
"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

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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?

THE SABBATH RECORDER

First issue June 13, 1844

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Our Guest Editor



This special issue is edited by Dr. Edward J. Horsley, an orthopedic surgeon and (with his wife) director of the Aspen Sesta, a nursing home at 5353 East Yale Ave., Denver, Colo. Relatively new in the Seventh Day Baptist Church, he is on the

Commission and is expected to be elected president of General Conference in August 1972. He is a campaigner for better leadership and better stewardship, as may be noted in his editorship of this issue.

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THE SABBATH

One thing that makes Seventh Day Baptists different from most all Christendom is the Sabbath, and it is the only thing that makes us different from one large branch of Protestantism. If we insist on standing out from the others on this point we should be able to state our *authority*. By what authority do we keep the seventh day as Sabbath?

The Sabbath is a part of creation. When God created heaven and earth He blessed the seventh day and sanctified it. Genesis 2:2, 3. So our *authority* is the *divine Creator*.

THE IMPERATIVES

Clarence M. Rogers

Today we may be inclined to believe that change is occurring more rapidly and with greater effect than at any other time in history. Two events, however, one covering the lifetime of a Man; the other, that mystery of time, the creation, pale all other events into insignificance. The first of these, the life of Jesus Christ, the second, the creation of man, are the two events in the Christian Church that are foundation stones upon which all else is built.

There are perhaps two principal ways in which this message is being made known by the church — through its pastoral ministry and through the work of evangelism. "Where there is no vision, the people perish." Today, as never before, this injunction is valid. What then must we do in our pastoral ministry and our evangelistic outreach to demonstrate this vision?

The pastoral ministry will include:

A. Regular and special services and family visitations.

B. Personal counseling to bring others to Christ.

C. Christian outreach and development through a better understanding and knowledge of the Scriptures.

D. A personal conviction.

E. Stewardship with an accountability for all that we are, as well as all that we possess.

This ministry, as evidenced through the trained, dedicated and knowledgeable pastor is passed on to others in the church, who, as they mature as Christians, also assume responsibilities of being ministers. It is certainly no secret that a strong pastor can do much to make a strong church and that then such a church can do much to help make strong

pastors. Time, patience and enthusiasm will help to bring this about, when church and pastor are congenial, and have a growing determination to see that these foundation stones are consciously a part of an ever enlarging portion of the church congregation.

Today, when convictions are often hinged to expediency, it seems difficult to maintain a consistent position over an extended period of time. We rationalize the changes which we desire to make by saying that the majority should rule and want the change; that we must be tolerant of those who disagree with us; that someone else's idea is just as good as ours so we might just as well try it; or that what we had thought was important we no longer feel has any significance. These attitudes and positions lead to the inevitable result that we are ineffective, lukewarm, and often unenthusiastic about the work which the Lord has given us to do.

Making contact with others outside the church and presenting to them the claims of Christ is not made easier by our lack of experience and our unwillingness to be involved. Because we look at some methods which are being used to convey this message, and we feel "turned off" rather than "turned on," we often respond by doing nothing. *It is time we all recognize that "doing nothing" is probably our greatest sin.* And "doing nothing" in the work of the church appears now to be an increasing practice by people of all ages. Perhaps when we really fact this challenge of evangelism, we may find that the Sabbath is one of the resources we can use. However, whatever the resources, and there are obviously many for all of us, we must begin *now* to use them if we meet even the simplest test of being Christian.

FEED MY SHEEP

PREACH the GOSPEL

LEADERSHIP — A DEFINITION

Loren G. Osborn

Defining such a commonly used term as "leadership" seem to be an easy matter until the word is actually faced and the question is asked: "What is leadership?" As in any academic situation, the pat answer is to reach for the Funk and Wagnall's and quote verbatim and in detail. This will serve to establish beyond any doubt the book meaning of the word, but that does not appear to be sufficient to give the true sense of what we seek to determine in this definition.

Simply stated, leadership is the ability to lead. But that's too simple. Another step into research must be taken since leadership is the attribute of a leader.

It is now determined that a leader is a person who leads, the guiding head of a group. Since that is defining a word in its own terms, we must take one more step back to get to the base of the word—because a leader uses his leadership to lead.

To lead is a verb, an active verb. To lead is to do something. To lead is to show the way to, or direct the course of, by going before or along with; to conduct; to guide. To show the way by traveling a course.

With these base meanings in mind, a definitive outline of leadership begins to appear. *Leadership is the ability of a person to show the way by going before.* This is a phrase that requires further consideration.

It has been established that leadership is a definite ability, and probably is one of those God-given personality assets that come to some persons in greater measure than to others.

The military approach to illustrating leadership is a prime example of how to explain it. During an infantry officers' orientation course a battle-tested line officer was lecturing to the newly commissioned second lieutenants about the quality of leadership they would be called on to demonstrate. "It's this way," he summed up, with a reminiscent tone. "When you lead your platoon to attack, you yell, 'C'mon, let's go,' and you start up the hill and hope the men behind you

have been trained well enough and are strong enough to follow you to the fight." That in a nut shell is the basis of leadership — to show the way by going before.

First, ability to lead must be demonstrated so that it is recognized, then the symbols of authority are given. Next, a band of followers must be developed, or an organized unit that will be followers is assigned. The leader works diligently with these followers to train them to do what is expected of them in every circumstance that they will face. Finally, the leader assumes his leadership — his God-given ability to lead — and puts it into action, striking out in the direction he's been given, hoping that his trained followers will indeed follow.

