

# The Sabbath Recorder

## DAILY BIBLE READINGS For May 1972



(Including and supplementing the daily Bible readings of the Uniform Series of Bible Lessons published in "The Helping Hand.")

### Involved with Human Need

- 1—Mon. Food for the Hungry. Acts 11:27-30
- 2—Tues. Planning To Meet Human Need. 2 Cor. 9:1-6 (also 7-15)
- 3—Wed. Gifts for a Needy Preacher. Phil. 4:14-19
- 4—Thur. Service, Not Mere Wishes. James 2:14-24
- 5—Fri. Even to the Least. Matt. 25:31-40
- 6—Sabbath. Hospitality for Strangers. 3 John 2-8

### Proclaiming the Gospel

- 7—Sun. Preaching to Israel. Matt. 10:5-15
- 8—Mon. Christ the Head. Acts 4:5-13
- 9—Tues. Preaching to the Council. Acts 5:27-32
- 10—Wed. "Receive My Spirit." Acts 7:51-60
- 11—Thur. Preaching's Necessity. Rom. 10:11-18.
- 12—Fri. Unsearchable Riches. Eph. 3:7-13
- 13—Sabbath. Preaching Prophetic Fulfillment. Acts 13:26-33 (also Luke 4:6-21)

### The Church's Teaching Ministry

- 14—Sun. Home Teaching. 2 Tim. 1:3-7
- 15—Mon. Pastoral Teaching Ministry. 2 Tim. 3:10-17
- 16—Tues. God Creates Only Good. 1 Tim. 4:4-10
- 17—Wed. God Depends on Exemplary Persons. 1 Tim. 4:11-16
- 18—Thur. Pastoral Correspondence Teaches. 1 Cor. 4:14-20
- 19—Fri. Profitable Teaching. 2 Tim. 4:1-8
- 20—Sabbath. Renewing an Old Commandment. 1 John 2:1-11

### Need for Renewal

- 21—Sun. Disorderly Conduct. 1 Cor. 11:17-22
- 22—Mon. Seek Higher Standards. Col. 3:1-6
- 23—Tues. "The New Nature." Col. 3:7-14
- 24—Wed. Renewal Through Suffering. 1 Pet. 4:12-19
- 25—Thur. Love Grown Cold. Rev. 2:1-7
- 26—Fri. Get Hot or Cold. Rev. 3:14-22
- 27—Sabbath. A Spiritual House. 1 Pet. 2:1-6

### What Is the Devotional Life?

- 28—Sun. Prayer of the Troubled Heart. Ps. 61
- 29—Mon. Waiting for God. Ps. 62:1-7
- 30—Tues. Confidence in God. Ps. 62:8-12
- 31—Wed. The Mighty God. Ps. 50:1-6

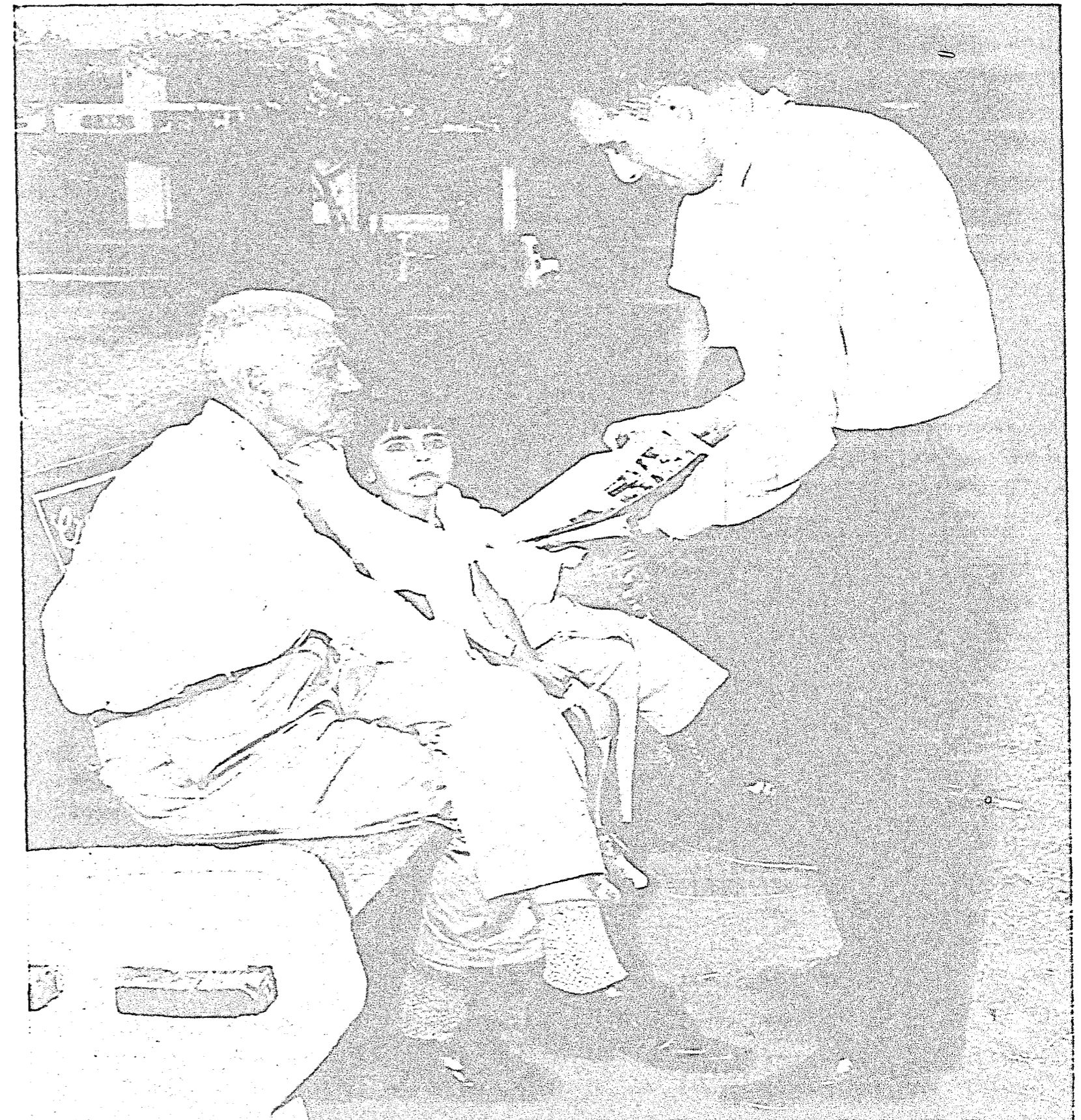
### Important Convention Speakers

When the Southern Baptist Convention meets at Convention Hall in Philadelphia, June 6-8, an attendance of over 13,500 Baptists is expected, partly because of the drawing power of some of the speakers. It is expected that President Nixon will give an afternoon address on the final day though a firm commitment is not yet possible. If he is able to clear his schedule for this engagement it will be the first time that a President of the U. S. has ever addressed the Convention (which is now the largest Protestant church in America). The theme for the meetings in the city of the Liberty Bell is "Proclaiming Liberty to All."

