now runs between thirty-five and forty persons, with average weekly attendance numbering twenty-five to thirty. This drops to a little more than half in the summer.

Open to any interested person, the class is truly interdenominational with only two persons being members of the host parish. There are no dues or officers, but there is a spirit of camaraderie among the members.

Bible study groups similar to the Newark class, which are growing in numbers in various areas throughout the country, are brought into focus with National Bible Week, being observed this year November 22-29. The event is jointly sponsored by the Laymen's National Bible Committee, the American Bible Society and the Catholic Biblical Association of America.

Youth and Church Union

J. Lester Harnish, past president of the American Baptist Convention, who classifies himself as a conservative evangelical, had a word about the attitudes of youth toward church union that may well be pondered. He was speaking to a conference of Southern Baptist home mission workers when he said youth are not caught up in the present church union movement because they look beyond it. Harnish is serving on the American Baptist Convention's church union committee, but said he does not favor the Consultation on Church Union (CO-CU).

Study Committee Established

Following a very helpful meeting of the American Tropics Committee with the Rev. and Mrs. Grover S. Brissey late in September, the committee suggested to the Crandall High School Board in Kingston, Jamaica, that a study be inaugurated on the educational work of Crandall High School and the needs that are present there today. Several questions were posed: (1) What is the present educational picture in Jamaica? (2) What are Crandall's assets in terms of property, program, personnel, etc.? (3) What are the educational needs the school can meet realistically? (4) What schemes are most appropriate for meeting these needs including a consideration of building sites, types of construction, costs and methods of financing?

A new committee has now been established which will include one person appointed by the old student's association of Crandall High School, one appointed from the P.T.A., one appointed by the Jamaica Seventh Day Baptist Conference and the president of the School Board, the secretary of the School Board and the principal of the school. The first meeting of this committee is planned for Monday, December 7, 1970, at the school.

We live in a rapidly changing world, and educationally changes are coming about in Jamaica. Crandall has served over two decades in meeting the needs of Jamaican young people. With government changes in polity, with the overcrowding of the present buildings, with the fact that several thousand young people still do not have opportunity for secondary education, the whole picture needs to be refocused. This committee will be responsible to assess the situation and the needs of this day.

Your Missionary Society responded to these crying needs in the 1940's in establishing Crandall High School. This was made possible through the Second Century Fund which was raised to spearhead the second century of Seventh Day Baptist missionary work.

Hundreds of students have gone

through the classrooms at Crandall High School and out into the life of Jamaica. Many of them are now scattered in other countries around the world as well in places of responsibility and service because a high school education was made possible for them at Crandall High School.

The school is managed by the Crandall High School Board. This board is made up of three members appointed by the Jamaica Conference Board of Christian Education and three members appointed by your Missionary Society. At present these are: Mr. and Mrs. Wayne N. Crandall and Mrs. Frankie Davis representing your society; Naval W. Harley, Byron G. Lewis and Miss Martha Stewart representing the Conference Board of Christian Education.

Let us continue to remember the needs and work of Crandall High School in our prayers and in our gifts to Our World Mission. Let us add to our prayer list this new study committee which will meet initially December 7, as they pray for guidance and wisdom in understanding the needs and the situation there and help us as Christians to respond in meeting this need.

Seventh Day Baptist Week of Prayer

January 3 - 9, 1971

Seventh Day Baptists around the world are invited to participate in "A Week of Prayer" during the first full week of January 1971. It is hoped that advance plans in our Conference churches have been or are being made so that the prayers of all Seventh Day Baptists may be united during this week, beginning Sunday, January 3, and concluding on Sabbath Day, January 9.

We are encouraged to follow the suggestions for prayer as outlined in a booklet prepared by Mr. Samuel Peters, a third-year theological student at Jamaica Theological Seminary, Kingston, Jamaica. Brother Peters' native land is Guyana, South America, where he gave dedicated service during the past summer, between semesters of study. He has prepared a devotional booklet containing suggested

meditations, hymns, Scripture reading and prayers under the general theme: "Wait upon the Lord" (Isa. 40:27-31).

At a time when the Worldwide Witness of Seventh Day Baptists is being emphasized it is all the more important that every one of the twelve Seventh Day Baptist Conferences encourage active participation in this Week of Prayer. We need to pray for each other that the spirit of oneness may grow stronger. We need to pray that God will reveal more clearly to all Seventh Day Baptists what is our part in His great plan for the redemption of all mankind.

Member Conferences, local churches and individuals of the Seventh Day Baptist World Federation are encouraged to join in this prayer time together. The prayer booklet may be used in the home in private devotions if no public meeting has been arranged by the local church.

The cost of publishing and mailing the booklets is estimated at five cents a copy. It will be helpful if the churches will cover this cost by sending a contribution to the Office of the General Secretary, the Rev. Alton L. Wheeler, 510 Watchung Ave., Box 868, Plainfield, N. J. 07061.

