

The Sabbath RECORDER

SUMMER CHRISTIAN SERVICE CORPS—1972

the date-line (January 15) or get their applications in immediately following. Project forms are also needed by this same dateline, and we urge churches to indicate their desire for an S.C.S.C. team at the earliest possible date!

All forms are available from the Office of General Conference, 510 Watchung Avenue, Box 868, Plainfield, N. J. 07061. Write for yours today!

Every reader can have a vital part in the Summer Christian Service Corps. Pray for the workers and the projects. Give designated gifts for the needed support being raised by the Women's Board. It is estimated each worker will cost from \$300 to \$500 for travel, training, and weekly allowance (\$7.50). Pray for the Women's Board committee as ap-

plicants are counselled, screened, and projects coordinated.

Since 1965 your Missionary Society has been vitally involved in the Summer Christian Service Corps by giving leadership through their personnel for the Training Session and Evaluation. Society workers have also served as project directors on many occasions.

The opportunities afforded us in 1972 are tremendous. Together we will be responsive to the Lord's leading. Together we will witness to His great Love to us and to those to whom we are led. Praise God for the open doors and the Christian love and helpfulness expressed in the invitation extended by the Eules Presbyterian Church — a vital factor in Summer Christian Service Corps — 1972.

A PIECE OF THE ACTION

When we cry or shout for a piece of the action we ought to be pretty sure what kind of action we want and how ready we are to become personally involved in what we think is the direction we should go. We must always remember that noise, criticism and destruction come easy; but positive, concerned and effective building demands knowledge, commitment and integrity. To respond meaningfully and

helpfully to the many disturbing crises in today's world we must, in each circumstance, search seriously to perceive the whole picture. Segmented views will give us distortions which produce faulty and ineffective conclusions. We need open eyes, open hearts and open minds.

—Wilbur W. Bloom, Pennsylvania Baptist Convention

MEMORY TEXT

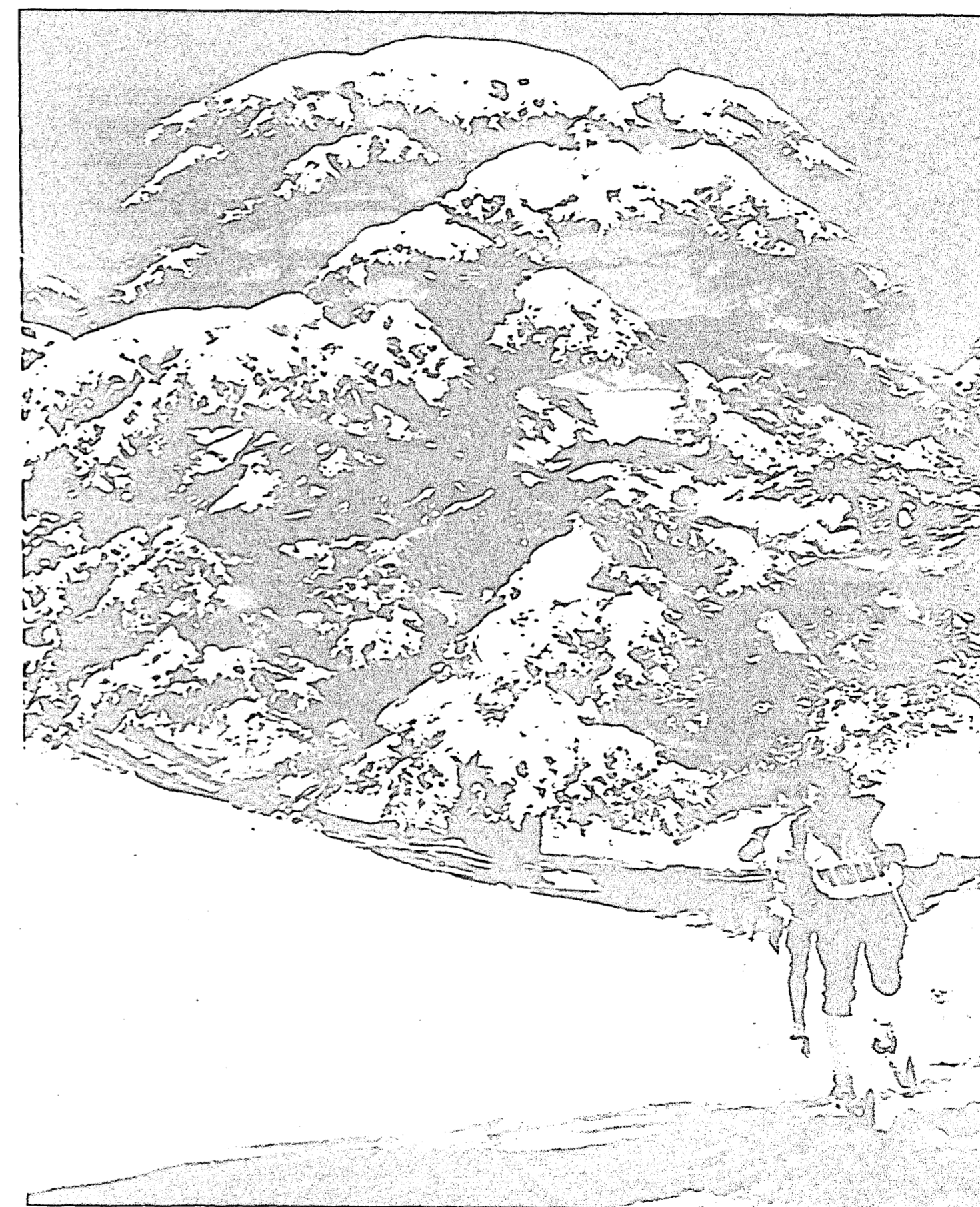
"Therefore, seeing we have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully" (2 Cor. 4:1-2a).

SABBATH SCHOOL LESSON

for January 8, 1972

OUR COMPASSIONATE CHRIST

Lesson Scripture: Luke 5:9-32; Luke 7:11-17.



Skiing Among the Cedars of Lebanon

The snow scene pictured here is, strangely enough, in Bible lands. Called "The Cedars" this modern ski resort is in Lebanon, two and a half hours from Beirut in an area where Queen Victoria established a park to keep the cedars of Lebanon from extinction. Tourists delight in the fantastic beauty of the cedar-studded, snow-laden mountains where King Solomon's men cut timber for the temple and the Romans secured wood for their sturdy ships. The psalmist said of the righteous, "He shall grow like a cedar in Lebanon" (Ps. 92:12).

The Sabbath Recorder

First Issue June 13, 1844

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

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Terms of Subscription

Per Year \$5.00 Single Copies 15 cents

Special rates for students, retired Seventh Day
Baptist ministers, and servicemen

Postage to Canada and foreign countries 50 cents
per year additional. Gift and newlywed subscriptions
will be discontinued at date of expiration unless re-
newed. All subscriptions will be discontinued six months
after date to which payment is made unless renewed.
The Sabbath Recorder cannot pay for contributed articles
but will send the writer, upon request, up to 10 free
copies of the issue in which an article appears.

Second class postage paid at Plainfield, New Jersey.

The Sabbath Recorder does not necessarily endorse
signed articles. All communications should be addressed
to the Sabbath Recorder, P. O. Box 868, Plainfield,
New Jersey 07061.