Evangelist Billy Graham has agreed to speak on Wednesday evening June 7.

Also scheduled for an address is the Rev. Leon Sullivan, pastor of Zion Baptist Church in Philadelphia and founder and chairman of the Opportunities Industrialization Centers, a network of training centers set up to teach practical job skills to black people who are fighting the poverty cycle — an outstanding figure who is now a member of the Board of General Motors.

The three-day convention schedules about twelve hours of business.



"The entrance of thy words giveth light."

(Psalm 119:130)

Faithful Bible distributors carry the light-giving Scriptures to men on lonely park benches and smuggle the Word to forbidden places of the world, while some who have access to the gospel message still sit in darkness, not finding the light of life.

# The Sabbath Recorder

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## Area Spiritual Retreats for Pastors Now in Progress

The first of three spiritual retreats for Seventh Day Baptists pastors was held at Verona, N. Y., April 10-17 and attended by most of the ministers of New England, New York, and New Jersey. It was followed immediately by a similar retreat at Camp Joy, Berea, W. Va. for the pastors of the Southeastern Association and others. A third study meeting is to follow at Nortonville, Kans., which will draw pastors from the middle states and the Pacific Coast.

A certain amount of denominational news and program was included in the daily schedule at the Verona church, but the greater portion of time was devoted to in-depth Bible study designed to benefit the pastors and tone them up for more effective Bible presentations to their people.

The days were crowded full in order to justify the temporary absence from the parishes. The program began with a half-hour chapel service at 8:00 a.m., and terminated at 9:30 each evening with devotions and prayer. There was no organized recreation though a little free time was allowed in mid-morning and mid-afternoon. Early spring in Central New York where the snow banks were not entirely melted away does not encourage outdoor athletic competition, which would have contributed to the well-being of the brethren after the bountiful free meals furnished by teams of local ladies.

Seldom, if ever before, has so much Bible study time been provided at a ministers' retreat or conference. For an hour and a half in the morning and a length of time in the afternoon the Rev. Alton Wheeler led in a study of Hebrews with the use of notebook materials and projected charts and outlines, including the marking of Bibles and the wide use of various translations. Also for an hour each morning and from 5:00 to 6:00 in the afternoon there was small group Bible study in areas of special concern organized by the Rev. Leon Lawton. The groups later reported back their finding to the whole group and different subjects with changes in groupings were assigned. One fruitful assignment was a

survey of the teaching of the Bible on the subject of the Holy Spirit. This was done with the help of complete concordances and other verse finding equipment. These Bible studies were designed to search out what the Bible actually says rather than to bolster previously formed opinions.

Under the general chairmanship of the Rev. Mynor Soper the ministers took up methods of evangelism and reviewed printed materials and books assembled from various sources — literature designed to help pastors and churches to get the most out of such movements at Key '73. Each evening there was a film presentation and discussion of evangelistic techniques, especially the Kennedy plan of training laymen to build up the church by evangelistic visitation.

Your editor was not able to attend the full session of the ministers retreat and thus is not qualified to fully evaluate it. However, he observed much earnestness, close attention and a strong desire to be better equipped, not to be better church managers, but more effective spiritual leaders. The spirit of the gathering was felt to be at a higher level than most previous retreats or conferences attended. There was a reflection of the great things that have been happening to young people and older people in a number of our churches. The brethren seemed to be keenly interested in local work and worldwide work and were ready to receive inspiration and tools for a more spiritual ministry.

The Verona retreat was relatively large. There were sixteen in attendance much of the time and eighteen part of the time. A few of these had other engagements that required them to miss a portion of the meetings. All those present divided into teams on Sabbath Day to bring messages and inspiration to the churches within 100 miles of Verona. The retreats are under the general supervision of the Missionary Board with some financial backing from the Memorial Fund. There is a definite attempt to make it possible for all pastors, not just missionary pastors, to participate if their schedules will permit.

APRIL 29, 1972

## Sabbath School Concerns

What is the future of our Sabbath Schools? Will they continue to train young people in Bible knowledge and equip them to effectively serve the cause of Christ through the organized church? There is reason to ponder such questions, to take inventory of attendance and to determine whether controllable trends are in the right direction.

Now we could without too much difficulty organize a survey of our youth and young adult departments and determine from questionnaires what the present situation is—if everybody was willing to give completely honest answers. Another way to get a pretty good idea of the trends is to study the surveys conducted in churches of other denominations and to compare the findings with what we informally observe in our own. There are some disturbing statistics available.

It is said that ten years ago the age group missing in the Sunday Schools and in church life was the group between 17 and 22. Explanations were offered and hopes expressed that they would come back and settle down. Now it appears that the missing persons gap has widened to include ages 17-30. It is reported that church school enrollments are off to an alarming degree. The conclusion is inescapable that if this trend continues for another ten years there will be very few, on the average, in adult church school classes between the ages of 17 and 40. With such a gap can church leaders hope for Bible grounded adult leadership? And where will the church find qualified teachers for the children who supposedly need the Bible training?

Let us ask ourselves if we have observed in our Sabbath Schools the same lessening of interest in the Bible study among the age group between 17 and 30. If so, are we partly responsible for it? Have we catered to the prevalent young people's request to substitute discussion of social or other problems. Have we fostered the discarding of Bible lesson quarterlies? In earlier days we had strong Christian Endeavor Societies where citizenship and other problems were dis-

cussed — leaving the Sabbath School hour free for grounding in Bible truth that would stabilize the discussion that would come in afternoon or evening meetings. How far can we go in the neglect of systematic, year-round Bible study for older youth without losing the foundations on which church life rests?

Looking at it another way, we have long contended that one of the best ways of church extension by laymen is by establishing Sabbath Schools. It has been proven without question of doubt that new churches can grow out of local Sabbath Schools conducted by qualified Bible students who know what they believe and why. Such Sabbath Schools are only partly for the children. It is a very slow process to start a church just from children's classes, though such enterprises are worthwhile. The churches grow up when parents and others study Bible lessons together and then expand to preaching services. If, however, our young adults get the idea that Sabbath School is not for them they will not become leaders and our days will be numbered.