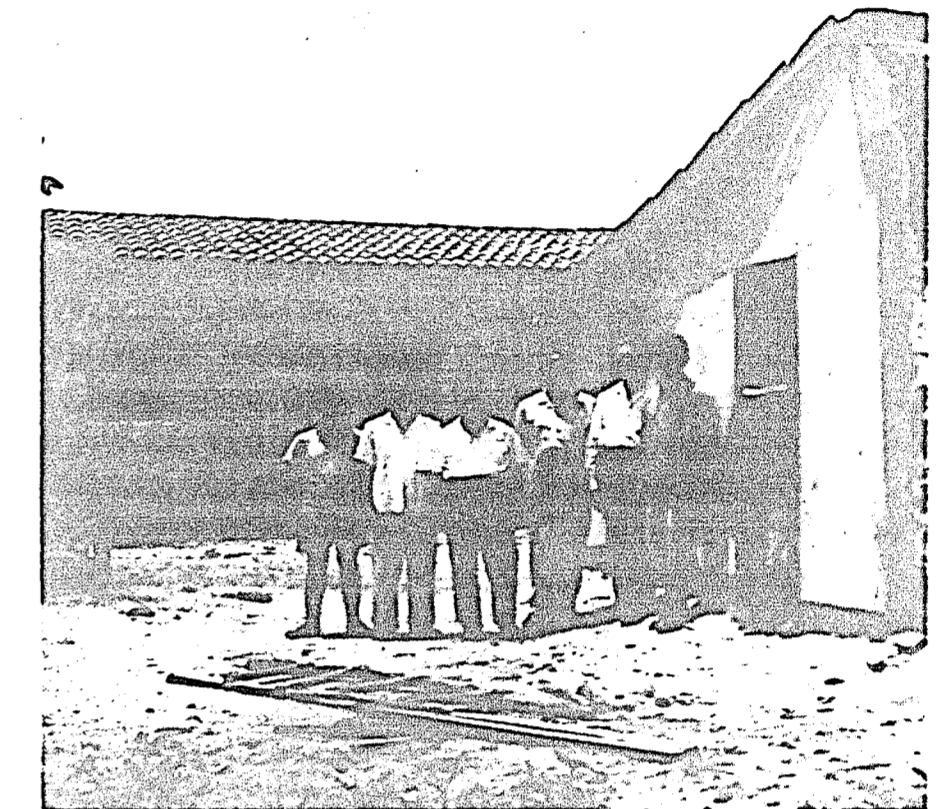
New Church in Natal, Brazil

The article on Brazil by Leo Floyd in the November 16 issue mentioned the location of Seventh Day Baptist churches in the vast South American country of Brazil and a new church in Natal. This new development is more significant when one looks at the map.



Church and members at Natal, Brazil

Where is Natal? Anyone who has looked at a map of South America has probably noticed the city of Recife on the great eastern bulge of the continent from where it is only 1,900 miles across the Atlantic to Dakar in Africa. The city of Natal is also on the coast 150 miles farther north.



Group of believers at home of one of the members of Natal, Brazil, church.

The other churches of the Seventh Day Baptist Conference of Brazil, most of which have been functioning for a number of years, are much farther south. The nearest church is nearly 2,500 miles away by air.

We do not have the full story of how the Natal church came into being, but it is evident that the Christian faith and the Sabbath truth cannot be bound by distances and slow communication lines. Fortunately the same language (Portuguese) is spoken in Natal and Recife as in Rio and Sao Paulo. The church at Natal, far removed from its older sister churches, has a building and capable leadership, we can judge.

The churches are loosely joined together in a Conference, and the support must be local rather than as a Conference. Prayer support can cover the great expanse of land where material support cannot readily travel. We in this country can be as close to Natal by the prayer route as to other churches of Brazil.

It's Possible for God



(Sermon preached by Rex E. Zwiebel for the Allegheny Association of Seventh Day Baptists, Hebron, Pennsylvania, October 17, 1970)

Text—"Who then can be saved?"—Luke 18:26b

The parable of the publican and the Pharisee, along with other sayings of Jesus, is the comfort of every humble person, and at the same time ought to shock every Christian when some understanding is ours.

Have you ever stopped and thought of which stratum of society will have and is having, the most trouble in being brought close to God? If we do that very thing, we realize that we are precisely in that stratum, for most of us represent the type of person with whom Jesus so often dealt and about whom He so often spoke.

Jesus condemned the obvious sins: murder, robbery, adultery, lying, and so on; however, His harshest words of condemnation, His most solemn judgment, were reserved not for persons guilty of such crimes but for men and women who were uncomfortably like you and me.

There were three groups in particular that Jesus singled out for criticism: the Pharisees, the scribes, and the rich or powerful.

I suppose that the most severe blow that Jesus gave to the Pharisees was when He said that the harlots and sinners would enter into heaven before they would. He calls them "blind leaders of the blind"; He likens them to "tombs full of the rotteness of dead men's bones"; and then asks: "How can you escape the damnation of hell?" They must be horrible people. But were they? They were the religious people of their day, the men who took the greatest concern with their church, who tithed most regularly, who kept all the fast days.

