

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.

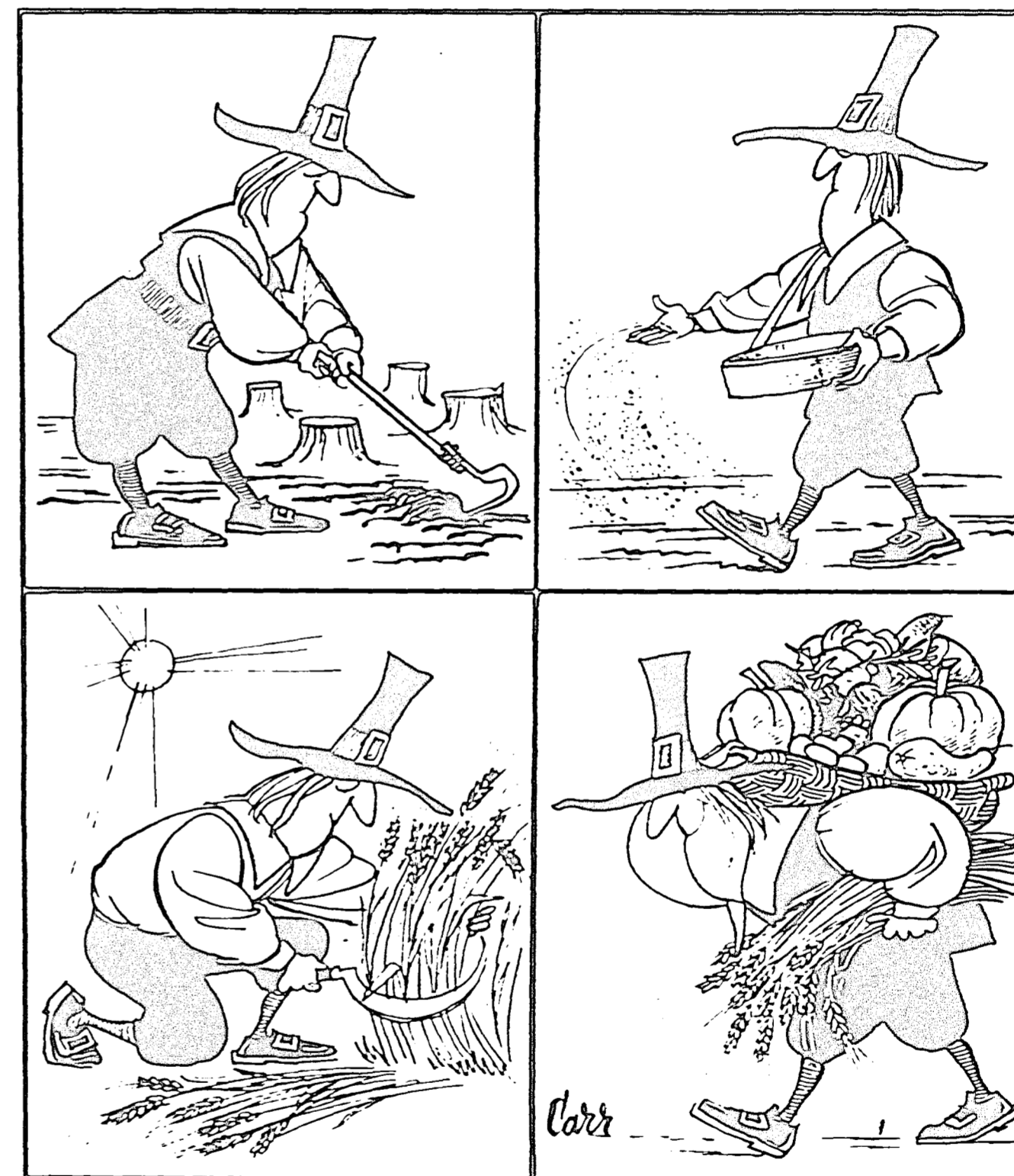
Despite its not being heard of much any more, sin is still a word that is very much alive — and very much with us. And the definition is still what it was when the apostle John penned the words almost two milleniums ago: "Whoever committeth sin transgresseth also the law: for sin is the transgression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

The Sabbath Recorder

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Trouble Ahead for Israel?

Perhaps there is trouble on the horizon for nearly every nation. Certainly our great nation with all its advantages is not finding a pot of gold at the illusive end of the rainbow. Some Jewish observers who are proud of the achievements of the young nation of Israel see some trouble ahead for that country other than the machinations of its natural enemies. Taking a look at Israel's trouble may help us to develop a better philosophy of life.

Dr. Chaim Adler of the sociology department, Hebrew University, Jerusalem, has prepared a report "Inside Israel in the Seventies." He notes that there has been little student trouble in Israel as compared with other nations, but that trouble can be expected in the next few years. He sees developing a feeling that the Oriental Jews are not full participants in Israeli society and that tension will increase.

The economic condition and the standard of living have improved almost beyond belief; but therein may lie the trouble ahead. Here are some of the statements:

"Between 1959 and 1969 the proportion of Oriental Jewish families having electric refrigerators grew from 8.2 percent to 94.9 percent. During the same period, the proportion having gas stoves for cooking and baking increased from 14.0 percent to 90.6 percent, and that for electric washing machines from 3.1 percent to 41.5 percent."

"At a time when most of the essential basic needs of the newcomers of Oriental origin have become satisfied, the awareness of their collective social situation in society sharpens. It is, in fact, as a result of an initial success in the economic, political, or educational spheres, that the still remaining gaps gain in importance and play a decisive role in shaping an ethnic identity which contains elements of dissatisfaction."

Forget for the moment the specific and Jewish situation. Ponder the fact that when people are successfully climbing the economic or educational ladder they have a goal that keeps them going and leaves little time for demonstrations and the like. Once they have achieved major goals the little irritations loom larger. It

is not so much dire need that genders violence in society but the frustrations that come with relative affluence and the loss of clear-cut goals. Is that our trouble in this generation? If so, what can we do about it? In a secularly oriented, materialistic-minded society youth without Christian idealism show their frustrations when nothing really satisfies them. Having no great cause to serve they merely rebel against the establishment. Life that is too easy seems fruitless and they have to get their thrills by making it hard for others and themselves.

Contrasted with this attitude is the vibrant Christian life — the Spirit-filled life that—so many young people are now experiencing. Whether this is likely to come in Israel is a question. But in the Christian faith there is always higher spiritual ground to be reached and a whole world to conquer for Christ.

Jesus Christ, Superstar

The music album "Jesus Christ, Superstar" has sold 2.6 million records. The musical of that name embodying these songs now running on Broadway is getting bad publicity by discerning art critics and religious people, but it, too, is a smashing commercial success. Frank A. Sharp, director of American Baptist press relations begins his appraisal, "Who likes 'Jesus Christ, Superstar'?" He answers, "Apparently almost no one except the thousands of paying customers as they line up at the ticket office to see the new rock opera."

