

The Sabbath Recorder

President Says Religion Is Vital in Drug Abuse Control

At a White House Conference on Drug Abuse for Clergymen, President Richard Nixon called on the nation's religious leaders for help to solve the drug abuse crisis. The President asked the clergymen for their support in enacting adequate laws, in educational activities and in rehabilitation programs.

Nixon cautioned the clergymen that "we can't approach the drug problem with anger, but we must have sorrow for what the victim is doing to himself." This sorrow, the President continued, must express itself in terms of rehabilitation instead of punishment.

The President pointed out that the drug abuse problem could never be solved until young people find the answer in their motivations. "The worst thing that can happen to a youth is to believe in nothing but himself," the President said, as he appealed to the spiritual leaders to give people something "to believe, to turn to."

Emphasizing the seriousness of the drug abuse problem in the United States, John Ingersol, director of the Bureau of Narcotics and Dangerous Drugs, said that "at best we have ten years to prevent a social catastrophe, if it is not too late already."

John C. Broger, director of the Office of Information for the Armed Forces, Department of Defense, said, "my personal conviction is that we are facing the worst crisis in 1000 years."

Commenting on the Conference, V. Carney Hargroves, president of the Baptist World Alliance told Baptist Press that "for me the Conference did three

things: (1) spelled out the problem of drugs and drug abuse and documented it, (2) indicated what government agencies are doing about it by way of detection, precautions and rehabilitation, and (3) suggested that part of the problem represents a crisis of the spirit."

Saved by His Bible

A Bible carried by a U.S. First Infantry Division soldier, recently stopped a Communist bullet from exploding a loaded rifle magazine he carried on his body.

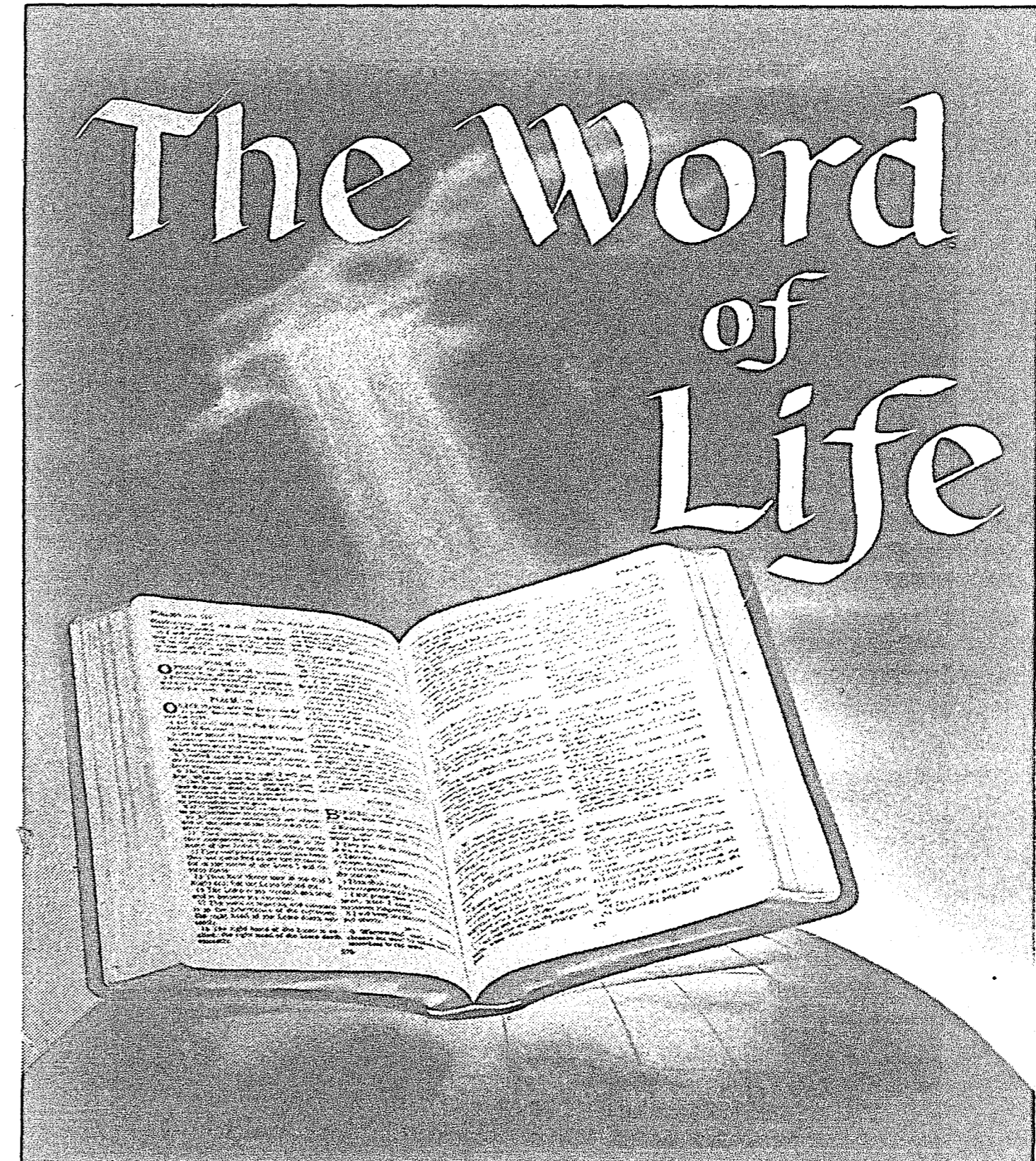
Army spokesmen said Pfc. Roger Boe of Elbow Lake, Minn., was on a routine patrol near Lai Khe, thirty miles north of Saigon, when his unit got into a fire-fight with North Vietnamese soldiers. After the clash, Boe's platoon leader noticed smoke curling out of the Minnesotan's pocket.

"I didn't know what caused the smoke," Boe said, "but when I pulled out the Bible I carry in that pocket, I could see it had stopped an AK-47 round." (AK-47 is the name of Communist assault rifle.)

The bullet from the assault rifle had passed through Boe's wallet and lodged in his Bible, just short of a loaded M16 magazine.

To sermonize, men are not saved by the pocketbook, only by the Good Book.

He who overthrew the tables of the money changers in the temple condemned sacrificial giving in the same temple when He said of the widow and her two mites, "This poor widow hath cast in more than they all" (Luke 21:3).