More than this, they were the respectable people of the community, responsible people. As the praying Pharisee in our parable points out, they were not adulterers, extortioners, or the like as the tax-gatherers were. To all appearances they were the type of men of whom we often say: "He is the backbone of the community."

In most of His condemnations Jesus include the scribes. They were a unique group inasmuch as they grew out of the special nature of the Jewish religion. They were the scholars and interpreters of the law. Their function was both religious and legal. They were the intellectuals of Jesus' day—the men with the superior education and training who held posts of importance because of their learning.

The third group consisted of the rich and powerful. We easily remember: "Woe unto the rich." "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven." He tells the parable of the rich fool, who built bigger barns to store his wealth, but whose soul was demanded before he could profit from his prosperity.

At the very beginning of Jesus' life, Mary, his mother sings her famous hymn in which she says of God:

"He has put down the mighty from their thrones, and exalted those of low degree; he has filled the hungry with good things, and the rich he has sent empty away."

—Luke 1:52-53

This song foreshadows, as it were, the teachings of Jesus about those who have wealth and power.

The apostle Paul, in telling about the people of the early Christian church, says: "For consider your call, brethren; not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth; but God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong"

(1 Cor. 1:26, 27). Not many Pharisees, scribes, or wealthy found their way into the church in those early and dangerous years.

Now we can see how much we can be under suspicion when we examine these groups, and we also note how the desperate peoples in the world are giving our leadership close examination and crying out for justice. To begin with we have much in common with the Pharisee. We are zealous about religion, our very presence in a public worship service on the holy Sabbath gives that indication. As a minister, I am immediately put into that class — and a minister should be. We have some satisfaction in belonging to what is called the respectable group in society. We have no police records of which I know. Most of us are not guilty of the grosser crimes. We rejoice that we do not make headlines dealing with vice rackets, corruption, or crime. Our names are not written there. We have a great many attributes of the Pharisee.

Some of us resemble the scribes. We have degrees of learning. We may not be intellectuals, but we feel that we can understand the intellectuals to some degree.

We might gain some comfort that most of us do not compare with the last group. We have no vast wealth, and we rate no great power. But let us think that over. By the very fact that we are Americans, we are rich beyond the wildest dreams of millions of our world. After all values are only recognized in comparisons. How do we rate our country with others? We compare our deep freezes, our cars, telephones, televisions, and radios, and because we have far more in comparison, we rate ourselves as a superior people. *What comfort is there in that?* Just when we are proudly boasting of the supremacy of America because of its wealth, it is somewhat jolting to hear our Master say: "But woe to you that are rich." Through no particular fault, in fact we have always looked upon it as a blessing, we are joint heirs to the greatest wealth and the greatest power the world has ever known. But when we hear the condemnation of Jesus, we are much confused. He turns things upside down, and we ask ourselves, "Are

the things we have thought honorable and respectable — religion, intelligence, and wealth — signs of God's blessing, or are they traps for the unsuspecting?" What is our Lord saying? What does He mean?

The clue lies in the words which preface the parable of the praying Pharisee and the publican. "He also told this parable to some who trusted in themselves that they were righteous and despised others" (Luke 18:9).

Our religion is based upon the fact that all men are sinners. We recognize that the primary problem of life is the problem of sin. We do not like the idea — men never have. We are prone to use the term sin in describing other people and their condition. We see the sins of others. We can all go into the temple and thank God that we have escaped many of the sins that we see around us every day, but we are most uncomfortable in the face of a religion which tells us that each of us is a sinner, that each has come up short of the perfection of God.

When Henry Thoreau was getting along in years his aunt asked him if he had made peace with God. Thoreau answered, as most of us would, probably: "I was not aware that God and I had quarreled." *Therein lies the essence of man's sin* — our refusal to admit that we are not self-sufficient within ourselves, the fact that we think that we are perfect, sanctified, trusting in our riches and power, and laying aside the commands of God to gain prestige and power, to solicit the admiration of our fellowmen and nations.

We must be fair with the Pharisee. Possibly he was better than the publican. The trouble was that by looking at the publican, he saw only how much better he was. It did not occur to him that he might not, therefore, be good enough. Had he, in his hour of prayer, looked to God and really surveyed his own life, no doubt he too, would have cried: "God have mercy on me, a sinner."

True Christianity should issue in a relationship of love to God and man, and sin consists of the wrong relationship to both, and it is when we remove God from the center of life and exalt ourselves in His place, we break the relationship of love with our neighbors. That is why

these three groups find salvation so difficult. Each group has something which enables the member of the group to feel self-sufficient, and hence, superior to others. This causes man to feel that he has no need of God, that he has no need to change. This in turn, causes him to scorn his neighbors. Like the Pharisee he looks, and compares, and finds that he is superior. Ironically enough, it is his religion which keeps him from God. He looks upon other men whom he calls heathen, infidels, and sinners, and thanks God he is not as they. He discriminates and despises others who are not as he. In his goodness, the Pharisee has lost his sympathy for those who are less good.

