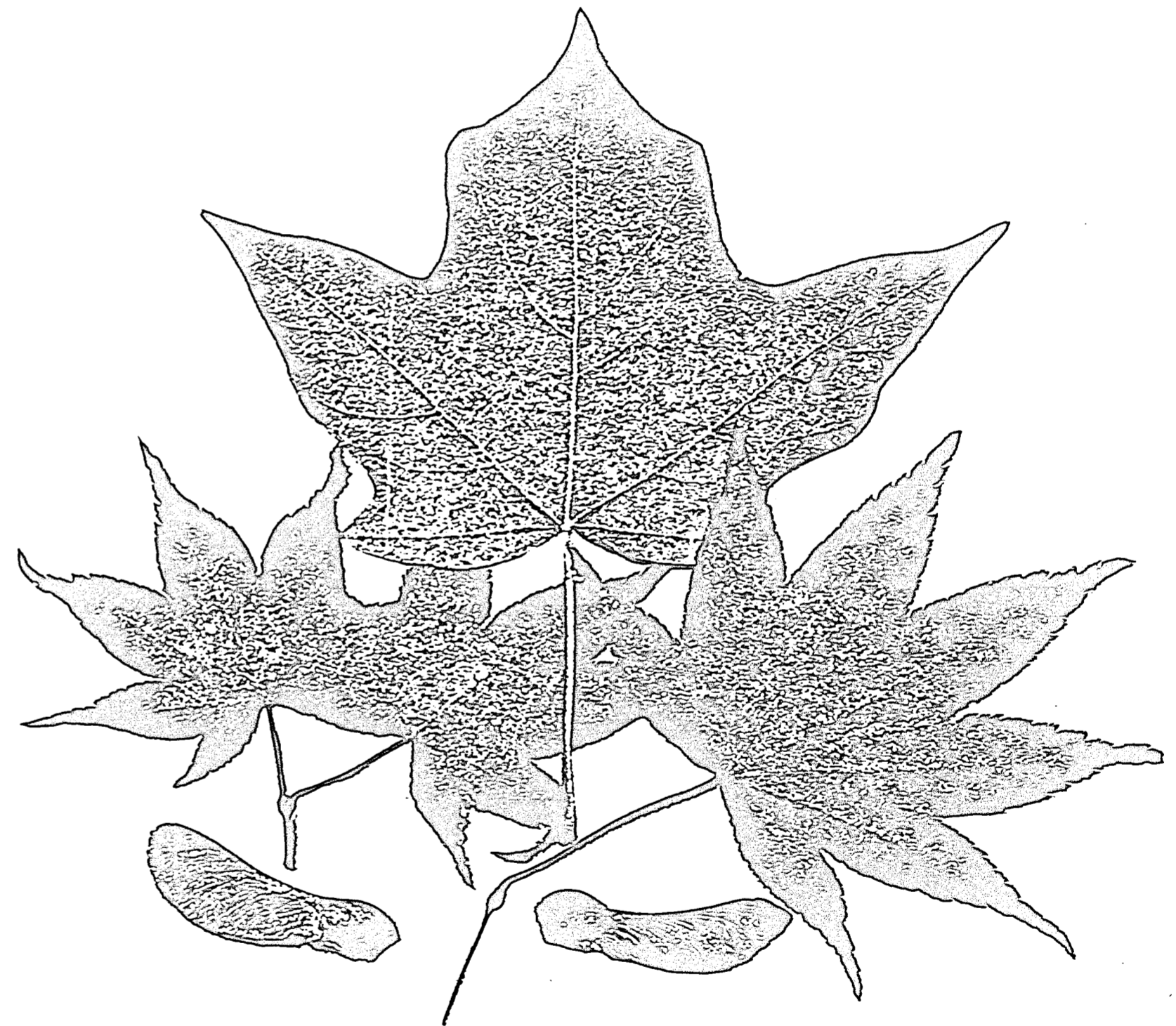
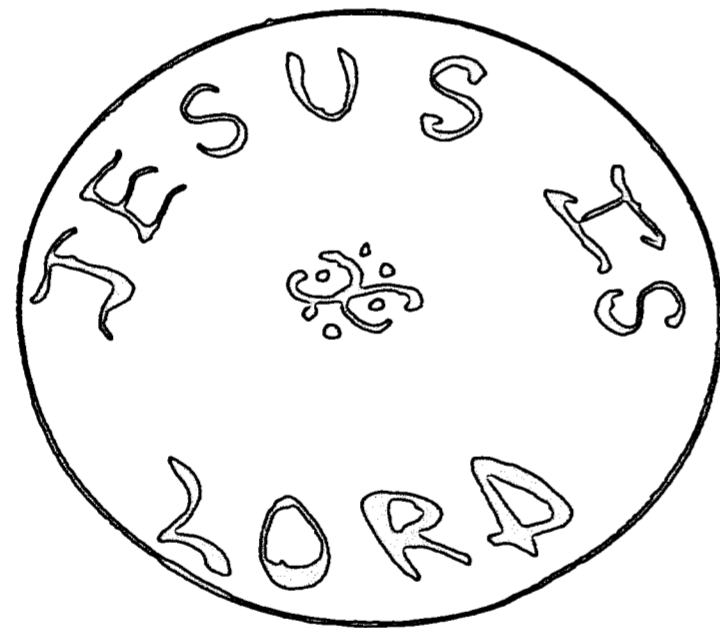


The Sabbath Recorder

I AM THE RESURRECTION AND THE LIFE I
He that believeth on me The
 Though he were dead good AM
 I He yet shall he live. Shepherd THE
 that John 11:25 giveth his
 AM followeth life for the GOOD
 THE me shall sheep. SHEPHERD
 have the John 10:11
 LIGHT light
 OF of life. I
 John 8:12 THE AM
 THE WORLD THE
 I He If I THE
 AM that do not SON
 THE cometh the works OF
 BREAD to me shall believe me not. GOD
 OF never hunger. John 10: 36, 37
 LIFE John 6:35 By me if any man I
 I No man enter in AM
 AM cometh to he shall
 the Father but by me. John 14:6 be saved. THE
 John 10: 9
 THE WAY THE TRUTH AND THE LIFE DOOR



Leaves Are More than Beautiful

We see the beauty of leaves when they open in the spring and when they take on brilliance in the fall. In a real sense the leaves are the life of the tree. It is no wonder that the Bible speaks of the symbolism of leaves. We find it in the fig leaf of Genesis, the leaf "that shall not wither" of Psalm 1 and the last chapter of Revelation where the leaves of the tree of life are "for the healing of nations." Let us pray for this healing!

The Sabbath Recorder

First Issue June 13, 1844

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Member of the Associated Church Press

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In the Wake of Attica

The revolt of the inmates of the state prison at Attica, N. Y., and the tragic deaths resulting from the police gunfire in the attempt to free the hostages is a horror that will not quickly fade from memory. In its wake much has been written about prison reform. The tragedy hopefully will not be repeated, but no one can be sure of it. Penal reform, no matter how quickly it comes, may not avoid serious confrontation between long-term prisoners and personnel employed to administer the prisons.