A leader will fail if he isn't completely sold on his own goals, and on his ability to lead his followers to these goals. Enthusiasm is contagious, and *leaders impart their enthusiasm and devotion to a cause in direct proportion to the amount they themselves exhibit.* This carries another facet of leadership into our definition—*conviction of the worth of the goals to which he is leading.*

To summarize, it has been established that qualified leadership is necessary if any mutually supportive group of persons is to attain a goal. The leadership must also provide motivation for the followers sufficient to match its enthusiasm for the benefits to be derived from the goals; it must provide training and instill confidence in the followers; it must be forceful and dynamic so that the followers will have no doubts as to their course or their duty to follow.

Above all, leadership, to be completely effective, must seek direction from a still higher leader and be a solid follower of this source of inspiration.

Leadership is the ability to show the way by going before.

"The difference in a good organization and a bad organization is structure. There must be good structure. *But the difference in a good organization and a great organization is motivation.*"

—Fred Smith

Churches in Transition

Dr. Lewis H. V. May

Loyal Hurley once remarked in jest, "The best thing that can happen to a church is to burn it down." His meaning, obviously, was that common troubles create a bond of fellowship, prescribe a common goal, and initiate active response to achieve the united task thus set before a Christian fellowship. Without crises, commonality of wills is difficult to achieve.

The tragic death of Gene Fatato has served as the catalyst in making me sit down and say to myself, "How does a church progress or even survive without professional leadership?"

The first thing felt is the ominous absence of a leader's "presence." The symbolic "presence" that signifies so much—that the church exists, that it exists in the community, that it is alive, teaching by example, leading by expectation, inspiring by insight, binding in love with sympathy, progressing through a program with a purpose.

PREACH the GOSPEL

The mechanics of worship, organization, and established programs can continue without apparent disturbance. But the vibrant feeling of being alive can easily be lost. Without leadership, the enthusiasm of hope has no symbol, no personification, and often no direction.

The biased conclusion is that a church should not let itself get caught without dedicated professional leadership. The overwhelming feeling of the people in a church, realizing that they have no place to turn for direction and guidance but to each other to promote the mission of their church, is a feeling of lostness. A corollary conclusion would be, that the ministerial professional should have a wealth of spirit, knowledge, insight, conviction, and techniques that keeps his church alive with a common purpose.

You are never so aware of the neces-

sity for that leadership as when it is absent. A church in transition makes a fatal mistake when it tries to persevere without professional leadership, as many Seventh Day Baptist churches are wont to do. It is worth almost any sacrifice by the people of such a church fellowship to avoid this lack of leadership and direction.

This may seem to put undue responsibility on the talents of our ministerial professionals, but "nobody" can exist without its head, symbolic, physical, and spiritual. Without an active leader, one loses the effect of the attitude of expectations — expectation of growth — attitude of purpose.

Is expecting such leadership unreasonable? Can we find a man whose priority is not with the mechanics of services, of church structure, of committees and departments? Is there a man available who can lead our church into fulfilling the divine plan for the church — in spiritual growth, Christian education, stewardship and, most particularly, in real Sabbath outreach? Who will answer our need for a minister whose passion is those basic goals set for the church by the Lord of the Church? These are the questions we have asked ourselves as a leaderless church.

Our church needs leadership which we laymen cannot give it, leadership that includes guidance, motivation, inspiration and spirit-filled direction. The membership is ready and anxious to respond, now that it has felt the void, but we need someone to lead us, enthuse us with purposeful plans, make us effective through essential organization, and, above all, by personal example, show us the Lord's will. We firmly believe that there is an important work for the Seventh Day Baptist Church in Riverside. Is there a minister who is ready by the help of God to really lead this church?

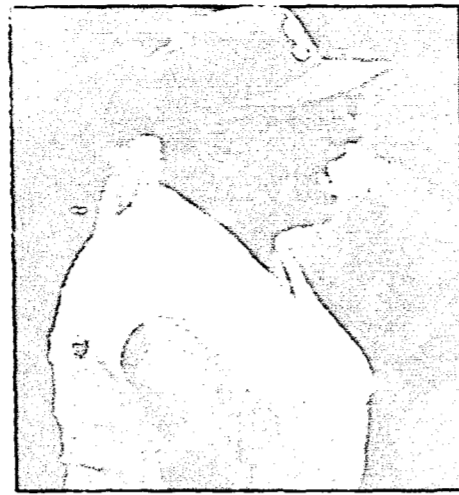
FEED MY SHEEP



Billy Graham



Martin Luther King, Jr.



Vince Lombardi

All leaders! What is the common denominator?

Perspectives on Leadership

Dr. Kenneth E. Smith

A Catholic priest leads a protest march; a local pastor is asked to resign for activity which embarrasses his congregation; a bishop dances in the aisle of his church and makes the front page of many newspapers. In a time of social upheaval the leadership of the church is reflecting change and confusion in the concept of ministry. In the midst of it all two facts are obvious: the churches are in need of more pastors, and the ministers are turning to new forms of leadership. Young men are raising doubts about the traditional pastoral role and, yet, congregations search for pastors to serve expectations which are not that new. How to reconcile the conflict of expectations is one of the priority problems of the church today.

Seventh Day Baptists face leadership problems, and it appears that the decade of the seventies may require a new perspective. In this brief summary I would like to propose a systematic approach to the functions of ministry in the local church. It should not be new for Baptists who have always believed in lay leadership. It may sharpen our focus on a serious need in most local churches to define the task of the church and its leadership.