We put forth great effort to edit and publish a good adult and young people's lesson quarterly. And yet in many churches it is not used by the very people for whom it is written. It could be a basic tool for establishing new Sabbath Schools—and it is to some extent. To be sure, there may be occasions when some burning religious or social question can take the place of the regular Sabbath School lesson, but the consistent habit of Bible lesson study will better equip our young adults for the extension and growth of the body of Christ—the church.

If the trend in your church is away from faithful attendance and Bible study the Lord may be calling you to reverse that trend and do what you can to get back into the position of the commended Bereans who were "more noble than those in Thessalonica, for they received the word with all eagerness, examining the Scriptures daily to see if these things were so" (Acts 17:11 RSV). The future of the church may depend on your attitude toward that Sabbath morning class where you belong.

## Witnessing at Daytona Beach

By Steve Crouch

I was privileged to be a part of the team witnessing to the college students in Daytona Beach this year, and it was particularly exciting since I had been there last year as well. It's a temptation to compare the two years, and maybe it would be good to do so. This year, if you count the group from Salem who joined us the last four days, we had well over twenty on our team, while there were just five last year. Campus Crusade had a thousand kids there last year but had none this year, so we did not have nearly so much "competition" in spreading the gospel.

What a joy it is to just yield myself to God and trust Him to bring about the results. He set up many appointments for us this year. One night I was standing in a very crowded part of the boardwalk, talking about the Second Coming of Christ with another Christian I had just met. Many students were milling around, but suddenly one guy was standing right there listening. After a while he said, "It that in the Bible?" We assured him that it was, and I was able to share Christ with him quite extensively and he was very receptive.

Day by day, as I talked with students, I tried to get at least the first names of those who were particularly interested, and kept a list so that I could pray specifically for them. Here's part of my list:

Tim from Oshkosh U., Wis.  
Ed from Rochester, N. Y.  
Andy from somewhere in Florida  
Lou from Rhode Island  
Ray from Milwaukee, Wis.

I also kept a diary so that I could have a record of what happened and how I felt about it at the time. Some quotes from this will hopefully give some of my impressions of the project:

*March 27.* I feel much more confident about the witnessing than I did the first day last year. I talked to Ed for an hour. He was so close — he understood and wanted Christ, but I could sense his fear of the unknown. Made an appointment to meet him 9:00 tomorrow night.

*March 28.* I'm amazed by the real boldness the Lord is giving everyone on the team. We all seem to just look for all opportunities to share Christ, and we really take advantage of them.

*March 31.* This afternoon, I talked to about four people, including an old man (81). Talked with him for a long time. He just seemed to feel that going to church was enough . . . . Butch invited a couple guys on the beach to have supper with us, so they came.

*April 3.* I talked to five real contacts this afternoon, including one Jew. He still seemed to believe the Messiah was coming, but was quite stubborn that Jesus was not He.

*April 4.* Several of the Salem kids have been witnessing somewhat and are getting quite excited about it.

*April 5.* I honestly believe the Lord is really making witnessing a part of my life style.

## Eastern Association

May 19 - 21

The Host Committee at Westerly cordially invites all interested in attending Eastern Association to contact either Mrs. John Edmond, Shore Road, Westerly, R. I. 02891, telephone (401) 322-0329 or Mrs. James Hays, Mayflower Ave., Pawcatuck, Conn. 02891, telephone (203) 599-1126 if you have not contacted your church clerk. Those who wish to be independent may find the following helpful:

Blue Star Motel, Post Road, Westerly  
4 in room, \$18; or 2 in room \$14  
No cooking. (401) 596-2891  
Ambassador Motel, Franklin St., Westerly  
1 night \$12.60; 2 nights \$21.00  
No cooking. (401) 322-7995  
Franklin Garden Motel, Franklin St., Westerly  
1 double bed \$14; 2 double beds \$16  
No cooking. (401) 596-2705  
Elm Tree Inn, Franklin St., Westerly  
No cooking. (203) 599-5721  
Pine Lodge, Franklin St., Westerly  
Family cabin for 4 or 5, \$16-18  
Cooking privileges. (401) 322-0333  
The Sabbath Day dinner will be served at \$2.25 per person. Supper Sabbath night will be 75¢.

## Washington Church Evaluates

By Janet Thorngate

For the Washington, D. C., S. D. B. Church, March was program evaluation month. Under the direction of the Church Planning and Coordinating Board, the total church program from overall goals to individual activities was examined in terms of past accomplishment and future plans.

Dale Thorngate, who was appointed by the Planning and Coordinating Board to work with the pastor in conducting the evaluation, indicates that he was very pleased with the involvement of so many people in the evaluation process: "When questionnaires were mailed to all members of the church congregation, 44 percent responded promptly with constructive replies. Then eight people devoted a whole Sunday in a nine-hour meeting to study the questionnaire results along with other data and prepare a report."

The Planning and Coordinating Board then discussed the report of the eight-member evaluation committee making some changes before presenting the revised program outline to the church at the April ninth quarterly business meeting.

According to the evaluation report, "Out of it all emerges a picture of a church which is active and growing."

Numerical growth is reflected in membership and attendance figures and in financial receipts. In 1971 there was an 18 percent increase in average attendance at Sabbath worship and a 46 percent increase in local giving. The increase in total receipts was 52 percent with 62 percent of the total receipts coming from local contributions.

Over the past four years the figures show a 107 percent increase in average attendance at Sabbath services. At the end of 1971 there were 41 active members. Average attendance for the year was 44 and total receipts \$22,578.

"Spiritual growth," the report notes, "is much more difficult to measure but one indicator of such growth noted is the warm, accepting fellowship of Christian love shared by the congregation including the group's concern for the

welfare of its individual members and its ability to accept new ones quite naturally."

In addition to pointing up the positive factor of growth in so many areas of church life, the report noted problem areas and suggested areas of emphasis.

There was no recommendation to expand the program at present since the church is probably doing all it can in light of its present resources of money and time which can be contributed by individual members. Instead the objectives, means of expansion, areas of outreach, and areas of service were listed in order of importance with the suggestion that the church concentrate its resources of time and money on those items near the top of each list.

Second on the list of service activities was the Wednesday afternoon tutoring service for grade school children in the church neighborhood. An average of sixteen children are attending this winter. They work in small groups with five teachers on a variety of games and exercises designed to improve both their basic arithmetic skills and their attitude toward their school work.

The Neighborhood Night program—classified under both service and outreach—is now held monthly. Assistant-to-the-Pastor John Pettway is in charge.