Certainly every Christian citizen should take an interest in correcting any deficiencies in prison management and in speeding up of accepted reform measures. There are, however, some well-meant attitudes that are open to question. For instance, one Baptist body prepared a statement containing the following sentence, "The most fundamental problem which stands in the way of penal reform is a public conviction that the primary purpose of prisons is to punish criminals rather than rehabilitate them."

To disagree with that statement is to run the risk of strong criticism, but there are some considerations that ought not to be forgotten. I would readily agree that every effort should be made to rehabilitate incarcerated criminals. Wardens, chaplains, and church groups should do their best to change the hearts of those people who have been put where they cannot harm society as before. There can be no disagreement on this.

On the other hand, there is another way of looking at it which must, in all fairness, be kept in mind. It is that question of the primary purpose of prisons. The law says that crime must be punished to deter the criminal from continuing his antisocial behavior. The Bible puts it quite bluntly that transgression of the law is sin and that lawbreaking must be punished. It even says that the wages of sin is death. It does say, however, that punishment must be in relation to the seriousness of the crime, or sin. Lesser sins call for lesser punishments.

When the judge metes out the sentence for a man who has been convicted of a crime, he is voicing and imposing society's punishment. It may be a \$10,000

MEMORY TEXT

The Lord reigneth; let the earth rejoice; let the multitudes of isles be glad thereof (Psalm 97:1).

fine or two years in prison, or both. His hope may be that the man will be rehabilitated, but his duty is punishment. When a father takes his erring son to the woodshed and applies the strap, it is punishment. When a mother sends her daughter to her room, or otherwise restricts her, it does not indicate lack of love, but it is punishment for wrongdoing — a punishment that will give her time to think and hopefully keep her from breaking the rules again.

So we have to conclude that from the judge's point of view the primary purpose of prisons is punishment. The length of the imposed prison term is determined by the seriousness of the offense, not by the length of time he assumes it might take to rehabilitate the criminal. By the grace of God some men are converted in the first year of a ten or fifteen year imprisonment. I have in mind a man serving time who is living a beautiful loving life as assistant to the chaplain. He may be released early, but he is still bearing the punishment for his wrongdoing. Incidentally, he is not rebelling against the authority, though his prison may not be better administered than Attica.

Prisons are necessary for the restraint of men who have been convicted as criminals. Imprisonment, like the death penalty or fines, is a form of punishment. By the same token, the prison community within the walls has to have rules, and offenders must be punished. The punishment should not be harsh or vindictive and ideally, the attendants who are in contact with the prisoner in solitary confinement should bend every effort to rehabilitate him or convert him, even while they administer his punishment.

Sometimes we need to be reminded of these things to help us to keep the right perspective. There must be law and order in prisons as in our free society. Otherwise there is no climate in which rehabilitation can function.

NOVEMBER 13, 1971

Leveling the Standard of Living

We have not yet achieved the "One World" concept of Wendell Wilkie of a generation and more ago. In spite of all that we should have learned from two World Wars, in spite of the announced goals of the United Nations, the world trade agreements and the lofty ideals proclaimed by Christian preachers, the nations of the world are pretty much at each other's throats economically, as we have had occasion to see quite clearly in recent months.

President Nixon's wage-price freeze, now in effect, is designed, among other things, to benefit the United States economy at the expense of certain other nations that have been successfully competing for the world market. Just a few weeks before the surcharge was imposed on foreign goods, AFL-CIO Legislative Director Andrew J. Biemiller appeared before a House Committee to argue for more drastic measures than those later announced by the President. He called the unsupervised export of capital, production, technology, and jobs "a waste of our resources and a denial of the nation's need to provide a rising standard of living for all its citizens."

It is evident that labor and management have different ideas of how to provide a rising standard of living for the citizens. They may have different citizens in mind. Labor has accused the President of seeking to benefit industry at the expense of the laboring man. We, the people, are called upon by them to be the judges and to exert political pressure at the polls in accordance with the facts as viewed through the tinted glasses furnished us by the contending factions.

In all of this struggle for a rising standard of living for a certain class of citizens or for all citizens Christian principles are pretty much bypassed. We are told by Mr. Biemiller that "Most countries discriminate for government purchasing in favor of their own country's production," and that "Some countries, like Japan, have barriers to some U. S. exports, such as computers and automobiles, but 'are glad to receive U. S.-licensed technology.'"

That is supposed to give the United States the go-ahead to pursue its own selfish interests. Perhaps so. But Christians in the U. S. and those who have gone out as missionaries to the countries that have a very low standard of living are a bit uneasy about this instance that our standard of living must constantly climb at the expense of those in other lands.

Christians, it would seem, need to be willing to forego some of the luxuries available and to campaign for international agreements that will raise standards in backward countries before further inflating our own. Where are the voices that renounce class advantage and national advantage in order to champion the cause of brotherhood for which our missionaries have been sacrificing so much these many years? Call it a leveling off or a leveling up; call it what you will, but let's be Christian in our world economics.

American Bible Society Must Answer Africa Calls

In a letter that just went out to supporters of the work of the American Bible Society (including all Seventh Day Baptist ministers) Roy Madsen, the secretary for church relations, points out that Africa is no longer the "Dark Continent"; it is definitely coming to the light and calling for the Word of God — a lamp to their feet and a light to their path.

In six countries of Africa the demand for Scriptures is twenty-five percent larger in 1971 than in 1970. The call is for 1,700,000 Scriptures. This is wonderful, but it creates a crisis because the supply is not up to the demand. It is not that the printing presses are unequal to the task, but the funds are insufficient to pay for sufficient Bibles and portions in these many languages.

Nigeria is one of the countries where there has developed an unprecedented hunger for the Word of God. Mr. Madsen states that the Bible Society needs \$15,400 now for Nigeria. When questioned about that country so recently torn by years of civil war, the Bible sec-

retary stated that the Scripture requests are coming largely from the Biafra portion of the country where the suffering was greatest. The remnants of the highly intelligent Ibo people are particularly anxious for Bibles as they seek to rebuild.

There are Seventh Day Baptist churches in Nigeria, almost all of which are in the Biafra area. The Rev. G. Harrison reports that the old churches are being rebuilt and the response to the gospel message in a recent evangelistic trip to various parts of the country was such that new churches were organized. Where people are hungry for the Word because of their war experience they respond to the spoken message. This further heightens the desire for Scriptures so that they, like the Bereans of Paul's day, may search the Bible daily to see whether these things are true. The principal source of Bibles in this part of Africa is the American Bible Society. They can supply the need only as Christians of this country are faithful in providing funds.

It is not just Africa that stands in need of more of the Word of God; the field is the world. Today's English Version *Good News for Modern Man*, produced by the American Bible Society, with its simple vocabulary of 3,000 words is meeting a great need in English-speaking countries. This New Testament reached a total of 30,000,000 copies on October 20, 1971, five years after it was first published. In May of this year it became the all-time best-selling paperback in publishing history. This is another indication that the world is dependent on the staff of the American Bible Society for Scriptures "without note or comment" in versions that can be understood.