First, it would be important to observe that no congregational or Baptist form of organization can assume that the ministry of the church is the responsibility of the pastor alone. Unfortunately, that is often the case. The pastoral role, includ-

ing pastoral visitation, preaching, counseling and other traditional "shepherd" services constitutes a vital and visible aspect of ministry, but not the entire ministry. Congregations should carefully define the task of the church in terms of specific functions. The pastoral ministry is part of that task. The pastoral role should be carefully described to the mutual satisfaction of the congregation and the pastor, especially in these times of widely varying expectations. A candid discussion of such a statement should provide an excellent beginning when a new pastor is being called.

But what about evangelism, stewardship, welfare, education and those aspects of the church's task that extend far beyond the pastoral or shepherding role? Certainly the pastor is the leader, but here is the task of the congregation. This is where we need some new perspectives on leadership. This is where a functional approach is required.

Evangelism, stewardship, and education, for example, are just designations for a cluster of things to be done—functions to be performed—by numbers of people. What specific job descriptions would be required if we were hiring professionally trained people to do these tasks? Do we have a complete analysis of the job descriptions of the members of the congregation? Have we studied the correlations between the professional training and job skills of our total membership with the long list of specific "things to be done" that appear from an analysis of the task of the Church?

FEED MY SHEEP

It is really curious how the church wastes human resources. Abilities that were acquired through enormous effort and experience are often never thought of as applicable to the lay ministry of the church.

The lack of a congregational approach to the total ministry of the church accounts in part for the disillusionment of many Protestant pastors. It is a source of anxiety that so much remains undone despite the exhausting work of the pastoral role. Many of the pastor's time-consuming activities should be delegated to teams of men and women, some of whom may be highly skilled. No business would ever permit its executives to become a mixture of secretary, taxi-driver, handyman and printer. Curiously, a congregation has a back-up resource in a number of people who are not really aware of the total scope of "things to be done." If any organization ever needed an efficiency study it is the local church.

The functional review of the work of the church should begin with an analysis of what *ought* to be done without regard to staff and personnel available. When the pastoral role is clearly defined it should include estimates of time—a motion study—required to serve a given number of families. That should demonstrate the need for lay leadership in all the non-pastoral work to be done.

The suggestion here is that highly *specific descriptions* should be provided, including the *approximate* time required. Only then is it possible to look at the need in terms of persons with specific skills, and the hours of lay work required to accomplish a total program. Imagine what a surprise it would be for a layman to be given a job description with objectives to be achieved and some estimate of the time requirement. The person asked to do the job would have reason to believe that he was sought out *because* of

his skills, and not to get "someone" to take it.

Not everyone would be comfortable with a more efficient approach to lay leadership and responsibility. Our habits would undergo some change. But there is plenty of evidence that a broader base of manpower is required for an effective program. Consider the advantages:

1. The pastor would have a clarification of his role and better understanding of his efforts.
2. The total program of the church would be set out for everyone to see in perspective.
3. The requirements in manpower and time would be evident to everyone.
4. Functional descriptions of jobs to be done would help recruit the appropriate worker.

What has been suggested here would seem to be even more critical where a church has no pastor or a part-time pastoral role. Leadership must be more broadly based if we are to fulfil the mission of the Church.

EXPECTANS EXPECTAVI

From morn to midnight, all day through,
I laugh and play as others do,
I sin and chatter, just the same
As others with a different name.

And all year long upon the stage,
I dance and tumble and do rage
So vehemently, I scarcely see
The inner and eternal me.

I have a temple I do not
Visit, a heart I have forgot,
A self that I have never met,
A secret shrine — and yet, and yet

This sanctuary of my soul
Unwitting I keep white and whole,
Unlatched and lit, if Thou should'st care
To enter or to tarry there.

With parted lips and outstretched hands
And listening ears Thy servant stands,
Call Thou early, call Thou late,
To thy great service dedicate.

—Charles Hamilton Sorley

A PILOT'S PRIORITIES AND PITFALLS

Paul G. Hansen

A passenger looked out the plane window and saw that the right motor was gone and flames were pouring out from the gaping hole where it had been. Alarmed, he rushed to the other side of the plane and saw that the engine on the left wing was belching forth great clouds of black smoke and coughing to a stop. Panic-stricken, he rushed to the cockpit where he found the pilot just heading for the door with his parachute strapped on. "There's something terribly wrong," screamed the passenger.

"Nothing to worry about at all, sir," said the pilot calmly. Pointing to his parachute he added, "As you can see, I was just about to go for help."

Many a pastor is tempted to play the role of that pilot as he looks at the condition of the church in the 1970's. Clergymen are "bailing out," many suggesting that they are "going for help," that they can serve the church better as lay people, or even serve God better outside the institutional church. We have already passed out judgment on that kind of thinking; the reader is free to make his own judgment. It is our purpose in this article to suggest that the modern pastor, whether we use the Biblical imagery of a shepherd or the space-age model of a pilot, has one overriding priority and that is concern for his "sheep" or "passengers," as the case may be. "The good shepherd lays down his life for the sheep" (John 10:11). A good pilot dies for his passengers.

Short of jumping out and going for help, there are also many pilots on God's aircraft who are tempted to put personal safety and comfort ahead of their passengers. The author is obviously included. It is very easy for us to justify a golf game under the pretext of a proper regard for health. It is very easy to sleep late in the morning because we can work more efficiently if we get our rest. It is very easy to spend more time in the parsonage than in the parish because the family comes first. And although it may be less common, *it is also easy to spend more*

time in the study than on the street with the excuse that personal growth and development have a high priority.

