

The Sabbath Recorder

Precious Prayer Promises

Plead These Promises as You Pray

"Produce your cause, saith the Lord; bring forth your strong reasons, said the King of Jacob" (Isaiah 41:21).

"Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not" (Jer. 33:3).

"And ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29:13).

"But seek ye first the kingdom of God, and his righteousness; and all of these things shall be added unto you" (Matt. 6:33).

"Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7).

"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24).

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye ask anything in my name, I will do it" (John 14:13, 14).

"If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you" (John 15:5).

"Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (John 16:24).

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things" (Rom. 8:32).

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your request be made

known unto God, and the peace of God that passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6, 7).

"But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

"But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

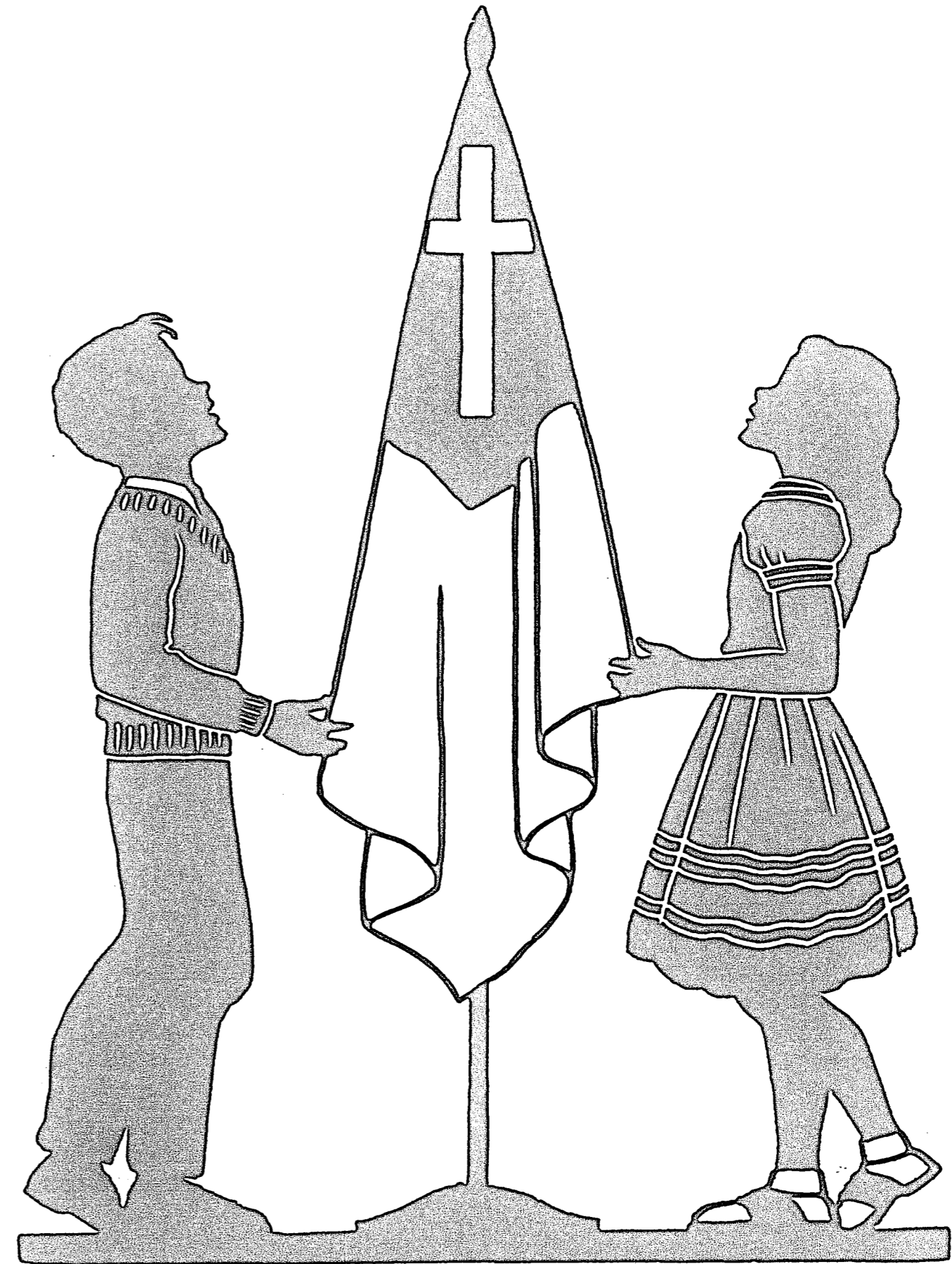
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"The effectual fervent prayer of a righteous man availeth much—and he prayed again, and the heaven gave rain" (James 5:16, 18).

—Crusader Prayer League
Lubbock, Texas

Another Tract Reprinted

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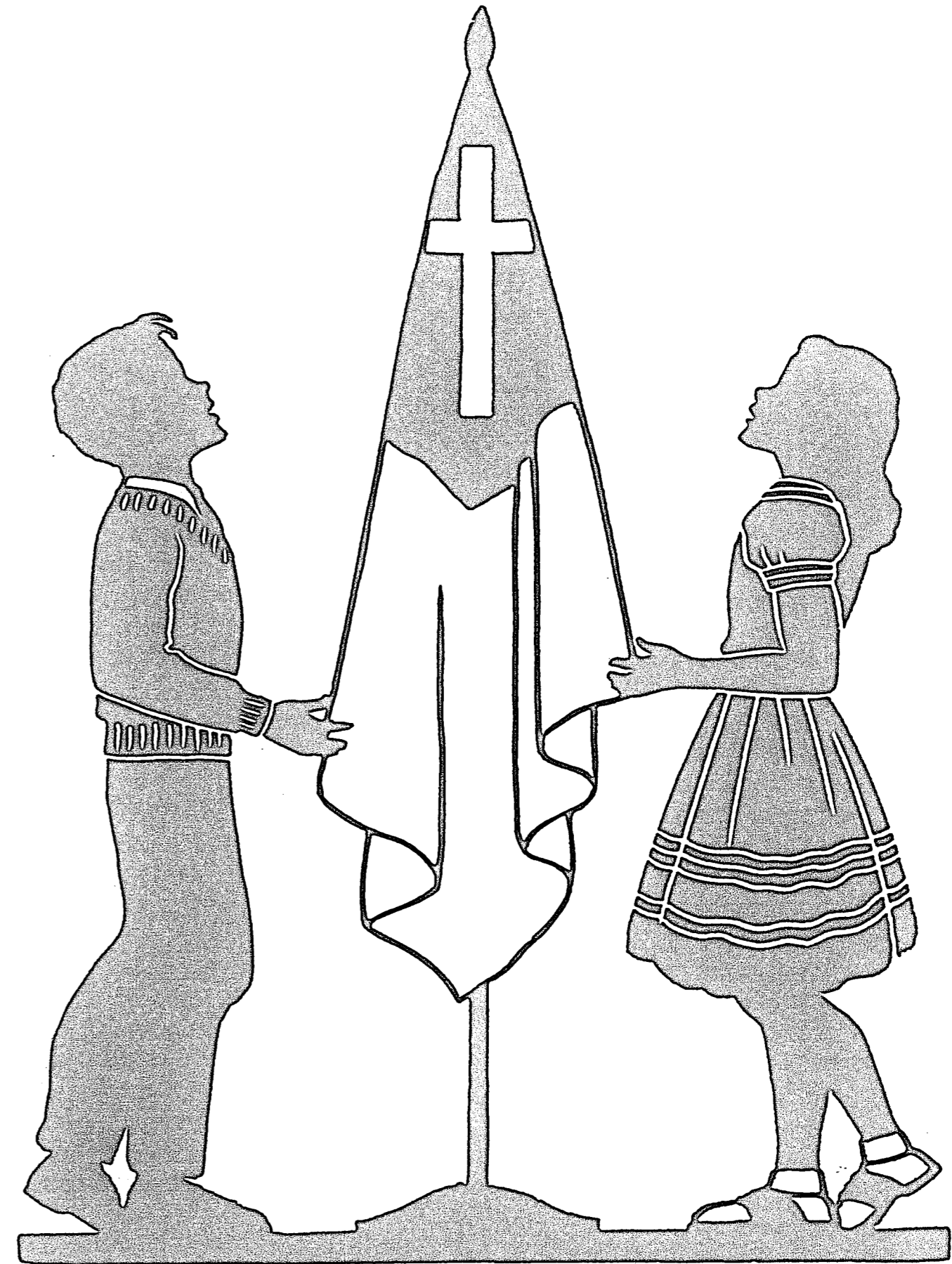
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First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