A minister was called by the police to help them. They had arrested a girl who had become guilty of immoral conduct and indecent action. They knew that she was from a good home and had had every opportunity that life offers. They wanted the minister to find out what was wrong with her. He found that because of her actions, her father had turned her out, and from then on her decline had been rapid. The father represents, in a way, the Pharisee. So secure was he in his own rightness that he had lost all compassion for the sinner. Furthermore, he was so certain of his own rightness that it never occurred to him that he might share some of the girl's guilt. Had he been more aware of his own sin, he might have forgiven his daughter and led her back to a healthy, moral life.

Similar to the scribes, the wise use their learning to give themselves the sense of superiority over the less educated. Because they have learning, they feel no need of God's revelation. The only God for whom they have room is the one whom they can create out of their own reason and research. In the same vein they look with scorn on the uneducated. They are full of schemes to save the world, by which they mean creating people in their own images, because they are sure that there is no higher estate to which man may attain than to be as they.

Likewise, the rich man is proud of his wealth. He is certain that he has become

more wealthy because he is superior to other people. He has no sympathy for the poor or the failures. He reasons that they must be poor because they do not work hard enough. He is led to feel that any help which he gives to them will only encourage them in their weakness. We see this idea quite prominently today as we grow weary of helping the less fortunate, yet we are faced with the moral imperative to feed our less fortunate neighbors both at home and abroad.

And so the story goes. Whether religious, educated, or rich and powerful, wherever God does not have the first place in life, men are looking for the person of whom they can say: "Thank God, I am not like this man."

What shall we do? Shall we turn from religion, shall we let go of education, shall we forsake material gain? There is a great danger of misinterpreting Jesus at this point. Many would stand outside of the church and refuse to be associated with the "hypocrites" within, yet they are filled with a new form of pride. Ironically, they are thanking God that they are not like the Pharisee. They are just as bad or worse for they forsake unified effort to work with their neighbor to try to correct the very thing they condemn.

In regard to wisdom and learning, many Christians have from time to time renounced education altogether. There is an old folk hymn which goes:

"Some folk go to school to learn how to teach,
And some folk go to school to learn how to preach.

If you can't preach without going to school,
Then you ain't no preacher, you is an educated fool."

Here again there is no escape from the problem. Those who have exalted their ignorance have become proud of it even as others are proud of their wisdom, and this, too, causes them to exalt themselves over others.

Let us face it. *There is no escape from the corruptions of goodness, wisdom, and wealth by renouncing the responsibilities which are associated with each of these.* Jesus declared that the righteousness of

the Christian was to exceed, not fall short of, the righteousness of the scribe and Pharisee. The cure for the dangers that beset the good, the wise, the rich, and the powerful lies in placing God in the right perspective in relationship to the self. His will must have preeminence. Such action calls for constant penitence, and this results in true humility.

Instead of constantly congratulating ourselves upon being better than someone else, we see that before God we too are sinners, even though we have accepted the redemption provided by God in Jesus Christ. Furthermore, we see that nothing we have done or can do is enough to purchase our way into God's presence. We cannot come to God demanding reward for our superior virtues, if any. We can only put our thoughts and our lives into the hands of God.

If we have achieved some measure of superiority over our brothers in the way of goodness, wisdom, and wealth, it does not make us superior to them. It rather makes us five-talent persons who have greater obligations. We want to know what we can do to show forth our gratitude for what we have. When a man has finally been humbled enough to stand before God and cry, without feeling proud because he is saying it: "God have mercy on me, a sinner," then he will find that he is enabled to have compassion and sympathy for others and love for God and man. Salvation will then come.

Jesus did not say that it was impossible for the good, the religious, the wise and the rich to be saved. He did say, however, that it would take a miracle to do it. "With men this is impossible, but with God all things are possible" (Matt. 19: 26).

This miracle is worked when we allow it to be worked in our lives.

SABBATH SCHOOL LESSON

for November 28, 1970

GROWING THROUGH STRUGGLE

Scripture Lesson: Matt. 5:10 - 11;
Eph. 6:10-18

Making Tents in Modern Times

A new friend of the cause of Seventh Day Baptists is an elderly man, E. K. Rogers of Blackwell, Okla. He likes to think of himself as being a little like Paul, a missionary with tentmaking ability. He wants to devote a major portion of his time witnessing for Christ wherever the Holy Spirit leads and opens doors. Along with his witnessing he has a rug-cleaning business which is perhaps more profitable than Paul's means of support — tentmaking.

Recently he felt impelled to travel 500 miles to a town in West Texas to try to win a man to Christ whom he knew as a fourteen-year-old boy forty years ago. He found the man in a hospital ready to listen to his testimony. He was in serious condition and no one else had felt led speak to him about salvation.

Mr. Rogers had rented an apartment for a week upon entering the town so as to be free for whatever work the Lord had for him there. He did find other opportunities of which he writes thus: "I also visited some lonely precious men and women in the rest home and had a very good time with them. Surely not all of our reward is to come hereafter; we get many showers of blessings along the road."