It is not just that Christians and Jews resent having Jesus portrayed as a flamboyant star of the stage instead of the prophet-redeemer that He claimed to be. The critics object to the way it is staged and deny that it has high art quality as a production. The reasonable conclusion is, why encourage the producers by attending an unartistic play that degrades Christ, encourages anti-Semitism, and is not true to history?

New York Times art critic Harold C. Schonberg says that "the score is pretty bad." He speaks of the production as faddism and states, "Faddism cannot be substituted for quality and 98 percent

of the things that pass off as music and art will fall tomorrow of its own mediocrity."

Mr. Sharp has this significant comment: "Was Jesus a Superstar, full of box office, Broadway hocus? Or was he a quiet prophet working with a small band of dedicated disciples who would always be a minority enveloped with a dedication to humanity that would lead to martyrdom? Crowds usually run from that kind of leader; it costs them too much. To give one's life in service to God and humanity is far different than standing in a ticket line or watching the glare of Broadway's spotlights."

Antoinette Bosco, reviewer for the *Long Island Catholic*, said that on the whole it was "ludicrous" in terms of content and staging. "It struck me that Superstar, ironically, is just the kind of spectacle-entertainment Herod would have loved — and Jesus wouldn't stoop to," she concluded.

It is apparent that the director of this musical did not understand the mission of Jesus. Perhaps he did not want to. Clive Barnes of the *New York Times* found the total effect "brilliant but cheap—like the Christmas decorations on a chic Fifth Avenue store. The real disappointment is that Christ is updated, but hardly, I felt, renewed." Millions seeing this show may become familiar with the names of the gospel characters, but few who see "Jesus Christ, Superstar" will find Jesus Christ, Savior, it appears.

Jesus People Win Jews

It is a fact that large numbers of young Jews in America are turning to Jesus as their Savior. An article written for August *Eternity* magazine by Martin Rosen, director of missionary recruiting and training for the American Board of Missions to the Jews tells a story of many Jews who have become enthusiastic Christians in recent months.

In Philadelphia Joe Finklestein, a young chemist, and his wife Debbie held meetings in their home and some twenty young Jews were baptized in one day. The same thing is happening in other places. It is particularly noticeable on

university campuses in the San Francisco area where young Hebrew Christians are boldly witnessing as "Jews for Jesus." They are not ashamed that they are Jews. Neither are they ashamed that they are Christians. They claim that they can be both.

The interesting thing is that these Jewish students have been won by and are identified with the so-called "Jesus Freaks" or "Jesus People." They have found a personal fulfillment that was lacking before.

This brings us face to face with the need to rethink any offhand criticism of the Jesus movement. For years and years there have been well-organized movements dedicated to winning Jews to Christ. Protestant denominations in some instances have tried hard — all with relatively small success. It is true that quite a few Jews have drifted into Unitarianism — which they could do without much change of belief. But now they are soundly converted and are proclaiming Jesus under the slogan, "Jews for Jesus." What old-line denominations could not do the Jesus People are doing. We cannot afford any of the dog-in-the-manger attitude but must rejoice. Jesus had something to say to disciples who criticized miracle workers who were not walking in lock step with them. Paul rejoiced when Jesus was preached even if it was by people who were not perfect.

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1) Our Seventh Day Baptist college students who have caught a new vision of evangelistic work and those also who have not yet submitted their wills to the will of God.

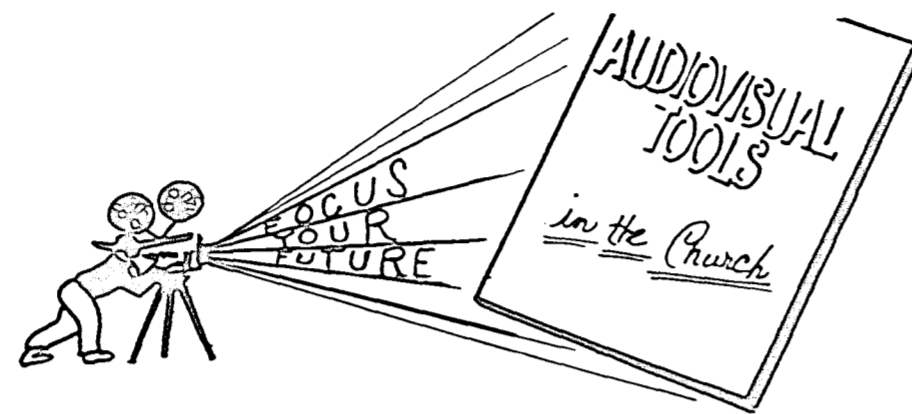
2) The training sessions in personal evangelism in a number of our churches.

3) A spirit of thankfulness at this season that includes the sharing of material blessings with those in desperate need, particularly the Pakistani refugees in India who are still alive.

4) Supplying the needs of our boards and agencies attempting to carry out all our cooperative work entrusted to them.

MEMORY TEXT

"For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God" (2 Cor. 4:15).



Nativity Filmstrips

It is time to order filmstrips for Christmas if you have not already done so. The Filmstrip Library of the American Sabbath Tract Society contains twenty titles on the Christmas theme in full-size filmstrips — a greater variety of programs and illustrated Bible stories than on any other single subject. See pages 9-11 and the sections on Stori-Strip and Show 'n' Tell in the 56-page Filmstrip Catalogue. Each church probably has two or more copies. Extra copies are available to church leaders and heads of Sabbath School departments who may want to take advantage of this free service.

A new filmstrip program "Children's Christmas Tableaux" has just been added to the collection. It is a complete worship service suitable for both children and adults which includes twenty-seven tableaux pictures of children acting out the nativity story from prophecy to fulfillment.

In ordering Christmas filmstrips please list second and third choices to avoid delay and disappointment. It helps if you indicate the type of audience for which you are preparing.

Instead of getting rid of his prejudices, the average person whitewashes them and tries to pass them off for principles.

—Olin Miller, The Thomaston (Ga.) Times.



Statement of Experience of

Dale E. Rood
at the time
of his ordination
October 1, 2, 1971

The epitaph on the tombstone of Conrad Beissel, the founder and primary guiding spirit of the Ephrata Cloisters, reads in part: "Fell asleep, July 6th, Anno 1768: aged according to his spiritual age, 52 years, but according to his natural, 77 years and 4 months." In my experience I can point to my natural age but I cannot point to a spiritual age, as could Beissel, for there is no point in my life that I can point to as the moment I accepted Christ and became a "new creature." Many times I have wished that I had had such a conversion experience, for then I could point to a before and an after and take note for myself as well as cause others to take note of the change in my life.