It is the conviction of Seventh Day Baptists that the Word of God, as Isaiah 55 says, will not return unto Him void. Many of those who read the Bible for the first time and continue to study it will find therein the clear teaching that the Sabbath (seventh day) was made for man and that it is God's will for him to set aside that day for holy purposes. We feel that publishing Bibles and encouraging Bible reading should have a high priority in our missionary giving.

Bible Sabbath Coming

November 20 is Bible Sabbath for Seventh Day Baptists. It marks the beginning of the widely promoted National Bible Week. Although it is much broader than any single organization, the greater emphasis on Bible Day is the support of the great work of the American Bible Society. That unique work of translation, publication and worldwide distribution of Scriptures has to depend on the denominations for a considerable portion of its financial support.

This third Sabbath in November is the one time during the year when pastors and leaders of Seventh Day Baptist churches are united in urging a special offering for the American Bible Society. In many churches special offering envelopes will be available. If not, regular envelopes can be marked for ABS and the money forwarded through our OWM treasurer, Gordon Sanford of Little Gene-see, N. Y.

Those who were at General Conference last August will remember the fine impression made by the Bible Society representative Miss Marjorie Miller both in her message and the materials she had on display. *Recorder* readers have seen her picture as she presented a beautiful Bible to our general secretary. We need only a little reminder that now is the time to express our appreciation for all the benefits our missionary work gets from the Bible Society and to bear our share of the expense of the work done in all other countries.

Our gifts should be larger this year because the need is greater than ever and some denominations have let other things than the Bible take precedence in their giving. Word just received from Roy Madsen of the American Bible Society indicates that up to the end of September our reported gifts were only \$283 as compared with \$458 at this time last year. Our November offerings can change that. There are few joys that compare with the joy of helping to provide Scriptures for those who do not have them. Giving to ABS is one of the best expressions of ecumenicity—more than sixty denominations cooperating.

Washington Church Employs New Assistant



Mr. John Pettway has accepted the position of lay assistant-to-the-pastor of the Washington Seventh Day Baptist Church. A resident of Washington, D. C., and member of the Washington church, Mr. Pettway was called by the church after consideration of all applications received for the recently advertised opening. His training and experience in the areas of youth leadership, religious education, chaplaincy, and evangelistic work will be utilized as he works in the Washington Project Pilot Program—an extended outreach and growth effort in the inner city.

—Janet Thorngate,
publicity chairman

Subscription Comment

I am happy to renew my subscription to *The Sabbath Recorder* again. I should miss its many inspiring articles.

It keeps me in touch with churches and friends since I have no other means of doing so.

May God bless your many efforts.
from Massapequa, N. Y.

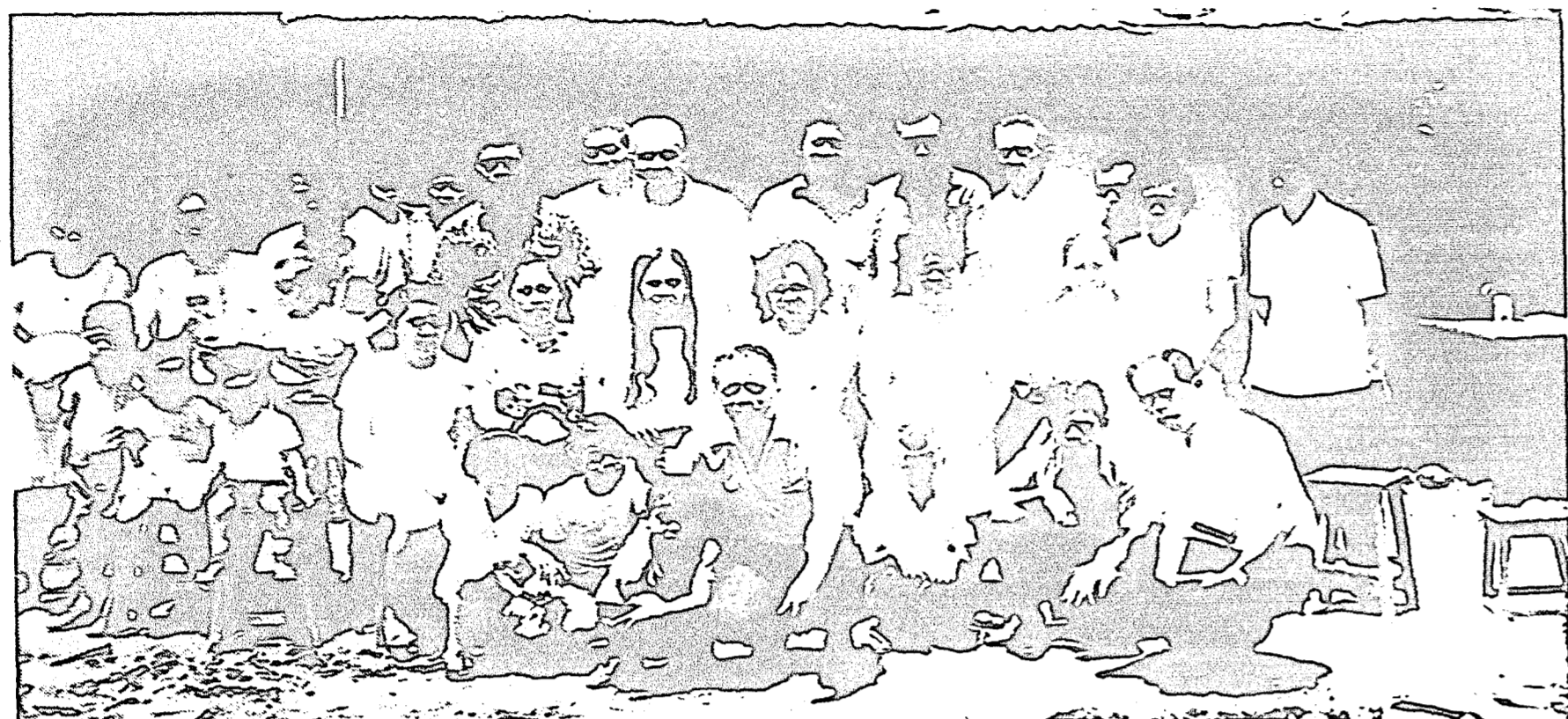
SABBATH SCHOOL LESSON

for November 20, 1971

GOD CONQUERS EVIL

Lesson Scripture: Romans 5:1-11

Sabbath School in Cebu City, Philippines



Sabbathkeepers on the Islands of Leyte and Cebu in the Philippines, after seeking advice from Plainfield, are in the process of forming a Philippine Union Conference of Seventh Day Baptists. Eleazar Ferraren, center front in the above picture, is the leader of the work in Cebu City. He identifies the Sabbath School members from right to left as follows:

(Standing)—Brother Clito Wales, sister Roth Baliad, brother Ildefonso Baliad, brother Diego Bantilan, brother Rufo Delima, brother Raymundo Zamora, visitor Pastor Tiburcio dela Calzada of the Adventist Reform Church, brother Erineo Selma, brother Eleseo Gulfan, sister Luisa Dayanan, brother Francisco Ade, sister Clara Ade, sister Pasing Laurente.