### *Our Prayer Corner*

#### **Suggestions for Prayer This Week**

##### **Pray for:**

1) The ministers from all parts of the United States who are attending the area spiritual retreats, that they may return to their parishes with batteries recharged and a new appreciation of the use of the Bible in the central work of the church.

2) The national pastors and leaders in mission situations who cannot be brought together for spiritual retreats, but must carry on alone in the face of many obstacles.

3) The strengthening of family ties and Christian parent-child relationships.

4) The wide use of Sabbath and other Christian literature as evangelism tools.

#### **MEMORY TEXT**

"All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work" (2 Tim. 3:16-17 RSV).

#### **Origin of Christian Scripture— Some Things To Think About**

By John L. Waggaman

- 1—Who decided the content of the Holy Bible?
- 2—When and where did this take place and under what conditions?
- 3—How was it decided which of the informative, sagacious, inspiring accounts and letters of the early Christians were truly God-inspired?
- 4—What were the criteria for including some writings and rejecting others?
- 5—Who decided on the criteria?
- 6—What qualifications did he or they have to decide such an important matter?
- 7—What writings were rejected? Would it be interesting to read them? Where can they be found?
- 8—Do you think these qualifications were sufficient for the task?
- 9—The Bible says it is cursed to add or subtract anything to or from Scripture—how do we treat writings which today meet the criteria for Scripture but which were written since the time of the initial decision?
- 10—What writings would you say would be in this group?
- 11—Would you add them to Scripture or would you group them in a single-bound supplementary Scripture? Or how would you handle them?
- 12—Do you agree on the original criteria used in deciding the content of the Bible?
- 13—Do these criteria apply today?
- 14—This question is often asked in Bible-study groups, "Do you believe God inspires us to write, or speak today? Does God talk to people today, either through inspiration or even in a voice that can be heard?"
- 15—What do you think?

#### **A Letter from a Friend**

The following is a portion of a letter from a Sabbathkeeping friend who is pastor of an independent church which he raised up. He is a reader of our history and our denominational weekly. His friendly evaluation of our churches may give us pause for thought. He expresses the opinion that our present situation "goes back to 1843 or 1842, just as Brother Stephen Burdick said it did" ("Lessons from the Past," *Seventh Day Baptists in Europe and America*, vol. II). Our friend writes:

"Foreign missions were the big deal then, and the people were sent overseas. Going back to 1843 home missions were dropped. It is a most unpleasant task to really witness to your next door neighbor. Since the United States was a Christian nation, there really was nobody to witness to. In reality, the United States in 1843 was just about as much a 'Christian' nation as Constantine's Rome was in 343. The people in the power saddle said it was, and that made it so. The only people who were not 'properly brought up' were the scum in the slums and the heathen trash along the frontiers. And to a lot of people that's the way it is right now.

"Perhaps I did not see the best of your churches, but the Seventh Day Baptists I met seemed unaware of the need to *convert* their neighbors. Or else they really did not want anybody in their churches except the people already there. Worded a little differently, do your people really believe they have something to sell? Something important enough to risk public condemnation, jail terms, physical assaults upon their persons and property? Thinking about you and your denomination, Avis and I went back through both volumes of *Seventh Day Baptists in Europe and America*, reading the accounts. A lot of really inspiring material there. But do any of your people read these things? When Volume III comes out I hope it contains some equally incisive writing."

—Hollis S. Howard

Having mentioned the inspiring mate-

rial he quotes several passages from Volume I closing with this one:

"Mistress Trask lay for fifteen or sixteen years a prisoner for her opinions about the Saturday-Sabbath; in all which time she would receive no relief from anybody, notwithstanding she wanted much . . . Confined in the same prison was a Mr. Richard Lovelace . . . while there he wrote . . . the following lines . . . supposed to refer to Mrs. Trask:

"Stone walls do not a prison make,  
Nor iron bars a cage;  
Minds innocent and quiet take  
That for a heritage."

(Pages 110-111)

#### **OF PAIN AND SWEETNESS**

Once I heard a song of sweetness,  
As it cleft the morning air,  
Sounding in its blest completeness,  
Like a tender, pleading prayer;  
And I sought to find the singer,  
Whence the wondrous song was borne;  
And I found a bird, sore wounded,  
Pinioned by a cruel thorn.

I have seen a soul in sadness,  
While its wings with pain were furl'd,  
Giving hope, and cheer and gladness  
That should bless a weeping world;  
And I knew that life of sweetness,  
Was of pain and sorrow borne,  
And a stricken soul was singing,  
With its heart against a thorn.

Ye are told of One who loved you,  
Of a Savior crucified,  
Ye are told of nails that pinioned,  
And a spear that pierced His side;  
Ye are told of cruel scourging,  
Of a Savior bearing scorn,  
And He died for your salvation,  
With His brow against a thorn.

Ye "are not above the Master."  
Will you breathe a sweet refrain?  
And His grace will be sufficient,  
When your heart is pierced with pain.  
Will you live to bless His loved ones,  
Tho' your life be bruised and torn,  
Like the bird that sang so sweetly,  
With its heart against a thorn?

—Selected.

The following article drawn from Missionary Crusader sets forth a heart-warming attitude of Chinese Christians toward the longed-for evangelization of their homeland and some thoughtful comparisons between the opportunities in the First Century and in China. The author, Raymond Buker, with eighteen years of missionary experience in China expresses faith in the eventual acceptance of the gospel by the China of tomorrow, but does not advocate missionaries rushing in.

## Praying for China

### Three Reasons for Hope

By Raymond Buker, Jr.

In an unscheduled noon prayer during the Congress on Evangelism in Singapore, God manifested His presence and power in a wonderful way. It was called spontaneously for the purpose of praying for China. The participants were mostly Chinese. Weeping was profuse. Their faith that China will soon be open to the gospel was unshaken. Their reasons:

#### Reason No. 1

##### The Long-Suffering of God

This is found in 2 Peter 3:9. With the signs of the second coming of Christ being fulfilled in many parts of the world, the question comes: Why hasn't Jesus come to this earth? The answer: "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."

China today has 800 million people. Population-wise the largest nation in all the world. One-fourth of the population of the world! And one-half the population of Asia. These Chinese Christians do not believe that the God of justice, love, and mercy will leave China, this largest nation in the world, without another chance to repent.

#### Reason No. 2

##### The Burden of Christians Everywhere

God has burdened Christians everywhere to pray for China in these days. This is particularly true of the Chinese themselves. If you could have heard these Chinese brethren praying in that noon prayer meeting, you would have known

that that burden was from the Holy Spirit. And God does not burden people to pray unless He intends to answer their prayers. Years ago God raised up groups of people — Chinese, missionaries, Taiwanese — to begin praying for the doors of China to open to the gospel of Christ.