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Where Are We Going?

This is our 300th year of organized Seventh Day Baptist church work in America. Some of our leaders may well concern themselves with denominational programs and denominational statistics. It is part of their responsibility to check up on contributions to the total work and the overall growth or lack of growth of our U. S. Conference. They can sound warnings and devise new programs. What they cannot do is the actual evangelism on the local level. If growth is largely dependent on the lives we live and the words we speak, it is evident that we cannot shoulder off that responsibility on to the leaders at some higher headquarters. Thus the big question is not where we are going as a denomination but where we are going as individuals and as a local church.

If I understand at all what a good many church members are thinking it is a defensive apology for local failure which really means excusing ourselves for not doing much of anything that really counts for Christ and the Sabbath. Have you ever heard anyone intimate that evangelistic outreach ought to be good for some other church and community but not this one? It is so natural to think that there are fewer obstacles to church growth somewhere else. It is a case of the grass being greener on the other side of the fence, although we know that it is the same type of soil with the same type of rainfall. Admittedly, there must be some people who are more ready to listen to the Christian message than others and certain geographic areas of missionary work where good spade work has made people more receptive. But to fail to work where we are and to wish we were in some more fertile field far away is like pursuing the elusive pot of gold at the end of the rainbow.

Successes in witnessing or in baptisms do not come primarily to those who chase receding rainbows. They come to people who do not make excuses, but go out and find people in their neighborhood who need love and security. Too long we have taken the attitude that all of our acquaintances have heard the gospel and have long since made up their minds for or against Christ and the

church. People are either happy in their present church connection or they are too hard to reach. Let's face it, most people are not happy and it stands to reason they are not getting as much out of religion as it is possible to get. If we have a genuine experience it could be contagious if we got close enough.

Do we say that our community is largely Catholic and everybody knows that you can't do anything with Catholics? Neither part of that is necessarily true. Brazil is nominally a Catholic country, but vital Christianity is growing by leaps and bounds there. When we look around in our own church we may see a few former Catholics who are there because someone continued to show them love and took pains to explain the gospel to them. All around us are people who are not finding satisfaction and happiness in their all-too-shallow religious connection or experience. If we have something to give we can find folks who want it when we show a personal rather than a professional interest in them.

For those of us in churches that have fewer members than twenty-five years ago it is well to remind ourselves of two things. First, though we are not individually responsible for losses by death or total gains by baptism, we are responsible for our own Christian outreach. In the second place, the churches that are reporting the most baptisms of converts are not necessarily better located than those that are declining. The truth is that they are more consistently working at the important things. Members are studying the Bible more faithfully with the idea of using it to meet human needs. They are not just talking about evangelism, but are doing it in various loving ways.

"Where are we going?" is not so much a question about the whole denomination. (Most of us might do well to forget statistics.) It comes down to the question of where I am going. Am I so bogged down with lesser activities and a sense of defeatism that I am not using my God-given opportunities to speak out for Christ? "The Lord's hand is not shortened that it cannot save," wrote the prophet thousands of years ago. The Lord still

quickens faith in stony hearts, but He has to work through human instrumentalities like us. We can be more faithful in sowing and cultivating. When we are sure where we are going the church and denomination will have more direction.

Honoring Our Graduates

We have come to expect our children to get a college education and many of them to go on for professional degrees. As a matter of fact, Seventh Day Baptists are well above the average in the percentage of college graduates. We like to think that our faith in Christ and our willingness to be different in obeying the Fourth Commandment puts added purpose in our lives. It may be, too, that when we make a certain amount of sacrifice in regard to time (Sabbath) and talents (tithing) we take better care of our money and can afford to help our boys and girls with college expenses.

Honor to our young people who finish college is all the more appropriate when we read the figures of those who don't make it. Inter-Varsity gives some of those statistics:

"Of the more than one million young people who enter college each year, fewer than half will complete two years of study, and only about one-third will ever complete a four-year course of study. So reported a Stanford University study. The majority of dropouts cite dissatisfaction with college and the desire to reconsider personal goals and interests as the major reasons for leaving school."

The reasons for going to college are not all valid, and open registration, regardless of qualifications, is not going to help any in completing the course. Some of the reasons for dropping out are valid, some are not. When our young people graduate from college with good grades, as most of them do, honor should be given to them and to all those who helped them along the way. That goes for the folks who contributed to maintaining lofty goals.

Other figures quoted show that in the 25-29 age bracket three-fourths of all Americans are high school graduates — due in part to compulsory education laws.

MEMORY TEXT

"My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them" (Ezek. 34:6).

Only sixteen percent of that age bracket have college degrees. The percentage of young people entering college has risen from thirty-eight to fifty in the last ten years. It is not beginning that counts, but ending.

Again, hats off to you, our college graduates! May the determination to get an education be matched in the years to come with a determination to live out the faith that has brought you thus far. There is a lot of living ahead and temptations to abandon your faith that are more subtle and persistent than any faced up to this point. We have the promise that "He that hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

Seventh Day Baptist
GENERAL CONFERENCE

August 8-14, 1971

University of Massachusetts
Campus Center
Amherst, Massachusetts

Registration \$11.00
(Under 12 — \$1.50)

Room (double occupancy) \$ 2.50

Room (single occupancy) \$ 3.50

Your own linens and blankets required
Meals — individual option:
snack bars, coffee shop, cafeteria

Register now. Plan to arrive in time for Sunday evening reception at Newman Center honoring Federation representatives from abroad.