A Seventh Day Baptist weekly (two issues
omitted in August) published by the American
Sabbath Tract Society, 510 Watchung Ave.,
Plainfield, N. J. 07061.

PLAINFIELD, N. J. January 8, 1972
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Ordained or Not Ordained

A Catholic theologian lecturing to students at Rosary College on the ministry spoke of a number of things he thought could well be changed in regard to what is expected of the priesthood. He also discussed several constants. He made a point of omitting ordination in the second list. For a church that bases so much on apostolic succession it sounds almost like heresy to say that ordination is not necessary. We can commend his courage in bucking the establishment, but we wonder if he is thinking clearly on the subject of ordination. Here is the pertinent paragraph from the report of his address sent by the college to *The Sabbath Recorder*:

"In explaining why he did not list ordination as one of the constants, Father Küng emphasized the complexity of this question. Ordination, he said, cannot be founded on anything in the New Testament. It is a development, taken over from the earliest Jewish communities, and in the time of Jesus there were rabbis ordaining and authorizing their own disciples. There is no text in the Pauline epistles about ordination, and Paul did not institutionalize it."

Protestants as well as Catholics have laid considerable stress on the ordaining of ministers. Some also ordain elders and deacons. Have we been wrong in claiming that we are following the New Testament teaching and practice in ordaining our pastors? How would you come to the defense of it from the Bible? If a prominent Catholic theologian (ordained), challenges ordination as an institution it makes us reexamine the Scriptures to see what led him to make such statements as quoted above.

A concordance seems to bear him out as to the use of the term "ordination" in the New Testament. That word does not occur in the King James Bible, Old or New Testament, but does occur ten times in Exodus and Leviticus in the Revised Standard Version. But that is by no means the whole story. The term "ordain" is found in the gospels, Acts, and the epistles with considerable frequency.

How is it used? Sometimes in the sense of determination or decree as in 1 Corinthians 9:14, "Even so hath the Lord ordained that they which preach the

gospel should live by the gospel." But the other meaning of the term is not restricted to the Old Testament. We read, for instance, of people being set apart for a special work by ordination. That seems to be the meaning of Mark 3:14, 15, "And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sickness, and to cast out devils."

The passage in John 15:16 may not be clear as to the physical aspect of ordination. It reads, ". . . but I have chosen you, and ordained you, that ye should go and bring forth fruit." There is no question, however, about the procedure in the newly formed churches organized by Paul on his first missionary journey. We read of the missionaries, retracing their steps, "and where they had ordained them elders in every church . . . they commended them to the Lord" (Acts 14:23).

We assume that this ordination was similar to the service at the Antioch church when Paul and Barnabas were consecrated as the first missionaries: "And when they had fasted and prayed, and laid their hands on them, they sent them away" (Acts 13:3). It seems to correspond also with the appointing of a successor to take the place of Judas to bring the number of apostles back up to twelve. See Acts 1:22.

When Father Küng says that "there is no text in the Pauline epistles about ordination, and Paul did not institutionalize it," he must have overlooked or reinterpreted the plain words of Titus 1:5, "For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."

If one is looking in the New Testament for texts to show the ordination of priests, that is a different story. The early churches had no priests; they had ordained elders, who may or may not have been considered ministers in the sense that we usually speak of them. It does appear that ordination is a New Testament command and practice. It is very doubtful, however, if it was ever

MEMORY TEXT

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17).

meant to confer the kind of authority that is claimed by Catholic priests and some Protestant clergymen. It does not seem to have conferred power over the brethren or to have established the ministry as a special class in the Church.

Doing Your Own Thing

Many of us have lightly used the popular expression, "Doing your own thing" to cover some activity in which we have pleasure or in which we excel in some measure. Have you had any misgivings about the expression? There is a lingering hint of low ethical standards and an overtone of self-interest involved. More particularly it may be a new manifestation of "rugged individualism" that characterized our early national development. It now suggests anti-establishment and nonconformance to accepted standards.

Before we go too far with the heady assertion that we are going to do our own thing let us examine some of the implications in the light of the Scripture. How does it fit with what Jesus expects of His followers, "Let him deny himself." Dr. Frank Sharp, a Baptist writer, has made the following comments:

The voice of religion tells us that we should sacrifice our selfish, self-seeking drives for the good of the whole, in service to others.

If there is any valid concept of original sin, it is the built-in potency and evil of selfishness that comes out in rugged individualism. "Doing your own thing" as the phrase is used and accepted today only accentuates and brings out the all too natural human tendency to serve one's own ends and satisfy one's personal desires.

The task of religion should always be to temper the inner personal drive for rugged individualism and remake the person into a social being; to master, subdue, and eradicate one's self-centeredness.

The Search for Instant Salvation

By Eugene L. Smith*

The year 1971 has been a year of search for instant salvation. Whatever problems America has, it has no problem of indifference to religious faith.

In a leaderless age, many seek divine leadership; in a complex world, many are seeking simple answers; in a tense time, they want to show love; in a despairing decade, they want hope reaffirmed; and, in our accelerated life tempo, they cry for instant salvation. Like all mass movements, this one combines the elements both of hope and heresy.

The latest hero of the American youth culture is Jesus Christ. The Jesus Movement is both visible and audible in every part of the country. The Jesus press now numbers some fifty papers. Jesus festivals draw hundreds, thousands and, in some instances tens of thousands. Songs about Jesus — not only from the musical, "Jesus Christ — Superstar" but many others as well — top the record sales. The appeal of the Jesus revolution spills across many dividing lines: the hippie-style people and the "squares"; "saved" drug users; erstwhile leaders of the SDS; Protestants, fundamentalists, Catholics and Pentecostals.

Evaluations of the movement vary. Some see it as a sorry if not an outright blasphemous fad. And one cannot deny that to see "Jesus" on the front of a dirty T-shirt gives one pause. Yet, perhaps the most eloquent fact about it is the demonstrated unwillingness of people in a period of great uncertainty to live without any faith.

The hunger for faith is reflected in other aspects of America in 1971, but entertainment "got religion" in a big way. The trend toward religious themes by midyear was as strong in the theater as in music, and night clubs now offer a variety of religious songs and experiences.

Significantly, this trend is not limited to Christian groups. Movements for intensified faith have been proportionately

* Eugene L. Smith is executive secretary in the U. S. for the World Council of Churches.

strong, if less publicized, among Jewish youth and, alongside both, there has been a fantastic growth of new "religions" in America. At least eight groups of Buddhist, Muslim, Hindu, Spiritualist and syncretistic origin now number more than 100,000 adherents. Meanwhile, there is a boom in the occult — astrology, witchcraft, and even devil worship.

In a time of swift change, counter-currents always run strongly in organized church life. Church attendance seems generally lower, while the per capita giving of those who attend has increased. The Roman Catholic Church is experiencing a serious shortage of clergy and nuns, while a number of Protestant churches have an unprecedented surplus of ministers. The circulation of church publications and sales of books with religious themes continue to decline. Yet, more women have been elected to national leadership posts in American churches than in any other year.

The concern of the churches for social justice has found notable expression in 1971 in the increased provision of housing, especially for the poor and oppressed. Hundreds of church groups, denominational and ecumenical, have now developed low-income housing projects. Services to the aged and Head Start-type programs are also on the increase.

While the concerns of many congregations seem increasingly localized, and community involvement grows among many, on the other hand, a new kind of isolationism seems to be developing.