The pilot who puts his passengers first will think of their safety and comfort. Translated in terms of the minister and his parish, this means that the more immediate priority of the church is to make sure that the people do not "make shipwreck of their faith" (1 Tim. 1:19) but "grow in grace and in the knowledge of our Lord and Savior Jesus Christ" (2 Pet. 3:18). (We are taking for granted that the members of the congregation are already "on the plane," that is, really born-again Christians.)

However, an immediate priority is not necessarily the ultimate priority. Let me illustrate with another "airplane story." A plane was on its way across the continent from New York to Los Angeles. Over Colorado one of its four motors caught fire and had to be turned off.

"Don't worry," the pilot said to the alarmed passengers, "we can easily make Los Angeles on three motors. We will just be about an hour late on arrival."

Over Arizona another motor died, and again there came the soothing voice of the pilot, "Not a thing to worry about, but we may be about two hours late."

Still many miles from its destination, the plane lost a third motor. Again the pilot assured the passengers that safety was no problem. The plane would merely limp in about three hours late. Whereupon one wise old man turned to his seatmate and said, "Let's hope that other motor doesn't quit or we'll be up here all day."

Many a church seems to operate on that kind of fallacy. Christian people imagine rather naively that they can be safe while standing still. Whether we are speaking of individuals, a congregation, or the whole church at large, safety is directly related to progress toward an ultimate goal. No other priority can replace the missionary challenge. No other goal dare draw the church away from the call to evangelism.

It is right at this point that many a parish minister becomes frustrated and confused. Concentrating on the evangelistic goal does not create great popularity.

Most people want to be wanted for themselves alone, not as workers in some larger program to gain others. Programs that are designated to win the "outsider" may not always appeal to the long-time church member. The need to be an evangelist at every church function makes it impossible for people or pastor to mix casually with old friends and chat amiably on harmless topics. And the pastor who spends a large portion of his time on and directs most of his attentions to the prospects rather than the parishioners will not win accolades as a "wonderful minister." In fact, people may ask sometimes what he does with all his time. But regardless of the consequences, no pastor can be faithful to his charge whose ears are not constantly ringing with the words of the resurrection angel: "Go, tell!"

Someone has said that it is very easy to get so bogged down with church work that the work of the church is forgotten. Pastors too can become experts in many phases of church work which are only remotely related to the task of winning the world for Christ. The beautiful and well-known little story from 1 Kings 20 about the man who was supposed to guard a prisoner and got so "busy" with other things that the prisoner got away is too often a perfect illustration of the modern church. Only one job to do, and we're "too busy" to do it. Perhaps the whole program of any church can be summarized in the slogan of an old evangelism manual: "*Send them out to bring them in to build them up to send them out to bring them in to build them up to send them out to . . .*" This is the never-ending cycle of Christian concern, whether we are thinking of education, pastoral

care, social ministry, property, finance, or even fellowship and recreation. Jesus came to seek and to save the lost. We dare not have any other goal.

Another pilot said to the passengers over the intercom: "I have some good news for you and some bad news. Let me give you the good news first. We are making excellent time, and we are ahead of schedule. Now the bad news: Our radio system is out and we are completely lost."

The church may be moving fast in our day of progress and change. It may be developing hundreds of new techniques and discovering endless varieties of ministry. *But if it is "lost" because it has forgotten the one great commission, the good news can only be bad news.* St. Paul put it pretty well: "This one thing I do . . . I press on toward the goal for the prize of the upward call of God in Christ Jesus (Phil. 3:14).

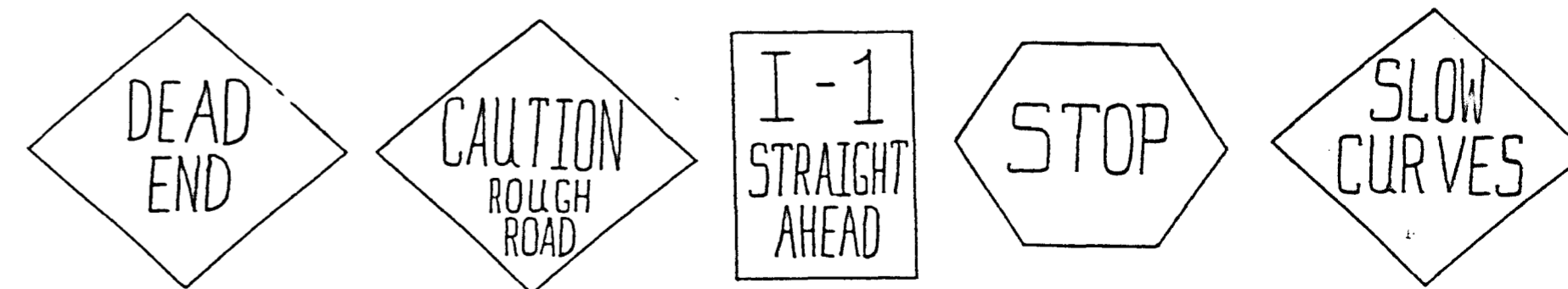
WHERE IS THE FRUIT?

By Dr. Edward J. Horsley

Recently this question has been recurring constantly in my mind. It is based on the statement of Jesus recorded in John 15:16. "You have not chosen me, but I have chosen you, and ordained you, that you should go and bear fruit."

Seventh Day Baptists find empathy with other denominations as they read religious news articles reporting that most Christian denominations are experiencing a decline in membership. This applies to Protestants and Catholics alike and makes very pointed the question—where is the fruit?

Jesus' experience of Matthew 21:19 seems particularly relevant. "When he saw



WHICH SIGNS ARE WE WATCHING?

a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said to it 'Let no fruit grow on thee henceforth forever.' And presently the fig tree withered away." How many churches and denominations are withering? Is it because there is a lack of fruit?