MISSIONS—Leon R. Lawton

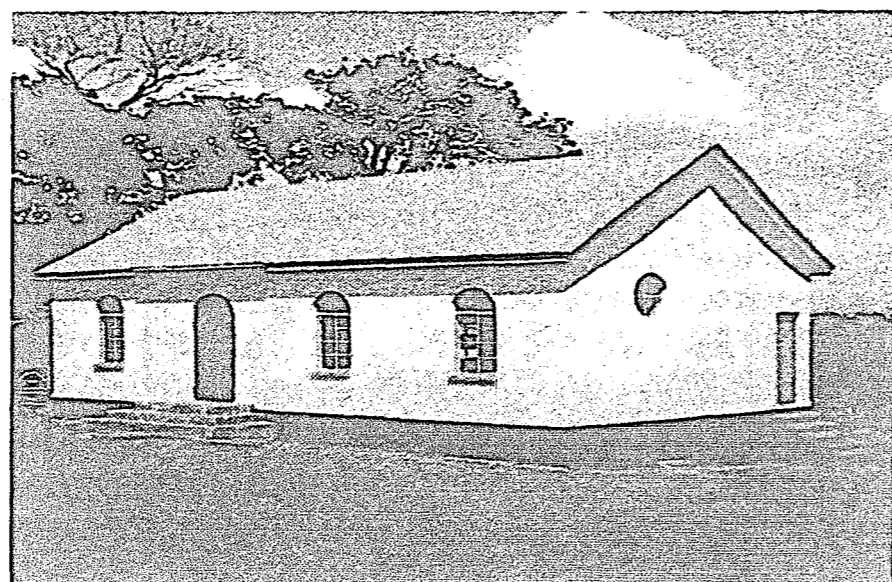
Insights from Malawi
Past, Present, and Future

By Pastor David C. Pearson

Classes in Seventh Day Baptist History were held at the Blantyre property from April 4 to 18, with six students in attendance. This included the three senior Likubula students, two graduates of the former Makapwa Ministerial Training School, and a pastor earlier associated with a dissident Seventh Day Baptist group in Malawi.

It was interesting to note our beginnings in England, and also in America, but the story of our development in Malawi, being more recent and closer to hand, was probably most fascinating of all. Our history is not always pleasant, nor does it indicate uniform, measured progress, but it is that which has led us to the present. Only divine help has enabled us to be where we are today. For this help we are truly grateful, and recognize our continuing need for more of the same.

On May 8, the new Blantyre Seventh Day Baptist Church was formally dedicated with appropriate services.



Our Blantyre meetings are not usually well attended, although we expected a goodly number for this very special occasion. Some who wanted to come failed, but we were pleased to have upwards of 140 persons enter our sanctuary. Although the building is only 25 ft. by 45 ft., we could have seated more quite comfortably.

Pastor L. Mungoni, director of the

How the SDB Message
Reached the Philippines

by Olimpio T. Isoto

I was not a member of the Seventh Day Baptist Church. I had never seen a member, nor even heard of such a church in the Philippines until a few months ago when a letter reached my hands from Brother Ferraren of Cebu City which gave me the full name of the Rev. L. Maltby, the secretary of the American Sabbath Tract Society of Plainfield, N. J.

Without wasting a moment I imme-

diately sent a letter asking for some information and some printed materials about their church and beliefs. To my surprise the letter was answered immediately and I received many tracts. I tried to translate one of the tracts into the Visayan dialect to help my Filipino brethren understand the difference between the Seventh Day Baptists and the Seventh-day Adventists. These tracts are being widely circulated in the Visayan Islands and Mindanao. Another tract, "Seventh Day Baptists, Their Place in History," has now been translated into Visayan and is being mimeographed for distribution.

Southwestern (local) Association brought the morning message. In the afternoon one of the staff of Likubula Bible Institute, Mr. Peter Lind, a missionary of considerable experience and ability in the Chechewa language, spoke to us with real pertinence on the theme of giving. Some of his arrows struck close.

On May 15 our first regular Sabbath services were conducted in the new church. We had wondered as to what we might expect by way of attendance. We were pleased to have a group of about forty persons. We are situated in a high density area where people are constantly passing by. We believe that not all will pass by, but some will come in and respond to a message of love and truth.

Currently children's Bible classes are being held, using the new facilities. Yesterday's attendance was sixty.

To those who have contributed to this building project, an additional and public thank you is in order through the pages of *The Sabbath Recorder*. Colored slides will be made available showing this new edifice, "concrete" evidence of the generosity of God's people.

On July 2, 1971, it is anticipated that our three third-year students will graduate from the Likubula Bible Institute. Already a house in the North has been begun for one of these men who will be serving our Luwazi church, a church served by the late Pastor Lamek Zimba.

We appreciate the work of Likubula in training our men in recent years, five of whom have already graduated.

I have had a very rare opportunity to make a thorough study of Seventh Day Baptist belief and polity. I was delighted to know that they were organized in England in the middle of the seventeenth century, very much ahead of the Seventh-day Adventists. My interest was also focused on the works of these people in the United States and England and other countries of the world.

At present there are many sympathizers with us in these views. Our only weapon to reach these people is missionary tracts. It is possible to translate, mimeograph and mail some of the literature we have received from the American Sabbath Tract Society. Our friends are glad to hear about this freedom and the autonomy of the local church.

Every Saturday afternoon Brother Ferraren preaches at the Freedom Park in Cebu City, but he must shout hard because he has no amplifier. We are sending two Bible workers to begin the work on the island of Leyte and one on the island of Mindanao.

We have formed an organization, the Philippine Conference of Seventh Day Baptists, with five members of the board. It is required that churches be registered in order to be organized. We expect soon to register our church with the Securities and Exchange Commission. We hope it will be accepted.

Note: Mr. Isoto adds a sentence appealing for voluntary assistance in their great cause. He especially wants a mimeograph machine to carry on their tract ministry.

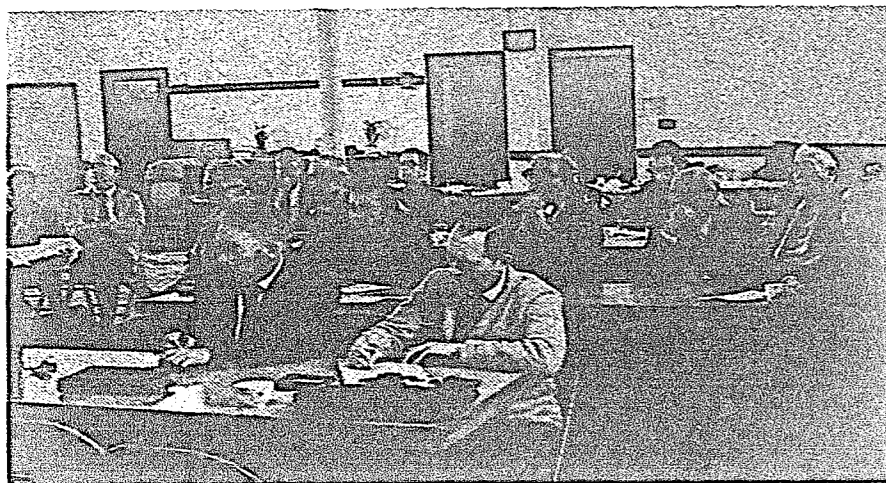
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Back to School?