Funding for national and international programs has not kept up with the growth in support of local congregations. American churches can depend less and less upon traditional institutional loyalties. At the same time, they face an unprecedented hunger for a faith which has a personal dynamic and social impact.

The great opportunity before the American churches today is to meet this challenge and desire for "instant salvation" with a Christian life style which, in spiritual depth and human involvement, is faithful to the full Gospel and the total needs of the people.

Gray Is the Color

Gray may be the most important color in the United States in the years just ahead. There is a black minority that is rightfully making its presence felt in our political, social, business, and church life. What does the color gray stand for? Not the color of a military uniform in the days of the Civil War, but a growing segment of American society, the people in their retirement years. If they were organized and militantly seeking equal rights, gray power could constitute a power comparable in size to the black power minority group. But they have not organized, even though they could well claim to be the forgotten people.

Gray is not the most attractive color. We could wish that we did not have to even consider it. Those who have been in military service and have been proud to carry an I.D. card know what it means when they are asked to turn in the white identification card and exchange it for a gray one. It means retirement. There are certain privileges retained by the bearer of a gray I.D. card but not many. One who is in vigorous health is reluctant to show his card because it indicates that he is a has-been. It is symbolic of the way millions and millions of people over sixty-five are made to feel in a society that caters to the young and listens to minority pressure groups.

There is an American Association of Retired Persons which, together with the National Association of Retired Teachers, has a membership of 2.8 million, 780 local chapters, and a lobby in Washington working on additional health benefits, insurance, special travel advantages, and job openings for the retired. Besides this, there are numerous other organizations including a sizable Retired Officers Association. These all make their influence felt, but the problem of helping the aging and harnessing their talents for the good of society is by no means solved.

It is something to which the church as well as the President and Congress feel that they must give more attention. Far more important than the Women's Liberation Movement could be the Gray Liberation Movement. If women feel

shackled by lack of equal opportunity how much more the men and women who lose so much of their creative opportunity when reaching retirement age. Their number is increasing.

Census figures show that since 1950 the number of people sixty-five and over has increased sixty-three percent from twelve million to twenty million. The proportion in younger age groups has increased about half that, thirty-two percent.

The number seventy-five years or over has increased even faster, almost doubling during the last two decades. And this is going to keep up as medical science advances, the experts all agree.

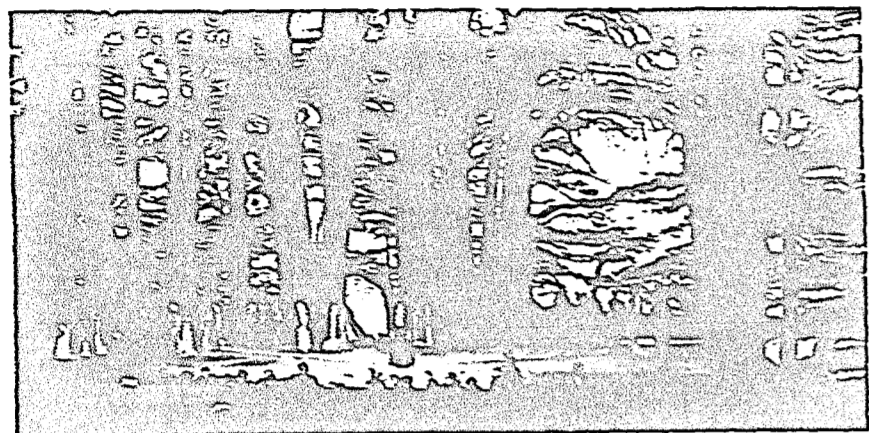
Ten years ago the first White House Conference on Aging was called. In November of 1971 a second large conference was held which took a long look at the problems. The White House Conference didn't solve any problems of the aging, but it provided a stage for spotlighting many of their difficulties. One of the things that grew out of that conference was an insistence by the church leaders present that the spiritual needs of retired people be seriously considered and funded.

A group of 100 religious leaders and lay persons from major denominations met in a special session during the White House Conference on Aging and agreed to ask the White House to call a national conference to deal specifically with the spiritual well-being of elderly persons. They spent most of their time, however, discussing and passing recommendations to make directly to denominations and local churches. Among the recommendations to denominations, the group voted to ask national religious bodies and other private agencies to make it "national policy" to provide interfaith, multi-purpose community centers at the local level.

In addition to the 100 religious leaders mentioned above there was also a caucus of fourteen American and Southern Baptist leaders during the White House Conference. The responsibility of religious groups to change attitudes toward elderly persons both in and out of the churches was a special concern.

Lebanon's Cedars Still Stand

As impressive today as when Solomon imported their wood for the temple at Jerusalem, this majestic grove of Lebanese cedars form a lovely open-air temple of



the arts for Lebanon's Annual Cedar Festival. Lebanon's fabled tall cedars can be enjoyed in their natural setting overlooking some of the most beautiful ski slopes in the world. Queen Victoria was once so concerned about protecting the great trees that she had a wall built around a grove that was being nibbled by goats.

Gray Is the Color

"Our attitude about aging is terrible, and our attitude toward aging is terrible," declared Leonard Hill, managing editor of the Baptist Program, a publication of the Southern Baptist Executive Committee, Nashville.

"We are guilty of the sin of omission concerning the elderly," said John Boskas of the Southern Baptist Annuity Board, Dallas. Boskas, suggesting that Baptists start referring to the aging as those from forty and up, urged that denominations and churches plan extensive "pre-retirement advising" for persons in this age group.

Miss Violet Rudd, executive director of American Baptist Women, regretted that churches do not have more varied programs for aging persons. "We have an excellent variety of programs from birth to twenty years," Miss Rudd pointed out. "But from twenty years on it is the same in most churches."

Almost all those who attended the unofficial "Baptist caucus" at the White House Conference on Aging expressed the belief that was heard again and again

in official sessions: if anything is done to change attitudes toward aging, the church must have a big part in doing it.

Crosby, one of the American Baptist delegates, summed it up by saying he saw the church as one group in the whole spectrum of agencies ministering to the aging. "But it is the only group," he pointed out, "dealing with everybody from birth to death."

The concern that is now mounting in church circles is illustrated by the fact that *Home Missions Magazine*, a forty-eight-page colorful journal of the Southern Baptist Convention devoted almost the whole of its November issue to what can be done for and by the aging. Some of the graphically illustrated articles are: "Who Hears the Silent Shouts of the Obsolete Generation?" "The Agony of the Aged," "No Time To Grow Old," "The Natural Hub for Helping," "A Place in the Sun," "No Hope for the 'Un-Homed,'" and "The World of William Whitlow," an interview by Dallas Lee with a sixty-nine-year-old man in poor housing.

There is a strong feeling that the church and the ministry could do much more in appreciating our retired people and in giving them a feeling of importance in the Lord's work. There is no reason why we should neglect the greatest potential of service available to us. Youth only lasts a few years; young adulthood is a very busy time; retirement age may be twenty or thirty years of fruitful and unencumbered service. This reservoir of potential dedicated service may be the greatest source of volunteer work that the church has.

A denomination like ours that has no large, rich churches needs all the workers available at the lowest possible cost. While we challenge the high school and college young people let us put that greater age span to work also in satisfying tasks.