(Sitting)—Sister Pilipa Buot, sister Gloria Selma, Nene Zamora, sister Beinvinda Ferraren, sister Corazon Gulfan, sister Eleonor Ferraren, kids Samwel Ade, Ben Ade, Boy Ade.

(Front) — Brother Raul Lipaopao, Rizaliato Ferraren, Boy Selma, brother Eleazar Ferraren, Manwel Ferraren, Marylou Ferraren.

Preparing for Evangelism in Portugal

For the first time in Portuguese Baptist history, doors are reported opening that have always been closed to evangelicals.

In 1964, when the first evangelistic campaign was carried out, only a few posters carrying the theme, "Christ the Hope of the World," were permitted to be put in certain sections of Lisbon and Porto, the two largest cities. Most of them were torn down by the Catholic opposition.

Now in 1971, the doors open wider.

Plans are to put up large posters carrying the theme, "Your hope is in Jesus Christ," in all cities and towns where there are Baptist churches. For the first time, billboard space will be used in

strategic places in the three major cities of the country.

An airplane is to trail a streamer with the campaign theme as it flies over the population centers of the country, dropping out leaflets.

One-half million tracts are to be distributed by the thirty-six churches and their 2000 members. Quoting Pastor Antonio dos Santos, member of the evangelistic campaign coordinating committee, "These are some of the things we hope to do in way of advertising during this campaign and it all looks so encouraging, but this does not mean that the individual Christian has nothing to do.

"Nothing can take the place of personal evangelism."

Ordination of Glen Warner at Denver

By Mildred Jeffrey

On Friday afternoon, Oct. 1, the Ordination Council of delegates met in the newly finished Education Center of the church, ten from widely scattered areas and ten from Denver. The Rev. Victor Skaggs was appointed moderator and Gary Cox, clerk. Our pastor read his ordination statement, and after he had been duly questioned, the council voted unanimously to accept his statement of experience and belief. Plans for the ordination service were thus in order.

Friday evening a sacred concert, directed by Gary Cox, was presented by the St. Aiden's Episcopal Church of Boulder. This was followed by a worship service led by the Rev. David Clarke after which the Rev. Victor Skaggs announced the unanimous acceptance of the Ordination Council of Pastor Warner's ordination statement. The Rev. Alton Wheeler gave the proclamation, the choir with Mrs. Jerome Van Dyke directing, sang Ryder's "Let us Break Bread Together," and the Revs. Victor Skaggs and Rex Zwiebel presided at a very meaningful Communion service.

Sabbath morning dawned fair, and the Rev. Elmo Randolph from Boulder was the worship leader for this memorable service of ordination. With effective musical selections interspersed, Mr. Warner read his statement of experience and belief. I would that this could be brought in its entirety to our readers but only excerpts can be included here. (A limited number of mimeographed copies is available upon request.) To quote: "I hope that somehow the Lord's Spirit can break through to us all with some bits of eternal life in-between." Pastor Glen continues with the idea that the search for "spiritual personhood" is that which he wishes to tell — "We as mortals are presumptuous in even attempting to describe how the Divine reveals Himself. The prodigal is in each of us but the Father is waiting, not with punishment, but with expectation. In the midst of change there can be security if we live the life of the Spirit."

Pastor Glen gives a nostalgic glimpse

of his boyhood at Verona, N. Y., the first of six definite cultural settings. The teen years brought the realization that the God-Man, Jesus, was the only one who claimed nothing for Himself but all for God. The two years at Salem College were an adventure and exploration — a becoming aware that even when one has made a personal commitment to God and Christ, he has begun a life of choosing and is aware of freedom's companion, guilt. It is through the grace of Christ that one learns how to discover and nurture freedom.

Pastor Glen chose Andover-Newton as his first seminary and a field of studies. Challenging teachers and rich companionship were opened up — all described with startling reality. It was then that, to quote, "Forgiveness was born in me — by faith in the Cross, the past is forgiven, the future may be anticipated in hope, and the present may be lived in the eternal presence of God."

With this great realization, Pastor Glen continued his studies at Claremont School of Theology from which he was graduated with a Master of Theology degree in 1968. Life was enriched by Alton Wheeler from whom he had felt that he could learn much, "And, in reality, I have learned a lot more than I expected or bargained for or even, on occasion, had wished for." Alton Wheeler helped bridge the gap between Claremont School of Theology and the pastoral ministry. Claremont and Riverside brought twin challenges, Claremont that of needs of the world, and Riverside, individual obedience. It brought up the matter of Sabbath observance. The passages Pastor Glen quotes give one a new awareness of the beauty of Sabbath observance and, to quote one, "A mature person is not fully able to work, but to rest as well, and to perfect the spiritual life through the Sabbath."

Then follows a vivid description of the years of service in his first church, in Seattle — the feeling that in life we have something tremendous at stake and that the blindness of one day is needed for the sight of the next.

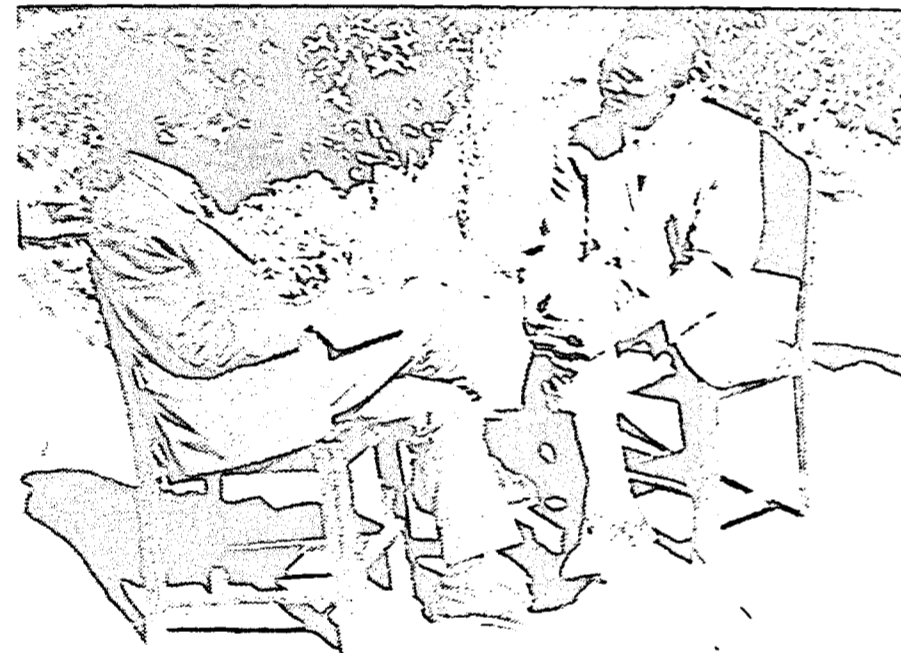
(Continued on page 13)

Rhodesia Mission

The Central Africa Conference of Seventh Day Baptists not only serves churches in the four associations in Malawi, but also a new work in Rhodesia, a neighboring country. They have recognized Pastor L. M. Vumah who has taken training with other pastors of the Conference and is enlarging the work in Rhodesia.

