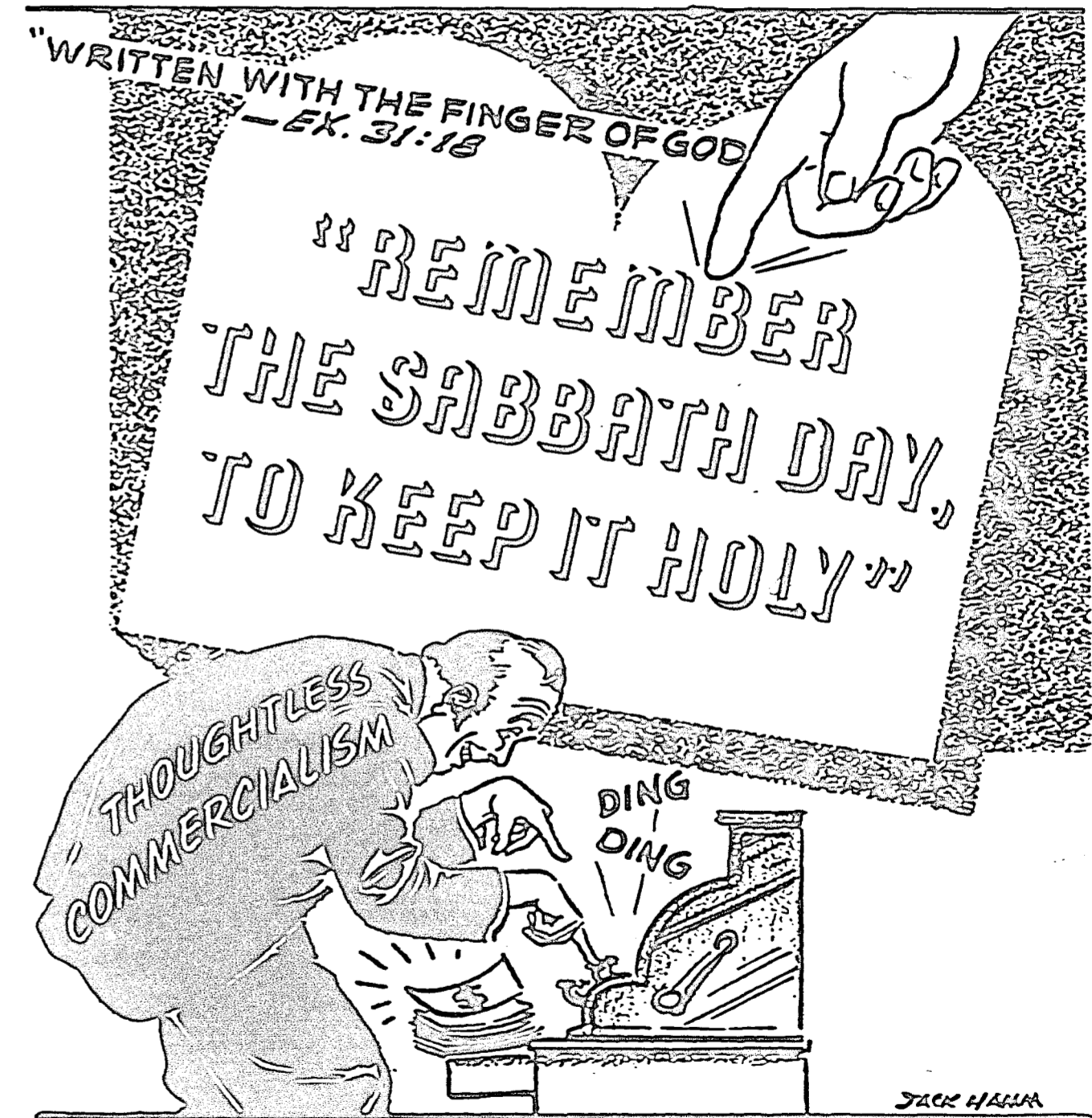
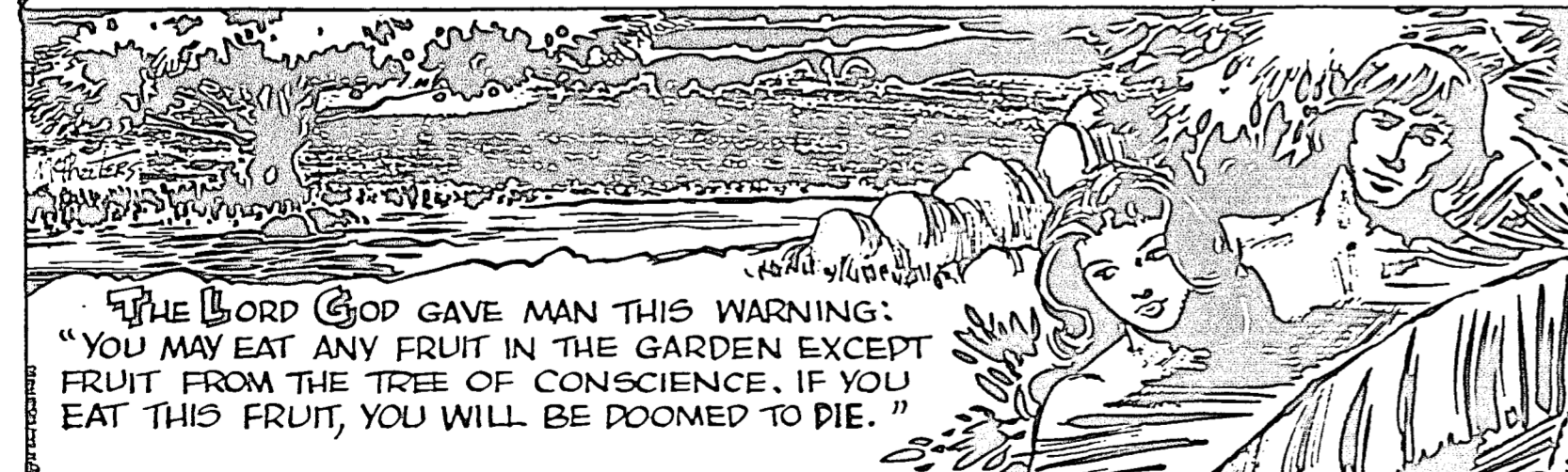