If the men—and the Rev. Miss Elizabeth Randolph — in this picture look like scholars in some graduate department of a college — you're right!

The "graduate seminar" of Ministers Conference, reported in some detail in the May 22 *Sabbath Recorder* with the cover "formal portrait," provided several occasions when studious note-taking and direct, provocative debate occurred.



The picture shows the ministers during one of the sharing periods when one of their number was telling of a program, or goal, or hope experienced in his parish ministry.

"Seeds and Sprouts," as it was called, provided more than six and a half hours over the eight days of the conference for the exchange of programs in which Mr. and Mrs. Average Seventh Day Baptist" and their children were brought to the fore. Seventh Day Baptist performance in mission was presented in terms of programs actually conducted. The most universally appreciated element of the conference seemed to be Dr. Samuel Kidd's lectures and discussions, with Bible study and worship coming as a close second. Sharing of programs was close in third rating, we would estimate.

The "seed" of some goal or program planted in one parish was presented for "sprouting" possibilities in other parishes as well as for possible improved "cultivation" as the "planter" discussed the matter with colleagues.

Some of the goals and programs in Christian mission which were shared at the 1971 Ministers Conference in Battle Creek were: covenant renewal services

at Salem and Denver; drug prevention training in Minnesota; Bible study programs in New Jersey; leadership and church officer training in Michigan; simulation games used in New York and Michigan; Bible study plans in Connecticut; audiovisual worship programs prepared in Florida, church membership refresher courses planned in Wisconsin, prayer meeting programs in the South and North, local ecumenical social action and evangelism programs.

Development of camp facilities, development of community services for needy persons, and neighborly evangelism were other "Seeds and Sprouts" shared. More of these matters will be shared through the Ministers' Periodical and the *Recorder*.

Sabbath School Attendance Growth and Quality

The Publicity Committee of the Board of Christian Education would encourage all our Sabbath Schools to improve their service to members and community in joining in the national effort to enroll as many as possible in their program of learning, and to keep up attendance.

Even if you aren't yet registered with the committee in their enrollment and attendance programs, it is not too late to submit the statistics for your Sabbath School in the 1971 program. Plaques will be awarded the Sabbath School with highest attendance increase during the period from November through April of this fiscal Conference year and for the Sabbath School with the highest enrollment increase during this year.

Also, quality of program in the teaching-learning process of Christian education is encouraged by the Gold, Silver and Bronze Cross Certificate program of this board through this committee. It is hoped that several Cross Certificates can be awarded each year.

Write to Mrs. Mary Clare, R.D., Alfred Station, NY 14803, if you want to qualify in the attendance and enrollment program for the 1971 Conference. For details see the 1970-71 Facing Frontiers with Faith packet.

Peace in Vietnam

A Suggested Solution and an Appeal

By Rev. Paul S. Burdick

Along with many of my fellow Americans, I find that there is an almost universal desire that the war in Southeast Asia be ended. It is for that reason that we are hoping that a solution may be found that will not call for total defeat or victory for either side — something that would end the killing over there, would bring home all prisoners of either side, and would allow each country to select the form of government that each desired. Could such a formula be found?

The formula that is offered is somewhat like the one being sought for the Israeli-Arab conflict. First a cease-fire, then an attempt at arbitration by an international commission. The United Nations could appoint such a commission. Mr. Jarrings has worked valiantly for such a solution in the war-torn Middle East.

But would such a plan work in Vietnam? Admittedly it has not worked as yet for Israel and the Arab countries, but that is not to say that it would not in Southeast Asia. The North Vietnamese and their allies in the South have stated again and again that there could be peace when *all* American forces are out of the country. President Nixon has said that it is his purpose to bring American boys home. The armies of South Vietnam have shown their ability, and could probably protect their own homeland. So it seems that under a cease-fire, an acceptable solution could be worked out.

And what is the alternative? A see-saw battle in which more and more countries will be involved? Inconclusive fighting for many more years? China becoming more and more concerned as the fighting comes nearer and nearer to her boundaries? We cannot see how continued fighting and killing will solve anything. More civilians dying as at My Lai. Human nature revolts at such a thing! Have we as a people and a divided Congress given over our management of our own affairs to a minority group who insists that America has never suffered defeat in battle, and will not now?

The Jesus, "meek and gentle" of our

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1) The work in Burma that unity may be achieved and all the leaders filled with humility.

2) The new work on Leyte and Mindanao in the Philippines that the leaders may be able to produce the literature they need in their native language.

3) The efforts of sincere leaders of church groups in Nigeria that they may be bound together according to the will of God.

4) The strengthening of the hands of Ralph Cann and those who work with him for Sabbath evangelism in Ghana.

Salem College Students

The Salem Herald of May 20 had a little article on local people who received bachelor of science degrees from the college this year. Among them are two well-known Seventh Day Baptist adults, Hope Bevis and Terry Anne Van Horn, both of whom have family and numerous other responsibilities. Mrs. Bevis, a nurse, is the wife of Professor John Bevis of the college. Mrs. Van Horn is a daughter of President K. Duane Hurley and wife of Carroll Van Horn, a teacher. She has previously been editor of *The Salem Herald*.

How many more Seventh Day Baptist women are receiving bachelor, master, or doctor's degree this year is not known. The industry and ambition of our young women and young men in the educational field is noteworthy.

childhood stories may have gone out of fashion, but surely He could not come to earth now and give his blessing to the violence and hatred and fear that He sees in so many of those who claim to be His followers.

My brothers! My sisters! These are the things that weigh upon our hearts. If the plan outlined above can bring about a stopping of the killing *now* let us work upon it at once. And if there is a better way to do it *now*, let us hear of it!

Don't Do Anything Rash

Luke 14:25-35

By Rev. J. Paul Green

It was a beautiful day in springtime. After the dark and dreary days of winter birds were singing and things were sprouting and growing and the sun was shining warmly and it was just a great day to be alive. Jesus and his disciples were heading southward from Galilee toward the capital city of Jerusalem, and there was a big crowd out this day. "One of the best," Peter thought to himself. "This is as big a crowd as we have ever had." Some of them were heading for Jerusalem for the Passover and they had simply fallen in with Jesus and his disciples as they made their way toward that common destination. Others were just out for the day. It was much too nice a day to be stuck at home or at work or wherever you were supposed to be. It was a day to be out enjoying things, and a day for something different. Others had been with Jesus and his group for a good while. There were many reasons; there were many thoughts in people's minds as they gathered that day.

For example, there was Susie. As she drew near to the group she thought, "I wonder if he knows what kind of person I really am? Those eyes of his — when he looks at you, sometimes it seems like he sees right through, but still I don't feel as though he condemns me. No, he seems to want to help me, and when I'm around him I really want to be better. I want to be a different kind of person and somehow God seems real to me. I wonder if Jesus can really help me."

And then there's Debbie. How she loves those religious teachers. She likes to go out and hear what they have to say, listening to their ideas, tossing them around in her mind and pondering them. This is the kind of thing that makes life worthwhile. She can hardly stand the boring work she has to do from day to day, and her complaining husband. Just the other day he said, "You spend more time at the synagogue than you do at

home. Why don't you stay at home and do a little work once in a while?" But this to Debbie is what makes life really bearable. "I wonder what new ideas he'll have for us today?"