It is true enough to say that the Bible is "The Word of Life," for there is no other book that unerringly sets forth the way of eternal life. But that is not enough. Paul made it an action word when he wrote to the Philippians (and to us): "That ye may be . . . the sons of God . . . in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life" (Phil. 2:15, 16).

The Sabbath Recorder

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Stretching It Too Far

Madalyn Murray O'Hair, an avowed atheist, has lost her second bid to have the Supreme Court restrain the religious practices of astronauts in space. She claimed that when an astronaut read a few verses of Scripture from his pocket Bible it violated her constitutional right of freedom from religion. Since the men in space were put there by public money, they had no right to teach religion.

This line of argument failed to impress the justices of the Supreme Court. The First Amendment of the Constitution is a valuable protection of the American principle of the separation of church and state, but Mrs. O'Hair's contention would seem to be an attempt to stretch that clause too far.

Mrs. O'Hair's second appeal was based on what she described as "failure" of the lower courts to hear her argument "without independent examination." She complained that too much attention was given to the government's position and that the lower courts "erred in the abdication of their judicial responsibility as the sole determiner of the law."

In April 1970 the U. S. Supreme Court denied Mrs. O'Hair's appeal from the Eighth District Court in Texas. That court had dismissed her complaint for lack of a federal question. In the second denial of appeal, the Supreme Court refused again without comment, to hear the case.

Expensive Moon Buggy

Some of us are beginning to have some reservations about the costs of further exploration of the moon. We recognize that we may not know enough to appreciate the importance of gathering more samples from earth's satellite, but we are beginning to wonder if it might not be better to spend some of these countless millions on the deteriorating social fabric of this green earth.

It is impossible to comprehend the multitudinous items of expense that add up to astronomical figures. Let us single out just one item of \$37,800,000 for future maneuvers on the moon that has not been spent on previous moon walks.

When Apollo 15 goes to the moon next July it is expected to have on board a

Lunar Rover (LRV), a newly-developed, battery-powered vehicle designed to transport two astronauts some three miles across the surface of the moon with their life-supporting equipment and moon samples, a payload of 1,000 pounds on a four-wheel-drive moon buggy weighing 480 pounds.

Boeing and General Motors are building four of these vehicles, one for each of the next three moon missions and one for use as a trainer here on earth. Each Lunar Rover costs nearly \$9.5 million. If the total distance to be traveled (in addition to its one-way piggyback ride in the lunar module) is only three miles, that means that the astronauts' taxi service comes at something over \$3 million per mile. And then, of course, it is abandoned to start the first auto graveyard on the moon.

The question that missionary-minded Christians cannot help but ponder is whether or not this part of the mission is worth the cost. We are reminded of a verse in the Bible, "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things" (Rom. 10:15). There is a limit to how far a man can walk on the mountains of the moon. That is why the engineers are building these disposable \$9 million disposable vehicles. Even if the Lunar Rover could take two men to the other side of the mountain there would be no people there. We can't help but think of the miles that could be traveled across the mountains and oceans of earth to carry the message of heaven to multitudes of people who so desperately need it with but a tiny fraction of this cost. What a payload of gospel literature could be carried by the thousands of earth vehicles that could extend the "beautiful" feet of the missionaries.

Do you say we can't make such comparisons between government spending and church spending? Perhaps not. But it is pretty much the same people who give the money, and we do get the things that we want most. We may not be able to finance such expensive equipment but we can do more than we are if we really think our mission is important. Missions are a bargain.

MAY 15, 1971

Vietnamization

The Board of Managers of Church Women United meeting in Wichita, Kans., April 22 drew up a statement on the Vietnam War to express the views of that body on ending the war. It called for church women to work "through every means available" for a complete and total American withdrawal by December 31, 1971.

The 140-member board declared also at its final meeting: "We cannot accept the system of Vietnamization which substitutes Asian casualties for American and provides people with weapons to kill their own countrymen."

I cannot but admire the courage of the leaders of Church Women United in taking a stand which to them seems the Christian thing to do. Furthermore, I have long felt that it was not quite Christian to withdraw our men from their defensive positions in South Vietnam and rejoice over the fewer American casualties when at the same time the South Vietnamese casualties were showing a corresponding rise as the North Vietnamese and Vietcong bombard and overrun their positions. Hats off to the women for probing this wound.

On the other hand, without committing anyone else to my position, I question whether the board was taking a full look at the Vietnam picture and giving clear guidance on the Christian thing to do. Probably we will all see the issues more clearly when viewed as history rather than as news of the day. I fear that it is not the full story to say that we should stop providing "people with weapons to kill their own countrymen." There is something to be said for self-preservation. Failing to enable the South Vietnamese to resist slaughter by an invading army and the ruthless Vietcong may not be the Christian thing to do anymore than what the women speak of as substituting Asian casualties for American. If human life everywhere ought to be considered precious, how can we in good conscience say that it is better for South Vietnamese to die than North Vietnamese?

The women are right in saying that

we ought to be willing to lose face in Indochina. But there is a difference between losing a little face and losing a whole life. Our friends over there would lose their lives by the thousands, hundreds of thousands, if we were to abandon them "to the wolves."

May God grant that this war and all wars may end. But who can say that a Communist military victory is surely the will of God?

Does Christian Ecumenism Threaten the Jews?

In a widely publicized and much quoted article Rabbi Tanenbaum, director of Internal Affairs for A. J. C., states:

"Christian ecumenism in some of its theological thinking holds the seeds of sprouting again the Marcionite heresy, which in the second century urged Christians to break away from their Old Testament moorings. Marcionism became the source of much anti-Jewish thinking and behavior."

Ecumenism is not the only movement among Protestants that has mistakenly discounted the Old Testament moorings of the Christian faith. Seventh Day Baptists have been quite aware of this but may not have given much thought to the seeds of anti-Semitism that this very outstanding rabbi finds growing in the ecumenical movement.

Love for the Bible — the whole Bible — makes us appreciate the foundation for our faith laid in the Old Testament and the tremendous contribution made by the Jews of that time and of New Testament times. I should go without saying that there is no place for anti-Semitism in a Christian church. We might add that if God could love the Jews in spite of all that they did to the prophets and to Jesus we had better take the same attitude. But we believe that God does not bestow His love either on Jews or Gentiles as groups entitled to His special favor. Before the throne of grace we are all on equal footing and equally needy. To have a love for the Jews is not necessarily an approval of all that Jewish organizations in this country promote,

Our Prayer Corner

Suggestions for Prayer This Week
Pray for:

1) A continuing determination to make every Sabbath a renewal day, not just a once-a-year renewal or rally day.