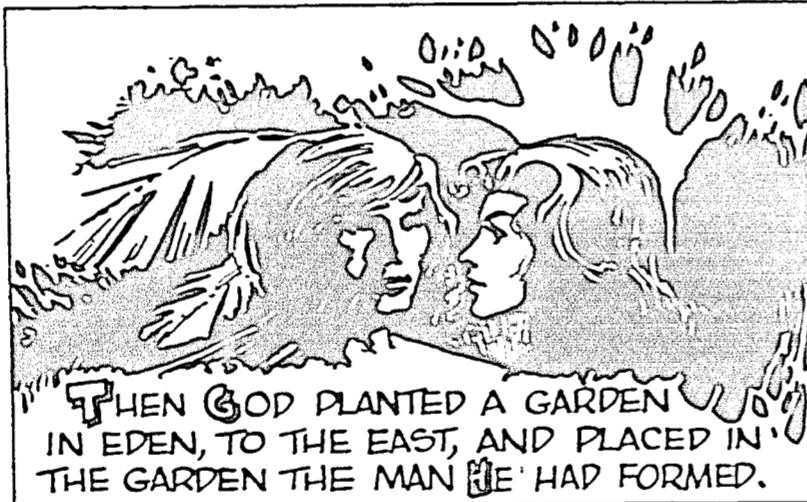
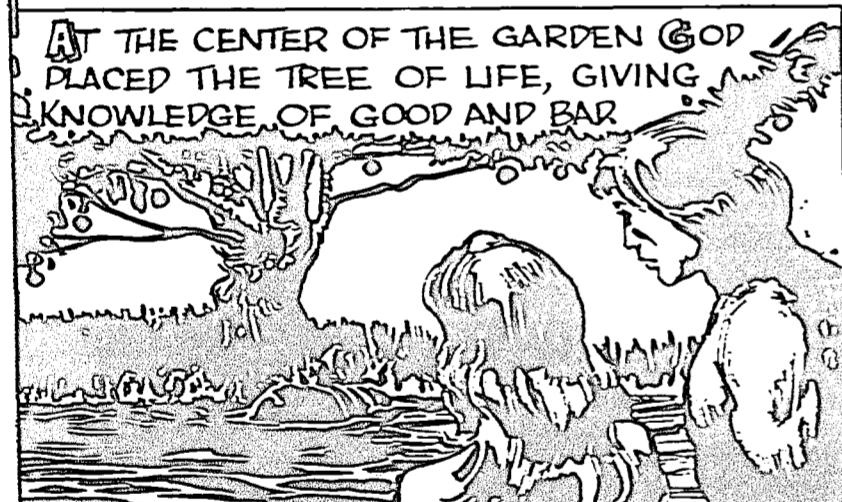