Thus I have no "old things (which) have passed away" nor things that have noticeably "become new"; all things would seem to have stayed monotonously the same. Yet there have been influences that have exercised a change in my life, though be they gradual, for my experience has been one of continuous Christian growth more than one of dramatic changes. And I stand before you today as one who knows Christ Jesus as his personal Savior, who knows that his life is radically different from what it would have been without Christ, and who would not have it any other way.

I was born on March 8, 1944 in a hospital near Milton, Wis., the town in which I grew up. I was the eldest child of three born to Edward J. and Doris Coon Rood. The church I went to as I grew up was the Milton Seventh Day Baptist Church. I was a part of a fairly large number of youth just about my age in that church, a matter that was certainly encouraging for my continuing church fellowship.

The home I grew up in was a loving and happy home, a home where Christianity was practiced. My parents did not ignore their children but made special efforts to show all of us love and attention, to discipline us quietly and in a consistent manner, and to do things together as a family, particularly on Sabbath Day.

This then is the atmosphere in which I grew up. It set the stage and made up the background. This is important because it set the scene so that certain events affected me in the particular way that they did. I will share with you now some of these events.

I was baptized when I was in the fifth grade. Most of those my age had been baptized a year earlier, but one friend (whose opinion I valued highly) and I decided to wait a year because we didn't feel quite ready to take this step. And yet when the next year rolled around and I was baptized I don't know as I understood any better what was going on. I tried to feel something and thought at the time I was grasping hold of the meaning of this step. Yet as I look back now I don't think I really did understand. Perhaps this is because I succumbed to peer pressure in being baptized. But on the other hand, perhaps this is because I have grown spiritually so much since then and have come to realize there is much more to our Lord than I had ever conceived at that time.

Our family was not without tragedy, and my father's death was a tragedy that had profound influence on my life. He died May 6, 1960 after a long illness. But in the time before he died when he was so sick, I saw a man who was stronger spiritually than I had ever imagined. Always he was cheerful, always kind, always considerate of my brother, my sister, and me. He had hoards of visitors and through them I came to realize in new ways how much he was loved and how much he loved others. Then after his death, my family grew closer together and as the man of the house I took my father's place as best as I could. This experience and responsibility plus the family warmth caused me to grow and mature to an extent not

otherwise possible. I am convinced that the Lord used this time as preparation for what He had in store for me.

My first year at Milton College, I remember how distressed I was to hear some of the older college students joke about how the college youth fellowship always managed to peter out to nothing by about two months after Christmas. I remember, too, talking to one of the girls from our church, who was also a freshman that year, about the lack of meaning in our college group. The whole thing seemed to be a big joke, and we both began to ask if there wasn't something more than this. This question caused us to reflect on other things such as the Christian faith and the Seventh Day Baptist denomination.

Our denomination seemed like one great big happy family where everybody was related to each other. Was this all the meaning that Seventh Day Baptists had — that they were all related to each other? Was this a reason why they didn't grow—for then outsiders coming in would break up this family relationship? Wasn't there something more than this? Didn't the Christian faith mean more than a social club?

I remember that at that time I resolved that I had to at least do something about the college group in Milton. I guess the Lord must have had the same idea for I was elected president the next year when I had no reason to expect this to happen. I put my whole heart into this job, and the fellowship not only lasted all year, but was strong throughout the year. Nor was it a one man job to keep things going, but the whole group worked together with a real vitality and enthusiasm. But this was only the beginning for me. As I grew, my understanding of what must be done also grew, and the breadth of my vision to do something expanded beyond the college youth fellowship at Milton.

In 1964 I went to Louisiana with two other young people for a summer of dedicated service, working in the Metairie Seventh Day Baptist Church. The work there was a rich experience in seeing people's needs and in trying my hand in

the Lord's work in, for me, new and somewhat anxiety producing ways. But even richer were the experiences at Conference and afterwards telling people about the summer, about people's needs, and about God's power. The experiences of that summer were the type of experiences that I would want to go back to again.

In 1965 the girl who was going to be my wife and I made contact for the first time. The fact that she was serving in dedicated service that summer where I had served the previous summer certainly must have been the Lord's provision for a growing mutual interest. And it was she who encouraged me to go to Cedar Campus for a week. Cedar campus is a camp in upper Michigan under the auspices of Inter-Varsity Christian Fellowship. I had been made aware of it by Helen Green in the Milton church and she had been encouraging me to go. But I was never one who easily got involved with new and strange people in new and strange places. I probably would never have gone except for those who encouraged me. There was rich Christian fellowship, depth Bible study that made me think, prayer, instruction in living the Christian faith and sharing it, and inspirational messages. Something happened that week, for when I came home I was moved to memorize Scripture, a new verse each night, for three months. Christianity somehow had become real to me in a way it hadn't been before.

Though I had always had the pastoral ministry in the back of my mind, I never really considered it seriously until the summer of 1966. With dedicated service work that summer, including some work with the girl who was to become my wife, and with her encouragement I began to consider it seriously. I finally made the decision at the beginning of my senior year in college. To continue the course I had previously set, a knowledge of German was necessary. But the thought of taking that was too much after having had the first class of second year German. Instead of going to the second class, I went to the office, dropped the subject, and signed up for a religion class instead.

My decision for the pastorate had been made.

I could go on from here. I could tell of the years in seminary that broadened my Christian outlook, that made me better able to listen to other people and understand them even if I didn't agree, and that challenged, strengthened, and proved my faith. I could tell of the weekends away while I was in seminary that helped me keep my faith stable. I could tell of friends that I grew up with and friends that I had through seminary, who provided fellowship and encouragement. I could tell you of the men, particularly the pastors whom I worked under while in seminary, who influenced me and who helped me develop the sort of pastoral ministry I wanted to lead. And I could tell you of my wife who, even before we were married, but particularly after, was ever at my side providing help, support, and love. All these the Lord threw in the pot and mixed together in just the right way in order to bring me to where I am right now. And the exciting thing is that I anticipate going on to continue to grow and develop spiritually. I look forward to a life continuing in His presence and in His service as a minister and more particularly as a pastor.

My Concept of the Pastoral Ministry

I owe a great deal here to the pastors that I have come to know, particularly those whom I worked with while I was in seminary. I would have to mention the names of Dr. J. Ernest Somerville who was my homiletics professor at Crozer Seminary; the Rev. Delmer Van Horn and the Rev. Herbert Saunders with whom I worked; a fellow theolog, the Rev. John Camenga; and the dean of the Center for Ministerial Education while I was in seminary, the Rev. Victor Skaggs.

The pastoral ministry is one among many ministries that God calls men to do in His name. I believe that God calls every man to some sort of ministry. A man's ministry is often related to his job or profession though this is not necessarily so. I believe my ministry is the local church pastoral ministry and as such is very closely related to my profession.