2) The ability to show and tell the frustrated world around us that the Bible is truly "the Word of Life."

3) Love enough to see the needs of those closest to us and vision enough to encompass the even greater needs of those in faraway lands.

4) The loyal support of our denominational budget and a deep interest also in the Seventh Day Baptist World Federation needs.

nor an endorsement of all the political aims of Israel. Honoring the "people of God" for preserving the Old Testament does not require this any more than the sharp criticism of the Gentiles so often voiced in the New Testament as well as the Old is fully inherited by the Gentiles of the twentieth century.

We are to love the Jews as those for whom Christ died and the Gentiles also as those for whom He died. As Paul said, "My heart's desire and prayer to God for Israel is that they might be saved (Rom. 10). With that attitude we will show love and will not become entangled in any ecumenical revival of the Marcionite heresy or any other form of anti-Semitism.

Ministers' Meeting at Battle Creek

As this issue went to press the editor reported by telephone from Battle Creek that the biannual Ministers Conference was going well with profitable presentations and thoughtful discussions. About thirty pastors and ministers were in attendance seeking to find ways of improving their ministry and better serving the cause of Seventh Day Baptists. The meeting began Wednesday afternoon April 28 and ended Tuesday evening, May 4.

SDBWF

Post Conference Leadership Institute

The Leadership Institute for members of the Seventh Day Baptist World Federation and interested folk from the USA Conference will be held at Jersey Oaks Camp, Shiloh, N. J., Aug. 15-20, 1971.

Those who plan to attend are urged to make their intentions known on the registration blanks which have been sent to all who plan to attend the SDBWF meeting in Westerly, Rhode Island.

There will be no cost to those folk who come from outside the USA. A nominal fee of \$12.50 is asked for local attenders.

Presentations and discussions will be made and led by the following persons: the Rev. Mynor Soper on "Evangelism"; the Rev. David Clarke on "Camping" and "The Sabbath School"; the Rev. Paul B. Osborn on "Good Stewardship"; and we have asked the Rev. Otrain Manani to lead us on the topic of "Church Management." Cooperation of other guests has been solicited to help with other parts of the program. Answers have not been received as of the date of writing this article.

—Rex E. Zwiebel, director

Ohio S. D. B. Fellowship

A new Seventh Day Baptist fellowship was organized in January of this year to fulfill the needs of people of like faith in the general area of Galena where the Ernest Bond family lives. Mr. Bond, whose church membership is at Lost Creek, W. Va., was elected president. Dick Shepard of Monroe (member at Denver) was chosen secretary-treasurer. Since organizing the group has held meetings regularly on the Sabbath but without a permanent meeting place.

In March a permanent home was provided by the most cordial invitation of the Mt. Sterling, O., United Methodist Church and its pastor. Mr. Bond and Mr. Shepard were invited to attend the March 16 meeting of the Administrative Board which, according to "The Parish Visitor" of that church "voted unanimously to authorize the use of our church

facilities by the Ohio Fellowship of Seventh Day Baptists." The notice continues: "They will be meeting at the church each Saturday for devotions, Bible study and fellowship. They come from Monroe, Dayton, Galena, and Marion, with others from parts of the state expressing interest in the fellowship. Their group currently numbers approximately fifteen."

Ernest Bond comments on the board meeting: "This meeting was warm, friendly, and informative with an interesting exchange of doctrine and beliefs . . . One little lady said, 'If you will fill it on Saturday we will try to fill it on Sunday.'" He noted that some of them used "Sabbath" for the benefit of the visitors. The cordial relationship is illustrated by the fact that the pastor, the Rev. Lynn C. Rainsberger, invited Deacon Bond to assist him in their Methodist Communion service on April 18.

The members of the Ohio S.D.B. Fellowship invite all interested people in the state to join them in Sabbath services as often as they can.

Pastoral Changes

The Paint Rock, Ala., church announces that Leslie A. Welch of Berea, W. Va., has accepted their call.

It is reported that Russell G. Johnson, graduating from theological seminary in May, has accepted a call to the Alfred, N. Y., church.

When students are called to the pastorate, as is the case with Alan R. Crouch going to DeRuyter and Russell G. Johnson going to Alfred, it adds to the number of pastored churches. On the other hand, when Paul L. Maxson retires at Berlin, N. Y., it leaves an unfilled vacancy. With John H. Camenga moving from Salemville, Pa., to Dodge Center, Minn., in May the Salemville pulpit is again vacant, as is the Ritchie church at Berea.

A number of churches will appreciate the prayers of interested people. There are also a few ministers who would like to be upheld in prayer as they wait for the leading of the Lord as to their most effective place of future service.

Long-Range Planning for Crandall High School

There has been general agreement between the Crandall High School Board of Education in Jamaica and the American Missionary Society, that there is an urgent need for a reevaluation of the Crandall High School educational program. The Rev. and Mrs. Grover Brissey had made certain recommendations for future planning when they met with the American Tropics Committee of the Missionary Board in October 1970. As a result a special committee for long-range planning for Crandall High was set up by the Jamaica Board of Education to consider the following questions:

- (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?

The Jamaica Conference Executive Committee was requested to appoint a representative to meet with the Crandall High Board and the Special Committee on Long-Range Planning. Other committee members invited included a representative of Old Students Association and one from the Parent Teachers Association of Crandall High. The executive vice-president of the American Missionary Board also was invited to attend a meeting of these representatives and he did so on April 13, 1971.

Items of information shared with and growing out of this joint Crandall School Board and Planning Committee meeting are as follows:

"Each of the four items (as noted in the purpose for the meeting) has been carefully considered by the committee. The committee secretary has a record of the thinking of the committee. The information which follows has been re-

cently secured for consideration at this meeting.

"At the opening of the Haile Selassie Junior Secondary School on April 2, 1971, Prime Minister Shearer reported there were 780 primary schools in the country accommodating 400,000 students, and 127 were now under construction. Most of these were new but a few are replacements.

"Since 1961 secondary school accommodation had moved from 19,140 to the present high of 80,000.

"At the same time Mr. Allen, Minister of Education, said existing comprehensive schools were Frankfield, Trench Town, Oberlin, Tivoli Gardens, Happy Grove, Morant Bay, and Clarendon College though not all are completely converted. He listed twenty-eight other new or existing schools to be converted to comprehensive schools either totally or in their second year cycle operations.