I personally believe that God called Seventh Day Baptists to be a source of special light and truth in this world. I believe He called us for a special purpose. The hardships and the martyrdom which are such a part of our early history are eloquent testimony to the high purposes of that call. What has happened in this twentieth century, the third century of our life as a denomination? The facts are too well known to bear repetition.

What is this fruit which Christ has always looked for and for which He has called us? The fruit must be the entire result of the Christian life, but surely it must include the following:

I. Christian character: This is seen throughout our ranks but is an area of Christian maturity which never meets the standards we set for ourselves, not to mention the standard He set for us.

II. Sound doctrine: We who look for the guidance of the Spirit to arrive at doctrinal truth should be a people who are rooted and grounded in the Word. Are we? Is the faith of our people based on a sure foundation so that we, as individuals, know what we believe and why? The Bible is filled with urgent admonition to "teach," "study," "search"; however, experience shows a great lack of basic Scriptural knowledge among us. How active are your Sabbath School and your study groups?

III. Stewardship: This barometer of spiritual well-being — this source of local and denominational programming — what a percentage of the load is carried by such a relatively few! How many habitually "rob God" and by so doing rob themselves of so much!

IV. Sabbath observance: Is that special truth of God which He committed to us being properly represented to this world? Is so much Sabbath work

really essential? (Granted, it is useful, but is it essential?) Can't a larger percentage of our people find opportunity for attendance at Sabbath services, or what priority do we give to the church and to the Sabbath?

V. Evangelistic outreach: It may be that this is the *real fruit* and most other things are just leaves. This appears to be the most neglected of all areas of the church program although He chose us for this purpose—"go and bear fruit."

Who is responsible for bearing (or not bearing) this fruit? Whose task is it? I must conclude that it is mine! I am a member of the church. I am a Sabbath School teacher. I am a department chairman in my church. I am a national officer in the denomination. I must be responsible.

The words of James 3:1 (Phillips) come home with special emphasis: "Don't aim at adding to the number of teachers, my brothers, I beg you. Remember that we who are teachers will be judged by a much higher standard." What a responsibility must be borne by each member, each teacher, each deacon, each department chairman.

If the responsibility grows with the level of our position in the church, what about our pastors, our national officers, those in charge of boards and other agencies! By what "higher standard" will they be judged?

God has called us for a purpose and that is "to bear fruit." That is His purpose for each of us and we will be held accountable by the Lord of the harvest according to our abilities and according to our opportunities. "To whom much is given, much will be required." This places awesome responsibility upon those who are in positions of leadership.

My fellow Seventh Day Baptists — when the fruit is produced, the withering will cease.

~~~~~  
FEED MY SHEEP  
~~~~~

ON COURSE CORRECTION

Dr. Kenneth E. Smith

Somebody has to do some thinking about the future. In every business or organization there should be somebody who isn't completely busy with the present; somebody should be assigned to the future. That is just as true of churches and denominations.

The task of the prophet was to speak the uncomfortable truth. The truth nobody wants to hear is often a word about tomorrow. The prophetic word became so identified with the future that the word prophet has come to mean prediction. The prophetic word is also warning.

Seventh Day Baptists need a future-orientation. Somebody should be thinking about the future now. Perhaps it should be a special task force. Perhaps it should be the Commission of the General Conference. Man proposes and God disposes, but there is nothing irreligious about long-range planning.

Surely it is not necessary to argue that the time has come for a mid-course correction on the part of Seventh Day Baptists in America. With all of Protestantism flying storm warnings we have some of the problems of Heyerdahl and his Ra. *There may be fundamental defects in our structure and the changes must be made en route.*

Just by way of illustration, there are apparently several changes that we can plan for now, adapting our programs and our structures before it is too late.

1. Most future planners agree that mobility will increase radically. The next generation may witness people living in a hundred different homes in a lifetime, traveling millions of miles for work and leisure to all parts of the world.

Consider that Seventh Day Baptists have tended to be small-town people and their lives have been centered in a local church environment. Obviously the young people from our churches are scattering, but their children will be even more nomadic. How can a future Seventh Day Baptist fellowship meet their needs and actually benefit by the changes in their life style?

2. The prediction seems to be that an enormous variety of experiences, customs, life-styles and environments will characterize life in the future. People will tend to find each other on different bases of common ground than was true in the past. Seventh Day Baptists have been exceptionally homogeneous, even to genealogy and common values. How adaptable will we be to this variety of sub-cultures and to heterogeneous styles? Can we find essential common ground and allow for individual diversity?

3. The changes predicted for family life are merely an extension of the present crisis. The pull of individual members toward other centers of interest, work and play has taken much that was thought essential away from the home. In addition to the rural preferences of Seventh Day Baptists in the past, the Sabbath has been a strong family ideal. The Jewish concept is almost entirely related to family stability and habit-formation. Now what? *A Sabbath concept which is inflexibly tied to obsolete patterns of life may not be around to give meaning in the future. What is essential for man's life in the future Sabbath?*

Given these critical areas of social change we are probably spending too much of our energy on patches for old wineskins.

In the past our churches found effective ways to meet religious needs and the church was a vital part of life. The structures and organizations that met those needs are still with us, but where are the people? It will not do to carp that they ought to come over and join us. There are plenty of signals that people have desperate needs and are seeking help in all directions. New religious forms are just emerging. Some are fads and some are foolish, but somewhere in that milieu will arise a chosen vessel.