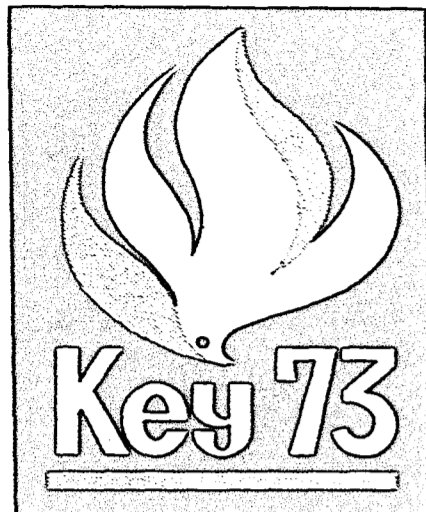
The pastor's main task is to help the

people in his particular flock meet their own spiritual needs and to guide them to how they can help meet needs of other people. Important in this work is the conducting of worship, church administration and leadership, witnessing to Christ and leading others to Christ, both private and group Bible study, the pastor's own personal study and growth, and the helping of people to bring their Christian faith to bear on the specific problems and concerns of their day-to-day lives. The pastor must bring all these elements into an appropriate combination, a combination which varies according to the make-up of the pastor and also according to the needs of the particular church the pastor is serving. The pastor must be aware of where he stands and of the limitations his own concept of the pastoral ministry places on him. He must also be sensitive to the needs of the church he is serving and adjust his ministry accordingly, insofar as the limitations he sees himself fitting into will let him.

I would see my ministry aimed more at guiding the flock and less at preaching. While I do feel that the Lord has endowed me with a good ability to preach, I do not feel this aspect of my ministry should dominate. I am not so much interested in captivating large audiences as I am in working with individuals and small groups within the church, helping them to grow spiritually. I want to be continually growing myself so that I might grow with them rather than stand as one who has already attained and is now ready to help pull others up to where he is. I want to take advantage of opportunities for spiritual growth and service both inside and outside my church, and encourage the people in my church to take advantage of such opportunities. I see in my ministry a great need to listen to others, and this has been something I have had to cultivate and need to continue to grow in.

I want to be involved in the local church pastorate, for I feel this is where the action is. I have no desire to be a counselor, group therapist, psychiatrist, or administrator. I enjoy preaching im-

(Continued on page 12)



Calling
Our
Continent
To Christ

"Calling Our Continent to Christ" will be the official theme of Key 73, the first interdenominational program of spiritual outreach in North America.

The theme, as well as a program calendar for the year-long effort in 1973, was adopted in principle by a unanimous vote of the Key 73 Central Committee during a two-day meeting in St. Louis which closed Oct. 26.

Most of North America's major denominations are pledged to cooperate in the effort. Latest to join are the United Church of Canada and the Church of the Brethren.

Many smaller denominations and evangelistic groups are also participating. All have one representative each on the Key 73 Central Committee, which now numbers more than 100.*

Key 73 is a historic venture because it marks the first time representatives of a number of leading North American communions have agreed to work together in a major evangelistic effort.

Dr. Theodore A. Raedeke, executive director of Key 73, said, "One of the outstanding features of this effort is that it enables all Christian denominations and groups to participate without violating or compromising their doctrinal position or practice."

"To carry out the objectives of Key 73," he added, "every denomination or group is charged with developing its own program or thrust."

So that participants can have the option of benefiting from simultaneous efforts, a program calendar was drawn up by Key 73's sixteen-member Executive Committee.

Highlights of the plan range from

television specials to local church Bible study and prayer meetings. The emphases are at Christmas and Easter.

Key 73 has been in the planning stages since 1967. The initial stimulus was an editorial, "Somehow, Let's Get Together," in the June 9, 1967, issue of the biweekly magazine *Christianity Today*.

* Seventh Day Baptists were represented by evangelist Mynor G. Soper at the central committee meeting.

Guyana Conference Meets

The Guyana Seventh Day Baptist Conference met at the Georgetown church building in Kitty, October 16 and 17. The Conference considered many things, including a report from Missionary Leroy C. Bass.

In this report Pastor Bass gave plans for the further developing of the church work in Guyana. These included the following:

1) To conduct a lay evangelism training course for each of the Guyanese churches. This would be adapted from material which Pastor Bass received at a Campus Crusade Lay Evangelism course while on furlough. He hopes to use cassette recordings to implement part of this training.

2) To develop a program for the training of pastors. This would include not only the older men now serving, but younger men now coming up and would be done by extension training methods so that the men could remain in their own communities while taking these studies.

3) To share more ideas for youth work, contests, camps, to present a new series of filmshows on evolution, the Bible, etc.

4) To have training sessions of five lessons for Sabbath School teachers in each church, using a new series of filmstrips. Tied with this should be the course on methods of Bible study given by Brother Jacob Tyrrell in the Georgetown church. Each of our churches should have this course from Brother Tyrrell.

5) To effect the full church organization in Georgetown by late 1971 or early 1972.

6) To evangelize in new villages and outlying areas where there is no Seventh

Day Baptist church to raise up believers and new churches.

7) The ordination of pastoral leaders. Pastor Bass wrote: "My earnest desire in this goes back to 1966 when I first came to Guyana. I deeply regret that due to varying attitudes and circumstances beyond my control we could not have any ordinations during my first term. I want to here express again my hope and prayer and trust that the human ego and self-will will be crucified with Christ among all of us so ordinations can be blessed by God upon those men whose hearts and minds are prepared to the glory of God."

Since his return to Guyana the first of September Pastor Bass has visited the Bona Ventura church which is under the leadership of Brother Rickford English. He spent four days in the Pomeroon and Akawini areas. He writes, "The church has well survived its crisis of over a year ago, and I came away satisfied with all the progress I saw there. I also found a thriving new youth society of 50-60. While there we baptized four precious souls, and I also kept my promise to conduct the Lord's Supper with them first upon my return to Guyana."

Pastor Bass also wrote that immediately following the Conference sessions he would leave for the church at Dartmouth to spend several days with the brethren there.

Many are interested in the fact that it has not been possible to replace the car for Missionary Bass. In an accompanying letter he stated, "We are getting along not too badly without a car, so don't feel too badly for us on this score. We are not complaining. True, there are some inconveniences, and limitations to us and to what I can carry on my trips to the churches. But some things will have to wait until I do get one. I think all things are working for the best."

It is our hope that budget receipts will make it possible to provide a vehicle for Missionary Bass in the not too distant future. Some designated funds have been given for this in recent weeks.

Let us praise the Lord for the con-

tinuing work of our missionary and his family in Guyana and continue to uphold him in our prayers.