As they prayed, God began to answer. The falling out between China and Russia, the loss of Communist influence in Africa seemed to be a direct answer to their prayers.

#### Reason No. 3

##### The Providential Preparation of China

Just as God used the non-Christian nations of the world to prepare the way for the first coming of Jesus Christ, in an amazingly similar way God is using atheistic, Communist nations today to prepare China for the coming of the gospel. How did God prepare the world for the coming of Jesus Christ? The answer found in the words placed above His head on the cross: "Jesus of Nazareth, the King of the Jews." It was written in three different languages: Hebrew, Greek, and Latin. These languages represent the three nations that God used to prepare the world for the coming of Christ.

*The first language was Hebrew.*

It was the language of the Jewish people. God used the Jewish nation to prepare the world *religiously* for the coming of Jesus Christ. When Jesus came to this world, the religion of the world was mainly *polytheistic*. Through the Jewish nation God prepared the world for a *monotheistic* concept of Himself.

In a very similar way God has used the Communist nation of China to prepare the way for the coming of the gospel. Religion in China had a very tight grip upon the people. The religious systems of China centered in closely-knit family ties and family ancestor worship. This family system exercised tremendous family pressures. It was very difficult for people to come to Christ as a result. For in most cases it meant a complete breakaway from the family. This was a major obstacle to the gospel of Christ in China.

But when the Communists came in, they completely destroyed the religious systems and in so doing a major obstacle to the gospel of Christ.

*The second language was Greek.*

It was the language of the people of Greece. God used Greece to prepare the world *linguistically* for the coming of Jesus Christ. The Greek empire under Alexander took over an immense area of land in 334 B.C. Alexander the Great decreed that in the whole kingdom that he had captured there would be one official language. It was Greek. But it was not just Greek, it was *Koine* Greek. *Koine* Greek was the language of the common people. In 283 B.C. the Old Testament was translated into the language of the people — *Koine* Greek. We call it the Septuagint version of the Old Testament.

What is the implication? The single common language spoken at the time of Jesus' first coming facilitated the spread of the gospel throughout the then-known world. The Septuagint version of the Old Testament was available in the common language of the people. The tower of Babel had put road blocks in the way of the spread of the gospel. But God did away with these road blocks during the time of Alexander the Great by making the *Koine* Greek the common language of the world of His day.

In a similar way God has used the Communists to prepare China *linguistically* for the coming of the gospel. Before the Communists came there were many, many languages all over China. And many dialects of the Chinese language. Under the Communists the *Man-*

*darin* language became the official language for all of China. The complicated Chinese alphabet was simplified into a phonetic alphabet. As a result it became much easier to learn the Chinese language. Then it became a decree that every single person under thirty had to learn to read, write and speak Mandarin, just as many of the older people had already learned to read, write and speak it. The translation of the Bible into the Mandarin language has prepared the way for the spread of the gospel throughout China.

*The third language was Latin.*

It is the language of the Roman Empire. By capturing this vast area much larger than once dominated by the Greeks, the new Roman empire brought political unification to the world. It became the largest empire that the world had ever known up to that time. It stretched from Iraq to England and from Turkey to Ethiopia. God used the Roman empire to prepare the world *politically* for the coming of Jesus Christ.

The early apostles were able to travel freely from one land to another. North Africa, Egypt, Arabia, Turkey, Greece, Roman Spain, etc. They had no need for passports. No need for residential permits. No need for visas.

God used the Roman empire to prepare the highways and the method of transportation which facilitated so greatly the spread of the gospel. The Romans built excellent roads. In fact you can go into Italy today and walk on the very roads built back in the Roman empire. They prepared the ship lanes from country to country.

In a similar way God has used the Communist regime to prepare China *politically* for the coming of Jesus Christ. Before the Communists came in, missionaries who were there could only go into the interior of China a short ways by road or railway. Then the roads or railways stopped and the rest of the trip into the interior had to be made by wheelbarrow, horse or on foot.

But the Communists came in. They unified the country. They built roads and

railroads way back into the interior provinces.

And when China opens again to the gospel, travel into the interior will be greatly facilitated. Even the Himalayan Mountains — twice the size of the highest mountains in the United States — have been conquered. It was a tremendous engineering feat that the Communists were able to accomplish.

The faith of those godly Chinese who met to pray during the Congress on Evangelism in Singapore was greatly strengthened as they realized how God has prepared the way for the spread of the gospel in the *China of tomorrow*. Who knows but that President Nixon's visit to China may be the key which will open the doors of tomorrow to the gospel.

—Missionary Crusader

#### CWS Promotional Material

Churches or women's groups desiring program material to promote Church World Service clothing appeal may appreciate the following list of filmstrips available on three weeks' notice from Eastern Clothing Representative, Box 188, Building 2, New Windsor, Maryland 21776:

*"Surrounded by Love"*— sound filmstrip (with record), 16 min., how-to-conduct-a-clothing-drive in your church, and why. Copies are sold for only \$3.50 each.\*

*"Array of Hope"*— sound filmstrip, 8 minutes. A new item which shows how our clothing makes a difference. Sale, \$3.50\*

*"Creative Compassion"*—sound filmstrip, 16 min., gives an overview of Church World Service programs around the world. Sale, \$3.50\*

\* Loan copies also available for return postage. Make checks payable to CWS Clothing Appeal.

#### SABBATH SCHOOL LESSON

for May 6, 1972

INVOLVED WITH HUMAN NEED

Lesson Scripture: Luke 22:24-27; Heb. 13:1-3; James 1:27; James 2:14-17.

MISSIONS—Leon R. Lawton

### GUYANA MISSION CAR PURCHASED

Most readers have been aware that Missionary Leroy Bass returned to the Guyana, South America, field last September. Since then he has not had a vehicle to replace the one sold to the Georgetown church when he returned on furlough in 1970. Using public transportation, Brother Bass has been able to carry on his work quite well. Yet some things could not be done, and it has been more time-consuming as schedules called for varying periods of waiting.

Individuals and groups in this country have given generously to help meet this need. Adding to the amount in hand from depreciation, the total fund was available to purchase a good used vehicle. A new vehicle seemed impractical from the fact that the present term of service has less than three years to go, and the custom duty on vehicles is 84 percent on "commonwealth" countries and 104 percent on non-commonwealth countries, such as the United States. This is figured on the landed cost/value at Georgetown. Thus a US \$3,000 car here might have a C.I.F. (cost including freight) value of US \$3,400 to which is added 104 percent so the selling cost or value there would be over US \$6,900.