Though this was a long trip without much advance planning or much assurance of success, Mr. Rogers likes to think of it as something like the story of Philip the evangelist who was called away from Samaria to witness to a man in the desert (Acts 8:26). If the Spirit leads the journey that which seems ill advised becomes profitable.

The letter closes with the tentmaking story. Mr. Rogers cleaned the rugs for the First Baptist parsonage and for the Methodist parsonage. He had wondered about paying the cost of his witnessing trip. These two "tentmaking" jobs more than paid all his expenses. He adds, "I remember when I kind of worried sometimes about the meal running out; but it just never does!"

The letter closes with a request for some prayer band among us to pray "for this, one of the least missionaries."

A Drink of Cold Water

In the tropics a drink of cold water is always appreciated and seldom available. It seems that students especially, with their activity, are always thirsty. In past years there has been a water pipe in the yard of Crandall High School with a fountain head on it that has served to quench the thirst of the many students.

Word has just come of the recent installation of two electric water fountains at Crandall High School in memory of Principal Courtland V. Davis. These have been placed on the first and second floors of the high school building and Principal Wayne N. Crandall says, "They are a most popular addition to the school."

These are a fitting memorial to Courtland Davis who gave the last years of his life in aiding the youth of Jamaica in obtaining a high school education. In every way he sought to meet in Christian love the needs of his students. Now these electric water fountains will meet their need for refreshment and will be a constant reminder of his dedicated service over so many years. They will temper the tropical heat of Kingston, Jamaica, bringing refreshment to students and faculty alike.

News from India

Letters from the Rev. B. John V. Rao bring news of extensive evangelistic and church organizing work in September and October. He tells of an unusually successful evangelistic program at Nagapur undertaken in mid-October by him and two members of the Executive Committee of the India Seventh Day Baptist Conference, the Rev. T. Bayonna, president, and the Rev. R. Jacob, president of the Pastors' Conference.

The two day trip from Nellore to Nagapur was made by train. They were met at the railway station by ten people. After conferring with the local leaders the evening after their arrival, they went ahead with the special meetings which were reportedly well advertised in advance. Speaking of the unusual support, Mr. Rao says: "They spent nearly \$200 for all expenditures in Nagapur. They

MEMORY TEXT

"By this shall men know that ye are my disciples, if ye love one another" (John 13:35).

collected money and spent for revival meetings. They were very anxious to hear the Word of God." What they especially wanted to hear was sermons on the Bible Sabbath. He continues, "When I saw how anxious they were to hear on Bible Sabbath and their love toward us, really I forgot my wife who is in the hospital and troubles of my family. Praise the Lord!"

During the two or three days of meetings the Rev. John Rao did most of the preaching on the Sabbath question, using effectively the examples found in our tract "What Is the Difference?"

Results of the meetings, attended by "some thousands" included the revival of many old Christians, the healing of ten sick people, the conversion of many, and the decision of others to keep the seventh-day Sabbath. On October 24 the eighty-seven non-Christians who professed conversion were baptized. With these and the twenty-nine old Christians the Conference leaders established a church on October 24, he writes. They request prayer.

From Poverty to Prominence

Many are the stories of what Bibles placed by the Gideons have done. Here is another story of up from poverty to prominence through reading the Bible.

Carl Bates had graduated from high school and was seeking his fortune in New Orleans. A hotel manager befriended the youth, giving him a job as bellhop. In the hotel Carl began to read a Gideon Bible. He says it was through reading that Bible that he was converted and surrendered his life to preach the gospel.

This year at the age of 56 Carl Bates has made such a success of his ministry that the representatives of 11 million church members elected him to a two-year term as president of the Southern Baptist Convention.

Foresees Little Change in Rome

By Theo Sommerkamp

A modern ex-priest, now pastor of a Baptist church in Italy, foresees little change in the age-old ways of the Roman Catholic Church, despite the present controversies enveloping it.

"Outward structures may change," said Emidio Santilli of Genoa, "but I have little hope the spirit of the Roman Catholic Church will.

"From the standpoint of dogma, the Second Vatican Council altered nothing. Augustine Cardinal Bea, speaking in Genoa, said the Church does not intend to change one comma in dogma," Santilli went on.

He listed these other dogmas, which he said are in the immovable category of Catholic belief:

1) Infallibility of the pope; 2) transubstantiation of the eucharist, in which the elements become blood and flesh; 3) the holy order, the hierarchical structure of the Church; 4) the sacraments, and the concept of justification partly by works tied in with this view; 5) the veneration of Mary and her assumption into heaven, and 6) veneration of the saints.

He said the first of these — the pope on a pedestal — makes impossible any significant fraternal conversations between Catholics and non-Catholics.

While Santilli believed that the Second Vatican Council "without a doubt opened the door for people to think for themselves," he sees some evidence traditionalists are doing their best to shut it once more. The Cardinal of Genoa was quoted as saying it would take forty years to arrest the movement started by Pope John XXIII.

If the church itself is not likely to undergo a significant change, will its adherents move away from it instead? he was asked. "At most, only 20 percent of the Catholics in Italy can be called faithful to the Church," he answered.