David is a Pharisee. He takes religion and life seriously. He believes in being clean and neat. He is one of those people who thinks that "cleanliness is next to godliness" is from the Bible; or at least it would be if God had been on the ball when He wrote it. (His hair, his beard, his clothes — always just so.) And he has no use for these sloppy types—there are so many around today. There is one thing that bothers him about Jesus. He is not careful enough who he associates with. Why, they say just the other day he was eating with a bunch of those disreputable people. He will eat with anybody! "Well, I haven't eaten with just anybody and I'm not about to. I hope today he talks about righteousness and about obeying the law, like he did that time the big crowd was on the mountain-side. He could do a lot to purify our religion to get the trash to shape up or ship out. I hope he really hits those sinners today."

Mary and Esther are what we might call "groovey chicks." They like to be where the action is. Wherever there is something going on, that's where they want to be. As they are coming along that day and talking Mary says, "That Jesus, he's the coolest." "He sure is." "He's handsome . . . well, maybe he's not handsome, but there is something about him. He's not all up tight like most of those religious types." "Yea, he's got it all together." "Right on, Jesus!"

Steve is a zealot. "Surely," he thinks, "at last this is the Messiah! This is the one who will lead us, and we will get those hated Roman dogs out of our country and be free once again. The new David, the new Judas Maccabaeus, — and say, look at that crowd that's with

him today! If he plays his cards right we'll have things our way! (My friends and I will fight for him whenever he says the word!) And the Passover feast — that is the ideal time! If he'll only strike while the iron is hot we can win and have the kingdom!"

Sarah has had it up to here! Quarrelsome brats, nagging mother-in-law. Of course, she loves them, but sometimes they're just too much! She is just glad to get out so the kids can run around and play where they won't be under her feet. "Jesus doesn't seem to mind kids; in fact, I think he loves them," she says to herself. "Last week it was so nice when he gathered those children around and talked with them. He is not at all like our Rabbi John — he gets so nervous when there are children around. If there is the least noise in the synagogue he looks like he wants to throw us out of there; but Jesus understands! And the way he talks about common things. Somehow I feel more like a real person when I get back home."

Yes, these people were in the group that day nearly 2,000 years ago — or at least people like them.

As the crowd gathered and moved along Jesus looked around and he seemed to sense a lot of things that weren't obvious on the surface. He stopped and said something like this: "Look, folks, this is great. I would be glad for all of you to really be a part of my group; but be careful, don't get carried away! Don't do anything rash! If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, even his own life, he cannot be my disciple."

Now Tom appreciated that. Tom was a teacher and he got the nice little subtleties in what Jesus said from day to day. That hyperbole he often used, so like their other teachers; but Jesus was more clever than most. That time he talked about the rope going through the eye of the needle. That was a really good one! Or about how a person would strain a gnat out of the milk and let a camel go on through. What a sense of humor.

And it is true that everyone understood that Jesus was exaggerating — (It was a

common technique) — and that he didn't really mean that they should actually hate the people of their families and hate themselves—after all, he had said "You shall love your neighbor as yourself." They knew he meant that if they were to be his followers they should be so dedicated to him that they would hate other things by comparison. This dedication had to come before everything else, even good things like family.

"Most interesting," thought Dan, who was an expert in the Greek language, which was a pretty common language among the learned. "Jesus must mean this 'hatred' to be the opposite of agapé-love. Then he really isn't saying that you should feel hatred toward anybody! A few weeks ago up at Lake Galilee I heard him tell us to love even our enemies and help them. So when he talked about love, he wasn't saying that you should always feel emotionally toward somebody, but you must be committed to doing the best and doing right and to helping; doing he loving thing. What he is calling for now isn't as much a feeling, either, as a commitment to him; to being his disciple above everything else."

The people were quiet now, thinking about these things. They moved along slowly.

Then Jesus said something more: "Whoever does not bear his own cross and come after me cannot be my disciple."

Bear his own cross! David was astounded! "So Jesus is a zealot!" was his reaction, for crucifixion was the Romans' horrible way of dealing with revolutionaries, traitors against their government. It was their way of discouraging insurrection.

David remembered Judas the Galilean. A few years before Judas and a band of followers had taken up arms against Rome, but they had failed and had all suffered and died on a hillside full of crosses.

"So," David thought, "Jesus is actually predicting a revolution against Rome, one in which all who follow him will be in real danger of having to carry crosses

(Continued on page 12)

Eastern Association Draws Large Delegation

The Eastern Association might be considered historically the nucleus or pattern for the other geographic groupings of churches, for it takes in the oldest congregations located along the East Coast from Rhode Island to New Jersey. It does not necessarily draw the largest attendance of all associations, some of which were much later in organizing, but it does embrace more Seventh Day Baptist churches.

The meetings were held this year with the largest and one of the oldest of our churches, Shiloh, N. J. (organized 1737). The churches were, for the most part, well represented with a total attendance Sabbath morning of well over 300. Among those present were seven Jamaicans and probably a number of other people who had never before attended such an association. Those who have attended these yearly gatherings all their lives and understand the various levels of Conference organization sometimes forget to explain to guests like the college-age Jamaican girl what we mean by an association. One of our problems may be that we take good meetings for granted and do not think enough about the "stranger within our gates" on the Sabbath or the stranger just outside our gates.

The program of Eastern Association centered around the guidance of God needed in every area of activity. "Let Go and Let God" was the theme. The Sabbath Eve service which included a worship service, short sermon, and a longer time for testimony was based on Romans 12:1-3 — "Let Go and Let God Guide Your Personal Life." There was good listening and good participation by what seemed like a church full of people, including a full youth and adult choir. The Rev. Francis D. Saunders of Westerv, R. I., newest pastor in the association, brought the evening message. The Rev. Donald Richards, also in the association less than a year, encouraged the heartfelt personal testimonies. He was, it may be noted, the effective leader of a similar meeting on Sabbath Eve of General Conference last summer.

On Sabbath morning most of the children had church of their own in another building to make room for the large crowd of adults. With some thirty local people in the choir there was room enough for the visiting people from Marlboro, Plainfield, Berlin, Waterford, Westerly, Ashaway, and Rockville, the guests from New York, and the delegates from two other associations. Room was made in the morning program for a quintet of young men from Jamaica now living in New York. The sermon was by General Secretary Alton L. Wheeler on the expanding theme, "Let Go and Let God Lead in Your Church Fellowship." The worshippers were thoughtfully reminded of the local and the larger fellowship that is our privilege and responsibility.

Three meals were served in the Fellowship Hall of the Education Building—a facility that did not exist the last time Shiloh entertained the association. Nearly all of the largest crowd could be seated at one time. A public address system adds to the usefulness of such a large room on occasions like this.

In the first hour of the afternoon the men, women, and youth met separately, the men to consider our historical background under the leadership of the Rev. Albert N. Rogers, president of the Seventh Day Baptist Historical Society; the women to take up associational women's work and missionary projects for the next year. In the second hour the Rev. Herbert E. Saunders led in a dramatic production of "Love, O Love" with group discussions following. The situations depicted showed less than perfect love in family and social relationships and called us to "Let Go and Let God Direct Your Relationships with Others."