"The schools, Mr. Allen continued, will offer high school training in all subjects to the same level and competence as any other secondary school.

"In his brief address, Dr. Burt said that government was totally committed to the provision of free education for all and had reached, 'exceeding far on the road.'

"Jamaica spent \$50,000,000 on education during the fiscal year ending April 1, 1971, and recently signed a loan agreement with the World Bank for a further \$23.5 million.

"On item number two an official appraisal was made of the real estate at 29 Charles Street. The land was valued at \$14,400 and the buildings at \$14,000.

"There was general agreement we would have a continuing need for training students reaching fifteen years of age who could not qualify for government supported secondary schools. This need it was felt Crandall High School could realistically meet for upwards of 150 students, including approximately thirty Seventh Day Baptist students."

Actions taken on April 13 at this long-range planning meeting are as follows:

"That Crandall High School may well continue at least over the next ten

MEMORY TEXT

"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1:29).

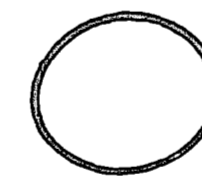
years to prepare students for the General Certificate of Education (Ordinary Level) in the academic subjects, with some additional technical and trade subjects for the benefit of students unable to attain the G.C.E. (O Level Standard).

"That the Crandall Board recognizes that in its present structure the school can continue to make a significant contribution to Jamaican economic and educational development for another twenty years.

"Further, that the board recognizes the modifications to be made in respect to the structure (additional classrooms) and function of the school are in keeping with the social and cultural development in the Jamaican society.

"The board would encourage and urge that some consideration be given to preparing some qualified Jamaican to head the school as soon as possible.

"The board will continue to urge the Jamaican Conference to positively participate not only in the administration of the school but to become actively engaged in its financial aspects."



There's a Message in This Empty Space

1. There is contained within the above space all that a sinner has to do to be lost.
2. It contains all that a church member has to do to become a backslider.
3. It contains all that the church needs to do to become useless to Christ's cause.
4. It contains all that the rich man did to help Lazarus.
5. It contains all that God withholds from man.
6. It contains all that God gets from some church members — which is absolutely nothing — O.

Oldest Member of Oldest Church

In this 300th anniversary year of the first Seventh Day Baptist church in the New World our thoughts revert to those pioneer days of denominational history and to the Mill Yard Church of London, mother of all. It just so happens that the oldest church may also compete for the honor of having the oldest member. There is a story about the oldest member of the oldest church.

Word has come from Elder James McGeachy, who recently retired after forty years as pastor of the Mill Yard Church, that they have a member who is approaching her 100th birthday. Mrs. Gertrude E. Richardson is due to celebrate on June 14. She is the widow of Lt. Col. T. W. Richardson, a former pastor of Mill Yard (and that takes us back quite a way). It is reported that Mrs. Richardson is in reasonably good health although not quite as clear-minded as she has been through her long and fruitful life. When she reaches that 100th milestone she will be one-third as old as the oldest Seventh Day Baptist church in America. She should be remembered, just as she will be remembering our Conference as we celebrate the tercentenary.

Mrs. Richardson has long taken an active interest in the daughter churches of America and the Seventh Day Baptist General Conference. In 1932, the last time Conference was held at Adams Center, N. Y., Mrs. Richardson was among the guests from overseas. That was the year of the recognition of Elder Conradi, leader of the churches of like faith in Germany. The occasion was also important to one young pastor just out of seminary, the present editor of the *Sabbath Recorder*, who was called back to his home church for examination and ordination.

But let us come back to Mrs. Richardson, what was sixty-one when she came to Conference thirty-nine years ago and visited a number of our churches.

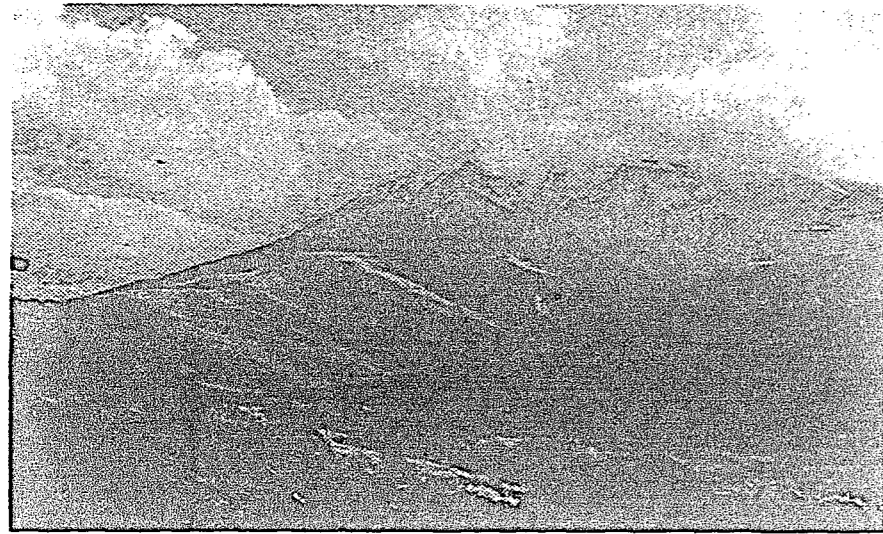
The Sabbath Recorder of September 5, 1932, carried some of the news of Con-

(Continued on page 11)

The Children of Noah

By Clifford L. Burdick, Ph.D.*

"Then Noah built an altar to the Lord" (Genesis 8:20). Noah had a lot to be thankful for as he looked out across the barren earth, so recently filled with teeming life; and now only he and his family were spared that same terrible fate—drowning in the relentless storm because he expressed his belief in the coming flood by building an ark.



Mt. Ararat from N. E. side. Ahora gulch in background.

Noah expressed his gratitude to God for his preservation in his accustomed manner, by erecting an altar and giving a burnt offering, from among the animals that had been preserved in the ark.

The burnt offering of course expressed Noah's faith in the promised future offering of the Lamb of God. After this sacrifice of thanksgiving the Lord was pleased with Noah and his sons, for Genesis 9:1 says: "God blessed Noah and his sons, and said to them: 'Be fruitful and multiply and fill the earth.'"