After searching for just the right car to use in carrying on his mission work Pastor Bass reports that he has found and purchased a good and satisfactory one — a 1967 Holden 4-door sedan — "with only 21,000 miles on it. The Holden, by the way, is an Australian car, but the engine is really an American General Motors engine." The Holden is the Australian Chevrolet.

He further wrote: "You were praying that the Lord would help me find the right car. This 1967 Holden has every appearance of practically a new car. It has beautiful upholstery, clean inside, rugs hardly worn at all, curved glass windows, a superb humming, quiet running engine, no rust out spots along the

bottom edges of car, a strong non-rust muffler and tail pipe." It seems evident that Brother Bass feels that the Lord answered prayer in leading him to this particular car.

### Fifth Sabbath Emphasis GUYANA

A fifth Sabbath emphasis on the overseas ministries of the Seventh Day Baptist Missionary Society begins with Guyana, South America, on April 29. Local church missionary keyworkers have received information on the work in Guyana to share in the Sabbath School or other meeting.

Visual aids will continue to be an important means to convey information from the field. Missionary Leroy C. Bass has produced a new filmstrip containing sixty frames with live sounds from the place of action. It is titled, "Independence Celebrations, Missions and Kaieteur Falls." The viewer is shown something of the country, the Seventh Day Baptist mission work and the outstanding Kaieteur Falls. These are to be ordered directly from the AV Library, Plainfield, N. J. Other filmstrips and slide sets also are available, with the list being sent to each keyworker.

In addition to these quarterly "Fifth Sabbaths," a periodic emphasis on our home field ministries in this Era of Action will point up *Outreach — U.S.A.* Like the Worldwide Witness for Christ series, information and filmstrips will be mailed directly to each local church. The first of these will speak of the unique and growing outreach ministries of the Washington, D.C., and Seattle area, Wash., churches. It will be available in June and July with a more flexible scheduling allowing the filmstrip to be at each church for a two week period.

The comments and suggestions of individuals are solicited as we seek to inform, instruct and inspire you to find a growing place in the witness and work to which the Lord has called us — as individuals and a people.

### Guyana, Crusade of the Americas

In carrying through on their vision and plans for evangelism and outreach in Guyana, plans have culminated in a special series of meetings with the Bona Ventura Seventh Day Baptist Church on the Pomeroon River. Prayerful preparation has been carried through for the past several months.

Before the public crusade began there was special church member preparation from April 6 - 8, conducted by Pastor Bass. This included the forming and training of a Bona Ventura crusade team. Taped messages by Bill Bright of Campus Crusade were also shared in the preparation classes.

Phase two of the crusade involved two weeks of nightly evangelistic meetings Sunday through Thursday. These began on Sunday night, April 9, with Pastor Bass preaching the five meetings the first week. His topics included: "Our Nation's Real Enemy," "A Question God Cannot Answer," "The Greatest Reentry from Outerspace," "Prophecies Fulfilled in Christ," and "Guarded Property No One Has Broken into, Yet a Child Can Get in."

In the printed brochure that was distributed by members throughout the Pomeroon area the following was included: "These messages are given in the interest of your happiness, in a spirit of concern, to serve you and your family. They will bring you a hope that is radiant beyond belief. Some of these messages are fully illustrated with color pictures from the magic lantern." The second week Conference President, George Bowen, was the speaker. His topics: "What Happened to the Young Man Who Did His Own Thing," "Beware," "My Favorite Sin," "Seven Women to One Man."

The back of the printed folder is titled: "*Life Begins with God*"

If your plans have gone wrong,  
Try God's plan.

If your methods have failed,  
Try God's method

If your life is not complete,  
Let God complete it.

"You just cannot afford to miss these meetings to learn how God speaks to us

all in this modern age. There will be wonderful music, singing, and beautiful pictures on the screen."

Phase three of the crusade was a series of informal Bible studies using visual aids and led by Pastor Bass beginning Sunday night, April 23 and continuing through Sabbath, April 29. Pastor Bass has shared with us the outline for these follow-through Bible studies: Sunday, "How Did Sunday Observance Begin?"; Monday, "The Two Ways of Life: Death, Resurrection, Judgment, and Eternal Destinies" (with diagrams); Tuesday, "Know Your Enemy — Satan, and His Strategies"; Wednesday, "The Ark of Noah and the Ark of Christ"; Thursday, "Opportunities and Blessings for This Life"; Friday, "The Holy Day — Sabbath: (Illustrated with seven posters)."

It is hoped that April 29 would be a day when some of those who have committed their lives to Jesus Christ would follow Him in baptism. Each person attending these meetings was handed a card on which he could check one of four squares: "I would like to study a Bible course"; "I would like to know Christ in a personal way"; "I would like a visit from a crusade team member"; "I would request special prayer for a certain need." A second card was given to those who responded to an invitation to make a decision for Christ. It is headed: "John 3:16 Personalized" and the printed words say, "For God so loved," and then there is a blank so that your name can be entered, "that He gave His only begotten Son, that" again a blank so that a name can be written in, "should believe in Him, and not perish, but have eternal life." Mark 9:24 is also quoted: "I believe; help my unbelief!" and there is a place at the bottom for the date to be entered.

We look forward to reports from this special Crusade of the Americas at Bona Ventura on the Pomeroon River, Guyana. As many of our readers have continually upheld the work of our brethren in Guyana, we are certain that prayers are being answered and we look forward to reports of victory for our Lord in the lives of many individuals because of this witness.

"What this church needs is . . ."

### Some Good Old-Fashioned Preaching

By Ben Hartley

A friend remarked recently that he had not heard a good sermon in many months or a "really good sermon" in years. He thought maybe this was the "main thing wrong with the church"—that we needed "some good old-fashioned preaching."

You've got to wonder if this man truly wants to hear the kind of sermons he listened to back in the 1930's or 20's. It might be interesting if we had tapes to play back some of those sermons he recalls as great old-fashioned preaching.

An elderly minister recently looking through a book of sermons preached by one of the great pulpiteers around the turn of the century said to a friend: "Isn't it odd that I once thought these were marvelous sermons, even borrowed parts of them. But this looks like mighty shaky theology to me now!"

Most sermons don't wear well with time, though a few endure over the centuries. So perhaps what someone means when he voices a yearning for "good old-fashioned preaching" is, in fact, sermons that speak simply to his innermost needs without subtlety or fancy phrasing, sermons that comfort and strengthen him in his daily life battles with the forces of evil.