Last July the Central Africa Conference appointed a journalist, Mr. F. F. Makatanje, to be their representative to attend the association meetings in Rhodesia. While his visit to the work there was most profitable it was not possible to hold such meetings at that time.

Mr. Makatanje has shared with us some of the pictures taken on his visit.



Here he is talking to Pastor L. M. Vumah (R) about the Seventh Day Baptist work in Rhodesia. This work began at Selukwe where facilities of a mine compound were made available and Pastor Vumah served as a chaplain. It was difficult, however, to maintain a Sabbath-keeping ministry under such conditions so another site was sought where these restrictions would not hamper the work. The witness at Selukwe continues however.

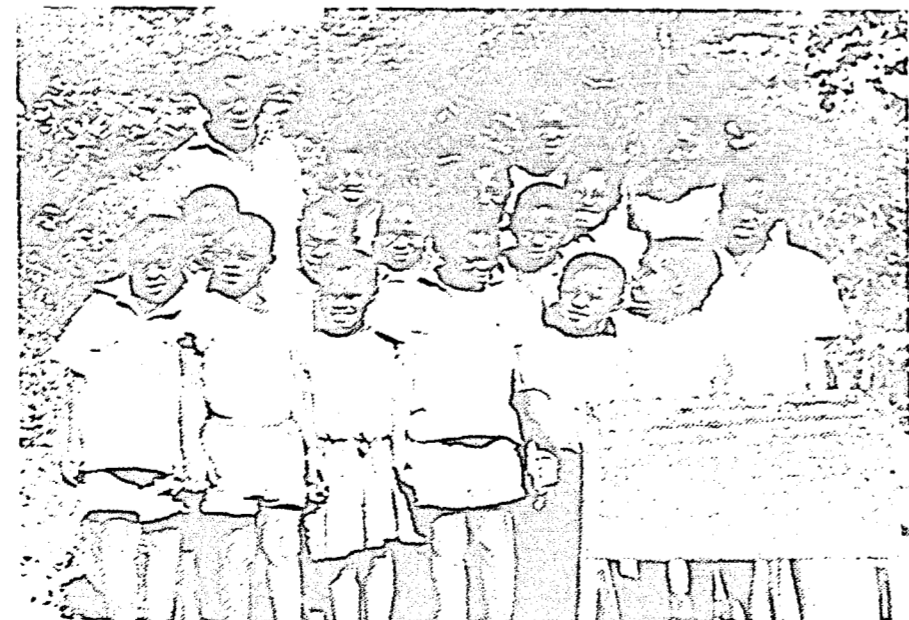
Some months ago Pastor Vumah sought land in North Central Rhodesia on the Mafungabusi Plateau near the town of Gokwe. This is 150 miles north and west of Selukwe and 229 from Salisbury. The leaders in the Rhodesian work have bright smiles because the final official



lease for the plot of land where the church and pastor's house can be built was signed during the visit of Mr. Makatanje. From left to right we see Pastor L. M. Vumah, his wife, Mrs. Vumah, Miss Anna Ngwenya, a niece (holding the lease), and Mrs. Ngoma. Pastor Vumah and church leaders had been living nearby in temporary quarters waiting the official signing of the lease.



Following the signing of the lease they were able to move to the new land. Here is a group of children and young people each with his own luggage departing from the old temporary shelter.



A group of children taught by Miss Anna Ngwenya. On the blackboard is a song the children sing every morning before their classes in reading and writing. Anna also has started teaching women how to sew and cook. There is a wide opening for gospel ministry in the Gokwe area.



Pastor Vumah is helping Anna teach music to these children. Many children come to hear the stories of Jesus and learn the choruses of the gospel.

The missionary work in Rhodesia is supported by the Central Africa Conference.

Let us praise God for these brethren in Rhodesia and pray the Lord will continue to lead them in their witness and work for Him.

Missionary Pearson Visits Churches

Following over two weeks of ministry on the Pacific Coast, Missionary David C. Pearson, on furlough from Malawi, Africa, is spending November traveling back across the country visiting as many churches as possible. We feel that his tentative schedule will be of interest to our readers and we offer it to you so that you can continue to uphold him in prayer support. We also hope that many of our readers have been or will be able to hear him in their home churches.

His schedule is as follows: November 5-6 Denver and Boulder, Colorado churches; November 7 — 7:30 p.m., Nortonville, Kans.; November 8 — 7:30 p.m., Kansas City, Mo.; November 9— 7:30 p.m., North Loup, Nebr.; November 10 — 7:30 p.m., Dodge Center, Minn.;

November 11 — New Auburn, Wis.; November 12-13 Southern Wisconsin churches; November 16 — 7:30 p.m., Battle Creek, Mich.; November 17 White Cloud, Mich.; November 19 and 20 Allegheny Association churches; November 27 a.m., Stonefort, Ill., p.m., Farina, Ill.

Appointments in December are also being arranged. The Missionary Committee of the Southwestern Association is planning for Missionary Pearson to visit the churches of that association December 3-9. It is possible that Pastor Clifford A. Beebe will accompany him on this visit.

Arrangements are also being finalized for a series of meetings to be held by Brother Pearson with the Daytona Beach church the second week in December.

In January Pastor Pearson and his family will be moving to Philadelphia where he will enter classes at Eastern Baptist Theological Seminary to complete courses for his degree. While he is there he will participate in the ministerial education classes at Plainfield and, as time permits, will plan to visit churches in the Southeastern, Eastern and Central New York Associations. Let us all remember the heavy schedule the Pearsons have undertaken during their furlough months upholding them in daily prayer as well as through our continued regular support of OWM.

Never Satisfied

It is human nature (and perhaps also woman nature) not to be satisfied with one's role or position in life. In America where women are struggling for equal opportunity with men in jobs and athletic competition formerly considered masculine they are demanding recognition as comrades.

In Russia, where there are 19 million more females than males, women have long enjoyed economic equality with men, accounting for almost half of the total labor force in jobs ranging from doctors and lawyers to construction workers and street cleaners. "We may work like men," commented one Russian feminist recently, "but we want to be looked upon as women rather than comrades."

The Vital Question

"Do you love me?" (John 21:17)

By Neal D. Mills
Brookfield, N. Y.

The more I see of the world and learn of its history the more I am impressed with the universality of the spiritual laws of God. One can no more break the law of love with immunity than he can break the law of gravity. And the more I study the Old Testament the more I see in it a progressive preparation for the New Testament. Slowly, step by step, God reveals Himself to mankind through human experience.

The Israelites slew, pillaged, and burned as they invaded Canaan. A stern and jealous God demanded it, so they thought. In 1 Kings 18:40 we find Elijah, the prophet of the old order, finishing off the priests of Baal in a bloody lynching party. But it didn't stamp out baalism. In 2 Kings 9 we see that Elisha appointed Jehu, the hard-fighting, hard-driving charioteer, as king, and Jezebel, the promoter of baalism was murdered in cold blood. Then to make a complete end of the work, Jehu cleverly lured all the worshipers of Baal in the land into the temple and massacred them (2 Kings 10:18-28). Could that be where Hitler got his idea? Well, this was all a bloody surgery to cure Israel of baalism and idolatry. What was the result? Baalism lived on! The wild zeal of "the sons of the prophets" with brute force and bloodshed failed. A new kind of prophet was needed.