Why do the others stick with the Church? "For several reasons," Santilli replied—"due to tradition, out of ignorance, for fear of the social consequences of leaving the Church, to be able

to remain in their sins in a good conscience."

He said a number of priests would leave the Church today if they had some other work they could take up. No one will hire an ex-priest in Italy in any professional capacity because of terms of the 1929 concordat between the Italian government and the Vatican.

Santilli, one of eight children from a home in central Italy, began his trek to priesthood at the age of nine. At the urging of his parents, he entered a school for priests at Monte Cassino.

His first doubts arose when he saw immoral priests and when he detected favoritism in relief food distribution. Those who were the most loyal Catholics got preferential treatment.

In 1946, he was asked to preach on the eucharist. Since the bishop would come to hear him, Santilli studied harder than ever. Another doubt arose — "How could wine and bread become actual blood and flesh?" For the first time, he preached a message without conviction.

Doubts were fed by a Protestant radio program he chanced to pick up, then deliberately tuned in afterward.

Three years later he fled the priesthood and found a Baptist pastor who could help him. After going into isolation for reorientation he enrolled in a seminary. He is now married and is pastoring a church in Genoa, Italy.

—EBPS

News of Ministers

The Rev. Wayne Babcock, now serving the Dodge Center, Minn., church, has accepted a call to the Verona, N. Y., church and expects to move to the new parish about January 15. The church is reportedly negotiating for the purchase of a new parsonage.

The Rev. Rex Zwiebel and his wife have rented an apartment in Plainfield, N. J. He is now well established in his new position as dean of the Center for Ministerial Education with office located in the Seventh Day Baptist Building.

The Rev. David Clarke, until recently pastor of the Alfred, N. Y., church, has now moved to Alfred Station where he

has his home and Christian Education office in the house formerly occupied by Mr. Zwiebel.

Clifford Beebe of Paint Rock, Ala., has gone to Florida for possible eye surgery and an indefinite stay. Tentative provision has been made for an acting pastor in his absence.

The Rev. Victor Skaggs of Plainfield has moved to the parsonage at North Loup, Nebr., and has been welcomed as pastor with a reception.

Several ministers are known to have been considering calls to pastorless churches, of which there are many.

Two or three ordained ministers of other denominations are interested in the Sabbath to the point of uniting with a local church or in other ways preparing themselves for possible service among us.

The Salemville, Pa., church has called John Camenga to ordination, the date being Nov. 21. Mr. Camenga went to Salemville as a student pastor. He serves the church part-time, having other employment.

A few other future changes of pastors or new calls will be announced in the columns in an early issue.

LET'S THINK IT OVER

Cambodia Calls

Wherever civil war or international war strikes, the population is dislocated bringing new economic suffering. Furthermore, war puts the spotlight on countries that we almost never heard of before, highlighting the high percentage of poverty and disease that were already there.

Stanley Mooneyham of World Vision felt the call to Cambodia and reports as follows:

"Cambodia was worse than I expected. Phnom Penh's population has swelled un-naturally from 750,000 to over 1.5 million in four months. These thousands come from provinces that have been brutally attacked by the Viet Cong. Some have moved in with relatives and friends. Thousands desperately need shelter and care.

Over 9,000 refugees are temporarily

jammed into schools. Families are huddled together on mats on a hard, bare schoolhouse floor with no furniture, no privacy — a scene of heartbreak reminiscent of Vietnam in the aftermath of the Tet Offensive in 1968. Brutal war and unspeakable suffering have ripped the face of this, one of the world's most exquisitely beautiful little countries. This is heartbreak 1970.

In Case of Student Violence

Inter-Varsity Christian Fellowship (IVCF) hopes it has an answer to the demonstrations and student violence that threaten our colleges again this year. The strong Christian students and faculty on campus who want to be helpful may obtain from IVCF a "violence kit" containing workable ideas to help them minister in a relevant way during times of trouble. If a minority can foment trouble, a dedicated minority can do much to replace chaos with Christ.

Obituaries

CAMPBELL.— Gertrude Alma, daughter of the Rev. James H. and Mary Amelia (Pierce) Hurley, was born in Garwin, Iowa, July 16, 1882, and died Nov. 4, 1970, at Anaheim, Calif.

She was married to Carl E. Sanford, June 12, 1900, in Dodge Center, Minn. To them were born three children: Talva Sanford Wulf, Dodge Center Minn.; Elmer H., Kent, Wash.; and Paul L., Anaheim, Calif.

Her second marriage was to Zuriel Campbell in Welton, Iowa, on Jan. 15, 1917. There were no children of this union. Gertrude was baptised Nov. 10, 1892, by the Rev. L. A. Platts at Alfred, N. Y. Through her father's ministry she was a member of several Seventh Day Baptist churches, notably North Loup, Nebr.; Garwin and Welton, Iowa; Gentry, Ark.; Milton Junction, and New Auburn, Wis.; Battle Creek, Mich.; Dodge Center, Minn.; and Riverside, Calif., where she has been an active member for most of the years since 1946.