The young people under the leadership of Russell Johnson presented a one-hour service in the evening which was largely musical. It included a fifty-voice

SABBATH SCHOOL LESSON
for June 19, 1971
EXPRESSING OUR EXPERIENCE
Lesson Scripture: John 16:13-15;
1 Tim. 1:3-7; 1 John 1:1-4

THE SABBATH RECORDER

youth choir from Shiloh and Ashaway presenting portions of "Tell It Like It Is" and two numbers by the visiting Jamaican quintet. As an illustration of one way to reach unreachable youth, Mr. Johnson presented portions of the controversial "Jesus Christ Superstar" record and pictures.

A bus rented for the weekend was put to good use in transporting children to Jersey Oaks Camp for Sabbath afternoon, taking adults on a historical tour, and conveying young people to a swimming party and to the Sunday morning fellowship breakfast at the camp.

"Let Go and Let God Challenge Your Future Endeavors" was the general theme of worship and business from 9 to 12 Sunday morning. Portions of the message of the Rev. Edgar Wheeler, past president of Conference, will appear in a later issue of the *Recorder*. Francis Palmer brought greetings from Brookfield, N. Y., and the Central New York Association. Philip Hazen from Washington and the Southeastern Association told of their church and camp development.

The association in business session named the Rev. Edgar Wheeler as representative of three associations to attend the Southwestern Association at Texarkana June 10-13. Delegates attending Central at Verona, N. Y., are Dale and Althea Rood and Southeastern at Washington, Betty Cobb. It was voted to help church-recommended handicapped people in their more expensive housing at Conference. The treasury showed a substantial balance because part of the evangelistic appropriation was not used. It was felt that the church assessment could be reduced from \$1.50 to \$1.00 per member and still carry on the full work anticipated by the committees. The only offering taken during the meetings was for Our World Mission. It amounted to \$257.

It matters not how oft you kneel
In attitude of prayer so true,
Unless inside, where no man sees,
Your very soul is kneeling too.
—Mary L. O'Hara

JUNE 12, 1971

American Jews Face Changes

A leading Jewish sociologist reported significant population and religious trends in an address before the 65th Annual Meeting of the American Jewish Committee in New York, May 15. Professor Sidney Goldstein of Brown University drew on careful studies of the situation of Jews in American life to make some predictions.

Jews will not continue their high concentration in New York and other metropolitan areas. They are getting away from small family businesses and are taking salaried positions, thus becoming more mobile. With lessening self-employment, weakening family ties, and reduced discrimination they will experience more intermarriage and assimilation and find it more difficult to maintain their religious institutions.

Professor Goldstein pointed out that the increase in the Jewish population in past generations was due to immigration not to a high birth rate. As a matter of fact, the birth rate is lower among Jews than Gentiles, which contributes to the fact that the Jewish population is now six years older than the general population. This is expected to increase due to the low fertility rate. The Jewish population has declined from a peak of 3.7 percent to 3 percent. It is not expected to climb much above the present estimate of 6,000,000. First and second generation Jewish citizens have pretty much kept to themselves, but an increasing number of third generation Jews find themselves to be more American than Jewish and marry outside the faith.

These demographic changes, Dr. Goldstein asserts, "point to a challenge which the American Jewish community must face." They might spell loss of identity and absorption into the mainstream, but not necessarily so. "If repeated mobility increases, as I speculate it will, these dangers will be accentuated."

From the Jewish point of view, assimilation, though sought after by many, erodes the values that have kept the Jews separate and have fostered Zionism. From the American or Christian viewpoint, something better can replace

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what is lost.

Dr. Goldstein's study, entitled "American Jewry, 1970: A Demographic Profile," will appear in the 1971 *American Jewish Year Book*, which contains other valuable studies and is thus of more permanent value than denominational yearbooks.

—L. M. M.

Don't Do Anything Rash

(Continued from page 9)

... carry them to the place of their own execution!"

Joe and Matt discussed it as they walked along. "That's a hard saying! Do you suppose he means that if we follow him we are going to have to expect opposition, that even our friends, even the people we work with, and maybe even our own families won't understand us, that they even may oppose us or hate us?"

Jesus knew, of course, that they wouldn't fully understand; but they would remember and later when they had been to Jerusalem, when they had seen what was going to happen there, they would begin to understand.

After a time Jesus spoke again: "Which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it? Otherwise, when he has laid a foundation he is not able to finish, and all who see it mock him saying 'This man began to build and wasn't able to finish.'"

As Jesus said this Jake and Ruth and some others noticed that he was looking away off in the distance, toward a place where they knew there was just such a tower that King Herod had begun to build; he who liked to do big and impressive things, who was building towers as a show of strength against imagined enemies, but couldn't afford to finish! Herod was not a popular king, and once again those who caught it appreciated the subtle humor of Jesus.

"Or what king," he said, "going to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him who

comes against him with twenty thousand? And if not, while the other is yet a great way off, he sends an embassy and asks for terms of peace."

"What is he?" thought Steve the Zealot. "Is he some kind of a pink? Is he disloyal? Why ten of us Hebrews could beat a hundred of those Romans. Just give us the signal and we'd drive them all the way to Asia Minor in six days. What a cowardly position!" Of course, wiser heads were nodding in agreement. But Jesus now drew their attention back to the main point: "So therefore, whoever of you does not renounce all that he has, cannot be my disciple." "What? What was he saying? Was this exaggeration again? Or did he really mean *everything*?" Every possession, every interest, everything, or maybe everything that was in conflict, everything that stood in the way, every possession, every interest, every activity, habit, or idea which would stand in the way of being his disciple.

Some of the crowd were seated now, resting. Others were milling around, and some of the more thoughtful people were still pondering his words. "Is he saying that if I am not prepared to sacrifice, I really won't be any good to him?" As if to answer their thoughts, Jesus said, "Salt is good, but if salt has lost its taste how shall its saltiness be restored? It is fit neither for the land nor for the dunghill; men throw it away. He who has ears to hear, let him hear."

Now I am not going to try to finish the story. What happened next to this group of people? What did they do? Can you identify with any of these characters? Which are you? What is your type of person? And the real question, of course, is — what will you do? What are you doing? Are you committed to being a disciple of Jesus regardless of what it may cost?

Now, be careful! Don't get carried away! Don't do anything rash! But if today you would make the decision to be a real disciple of Jesus and to make a new dedication of your life, the invitation is always open.

"He who has ears to hear, let him hear."

LET'S THINK IT OVER

Supreme Court Ponders School Aid Cases

The Supreme Court is expected to render important decisions in May or June on three cases involving direct tax aid to parochial schools. The cases are appealed from courts in Pennsylvania, Rhode Island, and Connecticut.

The Rhode Island law is especially interesting because of the restrictions as to the use of the money. Baptist Public Affairs reports it thus:

The law involved here is "An Act Providing Salary Supplements to Non-public School Teachers," which became effective July 1, 1969.

Under the Rhode Island Supplemental Salary Act the state appropriates state funds for payment of a fifteen percent supplement to the salaries of eligible teachers in nonpublic elementary schools, the majority of which are Roman Catholic parochial schools.