Experts in the art of preaching, testify that preaching has never been better than in churches today, that ministers have better education and therefore better grasp of sermon material and better sermon construction.

"But where is that old fire and dynamic presentation?" you might ask.

"The fire may be there," a minister responds, "but banked by the lack of expectation in the congregation." Living in these tense and complex times may be contributing both to ministers' difficulties in communicating and dullness among listeners. And let's face it, the preachers, God love 'em, are like the auto makers who turn out a fair number

of lemons every year.

A man whose favorite television program bombs out occasionally doesn't quit watching or kick a hole in the picture tube. So just you wait, listening expectantly, and you may be surprised by how much "good old-fashioned preaching" you'll hear.

—ACP

#### Student Pastor

Harold King, student pastor at Little Genesee, N. Y., who recently announced his resignation has now received a call to the Kansas City church and plans to undertake that work early this summer. He states his hope to continue college and theological education more easily at Kansas City than in Western New York while at the same time serving a young Seventh Day Baptist church.

#### LET'S THINK IT OVER

##### Britain a Hard Field?

England, the birthplace of Seventh Day Baptist work and of much other Baptist work, appears to be a hard field now for Baptist church growth. News from the Baptist Union of Great Britain and Ireland coming out of their recent London conference shows a marked drop in interest. Some of the leaders spoke of their failure to reach youth. The general secretary, David S. Russell, tried to analyze the attitude of youth affirming that young people are worshipping an unknown God. They do not seem to be able to find God and are less ready than previously to attach themselves to institutional religion, though they are interested in social, moral, and religious issues.

Baptisms of converts were reported as 1,500 fewer than the previous year. There was a fall of 12,500 in numbers of Sunday School children under fourteen. Church membership dropped from 274,000 to 269,000.

The new president of the Baptist Union in his inaugural address said the message needed today is simple, "Seek first his kingdom and his righteousness, and all these things, including the cure of inflation as well as the relief of world poverty, will accrue."

#### Evolution Discredited

Although it is popularly assumed that the theory of evolution, as against creation, is fully established there are evidences that scientists in increasing numbers are discounting Darwin's theory of the origin of species.

The *Los Angeles Herald Examiner* under date of Dec. 27, 1971, headlined quotations from a Michigan State University naturalist, John N. Moore, given at a meeting of the American Association for the Advancement of Science. He coined the phrase that Darwin's theory of evolution is "more illogical than biological." He went on to speak of it as an "incredible religion" but not a science. He advanced an interesting conjecture that life might have been created many times — not just once. This perhaps could be more easily harmonized with the latest scientific studies and with Scripture than Darwin's early theory.

Professor Moore significantly noted, "Evolution should not be taught as fact but only discussed as theory and taught as an idea."

#### Why They Lose Interest

A study has been made as to what caused people to lose interest in church. When this study is published later in the year, it will show that most people expect the church to have more rather than less importance to life in the next ten years. Of the reasons given for losing interest in the church those rated as least important are "social involvement of the church, doctrinal differences, and inadequate church facilities." Pastors in general think that loss of interest more often stems from a feeling that the church is not important in modern life, or lack of time, or a compensating interest in other organizations in the community.

#### Who's Civilized?

After several thousand years, civilization has advanced to the point where we bolt all our doors and windows at night, while the jungle natives sleep in open huts, according to Robert N. Wilt.

## ITEMS OF INTEREST

### Back to Bows and Arrows

Americans are not seriously returning to the Indian culture of primitive hunting methods but there has been a resurgence of bow and arrow hunting of deer and other game as a sport. It is not a serious threat to the deer population in spite of the fact that modern bows are much better balanced and arrows straighter than the Indians could make.

For those who do not care to hunt but would like to develop the skill and strength required for archery the following story of a new use of bows and arrows in the age-old conquest of nature may be stimulating. It is appropriately titled, "Modern William Tell Shoots a New Line."

Linemen of the Ohio Power Company use bow and arrows to aid in replacing the conductors on a distribution line, when the right of way is heavily wooded.

When heavy growth of trees and shrubbery preclude modern methods, the lineman climbs a pole above the trees. He shoots an arrow, rigged to a fishing reel mounted on the bow, over the cross arm on the next pole. The poles are fitted with a pulley arrangement. The fishing line is used to pull a taut, heavier rope which then tows the conductor into place.

### Living Bibles for Astronauts

Kenneth Taylor, whose paraphrase of the whole Bible has had a remarkable sale at \$9.95, has given away many copies to those who might appreciate it most. Recently he visited NASA headquarters and personally presented a copy of *The Living Bible* to each of the forty astronauts in training there. This was prompted, in part, by the desire of James Irwin to read the Bible on the moon and the practice of others to meditate on the Scriptures when in earth or moon orbit. If astronauts recognize their need of the Word of God how much more should earthbound men?

The word create, you've not forgot  
Is to produce that which was not.

—Isaac Cramer

### Our Taxes Are Low

Compared with Israel taxes are low in our country. Israeli individuals are said to be taxed heavier than in any other country, yet there is little complaining about low wages and high taxes. Defense expenditures in 1970 were equal to about 31 percent of the country's gross national product. Revenue collections from the public in Israel, including taxes and compulsory loans, were 41 percent of the GNP this last year and are expected to rise to 44 percent in 1972. A survey shows that 61.9 percent of those questioned were against any reduction in defense expenditures.

Patriotism means willingness to make some sacrifices for the common good, both in wages and taxes.

### Sabbath Testimony

After keeping Sunday strictly for twenty-eight years I can't do enough for my Savior who led me from church to church until I found the blessed Sabbath. In sickness, weakness or sorrow He gives a peace in my heart that can't be described and I want everyone to know that same peace.

—Ruth Fuller

## NEWS FROM THE CHURCHES

WASHINGTON, D. C.— Announcements in the bulletins and newsletters indicate a very full program for this growing metropolitan church serving the community and a wide area. On Sabbath eve there is Evensong and four discussion and Bible study groups. "Facing Issues" is the general heading for youth. Other groups take up "Studies in Stewardship," "The Master Plan of Evangelism" and "Growth by Groups."

Each Monday night there is on-the-job training in evangelism. Currently on Tuesday evening there is a pastor's class. On Wednesday afternoons there is an arithmetic tutoring program. Monthly neighborhood nights are scheduled with good response. A tract distribution program involves a number of the members on a regular schedule. Besides these there are the regular Sabbath appointments with frequent guest speakers and special musical programs. The pastor has the help

of an employed assistant, the Rev. John Pettway, besides the growing number of consecrated laymen. It is all part of the well-organized Washington Pilot Project in which the Southeastern Association and denominational boards and agencies are involved to some extent.