Seventh Day Baptists may well be around, serving and prospering, a thousand years from now. But it doesn't take a prophet to predict that they will be really something else. Somebody should be thinking about that future right now.

How To Reach Our Goals

Leland Bond

Various aspects of our lives can often be evaluated by the way we reach our goals. Although goals are often made and then changed and although many goals are never completely defined, *it is when we have made our commitment to a specific goal that we are most likely to see and measure the results.* For example, persons we have known have set as their goals in life to become a doctor, teacher, lawyer, or minister and in spite of every handicap they succeeded in reaching their objective. This was primarily because they approached their goal with a purpose and a plan. They were enthusiastic and determined. They knew that several basic requirements must be met including educational stipulations, as well as the financial necessities, if they were to reach their goals. Could it be that Seventh Day Baptists need specific goals to which they could address their energies enthusiastically and with determination? If they had a purpose with a plan could they reach their goal? Could they recognize the requirements and then the financial necessities?

The "Introspect-Prospect" conferences held by the Commission in 1970 pointed out that our denomination does not have clearly defined goals or purposes and that they need to be defined if we are to develop a coordinated thrust on the part of the laity, ministers, churches, and denominational agencies. Establishment of goals with resultant plans might well

result in a reversal of a declining fellowship of believers. I believe that we might well look to the Word for direction and application. It is imperative that we determine and understand now what our goals should be in God's sight.

When such goals are established and understood some major questions will then need to be answered. Do we have a membership which is willing to work together for Him? Are we willing to be lead? Can dynamic leadership be recruited and utilized? Can present leadership be improved? Can trained and enthusiastic leadership help us to overcome our weaknesses?

Understandably we will begin our quest for growth and development with some major problems. We can recognize that we are a spiritually deficient, uninspired and incompletely dedicated membership scattered across the USA in a host of churches many of which are currently without trained or dedicated leadership.

However bleak the picture may seem, I believe that our denomination has potential and hope if we will but follow the direction of the Master Teacher who directed His disciples to "Feed my sheep" (John 21:15:17), "Go—preach the gospel" (Mark 16:15), and who himself by example taught us to keep the commandments of the Heavenly Father.

Many of our fellowships and churches have inherent potential if proper leadership were available. This is leadership which laymen alone cannot give. This is the kind of leadership which provides impetus, motivation, and inspiration to

I'm beginning to think that what kids today want and are looking for is a leader to follow. When they suddenly discover Jesus Christ, they gladly lay down all and follow Him — simplistic or not.

It even reminds me of the way Jesus Christ walked along the shores of the Sea of Galilee and approached a little fishing boat and said to a couple of men who were mending a net, "Follow me!" And they did. Instantly. Leaving old dad to finish the job. And they spent the rest of their lives following this One who had approached them so casually.

So, I guess I have to admit that although it may not be right according to the way I was brought up and trained, it works, and it is exactly what Jesus Himself did. So who am I to argue?

We can't overlook the fact that a life of discipline and growth must follow the initial commitment. But first of all a person must follow Jesus Christ. And that's exactly what these kids are doing.

Kenneth N. Taylor

the congregation. It must be recognized that a vigorous and dedicated congregation working together with their leader to reach their goals will not tie his hands by their own pettiness and narrow-mindedness. Neither will they deprive their leader and their families of the necessities of normal living.

We may well have reached the point where we are willing to be lead if we could reach an understanding of what our goals are and how we expect to reach them. I believe that it is possible for us to discover how we can work together for the common goals of our church and denomination.

Leadership is the key. Leadership simply means to lead. Leaders must set the pace and show the example. If they know the goals, are committed to them, and are positive in the belief that they are also God's goals for us, we cannot help but follow and then ourselves help to lead others.

Certainly Seventh Day Baptists do not lack the ability to provide leadership for they have the necessary qualifications as exemplified by the fact that they lead in so many other fields of endeavor. Let us use our abilities and resources to utilize those methods and materials that have been proven effective to develop our goals and accomplish the task as set forth for us by the Master.

The ultimate answer lies in our commitment to Jesus Christ. It is when we are all dedicated to Him and His cause that we will seek to lead and to be led in reaching our goals in Him.

Primary Job of the Church

A careful survey of U. S. and Canadian church attitudes indicates that *U. S. pastors and laymen feel the primary job of the local church is to "win others to Christ."* Canadians interviewed feel its number one task is to "provide worship." The laity of both countries place in fourth rank of local church function "provision of ministerial service to members." More Canadians than U. S. members think that the church should serve as a "social conscience to the community."

The Evaluation of Leadership

Gary G. Cox

One real concern among many Seventh Day Baptists today is the need for more effective leadership from our clergy. Effectiveness for the most part must be learned as well as being perhaps a natural ability that one possesses. As put by Peter Drucker in *The Effective Executive*: "Effective organizations are not common. They are even rarer than effective executives. There are shining examples here and there. But on the whole, organization performance is still primitive. Enormous resources are brought together in the modern large business, in the modern large government agency, in the modern large hospital, or in the university; yet far too much of the result is mediocrity, far too much is splintering of efforts, far too much is devoted to yesterday or to avoiding decision and action. *Organizations as well as executives need to work systematically on effectiveness and need to acquire the habit of effectiveness. They need to learn to feed their opportunities and to starve their problems. They need to work on making strength productive. They need to concentrate and to set priorities instead of trying to do a little bit of everything.*" (Italics added).