In order to qualify for the supplemental salary the parochial school teachers must teach only those subjects required by state law or which are taught in public schools; the teachers must be certified by the State Department of Education; their salaries must meet the minimum salary requirements for public school teachers; the teaching materials are only those used in public schools; and the teacher must not teach a course in religion while receiving a salary supplement from the state.

On June 15, 1970, a three-judge District Court in Rhode Island ruled unanimously that the Supplemental Salary Act violated the U. S. Constitution. The court ordered a discontinuation of the supplemental teachers salaries.

On June 27, 1970, Justice Brennan of the U. S. Supreme Court granted a stay of the lower court's order until the Supreme Court could consider and decide the case.

Observers cannot predict the outcome, but it has been noted that high courts have shown a tendency recently to uphold the separation of church and state in matters of parochial school aid.

American Bible Society Appeals for Contributions

One of the principal sources of income upon which the American Bible Society must depend for its expanding work is gifts from the churches. Seldom does Roy I. Madsen make a special appeal through the denominational representatives and editors, but he is doing so now. The following communication tells us why:

"As of April 30, 1971, church gifts to the society totaled \$106,074 less than for the same date in 1970. This, despite the Advisory Council approval of anticipated budget income from the churches in 1971 of \$1,450,000."

Some denominations with a strong central organization vote out a specific amount for ABS from their general funds. Seventh Day Baptists contribute only as individuals, not as a denomination. Thus the question of our denominational total for this approved cause comes down to whether or not each one has given anything, or enough.

Money designated to the American Bible Society through the local church treasurer will be properly credited and will be one indication that we are assuming "The Responsibility of Maturity" in our 300th year.

According to ABS figures, Seventh Day Baptists contributed only \$47.10 from January through April. The fact that this is double what was given in the same period of 1970 is nothing to be proud of. It is far below one cent per member, hardly sacrificial, and not in keeping with our professed desire to distribute Scripture "without note or comment," as ABS does.

—L. M. M., Advisory Council Rep.

Using the Oil

When denominational agencies pour a major portion of their money back into local churches it is said to be like the oil refinery which needed no outgoing pipelines or shipping department because the product of the refinery was of such high quality that all the oil which could be produced was needed for the lubrication of the machinery in the refinery.

Milton Sabbath School Contemplates History

It has been said that history is but the lengthened shadow of great men. Seventh Day Baptist history in many respects is the lengthened shadow of those who have stood in the light of God's revelation and His truths as they have been preserved and handed down from generation to generation. But sometimes, there is a tendency to remain in the shadow of that tradition, and thus fail to see the light which guided luminous personalities of our heritage.

The study of this history came alive for a number in the Milton Sabbath School during the first quarter of the tercentennial year of Seventh Day Baptists in America as the elective class followed a specially developed series of lessons. With the use of various audiovisual aids, including a newly acquired overhead projector, slides, opaque projector, tape recorder and blackboard, fifteen different glimpses were given into the origin and development of Seventh Day Baptists.

Dr. Kenneth Smith, who in the preceding quarter had given thumbnail sketches of church history through the centuries from the time of Christ to the modern era led the first two sessions in a study of English Seventh Day Baptists. Pastor Cruzan then interpreted the beginnings of Seventh Day Baptists as a separate people in Newport and the New England area. Leland Skaggs researched and reported on the contributions of Seventh Day Baptists in the Colonial and Revolutionary War periods. The role of our German Seventh Day Baptist brethren at Ephrata and Snow Hill was presented by the Rev. Don A. Sanford with assistance from Don Gray in reporting on the musical contributions of that cloister.

Three lessons were also presented by Sabbath School Superintendent Don Sanford as he traced the migration of Seventh Day Baptists and as they became, in the original words of the S. D. B. Youth Rally Song, "scattered from Texas to Rhody." Special attention was given to some of the circuit riders and the pattern

of colonization in the nineteenth century of expansion. Helen Ruth Green shared in two sessions some of the content of her Master's thesis devoted to the study of Seventh Day Baptists in education and training for leadership.

James Skaggs also led two studies, as he presented the history of the Milton church and shared with the class some of the background of the World Federation of Seventh Day Baptists in preparation for its pre-conference session to which he has been chosen as an official delegate of the American Conference. Mrs. Gladys Randolph, whose father, the Rev. Erlo Sutton, had served for twenty-five years on the International Council of Religious Education Uniform Lesson Committee, conducted a session on our historic relationship to the ecumenical movement. A final lesson was led by Pastor Cruzan on the churches and mission activity of the Pacific Coast Association which has had a unique pattern of activity and witness.

This series was projected and developed by the Education Committee of the church to provide a background to the in depth study of selected individual Seventh Day Baptists as provided by the *Helping Hand* in its special tercentennial series of lessons for study in April, May and June. Each lesson was taped with the anticipation that they may be organized and forwarded to the Historical Society for possible reuse. Portions of the lessons will be adapted for presentation to the young people in the camping program this summer. —Newsletter

Southeastern Association

The Washington, D. C., church, where a pilot project in Seventh Day Baptist metropolitan church development is in progress, is hosting the Southeastern Association this year with meetings scheduled from Sabbath Eve, June 25, to Sunday noon, June 27. Delegates will be given hospitality in the homes as far as possible. The visiting youth will be housed at the church-parsonage building 4700 Sixteenth St., N. W. Camp Joy follows association June 27-July 4 at the newly developed camp at Berea, W. Va.

NEWS FROM THE CHURCHES

SHILOH, N. J.— Baptism was held in the church Friday night before Easter with seven candidates. This was the second time that the baptismal pool had been used since it was installed. On Easter Sunday, a sunrise service was held at Jersey Oaks Camp.

On one of the Emphasis Sabbaths we had as our guest speakers, the Rev. and Mrs. Grover Brissey, former missionaries to Jamaica. This was a very interesting and informative time.

A Mother and Daughter Banquet sponsored by the Ladies Benevolent Society was served in the Fellowship Hall to approximately 130 guests. The men of the church served the meal. The program, "Pattern of Life," was prepared under the direction of Mrs. Ruthann Davis. A West District hymn-sing was held immediately after the dinner.

Dedication of babies was the main feature on Family Day, the Sabbath before Mother's Day. Those who had their babies dedicated were: Mr. and Mrs. Warren Harris, Mr. and Mrs. Robert Vanderslice, Mr. and Mrs. Charles Lup-ton, Mr. and Mrs. George Cruzan.

WESTERLY, R. I.— The 131st annual meeting of the Pawcatuck Seventh Day Baptist Church was held Sunday evening, April 18, following a dinner served by the Ladies' Aid of the First Hopkinton Seventh Day Baptist Church.

Annual reports were presented by the trustees, treasurer, Advisory Board, pastor, Sabbath School and the several committees and auxiliary organizations. The trustees reported on the completion of the renovation and modernization of the parsonage. Other redecorating was carried out by volunteers prior to the arrival of Pastor and Mrs. Francis Saunders.

David L. Stillman, Claude L. Maine, and Norman F. Loofboro were reelected to the offices of president, treasurer, and trustee, respectively. Denison D. Barber, former clerk, was elected vice-president, and Mrs. Hiram W. Barber, III, was elected clerk.