SABBATH SCHOOL LESSON

for January 15, 1972

CHRIST'S LOVE AND MAN'S BROKENNESS
Lesson Scripture: Luke 8:40-56.

THE SABBATH RECORDER



The Social Outlook in Bermuda

Elder Reuben E. Simons*

Article No. 1

The Island of Bermuda is today one of the few places of our globe which maintains a considerable atmosphere of quietness and restfulness. To these shores with the many small islands apart from the mainland many are continually attracted. Those of us who know Bermuda as the land of our nativity have been most keenly interested to note the impact which the beauty of these islands has made on the large number of tourists who visit here from all centers of our world.

We are happy to note the large degree of oneness which prevails among the subjects of this British colony, which is nestled some 570 miles southeast of New York. The spirit of oneness is not, however, without avenues of difficulty, trials and misunderstandings. Nevertheless, Bermudians as a whole have a deep sense of humanitarian culture and are thereby careful to iron out complicated problems to the good of all who may be concerned. This sense continually in operation has brought home the meaning of our kindred ties with all mankind.

On the Job Together

While we have not reached the point which we desire concerning togetherness of employment among all our races and people of Bermuda, we are made to understand that many former barriers have been removed, leaving now a state of oneness to a considerable degree concerning employment.

What the writer has learned by way

* Mr. Simons, long-time resident of Plainfield and a recognized elder of the local Seventh Day Baptist church, has returned in retirement to his native Bermuda where he finds opportunities to serve the Lord and bear his witness to the Sabbath. He plans to write other brief articles about life in Bermuda.

of experience during his stay of many years in the United States concerning togetherness on the job he stands now ready to pass on to all who may be seeking the reality of such an elevated program.

Well do I remember when the poor of our races in Bermuda were to a considerable degree undesirable as far as certain places of employment were concerned. But today we stand on the same hill and view the other side of the valley with pastures green, fertile fields, and flowing streams within reach of all. When older folk now pull aside the curtain of history and compare the job problem of togetherness in the light of today we are able to make youth appreciate what they have at hand.

Those who visit these Bermuda islands should not make the serious blunder of calling a native of the colony a West Indian, for by doing so he becomes deeply offended even though he might not outwardly register it. Bermudians are proud of their historical pages as builders by way of togetherness on an ever growing program amid the human structure.

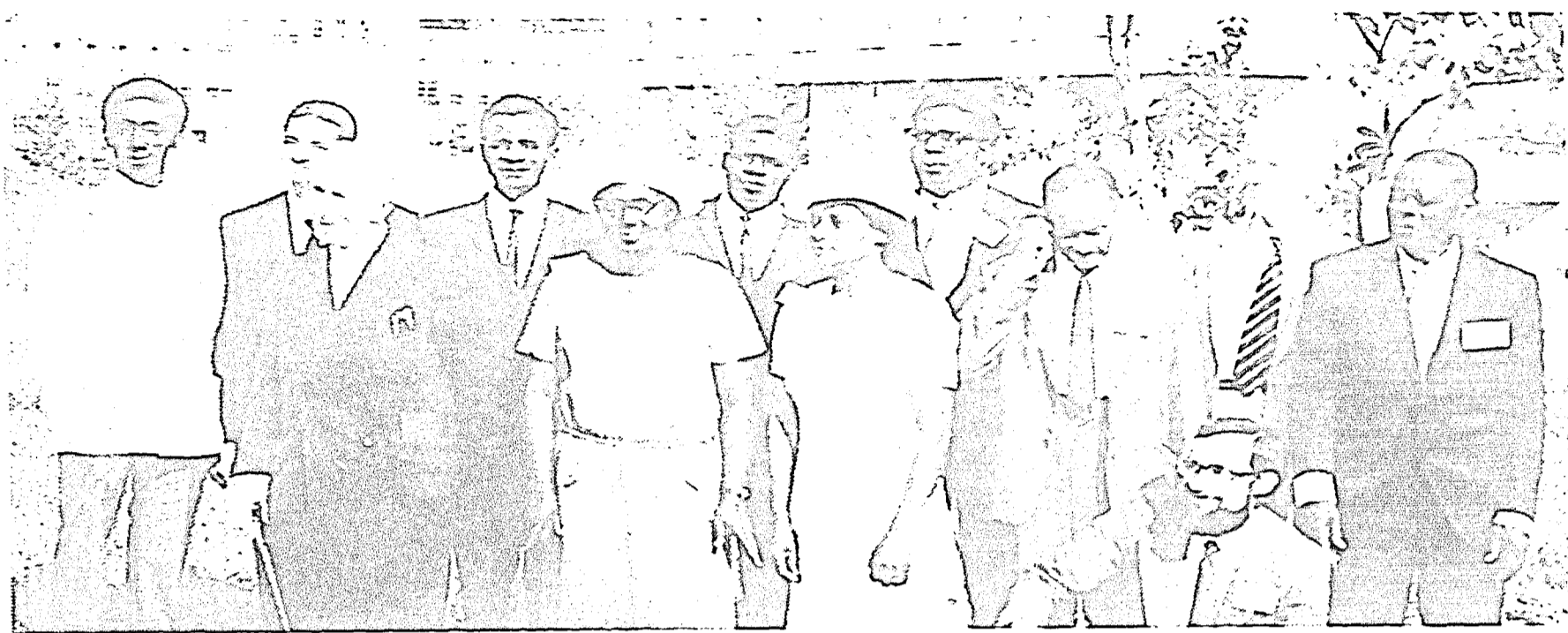
Working with both hands on any given job and working with another person by way of mutual understanding means much as far as success is concerned. It matters not what might be the task offered by the employer, we are confident that our races here in Bermuda will continually move in the direction of achieving an outstanding goal of togetherness along this program of daily tasks.

To Him who formed the human tie in the beginning we give praise and glory that our social outlook here in Bermuda might ever grow in the avenue of oneness among our races.

DON'T PUSH THE LORD

By Eugene Lincoln

Don't push the Lord, but let Him do His will
In working out thy life; learn to be still
And not to question Him about His way.
Our vision cannot see beyond today,
And could it but into the future scan,
We then would understand the Master's plan.



Representatives of Guyana, Jamaica, Germany, Brazil, Malawi, England, and Holland churches at U. S. Conference.

Progress Toward Indigenous Churches on Mission Fields

Someone asks, "What do you mean by indigenous churches?" Other ways to express the meaning would be to say, "independent churches" or "native churches." The dictionary defines the word indigenous as "produced, growing, or living naturally in a particular region or climate." The term "indigenous churches on mission fields" carries the meaning of developing churches that are: (1) self-governing, (2) self-supporting and, (3) self-propagating.

The Seventh Day Baptist Missionary Board has long ago set a goal toward which our missionaries are laboring to develop indigenous churches on all our mission fields — at home as well as overseas. Perhaps a few words of explanation regarding each of the three steps toward complete indigenization would be helpful.

Regarding "self-government," it has been suggested that missionaries should counsel and guide but never coerce. National Christians can read their Bibles and pray and be led by the Holy Spirit the same as missionaries. Such new Christians are often more zealous for winning souls to Christ than the older Christians

in the "sending" churches. The national pastors should very soon take over the responsible tasks of baptizing believers, officiating at weddings and funerals, conducting the communion services, dedicating children to the Lord, etc.