To be effective a pastor must have an appraisal system which gives him the necessary information as to whether he is indeed performing at a level which is going to move the church towards its goal, maintaining and growing in real spiritual depth for all members. Appraisal is one of those terms which is both fashionable and controversial. It has many times become synonymous with merit rating and has, therefore, acquired negative implications. *I would like to suggest that appraisal is one of the most important, and yet not one of the regularly practiced elements for the success of the pastor. It is inevitable that this be done if a pastor is to assess his performance in terms of his strength and his weaknesses, identify these and work with definite steps to improve his all-over performance.* Whether this appraisal goes on consciously or unconsciously, formally or informal-

ly, periodically or unsystematically, it does go on day by day as the church program continues. It would appear, however, to be much better if there is a definite plan and if the appraisal is recognized. I would like to suggest three yardsticks or guidelines that may assist the pastor and the congregation in this whole appraisal project.

First, the self-study. This plan is basically developed and conducted by the pastor, himself. *It is first necessary to set definite objectives for himself, which are an outgrowth of the broad goals which have been formulated by the whole church. As he sets these objectives, target dates are established when he would expect to accomplish or fulfill the objectives. He then determines a system or criteria that can be used to measure whether or not these objectives have been met.* Some of these objectives may be cognitive types such as growth in membership, numbers of Bible studies conducted, number of people baptized, number of calls made, etc. Other objectives may be in the effective areas dealing with the depth of Christian maturity in the church, more meaningful Sabbath observance, tithing and deeper spiritual awareness in the lives of the parishioners. The self-study should be conducted at definite intervals, such as every six months, or annually, and will help to provide the kind of appraisal necessary for the pastor to see in a rather objective way whether or not he is actually accomplishing those objectives which he has set for himself.

Second, appraisal from the parishioners. There are many ways that this kind of information can be gathered and found valuable to guide and direct the pastor. One common way, and certainly with some merit, is the questionnaire or survey distributed to the members of the congregation. Perhaps even more valuable than this, however, is the "listening ear" and the receptiveness that the pastor has to lay leadership which is within his congregation. It is important that this lay leadership be the voice that is promoting, and encouraging the growth in depth for

the congregation. There will always be those people who will be satisfied quite easily if few demands are made on their time and the pastor is not calling them to a greater commitment than is comfortable to make. There must be within the congregation those individuals who represent an interest in really building a deeper commitment, finding our real mission, and calling ourselves to total commitment. *It is these people who will be suggesting real possibilities for more effective leadership from the pastor and challenging more and more the potential excellence in the pastor's work.*

Third, an appraisal of comparison. Can we compare our pastors to clergy in other forward moving successful church programs regardless of the particular religious affiliation? We Seventh Day Baptists have been quick to say we are different and our pastor should not be compared to the clergy in the Episcopal, Catholic, Lutheran, Seventh-day Adventist, or other denominations. I would suggest that observing and studying how these other clergymen function in churches that do demonstrate growth in numbers and depth and show real excitement can be a most valuable lesson in strengthening our own pastor's mode of operation.

In conclusion, *any appraisal system must be first and foremost an instrument which really does help the pastor become a more effective leader.* He is constantly functioning in an environment where there is not enough time, not enough money, and not enough energy to do the job that is necessary, demanded of him, and never ending. *The solution to this problem requires great self-discipline.* He must constantly set his priorities and many times in doing so finds that he may have five "No. 1" priorities, all supposedly equal in importance. From this challenge, his ability to organize and move the program toward the ultimate goals and accomplishments will reveal his success.

MOTIVATION —
PREREQUISITE TO
GREATNESS

THE SABBATH RECORDER

SUMMING UP

Edward J. Horsley, M.D.

The articles presented portray concerns, hopes and analyses that appear to be widely disseminated throughout the denomination, among both clergy and laity. A great many persons who are deeply loyal Seventh Day Baptists hold a growing concern over the problems that threaten the vitality of the church—that threaten the very life of the church we love.

The concern which one feels centers on the observable fact that there is a slow downward spiral in numbers of churches and members. Among many people, including some of the clergy, there is an attitude of acceptance of this situation—an attitude which accepts and feeds on defeat. *This is an attitude which is incompatible with the belief that God called Seventh Day Baptists to be a people with a purpose — His purpose — and that He called them to work with Him, with His power and with His message.*

The questions raised in these articles are closely parallel to the views stated orally by persons throughout the churches all over the country. In listening to and reading these concerned statements of our dedicated members a pattern begins to emerge and certain questions become clarified by repetition.

The questions stated over and over again and which must echo the thoughts of many of the "silent majority" tend to fall into categories of concern.

I. PURPOSE

Does the denomination—the churches, clergy and laity—know God's purposes and goals for Seventh Day Baptists? These goals as stated by the Lord of the church are (a) *feeding the sheep* and (b) *preaching the gospel to the world.*

A. It is apparent that feeding the sheep is an active process and that generally speaking, certain aspects of this work have been grossly neglected. How many of our people have never been led into that vitalizing experience of personal conversion? What percentage of our members and ministers have a firm theological basis for their faith and know

with certainty what they believe and why they believe it?

B. How many churches—how many individuals—carry out an active, planned program of outreach? This work must have as a foundation the above conversion experience and Scriptural knowledge to be effective. Such outgoing programs are the real life of the church. Fellowship in service is the fellowship that lasts. Outreach is the factor that results in real growth — growth in churches and growth in personal experience. *Too much of our church work is custodial instead of an aggressive Spirit-filled program to fulfill His purposes for His church.*

II. AUTONOMY

Independence, freedom of thought, is a Baptist fundamental. The question is being asked, however, regarding what phase of church life is involved in this concept. *It is obvious that the primary area for freedom of thought and decision is the area of personal decision and belief.* It is also quite obvious that this must be so for ultimately no man's thoughts can really be controlled.