Noah with his family and the representatives of the various kinds of life which God had created had recently docked from perhaps the roughest year's voyage of all time. The boat was designed to float rather than for speed, from one of the toughest woods of the antediluvian

* Dr. Burdick of Tucson, Arizona, member of the Geological Society of America, made two archeological excursions to the area of Mt. Ararat where Noah's ark came to rest. He submitted the results of his research and reflection for publication in the *Sabbath Recorder*.

world, if the small piece I have is any criterion.

Genesis 8:4 tells us that after the flood subsided the "ark rested . . . upon the mountains of Ararat." The mountains of Ararat are located in what is now eastern Turkey, near the Russian border, the traditional home of the Armenians. Mount Ararat is a gigantic mountain set apart from other mountains, as if the Lord intended it as a monument of his power to destroy and his power to save. Since the mountain is some 17,000 feet in height, 2,500 feet higher than any mountain in the United States except Alaska, it is perpetually covered with ice and snow. As the mountain comes suddenly into view, as the traveler comes over the pass from the west, the truly majestic view is most awe-inspiring.

Most of the high mountains of earth are part of a high mountain range; Mount Everest is the highest peak of the Himalaya range; Mount Whitney is a part of the Sierra Nevada mountain system, but Mount Ararat stands out alone, apart from other mountains, about like the Washington Monument or the Statue of Liberty stand apart as if to commemorate some great event, or person. "He hath made his wonderful works to be remembered" (Ps. 111:4); salvation of the righteous by his mighty power, and eventual punishment for the unbelievers.

Peter predicted that in the last days folks would tend to forget, for he reminds us in 2 Peter 3:5 that "They are willingly ignorant of that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished." Once the people are reminded of this great event of history, then Peter predicts that the world will one day again become so ungodly that civilization will be destroyed, next time with fire. But, as if to temper all this bad news, Peter tried to paint a brighter picture by relaying to the listeners God's

promise to create a new and more beautiful world than even at the beginning.

But perhaps people in our hardened age need more than a look at Ararat to be reminded of the flood. One might expect that people who live within sight of Mount Ararat should be a godly people; but two recent excursions to that region have convinced the writer that false religion and ungodliness at its worst are manifest within sight of that famous mountain. Perhaps God has some impending spectacular discovery awaiting the world in that area that will bring the races back to the Bible! We shall see.

Some such possible discovery has been suggested a number of times by reports emanating from the region of Mount Ararat that some intrepid mountain climber had spotted what appeared to be the remains of a big boat up near the top of the mountain half covered by ice and volcanic debris. The early Christian era historian Josephus told of Bible believers making pilgrimages up Mount Ararat to inspect the remains of the ark of Noah.

But the question arises, how could a wooden ship remain intact and undecayed all those millenia? The answer is it probably could not if continually exposed to the processes of weathering and rotting. However all the reported sightings seem to have occurred in late summer, all within a month from late August until early September when the ice and snow have melted back and retreated up the mountain. Tough wood like the ark was made of could endure a long time if embedded in a cake of ice.

The San Diego Union carried a story a few years ago of Mr. Reghit, a Kurdish tribesman who had climbed the mountain many times without seeing anything that resembled a ship, but one warm summer he climbed Mount Ararat about September first and was surprised to see a huge wooden ship at about 14,000 feet elevation. He led his friends up the mountain and they saw it.

Almost everyone has heard the story of the Russian flyers in World War I who saw a large ship on Mount Ararat, and showed it to their captain, who thought it could be Noah's ark. The

Czar of Russia sent a scientific expedition which corroborated the find. Mr. Eryl Cummings has interviewed General Elshin who was commander of the Russian Army at that time, who verified the story. Colonel Koor of San Francisco was a member of the scientific committee, and he too acknowledged the truth of the ark's discovery.

Perhaps the most interesting story of finding the ark came from Haji Jearam, an Armenian Seventh-day Adventist, who as a boy lived with his parents near the base of Mount Ararat. Until the Turks drove them out, Eastern Turkey was traditional Armenian territory. Haji and his father had tended their flocks on the mountain, and had seen remains of the ark of Noah many times in late summer. Some English scientists had heard stories of recent sightings of the ark of Noah. Being of an agnostic turn of mind they doubted the veracity of such rumors. However they decided to visit Mount Ararat and see for themselves.

Arriving in Turkey they went to the mountain, and proceeded to search for guides. Haji and his father were recommended to them. At first they were reluctant to show the ark to anyone who disbelieved the Bible. But finally they thought that perhaps the Creator intended for the discovery to be made public toward the close of time. Haji, a boy of seventeen and his father guided the scientists to the site of the ark. At first the shock of incredulity stunned them. Would they have to admit the truth of Genesis, as bitter a pill as that might be?

No, they would withhold the truth of the find. They tried to chop into the ship, but the wood was too hard. They tried to burn it but that proved unsuccessful too. At last, in desperation the scientists threatened the Armenians with dire consequences if they ever told a soul about the episode. On Haji's deathbed in Oakland, California, he recounted the whole event to Pastor Williams. A year or two later an account appeared in American papers, datelined London,

(Continued on page 12)

**Burma Conference
and Women's Society Activities**

Recent correspondence from Mrs. L. Sawi Thanga tells of the meeting of their conference and activities surrounding the occasion. We quote from her letter:

"The seventh annual meeting of the Burma Seventh Day Baptist Conference was held at Tahan from February 11-13, 1971. There are more women delegates than last year. They came from far and near villages. Some of them came by foot where bus service is not available.

"In Hmuntha about forty miles from Tahan, two elderly women of about fifty years of age came as representatives of their church. One of them was baptized on Sabbath afternoon, the thirteenth instant. Their traveling expenses were paid by the Women's Society.

"The Conference decided to pay a small amount of remuneration to nine workers equally — three pastors, three evangelists, one gospel missionary, the treasurer and the assistant secretary. This agreement will be reconsidered anew every year at the annual meeting.

"A meeting of the Women's Society of the Seventh Day Baptists of Burma was held on Sunday, February 14, at 2 p.m. at the residence of Rev. Rokunga. Some of the important leaders of the Conference are requested to attend the meeting as observers. Pi Kaimawii, president of the society called on Mr. L. Sawi Thanga, secretary of Burma Conference, for prayer. The treasurer reported that an amount of K.225.60 (US \$47.37) was received in the past year. It is a pleasure to raise this huge sum of money by a few devoted women.