Leon R. Lawton and Hiram W. Barber, III, were elected as church repre-

sentatives to the Executive Committee of the New England Yearly Meeting of Seventh Day Baptist Churches.

On Sunday evening, April 25, as provided by the bylaws of the church, the standing committees of the church elected at the annual meeting convened for organizing and for planning activities for the coming year. Committee chairmen are:

Rev. Francis Saunders, Religious Education; Mrs. Kenneth Smith, Visiting; Miss Debbie Barber, Tracts; Loren G. Osborn, Missions; Robert I. Crane, Communications; Mrs. John Gavitt, Decorating; Mrs. Elston Van Horn, Social; Mrs. George Mosena, Greeting; Denison D. Barber, Stewardship.

A deeply moving performance of the folk musical "Tell It Like It Is," composed by Ralph Carmichael and Kurt Kaiser, and first published in 1969, was presented by the youth group of the First Hopkinton Seventh Day Baptist Church at the Pawcatuck Seventh Day Baptist Church in Westerly, R. I., Sunday evening, May 9.

Those in attendance at General Conference in Milton, Wis., last August, will remember its stirring message, and others of us who did not hear it then have been blessed by the enthusiasm of this group, one of several, who have taken the musical home and shared it with others. The group had previously presented it twice in its home church, first on February 6 and again on April 24, at the Waterford Seventh Day Baptist Church on April 16, and at the Westerly Central Baptist Church on April 4.

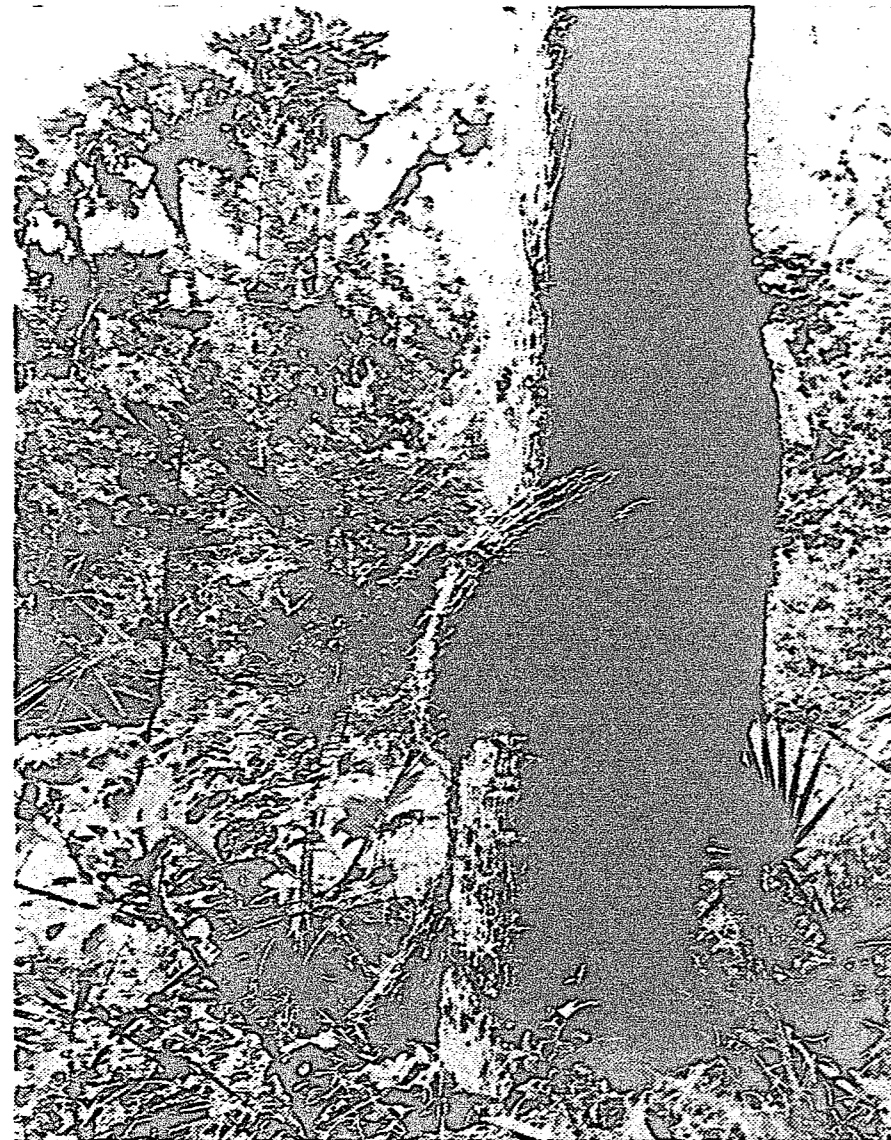
The group is effectively directed by Miss Ruth Wheeler and accompanied by Mrs. James G. Waite, pianist, assisted by Cathy Wheeler as page turner. Other members of the group are: Helen Wheeler, Leon Wheeler, Paul Stone, Richard Johnson, Sandra Johnson, Dorothy Johnson, Barbara Brayman, David Bowyer, Ellen Bowyer, Noel Wheeler, Wendy Harrison, Barbara Harrison, David Ray, Charles Johnson, William Wheeler, Linda Chester, Darleen McCall, Beverly Austin, Kendra Bliven, Debbie Barber and Jo Anne Barber.

—Communications Committee

The Sabbath Recorder

Unequally Yoked Together

Strange things can be observed in nature, things that appear to have come about by chance. Take, for instance, two very different kinds of trees that appear to be married and "living happily ever after."



In the early morning sunlight and shadow of this natural growth along the tidewater banks of the Halifax River near Port Orange, Florida, the trunks of the straight palm tree and the live oak are so merged as to be indistinguishable in the snapshot. Yet they are two trees growing from the same soil. We do not

attempt to explain how half of the oak got wrapped around the palm and probably could not now stand alone without its support. It must have been an early union — a child marriage.

There are a good many lives that are happily bound together when physical characteristics might make the happiness of such close associations improbable. People, like trees, come from the same common clay and are more alike than different. The Bible does not tell us that like must seek like in the natural realm. We look to our friends and mates to provide what we lack. One complements the other for meaningful relationships. The Bible does caution believers not to be unequally yoked with unbelievers. How widely that is to be applied is still an open question. It has sometimes been used as a cover up for attitudes that are not Christian. The Scripture prohibits us from making common cause with unbelief and thus losing our purity and our witness. Where to draw the line is a matter for earnest prayer. When we have prayed, we will, like our Lord, mingle with unbelievers and other sinners to show them the love of God reflected in us. Such association strengthens rather than destroys our faith.

Women's Lib

Jesus Christ was one of the first proponents of liberating women, although he probably wouldn't adhere to the bitterness of the Women's Liberation movement today, a woman attorney from Wichita, Kans., told the students and faculty at Golden Gate Baptist Theological Seminary.



It Is Bible School Time

Happy is the child who learns to find and read the Bible stories in her own Bible. The smiling girl in the center of this picture is perhaps being led in Vacation Bible School to find the Ten Commandments in Exodus 20 and to memorize this great passage. Are all of our children being taught to love the Lord?