Review of Quarterly Meeting of Missionary Board

There were twenty members and four visitors in attendance at the quarterly meeting of the Seventh Day Baptist Missionary Board on Sunday afternoon, October 31, at Westerly, R. I. President Loren Osborn called the meeting to order at 2 p.m., and requested Pastor Harold R. Crandall to offer prayer. Visitors welcomed and extended the courtesies of the floor were Mrs. Leon Lawton, Mrs. Leon Maltby, Rev. Alton L. Wheeler and Rev. Rex Zwiebel.

The treasurer's report indicated that all bills were paid and a slightly more favorable financial condition due to increased giving during the past quarter. A statement of "Financial Highlights of the Quarter" as prepared by the treasurer for mailing to all voting members of the society was read to board members. The reports of the executive vice-president, the consultant in office and the evangelist on the home front were received, approved, and recorded. All of the above named reports will be published in full in the next issue of the *Missionary Reporter*.

The Home Field Committee report, as presented by the chairman, the Rev. Francis Saunders, noted that the home field evangelist, the Rev. Mynor Soper, had met with the committee and had shared some of his activities and hopes for coming months; also a plan which he has been developing for an Evangelistic Association. The committee formally expressed appreciation of the work of Mr. Soper and its interest in his new project. A recommendation was presented and approved requesting Mr. Soper "to serve for another year on the same 'Project Basis' arrangement, as of April 1, 1972." The committee reported that Mr. Soper had been asked to chair a committee to plan Area Spiritual Retreats for Seventh Day Baptist Ministers in the spring of 1972.

Matters of interest from the American

Tropics Committee, which were presented by Paul Johnson, chairman, included word that Pastor Leroy Bass and family are back at their home in Kitty, Georgetown (except for their oldest son, Gordon, who is attending school in this country). Pastor Bass had attended meetings of the Guyana Conference of Seventh Day Baptist Churches held at Kitty, October 16-17. He writes of being exceedingly pleased with the care and condition of the mission property. In his report Pastor Bass outlined plans for developing the churches in Guyana, such plans to be publicized later.

It was reported that the Crandall High School classroom building project is underway, a first payment of \$3,865 having been sent for the building contractor. With about 145 students enrolled Principal Wayne Crandall is finding it necessary to hold some classes temporarily in the nearby church shed.

The report of the African Interests Committee as presented by the Rev. Edgar F. Wheeler, chairman, was approved. It was noted that Miss Elizabeth Maddox, R.N., is at work at Makapwa Medical Center, assisting Miss Sarah Becker. Miss Becker has written expressing appreciation for her help and companionship. Pastor John Conrod has expressed satisfaction with progress being made toward indigenization of the work. He pointed out that Pastor W. Mataka of the Makapwa church has been appointed assistant treasurer at the station and is now in training to keep complete salary payment records. Pastor Otrain Manani will serve as financial secretary for the accounting records of the Conference and will serve as paymaster of pastors.

It was noted that the Rev. and Mrs. David Pearson have been traveling to visit our churches in this country, spending some time during October among the churches of the Pacific Coast Association and David plans to visit Seventh Day Baptist churches along the way as he travels East. It is presently expected that they will begin further studies at Eastern Baptist Seminary in Philadelphia the second semester of this year (early in

1972) and return to Malawi in June 1972.

Information and comments were given by the chairman of the China Committee, the Rev. Harold R. Crandall, regarding recent developments in the status of Communist China, "the People's Republic," recently admitted to the United Nations.

Consideration was given to setting up a tentative budget for 1972 which would enable the Missionary Board to stay within anticipated receipts set by General Conference. Appreciation was expressed for Conference action increasing the amount of Our World Mission Undesignated funds from \$48,500 in 1971 to \$55,000 in 1972.

Growing out of the report of the Executive Committee, approval in principle was given to a list of suggested "Guidelines for Visitors to Seventh Day Baptists in Other Lands" (especially to our mission fields). Also, Principal Wayne N. Crandall was appointed as representative of the Missionary Board at the dedication service of the Mountain View Seventh Day Baptist Church building, such dedication service to be held December 19, 1971.

It was voted that the next quarterly meeting of the Board of Managers would be held on January 30, 1972.

Following prayer by the Rev. Alton L. Wheeler the meeting was adjourned at 3:55 p.m.

300th ANNIVERSARY CARDS

A limited supply of the 300th anniversary postcards with a sketch of the Newport, R. I., church is still available from the American Sabbath Tract Society at five cents each.

People in most of our churches are using these attractive cards with the historical theme for personal correspondence. This notice is a reminder that they are still very much up-to-date because the actual time of the organization of the first Seventh Day Baptist church in America was in December 1671. Let's finish out this anniversary year with the publicity that these cards can give if used widely.

CHRISTIAN EDUCATION—Soc. David S. Clarko

World C. E. Plans

Reports of increased interest in Christian Endeavor work in developing countries and plans for field work in various areas commanded that attention of the Board of Trustees of the World's Christian Endeavor Union when leaders met September 22 at Amerongen, Holland. The trustees enjoyed the hospitality of the Zendingsdiaconessenhuis provided by the Netherlands Christian Endeavor Union.

The board reviewed plans for the Southeast Asian and Pacific Area Conference of Cooperation August 2, 1972, and the Sixth Area I Conference, August 3-6, in Pago Pago, American Samoa. From October 8-16 P. A. R. Chesterton of Australia has been in Samoa making local arrangements for these events.

The board set the dates of July 24-28, 1974, for the 17th World's Christian Endeavor Convention, to be held in Stuttgart, Germany.

Other actions of the board included authorization to print a give-away booklet entitled "Christian Endeavor Around the World," which will include basics of Christian Endeavor purpose and work. The board also voted to urge all national unions to make special efforts to celebrate the centennial of the movement in 1981, with these efforts to culminate in the 19th World's Convention in 1982. The next board meeting is scheduled for August 3, 1972, in Pago Pago, American Samoa.

Headquarters of both the World's Union and the International Society of Christian Endeavor are at 1221 East Broad Street, Columbus, Ohio, U.S.A.

SABBATH SCHOOL LESSON

for November 27, 1971

GOD BRINGS THE WORLD

TO FULFILLMENT

Lesson Scripture: Romans 8:18-24a;
Rev. 11:15

NOVEMBER 20, 1971

Ministers in Transition

By Freda Fatato

Loyal Hurley was responsible for the chorus:

"To know Him and what He doth require;
To know Him is all my heart's desire;
To know Him will set my soul on fire;
To know Him and make Him known."

Our challenge is to really know Him and to serve Him. This brings us to the crisis as to why we as congregations are lacking in professional leadership.

Our attitudes indicate that our minister should be dedicated and willing to rise to the challenge to serve us because we are so great. Are we really? Why have so many young men, dedicated and willing to serve us, suddenly found themselves outside looking in? The first question you are going to ask is, "Were they dedicated? Really dedicated?" At this point I would say to each of us, Let us evaluate ourselves. Are we willing to be led? Where do our loyalties lie? Are we dedicated — dedicated to what? Would we put ourselves in the same position that we put our ministers?