"Pi Hrangziki (Rev. Mrs. Paluaia), an active member of the Executive Committee, suggested that the money be utilized for evangelization. After a long and careful discussion, it was decided to contribute part of it for the salary of the gospel missionary. This contribution of the Women's Society made it possible for this worker to move his dwelling place with his family from Khampat to Hmuntha village. He will look after this newly

established church. He is also expected to travel to the near and distant villages whenever necessary.

"We feel that this year's gathering was really a success. All of us were hale and hearty. We believe the future is bright. We will try to solve the problems facing us by hard work and endurance. We pray to God to bless our work and the few talents we have by next year abundantly. We hope to support a full-time pastor by next year.

"The Rev. Rokunga requested all the delegates to remain to Tahan for some days. Every night a public gathering and discourses on the life and teachings of Jesus Christ were arranged alternately at his house and in the church. On Tuesday, the sixteenth instant, he praised the Lord. He offered his domestic animal to God. This day was a merrymaking day. A big feast for all the Seventh Day Baptists, including all the local leaders, relatives, friends, women and children alike."

It is good to learn of the steps taken by our brethren in Burma. Let us continue to uphold them and their work in prayer.

Summer Assistants Secured

The Pawcatuck church at Westerly, R. I., announces that Helen Ruth Green has accepted a call to serve as summer assistant to the pastor. Miss Green is a theological seminary graduate, a sister of the Rev. J. Paul Green.

The Los Angeles church has engaged the services of Justin Camenga for the summer. He is a student at Western Conservative Baptist Seminary at Portland, Ore. He has been looking forward to full preparation for the ministry for several years and has served as summer pastor at White Cloud, Mich., and Verona, N. Y.

The Riverside, Calif., church announced some time ago that the Rev. Eugene Fatato, who has been in secular work during this school year, will be their assistant pastor during the summer.

SABBATH SCHOOL LESSON

for May 22, 1971

GOING WHERE THE PEOPLE ARE
Lesson Scripture: Luke 10:1-11

**Let's Do Something
a Play**

The following play is factual and may or may not have happened to women of another denomination. It is presented as part of the discussion about Women's Societies, which began on the Women's Page of the May 8 issue. Does this ever happen in your group?

(A group of women are arranged to represent a Women's Society meeting. One woman is presiding and another is the speaker.)

Speaker (leaves the scene and comes to the front of the group to address audience):

We are at a typical meeting of typical church women. (As the scene begins, the speaker for the day is just concluding. She steps back into the "scene.")

Speaker: Well, ladies, that is a peek at what we will be studying this year. There is a lot of material to work from and it seems to me that the theme is especially provocative. I have tried to be brief so that we will have plenty of time for discussion, and I believe we can allow perhaps twenty minutes for this.

(She waits expectantly for quite a long time. No one says a word.)

Speaker: Do you agree that as part of our year's study we should analyze our own church and see how we can improve it?

(There is another fairly long pause, then there are scattered comments from various members of the group, as follows:)

"Aren't we doing pretty well?"

"We have a great choir just now."

"Look at all we do with our camps."

"The youth group is sure active this year."

"We just about worked ourselves sick for the community supper."

President (to speaker): Before you go, Mary, since you're the Christian Social Action chairman, we might as well hear if you have anything to say about that.

Speaker: It seems to me that we need to do something if we are to be an action committee, and I have three things to suggest. The first would call for study. The second is something we can do right

here. And the third is a situation far away, but we can pray about it. Now for the first thing: I suggest we study the drug problem, and I have found a film strip which we

(She is interrupted by comments from group:)

"Isn't that more for the big cities?"

"We don't have any drug problem."

Speaker: Well, we all know that older people are often lonely, so my second suggestion is that we each bring an older woman to our next meeting so they will feel we want them.

(Comments from group:)

"I have my own mother to look after."

"It's pretty hard to get here on time by myself."

Speaker: Now, my third suggestion: I have here the names of children behind the iron curtain who have been taken from their parents because because they have been told of Christianity (She pauses to find some slips of paper in purse or pocket.)

President: Thanks for a very interesting presentation, Mary. Now we'll have refreshments.

Member: It was supposed to be my turn but I asked Jane to do it

Member (enthusiastically): Don't worry, I brought them

President (happily): Then let's all go to the dining room. It smells like the coffee's ready

Speaker: But ladies, I wanted to give you each a name to pray for

(She is speaking to herself for everyone else is heading for the food.)

—Theona Andersen

Johnstown, Nebr. 69214

Oldest Member of Oldest Church

(Continued from page 7)

ference including a message of greeting introducing Mrs. Richardson from the pastor and secretary of the Mill Yard Church. Incidentally, the cover picture on that issue was of the nine members of Commission plus two consultants. Though a number of them were relatively young, not one of them is now with us; Mrs. Richardson has outlived them all.

Here follows the major part of the

greeting mentioned above, which seems equally appropriate for 1971.

"The pastors and members of Mill Yard Church rejoice at the opportunity of conveying their greetings by the hand of our delegate, Sister Gertrude E. Richardson, to our brethren and sisters assembled in the General Conference at Adams Center, N. Y., U.S.A.

"It has not been the privilege of the mother church of the denomination to be thus represented at the General Conference for many years. Therefore it is an occasion of special joy, and we would assure you of the loyalty of the ancient Mill Yard Church and her interest in all the activities of her sons and daughters on the western shores of the Atlantic Ocean.

"We are sure that this occasion will bind us closer together in brotherly fellowship and make us more united than ever in all our denominational efforts for the advancement of the kingdom of God in the earth. During the past few years, such has been the result of the closer fellowship between the Dutch and English brethren, and we desire the same fruition through this personal contact with the American brethren.

"We know that you are all keenly interested in all that pertains to the history and activities of the mother church and rejoice to know that her light is still shining, perhaps more brightly at the present time than for many years past."

An added bit of information about Mrs. Richardson is that the first casualty of World War I printed in the *Sabbath Recorder* was of her son, who was a pilot. The Richardson home was open to American servicemen of like faith who appreciated the interest of the pastor and his wife in them.

Does the Church Have an Addiction?

Speaking at a Southern Baptist conference on the "Drug Crisis in the Church" Henlee H. Barnette of Louisville, said, "There is a prevalent kind of church leadership that tends to indoctrinate church members with a cocaine-type religion that makes them insensitive to the problem of drugs, or war, racism, poverty, and political corruption."