In regard to developing leadership in the churches, since the government and extension of all churches must eventually be left to the local believers, it is one of the first duties of the missionary to begin training such leaders not as "helpers," but as the real leaders of the churches. It has been found that such training might better be received in their own country, keeping in close touch with the spiritual needs and life of their people.

To make "self-supporting" churches, your missionaries begin immediately to teach tithing and Christian stewardship, looking toward the day when the national churches will become financially independent. Local congregations are encouraged to build their own houses of worship and to support their own pastors. Sometimes it seems necessary to follow a matching funds plan, but it has been found wise not to completely subsidize mission churches. The day must come when it is possible to withdraw financial support.

Regarding "self-propagation": a church which does not reach out to win others

to Christ will soon cease to exist. The indigenous local church is the best medium of outreach and evangelism. Newly won converts to Christ are enthusiastic witnesses to their faith. Missionaries may give encouragement and direction in making that witness effective so that the churches may be built up in numbers and spirit.

It is important that the national Christians catch a vision of an independent, self-supporting, and self-directing church at the very beginning of the missionary's work among them. The missionary is literally working himself out of a job. But he is establishing a work for Christ that will go on long after he has left.

Over the years the Seventh Day Baptist Missionary Board has carried on its services with all of the foregoing goals in mind. The indigenous principle was given expression first in China, long before this emphasis was made by most boards, and more recently in Guyana, Jamaica, and Malawi. In our active fields today there are local independent conferences of churches which carry on their work and witness. These conferences are full and equal members of the Seventh Day Baptist World Federation. Other Federation members have been assisted with workers and support in former times but are now fully indigenous. A missionary may sometimes serve as an elected officer in a local conference but none serve as chairman or president.

What is the particular progress toward the goal of developing indigenous Seventh Day Baptist work on our present fields in recent years?

Jamaica

In 1961 the Kingston Seventh Day Baptist Church was offered the opportunity to purchase the church property developed by the board as the center for the work in the Island. They had, for many years, paid the insurance and normal upkeep. It cost the Missionary Board \$6,000 and there was still an outstanding loan of half this amount held by the Memorial Fund trustees. A new evaluation placed the value of the property at over \$30,000 today, yet it was offered to the local church for the amount of the outstanding loan. Payments were begun

at once, to carry over several years. The congregation also began an extensive rebuilding project that in most respects made a "new church" out of the former structure — beautiful, modern and more useful. By 1969 it was possible to transfer title when the loan was fully paid.

Missionary Leon R. Lawton finished his second term of service in 1964 and returned with no successor appointed. Local leadership assumed the duties he had been carrying and, though the change was a great shock to some Jamaicans, over the years they have rallied and carried on the work of Christ quite successfully.

Guyana

During the year of furlough (1970-71) of Missionary Leroy Bass, a committee of three — the Conference president, secretary, and treasurer—carried the normal responsibility for Missionary Society matters both promptly and efficiently. Upon the missionary's return in September 1971, he was impressed with how well the work had progressed. The spiritual life of the brethren seemed to be growing in Christ and the property and financial matters were in good order.

Through the years, leadership training has been encouraged and several pastors and laymen have attended Guyana Bible College in Georgetown as well as taking courses offered by visiting leaders from America and the missionary. Such training is continuing with plans to utilize the extension training methods, use of cassette tapes, and special classes. Some of these will be taught by the Guyanese leaders. It is planned that the missionary will step aside in 1972, allowing local leaders to be placed in all pastoral responsibilities, and the ordination of some pastors may also take place. Stewardship and tithing have been encouraged and some progress is being made toward eventual financial independence.

Malawi

In reviewing progress in Malawi it may be well to look back over the recent history of the work. Active pastors were leading most of the Seventh Day Baptist churches in Nyasaland when our missionaries arrived in 1952. Under the leader-

ship of Missionary Ronald Barrar from New Zealand much had been done in establishing schools for boys and girls and beginning a medical clinic at Makapwa station.

Ten years later, in 1962, there was much tension as the political movement grew toward national independence, culminating in 1963 when Nyasaland became independent Malawi. Though the Central Africa Conference of Seventh Day Baptists had been established some years before it seemed well to have them organize officially and be a government-recognized legal body. Under their new constitution the trustees of the Central Africa Conference have full executive powers. Though ownership of the property at Makapwa has not yet been transferred a specific offer was made and has not yet been accepted. Under a Station Management Committee the work at Makapwa is carried forward with missionaries having membership but not the major voice or vote.

Leadership training has been carried on extensively over the years both at Makapwa and more recently in Blantyre. Eight men have successfully completed courses at Likabula Bible Institute and additional training on Seventh Day Baptist polity, beliefs, and history, taught by Missionary Pearson.

At the end of 1972, Harold Dzumani will complete his course of training in England and he plans to return to Makapwa Medical Center as an S.R.N. to assume the leadership role carried by missionary Doctor Victor Burdick and Nurse Sarah Becker for many years. The schools have been completely under Malawian leadership for some years now.

In 1971 the Conference secretary, the Rev. Otrain Manani, completed special training in church administration, finishing a year's course in neighboring Tanzania. He is now assuming responsibility as financial secretary under Missionary John Conrod who is the elected treasurer of the Conference.

The support, understanding, and prayers of all readers are asked as your board continues to seek wisdom and guidance by His Spirit to finish the courses begun.

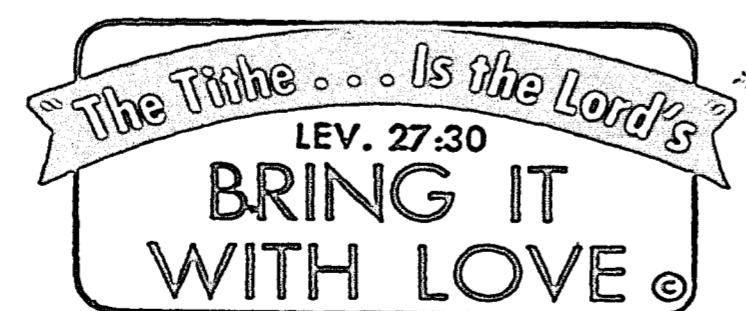
Area Spiritual Retreat

Dates Now Set

In-depth Bible study and training in how local churches can more effectively share the gospel message in their area, will be two primary emphases at the 1972 Area Spiritual Retreats planned by your Missionary Board for all Seventh Day Baptist pastors and ministers. Under the direction of Evangelist Mynor G. Soper, these retreats are planned for three areas—*Northeast*, for those in New York and New England, at the Verona, New York, church, April 10-18; *East*, for those in the Southeastern Association, New Jersey, Michigan, Ohio, and Alabama, at Camp Joy, Berea, West Virginia, April 18-26; and *West*, for those in Pacific Coast and Mid-Continent Associations, Arkansas, Illinois, Wisconsin, and Minnesota, and the Nortonville, Kansas, church, May 1-9.

Each retreat will begin at 4 p.m. the first date and close with breakfast on the last date. It is important that pastors and churches planning their activities for 1972 note the dates and enter them into their calendars so that all will be able to participate.

Limited financial aid will be available to assist on transportation costs, especially when the distance is great. Further information on the theme, staff, guidelines for aid, and other matters will be shared early in the new year. We ask your prayer support for the director and others whose responsibility it is to plan and carry through these retreats, that they may be used of God to bring spiritual renewal, insights and vision for His work committed to our hands.