If we are going to survive, we must realize that we are all serving the same purpose. God is our Father and above us all. Christ redeemed us from our sins, as we are all sinners. The minister is the shepherd leading his flock and we are the sheep. Should one of us be less dedicated than the other? God needs and wants us all — are we going to respond?

Evidently we have not done a good job in our response to be led. At this time, there are at least a dozen good men that should be serving in the capacity as pastors who hold a variety of jobs. Have we tied their hands so that they cannot reach out in the work that they are qualified and feel led by God to do?

We challenge their every motive with our own pettiness and narrow-mindedness. By our limited vision we limit the work that they can do. We can go on analyzing endlessly and find many more faults, but the most appropriate thing is to find a solution.

The answer is Jesus Christ, our Lord and Master. When we come to this conclusion we know that we must be dedi-

cated, humble, willing to be led, to assume responsibility, and to pray without ceasing. We must stop thinking of the materialistic value as we are so prone to do and worrying about our spiritual support and be ready to serve in whatever capacity is needed. Remember that no task was too menial for Christ. Are we ready to know Him? Really know Him?

Religious Leaders Ask Congress To Oppose Prayer Amendments

Eight Baptist leaders and the Baptist Joint Committee on Public Affairs joined twenty-nine other national religious leaders and organizations in a petition to Congress "to oppose any and all prayer amendments to the Constitution."

In a 383-word communication, hand delivered to the office of each member of the House of Representatives, the spokesmen for a large segment of the nation's denominations appealed for Congress not to tamper with the religion clauses of the First Amendment.

"We express the long-standing official positions of the nation's religious faiths which affirm the adequacy of the First Amendment to protect religious interests and to ensure religious rights," the petition stated.

The Baptist leaders signing the petition are: Mrs. Marcus Rohlf, president, American Baptist Convention; Carl Bates, president, Southern Baptist Convention; Alton L. Wheeler, general secretary, Seventh Day Baptist General Conference; S. S. Hodges, executive secretary, Progressive National Baptist Convention, Inc.; Joseph H. Jackson, president, National Baptist Convention, U. S. A., Inc.; G. K. Zimmerman, executive secretary, North American Baptist General Conference; Warren R. Magnuson, general secretary, Baptist General Conference; and W. Hubert Porter, associate general secretary, American Baptist Convention.

¹Note: When the vote was taken in the house after much discussion on November 9 the amendment failed to get the required 2/3 majority.

Living as Christians

Given by Jimmy Mitchell, Jr., at the young people's program of the Southwestern Association, held at Texarkana, Ark.

God has given us life; and as Christians we must seek to live the good life, the simple Christian life God has set forth for us. The important qualities of Christian living are to be found particularly in the Sermon on the Mount (Mat. 5: 1-11).

When we consider the attributes of a Christian as portrayed in the life and teachings of Christ and His early followers, we become deeply conscious of the disparity between the ideals presented and their realization in our own lives. Often as we are swept along in this fast moving society we do not pause long enough for introspection to examine our motives and ambitions. If we find our motives are self-centered, we have ceased to live the Christian life. We must always try to live the Golden Rule: "Whatsoever ye would that men do to you, do you even so to them" (Mat. 7:12).

In living as Christians we must also

Statement of Experience

(Continued from page 7)

mentally and am not willing to give this up even though I do not see it as a focal point in my ministry. I see deep meaning in worship, and want to continue working to convey the meaning of worship. Further, I want opportunity to guide people into spiritual growth and to watch them grow, and the pastorate makes possible such long term relationships.

I believe the pastor in his ministry in his church parish must focus first and foremost upon Jesus Christ, his Lord and Savior. Too often it is easy to be shortsighted and think in no greater terms than that church's program or even that church fellowship's continuing survival. Certainly I am prone to have this failing. I believe the pastor must look upon the church fellowship he pastors as a means to an end rather than an end in itself, and that the end toward which he is working and guiding that church is the declaration of the good news of Christ to the world (Mark 8:34-36).

remember the importance of prayer. Communicating with God is source of strength and reassurance. But in seeking answers to our prayers we must not lose our perspective.

There is the story of a shipwrecked seaman who paddled his life raft to a nearby island. There he made a small lean-to for the few belongings he was able to salvage. Realizing that these few possessions might be his only source of survival, he secured them carefully and prayed to God that these things might be kept safe while he searched the island for signs of life.

He wandered the whole day through, but to no avail. Toward evening he returned only to find all his possessions burned to ashes. He fell to the ground and cried, "Why, God, did you let this happen?"

At that moment he heard the sound of a fog horn. He turned and saw a man waving from the deck of a small ship. In a short time he was on board the vessel and very grateful to be rescued. He asked the captain, "How did you happen to find me?"

"Why, we could see the smoke from your fire miles away."

God answered this man's prayer, but in a much greater way than anticipated. He asked God to protect the food and clothing, but God in His wisdom had a better solution to the problem.

Sometimes, as in this instance, God answers prayer quite obviously when we look back at the situation. However, there are many times that it seems as though God has not answered at all. I suppose that most of us have asked ourselves or a close friend, "How can I tell if God has answered my prayers?" This is a very sensible question, but the answer is difficult to give. It is impossible to know or understand many things that go on in God's mind, but we know that His wisdom far exceeds our own. After all, this is one of the reasons we pray to Him — because He knows the best answer to any problem or request we may have.

You may be disappointed when God answers "No" to a request you think is

very reasonable, but remember that God has a reason for denying our requests, even if we can't see why. You may be disappointed if God should delay His answer for a long period of time, but God knows the right time for everything — He is patient with us so let's be patient with Him. It is also possible that God may not answer some prayers at all. He may just help us to reason things out for ourselves.

Pray often! God will be faithful to give you guidance to live the Christian life.

When we think of the Christian living which we admire, we find no self-righteous piety, no shallow sentimentality, no pessimism, no lazy complacency. The true Christian is so busy working for the worthwhile things in life in a positive way that he has no time for the negative approach.

Some of the poets have caught the spirit of true Christian living and have expressed it for us in impressive terms, such as the poem "Be Strong" by Babcock.

BE STRONG!

We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift.
Shun not the struggle, face it, 'tis God's gift.

Be strong!

Say not the days are evil — who's to blame!
And fold the hands and acquiesce — Oh, shame!
Stand up, speak out, and bravely, in God's name.

Unfinished Task

If we are wondering whether there is work for our children to do in evangelizing the world we need to be reminded that there is a staggering amount of it. C. Ronald Goulding stated at a missionary rally in Australia, "Even if it were possible with present missionary personnel to evangelize another two million people each year, this would be a mere fraction of the annual increase in world population, estimated at 2 percent (72.6 million from mid-1969 to mid-1970).