Then Amos, Hosea and Isaiah came upon the scene preaching, teaching, and writing. Blood gives way to brains; force must yield to persuasion; fighting must cease in the face of love. "So you, by the help of your God, return, hold fast to love and justice, and wait continually for your God," pleaded Hosea (12:6). "What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" cried Micah (6:8). What hate and ruthlessness can never accomplish, love and mercy can. So the prophets began to sow the

seeds which came to fruition in Jesus of Nazareth. The sowing must go on in our time till it bears fruit in every human life.

The principle of love which was sown as tiny seed by the prophets became the very heart of the message of Jesus. He condensed His whole message in the two great commandments, love God, and love your fellowmen. At the close of His earthy ministry, after a breakfast with His disciples on the shore of Galilee, Jesus asked Peter the one all important question, "Peter, do you love me?" Three times the question was put to Peter and three times Peter replied, "Yes, Lord, you know that I love you." Peter had denied his Lord three times; now he must declare his love three times.

Jesus might have asked other questions of Peter, such as, do you believe in me? Many people think that if they only believe thus and so, they can be sure of a front seat in heaven. He might have asked, do you accept me as Son of God and Savior? or, will you serve me? will you fight for me, suffer and even die for me? But all these are included and implied in the one all-embracing, vital question, "Do you love me?" Jesus knew that if he had Peter's love, he had Peter.

We must face that same question today. Its answer is the first step in the proper solution of every human problem. If God has our love he has us and our dedicated service to Him. The world shies away from that vital question and is paying the consequences. It is trying to solve its problems on some other basis and it doesn't work.

Jesus expects certain things to follow if we really love Him: repentance, acceptance of Him as Savior, growth in Christian grace and service. These expectations are declared in His preaching. "Repent, for the kingdom of heaven is at hand." "Unless you turn and become like children, you will never enter the kingdom of heaven." "You must be born again." "Unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven." "He who loses his life for my sake will find it." This is all the fruit of love. Jesus expects us to bear the

fruit of love.

Three children went to their mother one morning and said, "Mother, I love you." The mother gave each one a task to do. The first refused and went away. The second promised to do his task and then promptly forgot. The third promised and then went and did as he was asked. Which of these children loved their mother most? Jesus told a similar story of a father and two sons. "Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven" (Mt. 7:21). A young man complained to his pastor about the temptations and sin and suffering in the world and condemned God who made it so. "Why, I could make a better world myself," he said. "Good," said the pastor, "Go to it! That is just what God put you in this world to do." That's what we all are here for.

Our answer to the question, "Do you love me?" comes not only in words but in living. A new convert was asked, "Under whose preaching were you converted?" He answered, "It wasn't under anybody's preaching. It was Aunt Hannah's practicing." Noble, consecrated living will turn others to Christ; careless, selfish living will turn them away. The test of our love for God is in the kind of fruit we bear. "By their fruits you shall know them," said Jesus. Are our lives bearing good and beautiful fruit, or is it sour and gnarled?

Jesus described in detail some of the fruits of love in what we call the Beatitudes: "Blessed are the poor in spirit . . . Blessed are those who mourn . . . Blessed are the meek . . . Blessed are those who hunger and thirst for righteousness . . . Blessed are the merciful . . . Blessed are the pure in heart . . . Blessed are the peacemakers . . . Blessed are those who are persecuted for righteousness sake . . ." Perhaps we all suffer persecution at times, but can we take it like Christians? Paul said in 1 Corinthians 13: "Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right." A real Christian shows all

these acts and qualities in his life. He is quite different from most people.

Perhaps the most precious and sweetest fruit of the love of God is forgiveness. The world today is full of bitterness, injury, revenge, and counter-revenge. A tremendous amount of love and forgiveness is needed to check the tide and save the world from destruction by hate.

The practice of love calls out love in others, even as Jesus' love did. "We love, because he first loved us" (1 John 4:19). Love can make over a life. Many people who had lived wretchedly wicked lives have been converted by the love of a mother, or wife, or a friend.

Love bears fruit in character and also in service. We are responsible for ourselves and for others. After the replies of Peter to Jesus' question, "Do you love me?" Jesus commanded, "Feed my sheep," or "Tend my sheep." There are always sheep to be turned back from danger and guided in the right direction by our example and our words of persuasion. And there are always sheep to be fed the nourishment of the gospel. The church needs teachers, leaders and workers.

But we are so inclined to be more concerned that others carry their full share of the work and the burdens than that all the sheep be properly fed and led. Even as Peter pointed to John and said "Lord, what about this man?" so we point to our neighbor and say, "Is he doing his share? Why should I do more than he? How much does he give to the church?" etc. . . . Jesus' reply to all who think and talk that way is, "What is that to you? Follow me." Let us remember that we receive far more than we can ever repay.

*Were the whole realm of nature mine,
That were a present far too small.
Love so amazing, so divine,
Demands my soul, my life, my all.*

To all of us comes the question, "Do you love me?" And we must answer it. We can say no, but the penalty for that is high. We can say, "Later I will," but the penalty and risk again is great. Or we can say, "Yes, Lord, with all my heart, soul, mind, and strength I love you."

(Continued on page 13)

Loyalty Day

Begins Enlarged Fellowship

At the Salemville, Pa., church, Sabbath School Loyalty Day was observed September 11 with forty-three persons participating. Not only did this represent a fourteen percent increase over the last year's average attendance, but it since has proved to be an average attendance for a month. And Sabbath School students have also participated in the worship service of the church in increased numbers.

Sabbath School Loyalty Day (formerly Rally Day) celebrates the fact of the Sabbath School program seeking to serve growth in Christian maturity. It emphasizes that students must be "present" for vital teaching-learning experience to happen. It declares the prospect of special joys in fellowship around God's Word. It prepares for the joys of those soul-discoveries that continually pop into the group experience of Sabbath School classes.

Plans for Sabbath School Loyalty Day indicate that some schools used the occasion to inform and inspire on the ministry of the school to homes, child-rearing and community interests. As reports continue to come, we shall share some of them through these columns.

Pacific Firs Camp

"... and take up the fragments . . ." Jesus had commanded there be no waste of food after feeding the 5,000 absorbed listeners beside the Lake of Galilee.

The leftover staple foods from the first session of Pacific Firs Camp were handled in the thoughtful manner reminiscent of Jesus' care and stewardship. Most Seventh Day Baptist camps measure up pretty well in stewardship of total program, this writer believes.

After Pacific Firs Camp ended the first part of August leftovers were given to "Neighbors in Need," an ecumenical Seattle agency for helping local hungry folk.

Pacific Firs is the name chosen for the Northern Pacific Coast Seventh Day

Baptist camp, while Pacific Pines remains the title of the Southern camp whose program and facilities are of many years' ownership and management by Seventh Day Baptists. Pastor Duane L. Davis of the Seattle church directed this first camp in his area with twenty-six campers of primary and junior age. Fourteen of these youngsters came from Seventh Day Baptist homes, while twelve "neighbor kids" rounded out the group.