THE SABBATH RECORDER

CHRISTIAN EDUCATION—Soc. David S. Clarko

"You Gotta Even Open Your Eyes"

Because the experiences under the influence of hallucinogenic drugs seemed so vivid and real to a high school girl she reported, "Everything is so vivid, so real, that you gotta even open your eyes to make sure that you had your eyes closed."

A fast-paced, two-part sound filmstrip under the above title is now available from the Board of Christian Education. Because the producers believed that detours in the search for meaning in life are the prime reason for drug abuse, and because they believed also that the search for meaning is basically a religious quest, "You Gotta Even Open Your Eyes" should prove a good stimulator of discussion for Seventh Day Baptists as teen-agers up through all adult ages.

Part I of the film tells the story of Frannie and Donnie in their own words as they reflect on their drug trips some three months after they occurred. Part II of the film records their discussion of the crises as they talk about them six months later with counsellors and their parents.

Several ways of conducting the discussion following the viewing of the film are suggested in the guide that comes with the sound filmstrip. An initial separation of youth from adults is proposed with the entire audience returning to a single group and resolving differences by listening to each other's ideas. A tape record of each group's separate discussions might be used, each listening to the other's tape and then joining in final joint discussion.

Discussion questions suggested include such as these: What seemed to move Frannie hardest in the direction she was going? What other factors sometimes move persons in the directions of drug abuse? Would you agree or disagree with Tim's analysis that kids take drugs in order to "feel in a hostile environment"? In what ways would it be possible for Frannie to move into a life style that did not include drugs but would still satisfy her needs? The drug takers in the film implored God's help (finally). In what ways can God help?

This filmstrip ought to help extend the

Christian witness of your church groups if you both involve friends in the viewing and discussion, and grow in the grace of Christ in meeting the drug abuse problems of our day.

MINISTERIAL EDUCATION—Rex E. Zwiebel

MINISTERIAL ACCREDITATION

Seventh Day Baptist churches that plan to ask for accreditation of their pastors by General Conference next fall are urged to secure and fill out the accreditation form provided by the Center for Ministerial Education. It should be returned to the center by April 15, if possible. The address is C.M.E., Box 868, Plainfield, NJ 07061.

SUMMER INSTITUTE

The annual Summer Institute for Seventh Day Baptist students and pastors will be held in Plainfield, N. J., May 22-June 9, 1972.

The topic under discussion will be "Seventh Day Baptist History." The main lecturer is the Rev. Albert Rogers, chief historian of the Seventh Day Baptist Historical Society, and curator of the society's museum.

Five persons indicate they will be attending. Others who are interested are urged to contact Dean Rex E. Zwiebel, C. M. E., Box 868, Plainfield, NJ 07061.

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1) The ministry of the Missionary Emphasis issue of *The Sabbath Recorder* mailed to all Seventh Day Baptist families last week, that it may awaken new interest in our total work.

2) The further ministry of *The Sabbath Recorder* through the social action information of next week, the February special issue edited by the Rev. Delmer Van Horn of Washington, D. C.

3) The continuance of the benefits of the Week of Prayer that ends January 8, that devotional and intercessory prayer may mark 1972 in all Seventh Day Baptist Conferences around the world.

History of Celibacy

By Frank A. Sharp

What is celibacy, and why is the Roman Catholic world suddenly in such a flap about it?

The issue would not be at all unfamiliar to St. John Chrysostom, Tertullian, Origen, Clement of Alexandria, St. Jerome, and, indeed, all the popes of the early centuries of Christianity, not to mention the apostle Paul himself. Martin Luther and other Protestant leaders in the sixteenth century were quite conversant with the problem. Spiritual leaders of the middle ages issued drastic legislation and enforced severe penalties on the recalcitrant.

A modern controversy? Not at all.

Celibacy, the state of being unmarried, was a practice of various religions even in pre-Christian times. Christ commended celibacy for the sake of the kingdom of heaven (Matt. 19:12), but did not prescribe it; St. Paul praised virginity as better than marriage (1 Cor. 7:7, 32-40). Celibacy was a common practice among the early Christians, who were inspired by the example of Christ, the virtues of self-control and self-denial, and the freedom from family cares which would leave greater liberty for apostolic activities.

The majority of scholars agree that the law of clerical celibacy is not of apostolic origin. St. Paul recommended celibacy, but also wrote that a bishop should have only one wife (1 Tim. 3:2; Titus 1:6). While no strict law of celibacy existed during the first three centuries of Christianity, its practice was in honor among the clergy from the time of the apostles. However, according to Clement of Alexandria, the church approved of clergymen who had married — they would be "saved" by having children!

A law of celibacy was proposed in the ecumenical council of Nicea in 325, but the final decree of that council did not prohibit wedded life for those who married before ordination. By 386, however, continence was being prescribed for bishops, priests, and deacons, and Pope Siricius set about making it universal in the Western Church. Clergymen were allowed to marry, but were forbidden to

have sexual relations with their wives!

The Eastern Churches, which ignored altogether Siricius' and other Western decrees, enacted their own laws and imposed celibacy only upon bishops. This law is still observed by the Eastern Orthodox and Eastern Catholic Rite Churches and has greatly affected their organization.

In the Western Churches, the laws of celibacy and continence were sometimes observed, and sometimes disregarded, throughout the centuries. The Gregorian Reform of the eleventh century reestablished a measure of discipline by strictly enforcing a law of celibacy, but concubinage could never be wholly suppressed.

Following the Protestant Reformation in the sixteenth century, the Council of Trent, after long discussion, retained the earlier laws of celibacy, including the Lateran decree of 1049 that the holy orders nullify an attempt to marry. The law of Trent has remained the settled legislation of the Western Church to this day. Dispensations are granted to priests to return to the lay state, but until recently, only in view of the common welfare.

The Second Vatican Council reaffirmed in 1965 the law of priestly celibacy for the Western Church; Eastern Rite Churches continue to ordain married men to the priesthood. The reason for the diversity of disciplines between the two rites, both of which are in communion with Rome, is cited to be "tradition." But this answer seems to be satisfying fewer and fewer priests of the Western Rite. —ABNS

Filling the Empty Space

Avery D. Post, president of the Massachusetts Conference of the United Church of Christ, claims that churches "have paid enough in mediocrity, in surrender of imagination and in bowing down to the altar of consensus. Ministers and lay leaders have been so driven to fill the space between September and June with familiar events that they have neglected the space between people and people in the congregations and in society, not to speak of the space called emptiness which is widening in us all these days."

Housing Project Dedicated at Salem

Unique for a Seventh Day Baptist church is the construction and management of a low-income housing project such as was undertaken by the Salem, W. Va., church. The four-building complex known as Randolph Terrace Apartments was dedicated with proper ceremonies, Sabbath afternoon, December 18. Prior to the ribbon cutting at the location there was a dinner and program at the church with Senator Jennings Randolph of West Virginia as the principal speaker. The Senator furnished a copy of his remarks to the editor of his denominational paper. A condensation of this message on constructive social action follows.

Today, it is a privilege for me to participate in the dedication of the housing project sponsored by the Seventh Day Baptist congregation of Salem. Our church has assumed leadership in the community.

I feel that these vital undertakings to extend church leadership beyond the confines of spiritual and religious programs constitute a significant message for all of us.