The Children of Noah

(Continued from page 9)

which told of an English scientist who on his deathbed confessed the threats he and his fellow scientists had made against Haji and his father, on their visit to the ark in the latter half of the nineteenth century.

Tradition has it that Noah and his family down the northeast side of Mount Ararat as the floodwaters dried up, and established a home on a level place now called Ahora, or Aghuri. There he planted his vineyard as described in the book of Genesis. In 1840 a strong earthquake broke a dam of water in upper Ahora gorge, and this wiped out both Ahora with its inhabitants and the Monastery of St. James. The present village of Ahora has been rebuilt lower down the canyon, vineyards and all.

The descendants of Noah began to move out and populate the surrounding area. The memory of the flood experience was vivid in the minds of Noah's children, and someone wrote a description of the flood with inscriptions carved on the rock walls near Mount Ararat, which when deciphered read, "When the waters descended and filled the earth with water, God, the Word, sowed the seed of the Word into the waters; and the seed of the Word came to rest in the mountaintops."

The above inscription was discovered by a Colonel Koor, an expert in ancient languages, as well as colonel in the Russian Army in World War I. He now resides in San Francisco, California. Colonel Koor told us that he found some twenty archeological sites in the Ararat area that should be investigated. The University of Chicago has admitted that for some strange reason the Ararat region has been neglected by archeologists, and agreed that Colonel Koor's discovery was an important one, and should be followed up.

During our 1969 expedition to Turkey, we were fortunate to have investigated another of the archeological sites in the Ararat area. Dogubayaset is a Turkish city some twenty miles west of Mount

Ararat. About three miles up a canyon southwest of the city is located the ruins of an old Turkish castle or palace built by Ishak Pasa in 1685, although it required ninety-nine years to complete. It contained a fountain and a jail; rooms for soldiers, a dining room, a kitchen and a bath. One section of the palace was set apart for the harem. There were also rooms for the religious personnel and a round tower and minaret.

Across the canyon on the face of a quartzite cliff we found a very ancient series of rooms carved in solid rock. We



Entrance to living apartments cut in solid quartzite rock 20 miles west of Mt. Ararat, Turkey.

could not be sure whether this was an ancient apartment or a place for religious gatherings. On the walls inside and outside were carved niches, evidently to set lamps or ornaments. The doorway was carved perfectly square or rectangular similar to modern doorways. Where they got the tools to cut the hardest type of rock in the world is a mystery.

These early descendants of Noah believed in letting their light shine, for on the smoothed walls about the door were carved larger than life-size, two priests

Adam's Apple

Times have changed since Adam and Eve ate the forbidden fruit in the Garden of Eden. They came under the judgment of God and were cast out of paradise because they ate the "apple" they were told not to eat. Some people have entertained the thought that God was too harsh with them; it seemed a bit arbitrary to put the desirable tree in front of them and not to let them eat of it. Of course, there is more to it than that, as every thoughtful Bible student knows.

Times have changed. Judging by the "no litter" signs we see along the highways, the twentieth century version of the laws of paradise would be a little different, a little more arbitrary. Are we to conclude that Adam's sin was not in eating the apple but carelessly throwing the core on the ground? We would impose a \$100 fine for littering. Pollution is the big word now (and it probably needs to be), but in shouting about the pollution of air, earth, and water, we may be only whispering about the pollution of sin, which if not remedied will exclude us from paradise.

with headgear and long robes, carrying a lamb, apparently to offer as a sacrifice on the altar. The leading priest carried in his right hand what appeared to be the knife to slay the offering, representing the Lamb of God to be offered thousands of years later.

I chanced to meet Dr. W. Weber, an archeologist from Basel, Switzerland, who had studied the carving beside the rooms, and he said that the people who did this work belonged to the very earliest people to inhabit the area. If Dr. Weber's explanation is correct, then the children, grandchildren or early descendants of Noah were the ones who lived there and made those beautiful carvings that represented their faith in God and the salvation He would provide. This was long before Moses began to write our Bible, but in a way Noah's children were publishing their faith in a most dramatic manner.

LET'S THINK IT OVER

Ex-Communists in Italy

A few young men dropped in to chat with 62-year-old Donato Castelluccio, a Baptist minister who has lived all his life in Bisaccia, Italy, in the hill country east of Naples. He may have surprised his guests a little by philosophizing that "the best way to combat communism is to apply communism." It needed a little explanation that came later.

Donato Castelluccio has watched his countrymen swing from an era of fascist government to an attachment to communism unique in the West.

As his town has dwindled from 10,000 to 6,000 residents, many of them either unemployed or earning little money, so has its interest in leftist political parties grown. Too, thousands of fathers and sons have left southern Italy to find work in Switzerland and West Germany.

In a nearby community where Castelluccio, as a Baptist preacher, conducts worship services, as much as ninety-nine percent of his audience has been Communist, he said.

Today he observes many Protestants and Catholics in Italy becoming "Christian Communists." Of the nine million reported Communists in Italy, about two-thirds are Roman Catholic believers, he said.

Many still regularly attend mass, although some have been evicted from the Catholic Church for their Communist leanings.

"The best way to combat communism is to apply communism," Castelluccio had said, and he was asked to explain. What he meant was that militant, atheistic communism could be best combatted by applying a first century Christian commune-ism.

Christians, Castelluccio believed, should share their means with the less fortunate. "To me," he said, "a Christian who does not implement his faith is a practical atheist."

He alluded to the teaching of Christ when he wondered, "How can you call yourself a Christian if you fail to minister to the least of these?"

Castelluccio thought some Italian

Christians have identified themselves with the name "communism" simply because "socialism" to them was not a strong enough word.

A Christian, the Bisaccia pastor indicated, would not associate himself with militant Communism, which used force if necessary to gain its way. On the other hand, he would hold high the ideal of the golden rule "to do to others as you want them to do to you." —EBPS

Catholics Face Problems

A series of Catholic-sponsored conferences scheduled for this year is entitled "Remaking the Ministry: 1971" in an attempt to help priests and ministers resolve both internal and external problems.

The Rev. Xavier Colavechio, co-chairman, pointed out recently that a study conducted by a Notre Dame sociologist among three thousand priests found that twenty-five percent are considering resigning because of serious emotional stress. Among Protestant ministers the figure is given as twelve percent.

Other sources have stated that a rather large number of priests (within this twenty-five percent) have expressed themselves as desiring to marry and that this is one of the most common reasons for wanting to leave the priesthood.