Several new Christian commitments were made at the camp, and follow-up in a variety of situations is being worked on by the local church.

Camp McCullough was rented for the camp this year, and owners have invited the Seattle church to use their facilities again next year. We congratulate this church and its camp staff on good stewardship in their first camp — one more step in the Christian ministry it has in the Seattle area.

Who Wants To Get Caught?

A lot of kidding goes on about the "Eleventh Commandment," "Thou shalt not get caught."

A large university's sociology department recently surveyed the profiles of criminals' character and actions. Commentator Charles Karault reported how that survey gave much weight to the fact that a large majority of crime is caused by young people under twenty-one who have obviously dropped clues to their crime.

The surveyors interpreted this clue-dropping as youth's wanting attention, or wanting to get caught in order that guidance might be given. This is perhaps a euphemistic way of looking at their inexperience, but the university's staff seemed to believe that the obvious clues were intentionally left with the often subconscious desire for stronger moral guidance.

The national Seventh Day Baptist Youth Fellowship offers to youth of our denomination not only guidance for their own lives, but motivation for helping friends in school and community to discover the strength of Jesus' "Way" in their lives.

The S.D.B.Y.F. offers challenge for full church involvement in the mission of the local Seventh Day Baptist church. If we all lived up to the covenant and faith statements of our church, what a tremendous force for positive citizenship we would be in our neighborhoods!

Your national S.D.B.Y.F. officers are working on the process of renewing a formal constitutional relation between the local and national body. Despite what that national covenant may say, each of us is capable of living better than now the Jesus Way.

Each of the orbits in which Jesus filled the Ten Commandments full of meaning are yet to be lived to their fullest by most of us! Why not be one of Jesus' people in loyalty to the high standards of your church and thus be able to share His guidance with other young — and older — people?

Let Jesus catch you up in His great work! (Phil. 3:12).

The Vital Question

(Continued from page 11)

When we can say that and mean it, the kingdom with all its blessings is ours. And it will show in our character and in our service as we tend God's other sheep with love.

When we have dedicated ourselves to love and follow Christ we must go out to the sheep that need tending. We must let our love flow out to them in the most appropriate and helpful ways. There are many challenging problems in our society. All of them can be solved with love and in no other way. But the world is today attacking its problems by means of violence. The repressed seek to gain freedom by violence; minority groups seek to gain their civil rights by violence; reformers seek to change the establishment by violence, and those given authority and charged with responsibility for maintaining order and justice, all too often resort to violence. Violence is self-destructive. We need no further proof that those who take the sword shall perish by the sword.

We Christians must lead the world to

freedom, understanding, and peace by seeking with love and with zeal and determination for the wise and just solutions of our problems. And we need to be on the action front putting the right solutions into practice. This is our answer to that vital question that Jesus puts to us, "Do you love me?"

Ordination

(Continued from page 7)

Then comes Denver and, to quote, "The frontier of the Spirit and the kindling of love are the two desirable passions in my life. When the blue Colorado sky sparkles and the mountains like a muscular arm embrace my new worlds, I consider what it means to both know the Spirit and the kindling of love. If the Spirit is the source of our life, let the Spirit also direct our course."

At the conclusion of the ordination statement, Dr. Lewis May gave the "Charge to the Candidate," the Rev. Norm Aronson of St. Mark's Lutheran of Wheat Ridge, the "Charge to the Church"; the Rev. Victor Skaggs, the "Laying on of Hands"; the Rev. Leon Lawton, the "Consecrating Prayer"; and the Rev. Rex Zwiebel the "Welcome to the Ministry."

Sabbath night we enjoyed a banquet for members and friends in the Fellowship Hall. This was hosted by Mrs. Myrna Cox and Mrs. Neva Hunt. Dr. Ted Horsley was at his best as master of ceremonies. The panel discussion with the following participating — the Revs. Dave, Alton, Rex, and Leon — brought out challenges and not a little merriment. The Rev. Glen, assisted by Daryl White, presented a huge "Pert" chart with monthly social and administrative events listed. He talked of "The New Adventure in Christian Maturity." Ardith Davis very cleverly presented the pastor with a gift from the Church — *The Interpreter's Bible Commentary*. A happy evening!

The challenge is ours to begin the new year of "quality adventure" together. Let us accept our Pastor Glen's plea — "Won't you join us for a year of growing into the fullness of Christ?"

**"Happiness Is . . ."
The Blessed Life**

The world wants to be happy. It feels that it was made for happiness. It is possessed with an instinctive desire for it. However men may miss happiness as an actual experience, they can never get away from it as a fascinating possibility. However painful may be the setting of life, men cannot be made to doubt their capacity for joy. We feel we are inwardly fashioned for it. We feel that there is nothing so natural, so human, so reasonable, so right. We believe in happiness, we seek it, we demand it, we expect it, and we miss it. And because we miss it, there are some who say we were never meant to find it; but no one really believes what they say, and they do not believe it themselves.

On display in London is one of the most tragic pictures that was ever painted, the last slope of a mountain leading to the edge of a precipice, at the foot of which one caught a misty glimpse of a graveyard. The slope was packed with a dense crowd of men and women, some in evening dress, some in the garb of toil, some in rags, all struggling to gain a foothold on the highest point, all of them tearing at and treading upon one another, all of them gazing upwards, where the filmy, beckoning, mocking figure of pleasure floated out of reach. The picture was called, "The Pursuit of Pleasure," and in that grim, ghastly, sunless canvas the artist had not painted one happy face. Not a smile, not a flicker of gladness; nothing but fear, hatred, selfishness, and pain.

That picture told, with most convincing force, the story of the world's pursuit of happiness, which is so often productive only of misery. Jesus could see that the world was missing the thing it desired to gain most. He honored human instincts for happiness, but condemned the vain and foolish attempts to satisfy them. He saw that men were taking their needs and spiritual longings to the miserly beggarly world to satisfy them. So, He said, "You are the world's seasoning,

to make it tolerable. It you lose your flavor, what will happen to the world? And you yourselves will be thrown out and trampled underfoot as worthless. You are the world's light, a city on a hill, glowing in the night for all to see. Don't hide your light! Let it shine for all; let your good deeds glow for all to see, so that they will praise your heavenly Father." Does your happiness show?

Kierkegaard wrote, "I get the impression that in God's opinion every man is a giant . . . How ironical that every man is designed to be an Atlas, capable of bearing the weight of the world — and then to see what men we are; and alas, how sorry a thing it is that we ourselves are to blame for what we are!"

—From the Program Packet

Deacon Paul D. Greene

Paul D. Greene, long-time deacon of the Adams Center, N. Y., Seventh Day Baptist Church and resident of the nearby village of Adams, died at the age of eighty-two after a number of months of impaired mobility and hospitalization.

He was the last of the twenty-eight first cousins of Green Settlement near Adams Center, all being descendants of the original settlers.