We are intensely interested in solid achievement, in creating opportunity and progress for all citizens, and improving the quality of life.

Should the church be a vehicle for social and human development? The reply is heard that spiritual guidance, the fostering of religious belief, and the strengthening of the soul are its primary mission. Yes, the church should be a citadel for thoughtful meditation, worship, and searching — self analysis. I respond, however, that the religious citizen is one of unselfish service to our fellow men, for in that service is reflected true love of mankind. The life of Christ was filled with works of mercy and charity. The members of a church can live as true practicing Christians by using their organization and resources to achieve human and social betterment — not merely through their individual efforts but by collective activity under the sponsorship of the church.

As in every situation, there is an effec-

tive and constructive course or there is that method which will fragment, divide, and destroy. And with the latter, no matter how worthy the cause or sincere the effort, more damage than progress will result. I believe that this is the real key to effective and acceptable church involvement in humanitarian and social development programs.

The chief role of the Church is to mediate the life of God to the life of man. Church leaders and church groups may do many other things but if they fail to bring the life of God into man's life, the church has failed.

Moreover, people who have toiled all week long at solving problems in an "issue oriented climate" go to church . . . with a craving for spiritual renewal, prayer and a message which edifies their souls. They get weary of hearing tyro politicians, amateur sociologists, and synthetic psychologists in the pulpit. They want an authentic gospel — not a lecture — not exhortation to political action, though each individual will, of course, make his individual political decision. The pulpit, I suggest, should not become a political podium.

The Seventh Day Baptist church members did not try to assess the blame as to why sufficient low income housing does not exist. They did not become issue oriented. Had they done so, they might have accused the city officials; or the local housing authority; or the Federal government; or this Senator. And at that point, their effectiveness to bring into being a program would have been considerably diminished. Debate of the issue — issue orientation — would have brought varying opinions and forces into confrontation. But around the need for housing — a need which they understood — they were able to harness these varying opinions and forces into a united effort.

Assuredly, the subject of church involvement in social action is not clear-cut, with easily definable limitations and boundaries of acceptable activity. The recognized problems of our society and the issues bearing on their causes cannot be totally divorced. Yet, I do feel that the future of church social action depends

on the concentration — the primary emphasis. Those in the churches who would place the issue first to the exclusion of developing realistic goals or activities will find failure more often than not. Those who would stress the need and realistic activity while making the issue secondary will bring into being realistic and humanitarian endeavors that improve the quality of life and provide the opportunity for Christian involvement.

It is my genuine hope — which I know you share — that our churches will vigorously pursue this latter course of action.

ITEMS OF INTEREST

Conference on Aging Stresses Spiritual Well-Being

Government and religious organizations should cooperate to assure that the spiritual well-being of all citizens be fulfilled, according to recommendations from the White House Conference on Aging.

The conference section on "Spiritual Well-Being" declared that to provide for the physical, material and social needs of man apart from his spiritual needs "is to fail to understand both the meaning of God and the meaning of man."

The section further declared "that all policies, programs and activities recommended in a National Policy on Aging should be so developed that the spiritual well-being of all citizens should be fulfilled."

Recommendations from the conference on Spiritual Well-Being, one of fourteen divisions of the White House meeting, will be presented to President Nixon shortly. The scores of recommendations cover a wide range of issues relating to aging, from income, housing, nutrition and health to transportation and employment opportunities.

Mr. Nixon addressed about 4000 participants on the final day of the conference, promising to give "close, personal attention" to all the recommendations from this conference. This is the second White House Conference on Aging to be held. The first took place in 1961.

The Conference said that the govern-

ment should "provide financial assistance for the training of clergy, professional workers, and volunteers to develop special understanding and competency in satisfying the spiritual needs of the aging."

Another proposal was that all licensing agencies of the State should require that institutions caring for the aging must provide adequate chaplaincy services. If this cannot be done through the financial cooperation of the church organizations in the community, the section said, the government should be empowered to provide the funds.

Among other recommendations concerning the spiritual well-being of the aging were the following:

* Religious bodies should be actively concerned not only with the spiritual well-being of the aging but also for their physical and social well-being.

* Religious bodies should exercise a strong advocacy role in working for programs, both public and private, to meet the needs of the aging.

* Religious bodies should work together on an interfaith basis to help provide for the needs of the aging.

* Religious bodies and government should affirm the right to, and reverence for life and recognize the individual's right to die with dignity.

—B. P. A.

LET'S THINK IT OVER

Korean Million Dollar Orphan Fund

The Rev. Carl McIntire is more generally loved in South Korea than in the United States, it appears, from his account of his eighteenth visit to that country of 33,000,000. He started making speaking tours of Korea in 1959 when the Presbyterians withdrew from the World Council of Churches. His attacks on Communism and the WCC were popular. It is said that there are 13,000 churches in Southern Korea of which only 4,000 are now connected with the WCC. Mr. McIntire states that when the leprosy colony churches withdrew, the WCC and Church World Service drastically cut back their orphan support and his organization

attempted to fill the gap.

According to a report in *Christian Beacon* Mr. McIntire's supporters are helping nineteen seminaries, a contingent of Korean chaplains, besides helping many in poverty. The magnitude of the relief work is attested by the statement that a year ago he made a Christmas appeal for a million dollars and received pledges to that amount. He is again appealing for a million dollars for this Korean relief and another million to put him on a thousand radio stations. When a religious leader can deliver a million dollars for needy people it is no wonder that he is well received by the country as a whole. To a nation that is in constant fear of another large scale attack from North Korea his opposition to Communism is as welcome as his relief money.

Whether or not one agrees with McIntire's win-the-war marches in Washington or his attacks on the ecumenical leaders one must admit that the assistance he is able to gather up for the needy of South Korea, according to these figures, has real significance.

Forgotten South Sudan

Stanley Mooneyham, president of World Vision, recently made a trip to South Sudan to discover the real need of those people. He came back with gruesome stories of atrocities inflicted by government forces from the north on the defenseless South Sudanese Christians, a situation that has existed for fourteen years. He states:

"And the outside world seems to have shut its eyes to the unspeakable suffering of the South Sudanese. It almost seems to me that there is a conspiracy of silence by the news media and governments to keep this story from the world."

He tells the story of a group of Christians kneeling in prayer in the Province of Equatoria when three grenades exploded in the circle and the rest of the twenty-eight were slaughtered by machine guns. In another South Sudan village the worshippers in a small church were told to sit on the floor. They were machine-gunned and the church burned over them. Mr. Mooneyham is amazed at the firm-

ness of their faith under persecution.

It is estimated that half a million have been slaughtered. With food supplies cut off some 300,000 have fled to Ethiopia, Uganda, Congo, and the Central African Republic. World Vision is pledged to bring help to some 50,000 Nuer tribespeople in friendly Ethiopia who have no means of livelihood or education. Besides education there is an effort to provide the head of each family "the basic farming tools: shovel, hoe, machete, plus seed" at a cost of \$10,000. He reports the Nuer people sadly shaking their heads and saying, "No one know what happen to us. We die, we starve, our churches are burned. No one care."

VA Drug Treatment

Ten additional Veterans Administration Drug Treatment Centers have been opened since October 1, it was announced by Donald E. Johnson, administrator of Veterans Affairs. Opening of the ten new centers completes the six-fold increase in VA Drug Treatment facilities to thirty-two centers.