—Information from St. Norbert Abbey

Spirit-Filled Fellowship

(Continued from page 16)

The Holy Spirit is the spirit of Christian involvement!

He enlists each one of us in the program of the Church of Christ. It is through His power that we take on tasks which seem more than we can accomplish, and it is through His inspiration that we gain wisdom and understanding as to the extent and the quality of our involvement in the Kingdom of our Lord. It is by His power that we give ourselves, day by day, in consistent dedicated service for His cause. It is the Holy Spirit who enables us to be a part of the affairs of our society and our world, inspiring us to be "in the world, but not of the world." He is always the Spirit

of Christian cooperation, but never leads to compromise of conviction and truth. It is the Spirit of God who sends us forth in sincere service, witnessing to our Savior, and proclaiming our faith. As the Spirit-filled fellowship holds forth the word of life, the witness is both individual and corporate.

The Holy Spirit is the spirit of Christian hope!

By the Spirit we have full assurance that God is God — here in our world, here in our day! No matter how great may be the wisdom and understanding that we have gained through education and science, God is greater, and God is wiser. It is through the Holy Spirit that we understand and know that the Kingdom of Christ shall prevail! He reveals to us that the confession "Thou art the Christ the Son of the Living God" is the rock upon which Christ builds His church and "the gates of hell shall not prevail against it." In spite of all of the alleged evidence to the contrary, His Kingdom shall prevail, for it is not based on the power of man but on the power of Almighty God Himself. By the Holy Spirit we know this is true. He imparts peace. In the midst of war and strife: nation against nation — race against race — individual against individual — we can have peace, "peace that passeth understanding." The Spirit speaks to us in the words of our Lord, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."

Yes, the church takes on the nature of a Spirit-filled fellowship only as those members who make up that fellowship become Spirit-filled men and women. May the Spirit fill your life.

(Condensed from a sermon preached at West-erly, Rhode Island)

NEWS FROM THE CHURCHES

NORTH LOUP, NEBR.— In March Brownies and their sponsors attended Sabbath worship service at our church in a group during Girl Scout Week. The Brownies sang a song.

Sabbath School teachers were given special recognition at the worship service March 13. All wore corsages or lapel

flowers, gifts of the Sabbath School, and went forward for the dedication prayer. At the fellowship dinner they were seated at a special table.

One of our members, George Cox, had open heart surgery in Lincoln recently. We are thankful for the progress he is making on the road to recovery. God, prayer, and skilled doctors are all contributing factors. Among others who have been hospitalized are Mr. and Mrs. Dell Barber. Still in the hospital (April 16) are Mrs. Roy Cox and Mrs. Laura Robbins.

Twenty-one women of the North Loup United Methodist Church were guests of Dr. Grace Missionary Society at the April breakfast meeting. Mrs. Mynor Soper was leader of the lesson with an Easter worship immediately after breakfast.

The study of "The Sabbath: Symbol of Creation and Re-Creation" by Herbert Saunders, with Pastor Skaggs conducting it, has been completed by both groups.

Three of our high school juniors were chosen to be Boy and Girl Staters by the North Loup Legion and Auxiliary. James Goodrich is Boys' Stater with Keith Severance as alternate. Lana Hamer was chosen for Girls' Stater. The Boy and Girl Staters will attend sessions in model government in Lincoln in June.

Some of our young folks attended the interdenominational Easter Sunrise Service on Happy Jack Peak. Breakfast was served at the Scotia United Methodist Church.

At the April quarterly meeting Bernard Keown was given a license to preach. It was also voted to replace the elm trees which were removed due to Dutch elm disease. The new planting is to be another kind of tree. The camp committee is replacing the dead trees at Camp Riverview.

Pastor Skaggs with "An Hour at the Cross" and "Resurrection Thoughts" and the choir with choral introit, anthem, and choral response helped make us aware of the significance of the Resurrection, Sabbath Day, April 10.

—Correspondent

The Sabbath Recorder

The Church

"Spirit-filled Fellowship"

By Francis D. Saunders



The church takes on the nature of a "Spirit-filled Fellowship" only as those members who make up that fellowship become Spirit-filled men and women. Thus our subject is individually and intimately personal. Each one of us who has a part in

making the church what it ought to be, for Christ's sake, must find himself in the process of personal analysis, searching his own soul, and personally imploring the Spirit's presence and power.

The office of the Holy Spirit is a many faceted one, reflecting from the Spirit-filled life the very glory of the Godhead. See then what the acceptance of the Spirit can do in your individual life and in the life of the fellowship of which you are a vital part. Our Seventh Day Baptist Statement of Belief declares: "We believe in the Holy Spirit, the indwelling God, the Inspirer of Scripture; the Comforter, active in the hearts and lives and minds of men, who reproves of sin, instructs in righteousness, and empowers for witnessing and service."

The Holy Spirit is the spirit of Christian reconciliation!

Jesus expresses it through the inspiration of the beloved disciple in these words: "He shall reprove the world of sin, and of righteousness and of judgment." It is the pressure of the Holy

Spirit on the individual life that brings him to the realization that "all have sinned and come short of the glory of God," and that he is one among many standing in condemnation, and thus in need of the message of reconciliation. It is by illumination of the Spirit that each one feels either remorse for evil done, or a sense of well-being for good accomplished, and so receives instruction in righteousness. It is the Holy Spirit who convinces of judgment for sins unconfessed and unforgiven, and so has an active part in the drawing power of the cross of Christ.

The Holy Spirit is the spirit of Christian truth!

He is the Inspirer of Scripture not only for those men, chosen instruments of God in recording the truth found in the Scripture, but also the Inspirer for every one of us in our search of truth as we study the Holy Writ. He is the Divine Source from which we receive our understanding of what is right and wrong, and also the power given unto us in choosing the best and rejecting the evil. A spirit of permissiveness is rampant in our world today, not only undermining our code of Christian conduct, but threatening our very faith. It is the prodding of the Spirit which warns of the dangers of disobedience to the revealed will of God. We are encouraged by the Scriptures to "test the spirits" to see whether they are of God, and it is the Holy Spirit who speaks through the Word: "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God."

(Continued on page 14)



Ministers Conference at Battle Creek

Some thirty Seventh Day Baptist ministers, the majority of whom are in full-time pastorates, assembled at the Battle Creek church for a solid week of instruction and inspiration April 28 - May 4. The conference is planned by the Committee on Higher Education of the Board of Christian Education every second year. Five of those present did not get in this picture.