He married Mildred Saunders October 25, 1911, at De Ruyter, N. Y. At the time of his marriage, Mr. Greene was employed as a clerk at the Henry Glass general store, Adams Center. For years following he worked at the local Libby, McNeil and Libby milk plant. Later on he managed a large dairy farm in Potsdam while his two sons, Francis and Ronald, attended Clarkson College in Potsdam. When the family returned to Adams he was employed by the Dairy-men's League. Since his retirement and prior to his illness, he had worked at various farms in the community.

He had been a member of the church for sixty-seven consecutive years. He and his wife were ordained deacon and deaconess in 1952 and he served in that capacity until his death. He was also trustee of his church and had served as Sabbath School treasurer for years. He also served as trustee for the Union

Cemetery Association of Adams Center.

He is survived by his widow, Mrs. Mildred S. Greene, 49 W. Church St., Adams; three daughters, Mrs. Webster (Doris) Heath, Adams Center; Mrs. Norman (Emogene) Whitney, Tioga, Pa.; and Miss Janice L. Greene, Cleveland, Ohio; three sons, Wilfred S., San Diego, Calif.; Francis P., Denver, Colo.; and Ronald L., Greenville, Pa.; fifteen grandchildren and two great-grandchildren. The oldest daughter, Joyce E., died April 2, 1948, just before her thirty-fifth birthday.

—Mildred P. Scriven

NEWS FROM THE CHURCHES

DENVER, COLO.—Activities have continued in the Denver church. A Wednesday night meeting, "Test Case," was begun in June with the study from Trueblood's *The Incendiary Fellowship*. These have continued — a quality adventure together, led by Pastor Warner discussing practical application of the "New Adventure in Christian Maturity." We are also enjoying a Sabbath eve vesper led by Daryl White and using Hunter's book on maturity as resource.

Senior Camp was held July 11 to 18, with thirty-four young people from Mid-Continent Association in attendance. There has been much activity at camp through the summer with winterizing and the construction of a new bathhouse facility.

Several of our members attended Conference and we are happy that our Mr. Ted Horsley was elected first vice-president of the denominational Conference.

At the ordination of our pastor, Glen Warner, October 1 and 2, we welcomed many guests. —Correspondent

Accessions

ADAMS CENTER, N. Y.
By Baptism:
Peter Byrd
David Shippee

PAINT ROCK, ALA.
By Letter:
Joseph M. McGuire

POTNAM COUNTY, FLA.
By Baptism:
Joel Price

Marriages

Flake - Werkheiser.— George Waller Flake and Estelle (Price) Werkheiser, both of Palatka, Fla., were united in marriage in the Carraway (Putnam County) Seventh Day Baptist Church on Friday, Oct. 15, 1971, by the bride's former pastor, Clifford A. Beebe.

Births

Jorgensen.— A son, Lane Irving, to Milton and Jean (White) Jorgensen of Boulder, Colo., Sept. 11, 1971.

Werkheiser.— A daughter, Rhonda Marie, to Ralph and Hilda (Hughes) Werkheiser of Palatka, Fla., on September 29, 1971.

Obituaries

GREENE.— Deacon Paul D., son of Eugene D., and Emogene Langworthy Greene, was born at Green Settlement, Feb. 6, 1889, and died Aug. 24, 1971, at Watertown, N. Y., where he had been a hospital patient for seven months.

Funeral services were in charge of the Rev. L. G. Gifford, supply pastor of the Adams Center church, at the Carpenter-Stoodley Funeral Home in Belleville, N. Y. Interment was in Union Cemetery, Adams Center.

See further story of his life elsewhere in this issue.

WHITFORD.— Marguerite Saunders, daughter of Deacon James A. and Arabel Witter Saunders, was born Dec. 8, 1895, in Westerly, R. I., and died, Oct. 3, 1971, in Faxton Hospital, Utica, N. Y.

As a girl she joined the Seventh Day Baptist Church of Westerly. She was married to Edwin Clark Whitford of Brookfield, N. Y., Sept. 15, 1923. That year she joined the Second Brookfield Seventh Day Baptist Church, which she served for many years as chorister, Sabbath School teacher and member of the Women's Missionary Society. She also belonged to the W.C.T.U. and the Grange. Her Christian faith and love for people and the beauties of nature were expressed in her many beautiful poems.

She is survived by her husband, a son, Clayton Calvin, a daughter, Elizabeth Arabel (Mrs. Homer A. Gerhardt), a sister, Susan (Mrs. Clarence Beebe) of Westerly and three half-brothers, Milton Saunders of Berkeley Heights, N. J., Stanton C. Saunders and Carl W. Saunders of Westerly and several nieces and nephews.

The funeral was from the church with her pastor Neal D. Mills in charge. Burial was in the Brookfield Rural Cemetery.

—N. D. M.

The Sabbath Recorder

The Archaic Word

By Eugene Lincoln

The English language is constantly changing. Words come and go. Some remain longer and others have a brief existence before they are discarded for other words.

Many words of Elizabethan England are either no longer used or have changed meanings, so that when we read something written during that time we may find it hard to understand.

For instance, *aroint*, a word used by Shakespeare, means "begone," but it is no longer used. A *sewer* was a household servant who arranged dishes on a table; now it has a vastly different meaning. In the King James Version of the Bible, many words have changed meanings since 1611, when it was translated. The *comprehended* of John 1:5 would today probably be translated "overcame"; and the *conversation* of 2 Peter 3:11 meant more than the word means now; it meant "way of life."

There is one word, however, in the Word of God that men consider archaic, but it still means exactly what it did when the books of the Bible were penned two thousand and more years ago. The word is *sin*.

To listen to many theologians today, one might wonder if there is sin any more. It has other names and descriptions. It is "an unfortunate combination of genetic and environmental factors having a tendency to evoke antisocial behavior in the individual." Everything possible is done to take the blame off the one who is guilty and to place it on

society, his parents, and anywhere but where it belongs.

Of course environment and heredity have some influence on lessening one's resistance to wrongdoing. But still, even with these taken into consideration, it is the privilege of everyone to receive power from heaven to do the right thing.

Despite its not being heard of much any more, sin is still a word that is very much alive — and very much with us. And the definition is still what it was when the apostle John penned the words almost two milleniums ago: "Whoever committeth sin transgresseth also the law: for sin is the transgression of the law" (1 John 3:4).

What of China?

Baker J. Cauthen, administrator of the nation's largest Protestant mission force and former missionary to China stated the possibility that China might repudiate communism.

Asked what will happen when Chairman Mao Tse-tung and Premier Chou En-lai die or lose power, Cauthen said, ". . . There is a possibility that Communist leadership, and all of China might fragment. China has a history of fragmentation between great dynasties."

Earlier, in his speech, Cauthen pointed out that "churches in China are closed. Most Christians are dead or in work camps. China is not about to open doors to missionaries or allow widespread preaching of the gospel any time soon. We won't see any great welcome sign for the message of Christ to be preached," he said.



Thanksgiving 1621-1971

The Pilgrim Fathers coming to uncleared land learned much from friendly Indians about how to make the land productive. They also had much to teach them about thanksgiving to God for His bounties in 1621. The Pilgrims knew better than we how much human effort goes into food and shelter. Should not we be even more thankful than they when so much more than our needs is so freely and easily provided? Thankfulness then and now is expressed in deeds of sharing as well as words of praise.