Surviving her are her children Talva, Elmer, and Paul; two stepdaughters: Melva Campbell Van Horn, Kent, Wash., and Iva Campbell Rew, Pilot Rock, Ore.; fourteen grandchildren, nineteen great-grandchildren and three great-great-grandchildren.

Memorial services were conducted by Pastor C. Rex Burdick in the Riverside Seventh Day Baptist Church with interment in Olivewood Cemetery, Riverside, Calif.

OUR WORLD MISSION

OWM Budget Receipts for October 1970

	Treasurer's		Boards'	Treasurer's		Boards'	
	October	10 mos.	10 mos.	October	10 mos.	10 mos.	
Adams Ctr NY ..S	323.50	972.20	\$ 20.00	Milton WI	805.14	11,600.74	943.25
Albion WI	36.18	431.06	119.51	Milton Jct WI ..	83.00	920.24	35.00
Alfred NY	412.45	5,619.38	130.00	Monterey CA		315.00	
Alfred Sta NY	932.75	2,881.92	20.00	New Auburn WI ..	39.88	589.02	63.14
Ashaway RI	392.50	2,602.91	140.00	New Milton WV ..	50.00	467.00	
Assns & Groups	100.05	854.41	1,092.32	New Orleans LA ..		10.75	
Battle Creek MI ..	317.64	4,634.06	172.00	North Loup NE ..	430.00	3,067.81	40.00
Bay Area CA		465.00	33.40	Nortonville KS ..	320.00	2,505.75	165.00
Berea WV	29.00	428.83	10.00	Ohio Fellowship..	20.00	380.00	100.00
Berlin NY	247.71	1,647.67	250.00	Paint Rock AL ..	80.00	440.00	20.00
Boulder CO	117.68	928.82	130.00	Plainfield NJ		3,884.49	495.56
Brookfield NY	62.50	644.00	20.00	Richburg NY	50.00	1,199.34	33.50
Buffalo NY		130.00		Riverside CA	515.84	6,885.04	60.00
Chicago IL	111.00	1,681.00	20.00	Rockville RI	23.50	300.50	10.00
Daytona Beach FL	100.00	1,421.25	75.00	Salem WV	400.00	2,413.15	70.00
Denver CO	262.40	3,869.96	1,380.00	Salemville PA	55.00	599.35	57.00
De Ruyter NY	68.00	694.50		Schenectady NY ..		107.50	20.00
Dodge Ctr MN		1,959.51	65.00	Seattle WA	100.00	250.00	
Farina IL	78.75	314.75		Shiloh NJ	1,514.95	8,206.52	185.00
Fouke AR		218.00	10.00	Stonefort IL		260.00	20.00
Hammond LA		31.00		Syracuse NY	46.00	259.95	
Hebron PA	70.00	805.17	60.00	Texarkana AR		10.00	
Hopkinton RI	12.50	78.25	110.00	Verona NY	210.78	1,574.74	70.00
Houston TX		215.00		Walworth WI	225.00	1,222.00	25.00
Independence NY ..	67.50	622.55	45.00	Washington DC ..	167.00	1,028.10	30.00
Individuals		2,336.60	954.95	Washington			
Irvington NJ	300.00	1,850.00	100.00	People's DC			
Jackson Ctr OH				Waterford CT	166.90	1,456.83	105.00
Kansas City MO		499.50	20.00	Westerly RI	1,202.55	6,107.05	206.00
Leonardsville NY ..	16.00	489.20		White Cloud MI ..	120.97	532.41	
Little Genesee NY ..	123.08	1,405.42	20.00				
Little Rock AR	25.18	546.45	20.00	Totals	\$11,528.70	\$107,069.44	\$8,195.63
Los Angeles CA	350.00	5,056.35	245.00	Non-Budget	120.00		
Lost Creek WV		1,240.00	95.00				
Marlboro NJ	345.82	2,901.44	85.00	Total			
Metairie LA				To Disburse	\$11,648.70		

OCTOBER DISBURSEMENTS

Board of Christian Education	\$1,016.44
Historical Society	8.54
Ministerial Education	999.35
Ministerial Retirement	549.04
Missionary Society	4,850.33
Tract Society	1,607.09
Trustees of Gen. Conf.	85.42
Women's Society	170.21
World Fellowship & Service	301.45
General Conference	1,955.83
S. D. B. World Federation	105.00
	\$11,648.70

SUMMARY

1970 Budget	\$140,833.00
Receipts for 10 months:	
OWM treasurer	\$107,069.44
Boards	8,195.63
	\$115,265.07
Amount due in 2 months	\$ 25,567.93
Needed per month	\$ 12,783.97
Percentage of year elapsed	83.33%
Percentage of budget raised	81.8%

Gordon L. Sanford
OWM Treasurer

The Sabbath Recorder

IT'S THANKSGIVING. BUT WHAT IF YOU HAVE NO BLESSINGS TO COUNT?

Consider for a moment.