Administrator Johnson noted that as a part of his total attack on drug abuse, the President had asked Congress to increase the VA budget by \$14,000,000 "to permit the immediate initiation of this (VA) program."

"This money will be used exclusively for VA drug treatment programs, and the highest priority has been assigned to the staffing for these programs, and their maximum possible utilization by veterans," Johnson added.

Marriages

Aurand - Ruggles.— Charles H. Aurand and R. Ethel Ruggles, both of Battle Creek, Mich., were married Dec. 6, 1971, in the Seventh Day Baptist Church of Battle Creek by their pastor, the Rev. S. Kenneth Davis.

Merritt - Dixey.— Russell Merritt, son of Mr. and Mrs. Herbert C. (Delores Berry) Merritt, and Elizabeth Lida Dixey, daughter of Mr. and Mrs. Henry (Elvira Killian) Dixey, both of Bridgeton, N. J., were united in marriage on November 27, 1971 at the Marlboro Seventh Day Baptist Church by her pastor, the Rev. Donald E. Richards.

The Sabbath Recorder

The Sabbath Is for Man

There is no institution that has a right to exist for its own sake. All institutions are for man or, more accurately, for God. Law is not maintained for its own sake but for the people who need it. There seem to be some who put progress above everything else, but progress not related to the ultimate good of man is less than ideal and can be dangerous.

A world renowned theologian and author was giving a lecture at a college recently in the course of which he said, "When Jesus said the law is for the sake of man, not man for the law, He denied the absolute claims of sanctified traditions and sanctified institutions." Those are good words drawn from Mark 2:28 and are characteristic of the emphasis of Seventh Day Baptists. Read them again with the information that they were spoken by Hans Küng, a Catholic, at Rosary College, River Forest, Ill. This college attracts liberal speakers who at times depart from the traditional stance of the Church on many issues.

It would not be reasonable to assume that the position of Hans Küng, theologian, is or will soon become the position of the Catholic Church, but we can be thankful for the few windows that are opening to let a little fresh air into this tradition-laden religious body. This new position seems to go a long way toward breaking down the tradition that the Church is supreme and essentially fallible. Dr. Küng not only takes what we would like to call a Protestant position on the needs of man in relation to the law, but he also advocates a new concentration on Jesus, "whom we have forgotten for so long." He went on to say, "In Christianity, and

in the Catholic Church especially, concentrating on Jesus would help us to overcome unnecessary polarizations."

There is quite a possibility that we who are Sabbathkeeping Protestants need to be called back to a fuller understanding of Jesus and His emphasis on the transformation of man. It does not make the Sabbath less important to stress that it was made for the good of man. We can show that God's provision for a Sabbath for man helps him to be a better man.

Equal Opportunities

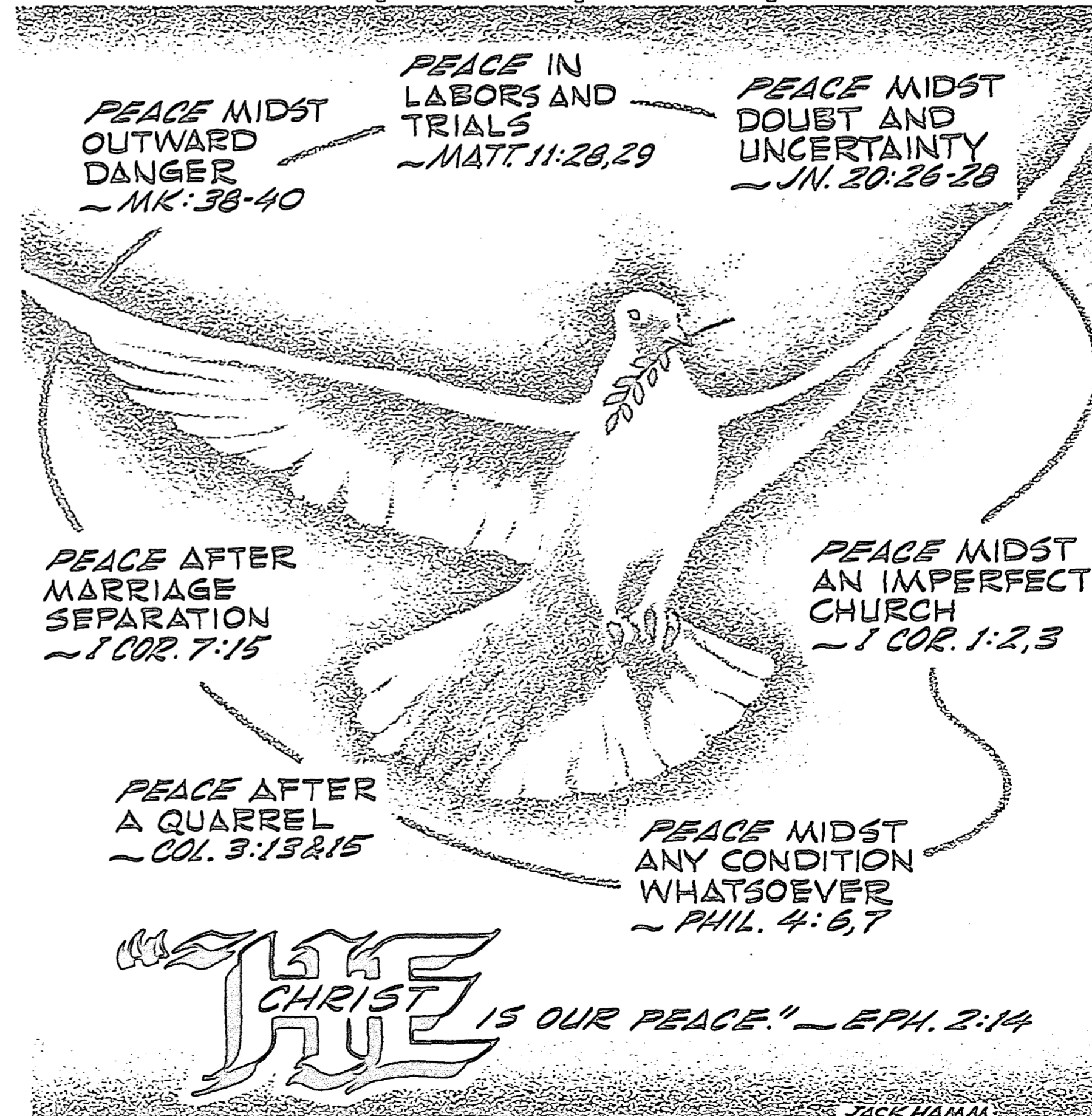
The Southern Baptist Convention, largest Protestant denomination in America, has not been foremost in advocating equal opportunities for blacks. Within the convention, however, the Christian Life Commission has been campaigning courageously for this and is having an influence. At its annual session in December in Nashville the commission adopted a resolution encouraging "our fellow Southern Baptists and all other Christians to work faithfully and educate persistently for open hearts, open churches, open housing, and equal opportunities for all people."

Not every person in other denominations (including ours) has fully applied all of these good words.

The resolution noted that equal justice under the law for racial minorities is often violated, and pledged the commission's efforts "to join love and justice in the continuing racial crisis."

The commission expressed gratitude for the progress which has been made on racial relationships in recent years among many Christian groups.

"Thou wilt keep him in perfect peace" - Isa. 26:3



JACK HAMAN