One of our service and outreach projects is the monthly Neighborhood Night program. Of the fifty-two people who attended the March program, about twenty were from the church congregation, the rest from the neighborhood. They sang a variety of songs together, with guitar accompaniment supplied by a couple of the youth. The main program feature, an Easter movie "Crucifixion and Resurrection," was followed by a fellowship time of games and refreshments.

Also in March the church enjoyed a Sabbath with the Rev. David Pearson family's sharing with them in the worship service, fellowship dinner, and an afternoon mission emphasis program on Malawi.

The Rev. David S. Clarke spent another Sabbath with us observing the various phases of the Christian Education program in operation and then meeting with our Board of Christian Education for supper and a sharing of observations, reactions, and suggestions.

Pastor Van Horn and Assistant-to-the-Pastor John Pettway will attend the area minister's retreat in Berea, West Virginia, in April. Mr. Pettway will also be enrolled in the summer institute at the denominational Center for Ministerial Education.

—Correspondent

ALFRED, N. Y.— Our new pastor and his wife have had a busy six months getting to know our people, the town, and the young people of the colleges. They both have won a place in our hearts for their enthusiasm for living religion and their dedication to God.

The youth of the church are publishing a bimonthly town paper the *About Town*, the local printing company having discontinued printing a weekly paper. The youth took this project over and circulate it throughout all of the Alfred area.

On February 26, our congregation held

a Meal of Sharing in the Parish House. Dr. and Mrs. Daniel Rase showed slides and told of their trip around the world during Dan's sabbatical last spring.

On March 8, the local weekly Community Lenten Service was held at our church. The Rev. Leon Neu of the Almond Catholic Church was guest speaker.

The Rev. and Mrs. Russell Johnson attended a two-day pastors conference at Eastern Baptist Theological Seminary, Philadelphia, Pa., on March 13 and 14.

On March 26, the Alfred Community Lenten Service hosted a Communion Service at our church. At 6:00 a.m. breakfast was sponsored by the youth of the church.

The same day a Lenten oratorio, "The Holy City," by A. R. Gaul was presented by the combined choirs of our church and the Union University Church under the direction of Dr. Melvin LeMon at the organ.

Among those being welcomed back from the warmer climates is our church secretary, Mrs. Mary Lou Clare, who has been caring for her father, Mr. Harry Gige, for six months.

—MWR-Board of Christian Education

## Accessions

By Baptism:

Newell Babcock  
Mrs. Charles Langdon  
Greg Lewis  
Kathy Lewis  
Pamela Lewis

By Letter:

Alfred Lewis

By Testimony:

Mrs. Alfred Lewis  
Mrs. Robert Musson  
Mrs. David Robinson

## Marriages

Halter - Dickinson.— Daniel James Halter, son of Mr. and Mrs. Jacob M. Halter, Bridgeton, N. J., and Barbara Ann Dickinson, daughter of Mr. and Mrs. Melvin R. Dickinson, Sr., Shiloh, N. J., were united in marriage at the Seventh Day Baptist Church, Shiloh, on March 25, 1972, with the Rev. Charles H. Bond, pastor of the bride, officiating. The newlyweds reside at 71 Cedar Street, Bridgeton, N. J.



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"In the Sabbath is to be found the peace and comfort and joy that come from God. In the Sabbath is the reality of spiritual fellowship with the Father and with Jesus Christ . . . . In the Sabbath is to found the experience by which men become dedicated Christians committed to service and love in the world of men. Salvation is paramount . . . . But the Sabbath provides the spiritual vehicle through which the redeemed Christian finds moral and spiritual expression."

The preceding is quoted from the book:

**THE SABBATH: SYMBOL OF CREATION AND RE-CREATION**  
by Herbert E. Saunders

Order your copy today and reflect upon what the Sabbath can mean for our day and age. Cost: One copy \$2.50. Second copy \$1.00.

Order from: Seventh Day Baptist Publishing House  
510 Watchung Ave., Box 868  
Plainfield, N. J. 07061

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#### World Baptist Youth To Meet in USA

Portland, Oregon, has been named meeting place for the eighth Baptist Youth World Conference July 31 - August 4, 1974.

Theo Patnaik, associate secretary of the Baptist World Alliance, said that the alliance's Youth Administrative Committee voted for Portland after considering twenty other possible North American sites. It was chosen over Squaw Valley, Calif., the second place contender, because of its proximity both to travel terminals and university campuses.

It will be the first time the youth conference has met in the United States. Other conferences were in Prague, Stockholm, Zurich, Rio de Janeiro, Toronto, Beirut, and Berne. A poll of youth after the Berne conference showed they preferred the United States as the next meeting place.

#### Biggest Baptist Church

The First Baptist Church of Dallas, pastored by Rev. W. A. Criswell, has a membership of over 15,000. The church has oversubscribed its budget by more than \$38,000 for a total of \$2,600,000. The pastor, who is the immediate past president of the Southern Baptist Convention, indicated that \$1,032,744 of the 1971 giving program was directed to mission efforts at home and around the world and \$325,000 applied to building expansion.

Recently the Dallas church announced the opening of Criswell Bible Institute, not to compete with other Bible institutes, but primarily to give training to its own Christian Education people. The church has over 800 teachers, some of whom have not had opportunity to equip themselves for the work. The evening school is designed to ground them in the Scriptures with the help of seminary professors, it is said.

# The Sabbath Recorder

## The Text

from Acts 20

Paul sent a message to the elders of the church asking them to meet him. When they arrived he told them, "You men know that from the day I set foot in Turkey until now I have done the Lord's work humbly and have faced grave danger from the plots against my life. Yet I never shrank from telling you the truth, both publicly and in your homes. I have had one message for Jews and Gentiles alike—the necessity of turning from sin to God through faith in our Lord Jesus Christ.

"And now I am going to Jerusalem, drawn there irresistibly by the Holy Spirit, not knowing what awaits me, except that the Holy Spirit has told me in city after city that jail and suffering lie ahead. But life is worth nothing unless I use it for doing the work assigned me by the Lord Jesus — the work of telling others the good news about God's mighty kindness and love. And now I know that none of you among whom I went about teaching the Kingdom will ever see me again. Let me now say clearly that no man's blood can be laid at my door, for I didn't shrink from declaring all God's message to you.

"And now beware! Be sure that you feed and shepherd God's flock — His church, purchased with His blood—for the Holy Spirit is holding you responsible as overseers.

"And now I entrust you to God and His care and to His wonderful words, which are able to build your faith and give you all the inheritance of those who are set apart for Himself."

**SDBs - QUO VADIS?**