"It staggers me," Goulding said, "that with facts like these missionary work could be in doubt."

LET'S THINK IT OVER

Pakistani Relief

Probably nearly every worldwide Christian relief agency is now straining to add its weight to the efforts of the Indian government and the other secular organizations to provide for the unbelievably large number of refugees. One of the smaller interdenominational agencies is the World Relief Commission of the National Association of Evangelicals which has done so much in Vietnam and other war-torn countries.

Dr. Everett S. Graffam, executive vice-president, has viewed the situation and says that the human tragedy in Pakistani refugee camps surpasses description. He says it is a replay of the Biafra civil strife on a greatly magnified scale with 9 million refugees, a million of whom have already succumbed. Wide-eyed starving children and their despairing mothers are dying together. Other sources put the refugee figure at 10 million, the largest precipitant migration in history.

The World Relief Commission has contributed \$75,000 and is attempting to provide for one camp of 5,000-8,000 displayed people with a budget of \$35,000 for four months. One can see how thin such relief is spread when he notes that this amounts to about \$1 per month per person for food and clothing.

Even when available the food is too low in calorie and protein content, consisting mostly of boiled rice with dhal (thin lentil soup) poured over it, and powdered milk. Usually there is no meat, fruit, vegetables, cooking oil, or salt.

Mr. Graffam, in providing this information to the editor, enclosed the cover page of the September 11 *Sabbath Recorder* showing the historical play sign in front of the old Newport church. He had written on it "Congratulations!" The new address of the World Relief Commission is Box 44, Valley Forge, Pa. 19481.

The only time we need to be ashamed of the gospel of Christ is when we are not living it.—James Weston, converted Black Panther

NEWS FROM THE CHURCHES

ADAMS CENTER, N. Y.— Under the leadership of our supply pastor, we feel we are making some progress. The first Sabbath of each month we plan to have a fellowship meal following the morning worship. This affords time for discussing the Era of Action packet and deciding what parts of it we can use. We are looking forward to a visit from the Pearson family in the spring and eventually a series of meetings with Mynor Soper. This will be a community affair including sister churches in our area.

On August 24 we lost one faithful member by death, Deacon Paul D. Greene.

We observed Sabbath School Loyalty Day October 16 with a recognition service during the Sabbath School hour. We were pleased with the results.

A joint baptismal service was held September 19 with two from our fellowship baptized.

On October 30, our youth group conducted the morning worship service. We have an active youth group under the capable leadership of Richard and Sue Bond. The group is planning a trip to Washington, D. C., in the spring. As a group they recently attended the Billy Graham movie "Two-A-Penny."

Our Ladies Aid Society is active. We have many projects for raising money. We also look for opportunities to serve others. A rummage sale was our last project, the proceeds to be used toward the mission car for Guyana.

Our church building has just received a new coat of paint so it looks much better. —Correspondent

DE RUYTER, N. Y.— The members of the DeRuyter and Syracuse churches welcomed their new pastor, Alan Crouch, and his family on Sabbath, July 17. A joint service was held in the DeRuyter church with a fellowship dinner at noon. That evening members of the community as well as some members of the Verona church welcomed the Crouches at a reception at the United Church Parish House. The Ladies' Aid of our church was in charge of the reception.

During the year and a half that the

DeRuyter church was without a pastor, individuals and families of the church conducted the worship, with occasional guests preachers.

Pastor Crouch is serving both the DeRuyter and Syracuse churches. Sabbath worship in DeRuyter is at 10 a.m., and in Syracuse at 2 p.m. A Pastor-Church Relations Committee has been established to coordinate the activities of the two churches. Members of his committee include Wendell Burdick, Richard Burdick, and Elna Phillips from DeRuyter and Warren Brannon, Mrs. Arline Burdick, and Neil Aiken from the Syracuse church.

Extensive remodeling was done in the parsonage prior to the Crouches' arrival. Much of the work was dedicated labor by the people of the church.

Several members were able to attend all of General Conference while others attended only the weekend sessions. Members of the DeRuyter church again assisted in the work of operating a booth at the New York State Fair in Syracuse in September. Pastor Crouch delivered the morning message at Central Association's fall meeting in Brookfield, Sabbath, October 9.

Officers for the coming year elected at our annual business meeting, October 17 are as follows: Richard Burdick, moderator; Lester Meldrim, assistant moderator; Wendell Burdick, treasurer; and Mrs. Mildred Parker, clerk.

—Correspondent

SALEM, W. VA.— The quarterly business meeting was held September 12. It was reported by Carroll Bond, treasurer of the Parsonage Building Committee, that the new parsonage had been completed during the quarter and that the church was attempting to reduce the outstanding note by \$50 per month besides the interest.

Richard Brisse, manager, expressed his enthusiasm at the successful completion of the Randolph Terrace Apartment Housing project and noted the opportunities the church will have in the field of service.

The pastor's quarterly report was hopeful as to church attendance and

training for future outreach and growth. The average attendance during the summer was higher than for the past four years, he noted. During the past three weeks it was more than thirty above the average, which "makes one optimistic and hopeful that we may really be expanding in the number of people participating in our Sabbath activities."

The pastor of this college-town church in his report spoke of the forthcoming evangelistic training session with Mynor Soper when all other activities would be set aside. He outlined other plans for the year in these words:

"As a new season begins, I am very encouraged about prospects for a strong college student group and high school youth fellowship. We are making plans for a six-week series of Neighborhood Bible Clubs. I would like to try to activate a young adult group, and a book study group. I hope that we can establish a Bible Study group and/or prayer group. I plan to conduct a discipleship study group with some high school boys this fall, and with some younger boys in the spring."

Obituaries

AYARS.— Earline M., daughter of George A. and Mabel Dixon Main, was born Dec. 5, 1916, in Lakeland, Fla., and died Oct. 4, 1971 in the Bridgeton, N. J., Hospital after a brief illness.

She was married to Rex V. Ayars, Feb. 24, 1938, in Shiloh, N. J. They made their home in Shiloh.

Mrs. Ayars was a most active member of the Shiloh Seventh Day Baptist Church, and served in many ways during the years: superintendent of the Beginners Department of the Sabbath School, Junior C. E. advisor, director of Midget Camp, etc. At the time of her death she was church clerk. She was happiest when involved in her Lord's work.

Surviving, in addition to her husband, are two sons, David R. of Hamilton, Ohio, and Paul N. of Montgomery, Calif.; a daughter, Miss Sharon E. Ayars of Washington, N. J.; two grandchildren and a sister, Mrs. Alton Wheeler of South Plainfield, N. J.

A memorial service was held on Sabbath afternoon, October 16, in the Shiloh church, a service planned by her daughter and sister and conducted by her pastor, the Rev. Charles H. Bond. Burial was in the Shiloh Cemetery.