Suppose you were the poorest man in all America. Without shoes. Adequate clothing or housing. Without education. Ill fed. Sick. Maligned.

What would you have to be thankful for while most of the rest of America was sitting down to a fat turkey dinner?

You would still have the breath of God in your lungs.

You would still have that most beautiful gift of all gifts, the ability to hope.

You would still possess God's love.

But very probably, since you're reading this newspaper, you're not the poorest man in all America.

It's likely you have a television set.

A warm bed to sleep in.

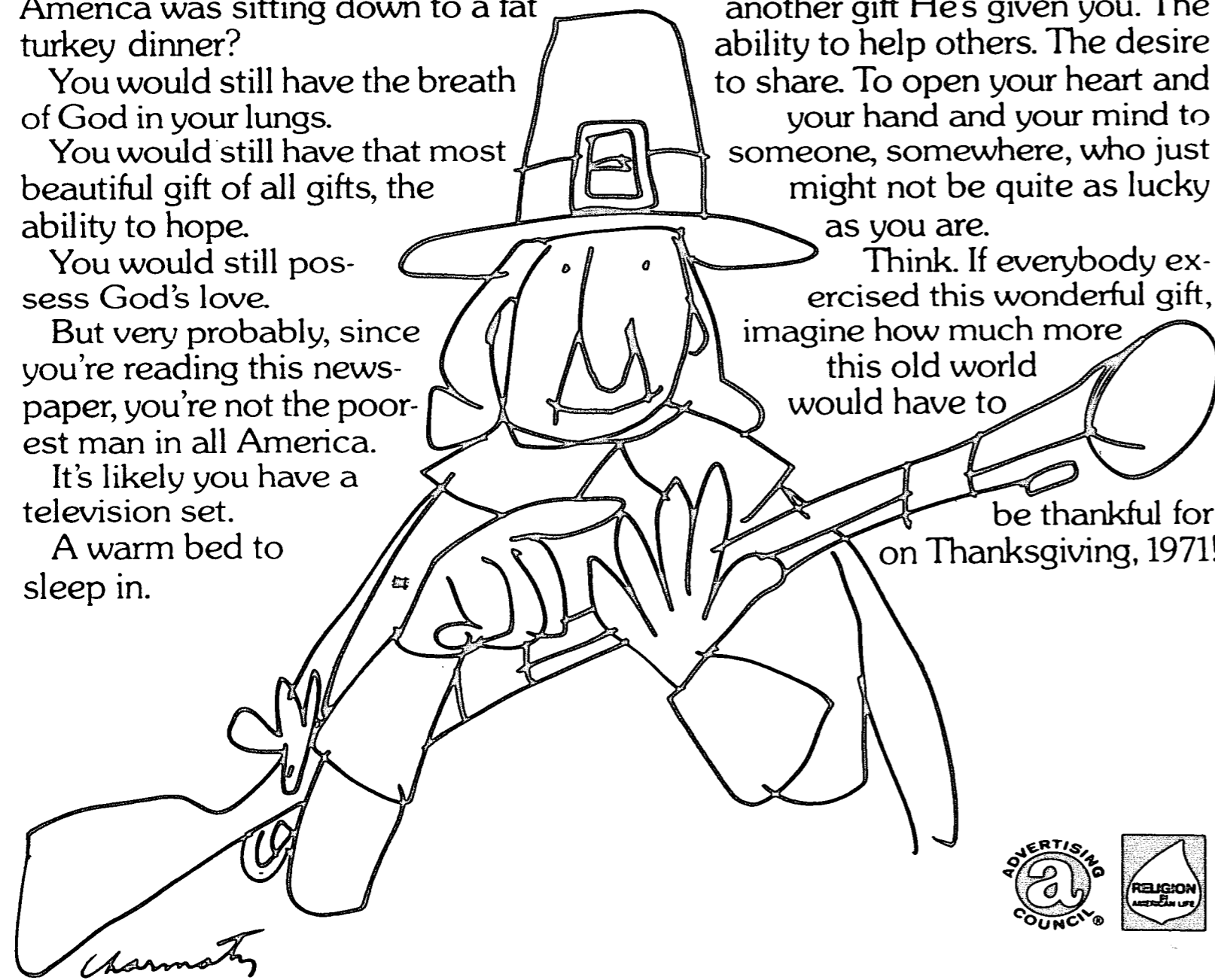
A happy feast to share with relatives and friends this Thanksgiving Day.

In short—lucky you—you do, indeed have a lot to thank God for.

And while you're thanking God, don't forget to thank Him for yet another gift He's given you. The ability to help others. The desire to share. To open your heart and your hand and your mind to someone, somewhere, who just might not be quite as lucky as you are.

Think. If everybody exercised this wonderful gift, imagine how much more this old world would have to

be thankful for on Thanksgiving, 1971!



The old grist mill with its undershot water wheel still grinds its corn, wheat, rye, and buckwheat at Sturbridge, Mass., to remind visitors of the earlier days when life was harder but not less happy. Happiness is a matter of faith more than circumstances.