What about programs? Many thoughtful Seventh Day Baptists have come to the conclusion that programs, direction, methods, materials, goals and a host of other important aspects need organized effort. Fragmentation on a local or individual basis will mean the downward spiral is to be embraced until extinction. Men and women throughout the denomination are asking for an organized approach to reach the goals of the church. *Organization of effort is compatible with individual belief and commitment.* Independence and cooperation will accomplish what independence has failed to accomplish. How far must we regress before we realize that "we must hang together or we will hang separately"?

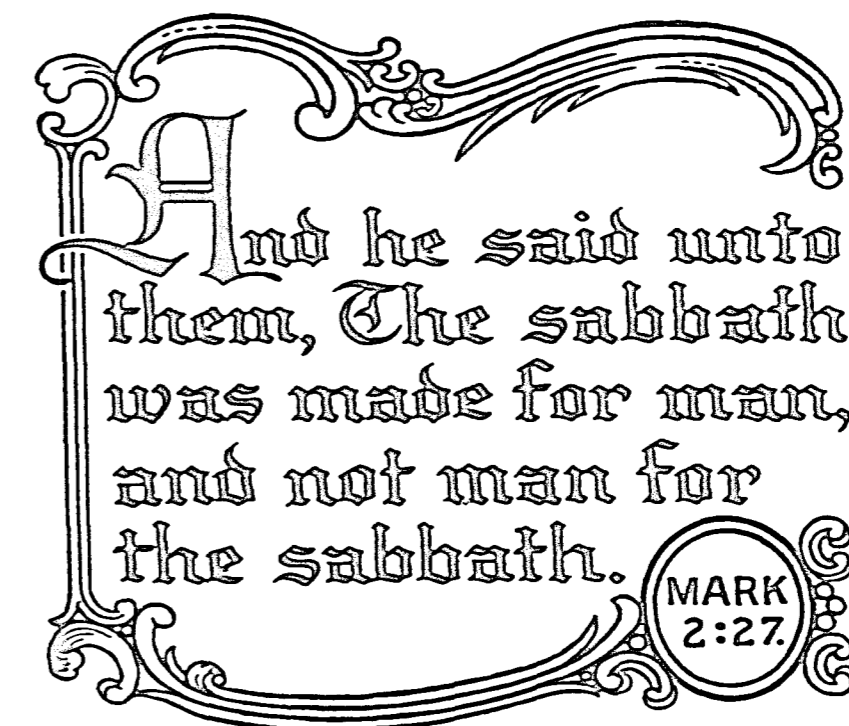
III. LEADERSHIP

The entire record of God's program on this earth is a record of progress with good leadership and regress with poor leadership. Is it any wonder that the people of Christ's day hoped that He might be a restored Moses or Elijah or Isaiah? What would we give today for a Paul or Peter or John—a Wesley or a Moody?

The Sabbath Recorder

ANNOUNCING

SABBATH RENEWAL DAY



"LET YOUR SABBATH GLORIFY GOD"

For many, many years Seventh Day Baptists have set aside the third Sabbath in May for an annual emphasis on Sabbath observance. Promotion materials are sent to all U. S. churches by the American Sabbath Tract Society.

Maybe they are here, unrecognized. The downward spiral produces defeatism and more men move out of the supposed impossible positions of leadership. More move out and less move in. How many men and women of great potential are available but are needing the miracle of the Damascus Road?

A call to arms is needed—a rallying call of a people who are ready to close ranks, lock arms and follow the Spirit-filled men and women who will accept the mantle of leadership. We need—God needs—persons who are dedicated, close to Him, capable, trained and ready to give everything they have every hour of every day to God and to His church. The resulting upward spiral would bring a host of new leadership potential as young people, and not so young, would catch the vision of God's purposes and see fulfillment going on all over this country and the world.

IV. STEWARDSHIP

The various phases of church work are intermeshed like Ezekiel's "wheels within wheels." Every aspect is dependent upon every other part of the program. *Programs wait for funds but funds wait for worthwhile programs.* It has been noted for years that worthwhile projects, especially those related to outreach, produce a financial response even beyond the need. Bricks for Blantyre, Crandall High School, etc., demonstrate that Seventh Day Baptists stand ready to support programs which show leadership and vision. Retrenchment and withdrawal do not stimulate financial support. Again the downward spiral is self-defeating. An aggressive, visionary but well-planned denominational program with dedicated charismatic leadership will not lack funds.

V. FAITH

Gamaliel's advice is still pertinent—Acts 5:38, 39. If we are to look to ourselves, to trust entirely in ourselves, our work "will collapse of its own accord." "But if it should be from God, you cannot defeat it." Only when the power of the Spirit came upon Christ's followers did the success of the church associated with Pentecost begin.

It is God's work, God's program, God's power that will fulfill His purpose for His Church. *But—it is God's power working through His people that accomplishes His tasks.* It is God's people—dedicated people, trained and organized and led by His ministers—who are "laborers together with Him" to accomplish the work He has given us to do.

The final question remains—Can He count on us? You have, you are, the answer!

PREACH the GOSPEL

THE CELESTIAL SURGEON

If I have faltered more or less
In my great task of happiness;
If I have moved among my race
And shown no glorious morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books, and my food, and summer rain
Knocked on my sullen heart in vain:—
Lord, thy most pointed pleasure take
And stab my spirit broad awake;
Or, Lord, if still too obdurate I,
Choose thou, before that spirit die,
A piercing pain, a killing sin,
And to my dead heart run them in!

—Robert Louis Stevenson