—C. H. B.

The Sabbath Recorder

Awake to Your Duty Proclaim the Sabbath

by Francis S. Johnson
New Zealand

One of the most important subjects in the Bible is the Law of God and the Sabbath. Seventh Day Baptists accept the Sabbath as part of God's eternal law. Ecclesiastes 3:14 shows us that what God does is forever. The Ten Commandments, the Sabbath and the gospel are all eternal in their purpose.

The psalmist tells us "It is time for thee, Lord, to work: for they have made void thy law" (Psa. 119:126). This prophetic utterance brings us to our day and generation when men have made void God's law. The Fourth Commandment has been made void by the tradition of men. The book of Proverbs tells us in chapter 28, verse 9 that, "He that turneth away his ear from hearing the law, even his prayer shall be an abomination." And John says, "He that says, 'I know him,' and keepeth not his commandments is a liar and the truth is not in him" (1 Jn. 2:4).

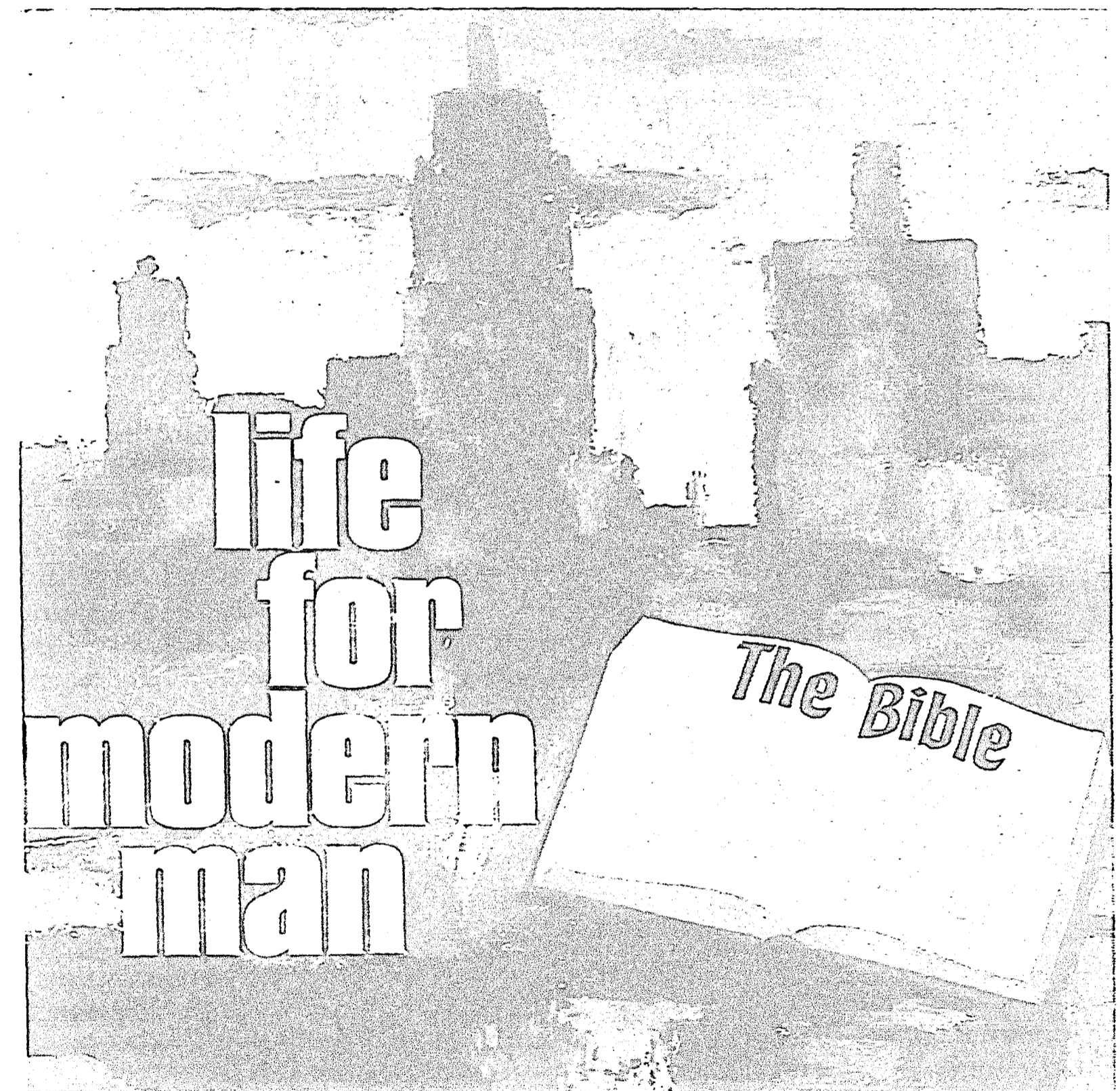
In 1 John 3:4 we are told, ". . . sin is the transgression of the law." Our Savior died because of sin or because of the transgression of God's law. He died to redeem us from the penalty of a broken law. Jesus Himself said in that wonderful Sermon on the Mount, "Who-soever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Matt. 5:19). You and I, frail children

of the dust, have a wonderful opportunity to become great in the kingdom of heaven by teaching God's wonderful Ten Commandments and the Sabbath truth.

My Bible tells me that the law of the Lord is perfect, converting the soul," and in this age of sin and sorrow we all need the converting of our souls to the glorious gospel of His redeeming love. The World Council of Churches tells us to preach the gospel of His love, but if God's law is done away, then there are no sinners today and no need for a Savior, and the World Council of Churches is wasting its time. We know that we have all sinned and transgressed God's law. So, realizing that Christ was with our heavenly Father in the creation of the world he was with the Father in blessing and sanctifying the Sabbath.

Jesus said the Sabbath was made for man. The Sabbath is our pledge of eternal rest (Read Isa. 66:22, 23). The wonderful blessing that comes to me and to all who love God's law from Sabbath to Sabbath is indeed a part and foretaste of that heavenly rest that Jesus has gone to prepare for us all.

May the Lord bless us as a people to take courage and faith and proclaim in this great truth of God's eternal purpose to all mankind, looking for the blessed hope of the glorious appearance of our great God and Savior Jesus Christ. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:30). May indeed the light of the ages be revealed in us as we teach His wonderful Word, the commandments of God and the faith of Jesus.



The Bible, as so many people are coming to realize, is the one book that makes life meaningful for modern man. The new skyscrapers rising in lower Manhattan may symbolize modern man and the problems of his concrete and steel jungle, but let us not forget that the man of Malawi or some other emerging country of Africa is more conscious of the newness and the problems of modern life than metropolitan man. Men of Malawi and Nigeria need to know "Thy Word is truth." They need to have the sustaining experience of "handling the word of life" as is possible through the work of the Bible Societies.