# The Sabbath Recorder

## Bible Adventures Illustrated

READ GENESIS CHAPTER: 2



"Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfil them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven" (Matt. 5:17-19).

# The Sabbath Recorder

First Issue June 13, 1844

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

REV. LEON M. MALTBY, Editor

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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.                      May 20, 1972  
Volume 192, No. 21                      Whole No. 6,500

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## Experimenting with Four-Day Week

There seems to be a tendency develop-  
ing in industry for a four-day week. Some  
2,000 companies have introduced it.  
It is being tried in some religious offices.  
The Radio and Television Commission  
of the Southern Baptist Convention which  
experimented with it in January will in-  
troduce it during the summer months  
and will probably make it permanent.  
Will other religious and secular organiza-  
tions follow suit? It is claimed that it  
increases productivity.

How does the four-day week work?  
As practiced by the above-mentioned de-  
partment it is not less hours of work  
per week but a lengthening of the days  
to get the same number of hours in with-  
out working on Friday. The staff mem-  
bers claim that they get more work done  
because they do not taper off their work  
following the mid-afternoon coffee break.

When we stop to think of it, there is  
no reason why the work day should end  
at 4 or 4:30 for most people. They are  
not tired; and there is not as much that  
can be done in leisure time at the tail  
end of the day as could be done with an  
extra day completely free. In a study of  
143 companies on a four-day week it  
was found that fatigue was not a prob-  
lem. Production increased in 62 percent  
and profits increased in 51 percent of  
them.

There might be some advantages for  
Sabbathkeepers if the four-day week be-  
came the accepted thing. The problem of  
shopping would be lessened. Sabbath-  
keepers have sometimes felt handicapped  
by the fact that Saturday is traditionally  
the big shopping and bargain day in a  
Sunday-oriented society. Grocery and oth-  
er stores in many places are not open  
more than one evening each week, which  
does not give time for major shopping ex-  
cursions. If Fridays were free it would  
make equal opportunity for Sabbath and  
Sundaykeepers. Society ought to move  
in that direction.

The problem with the four-day week,  
however, is likely to be shorter hours and  
therefore less productivity. This could be  
our undoing, for the employer cannot  
afford to pay the same wages for a thirty-

hour week as for a forty-hour week. A  
mutually agreed upon program by which  
the employee puts in more hours per  
day and has a full day off might be good  
economically, socially and religiously.

## Moratorium on Relevance

Have you been bothered, as I have,  
by the indefiniteness and ambiguity of  
that most popular word in religious par-  
lance, *relevance*? Over and over we hear  
speakers loosely saying that the church  
is not relevant. Perhaps there was some  
occasion at the beginning for some of  
the charges of irrelevance, but it has now  
gone so far beyond the point of correct-  
ing deficiencies of doctrinal expression  
that one is quite uncertain as to the  
legitimacy of the word.

Most popular slang words or words  
of profanity fall into the same category—  
they have lost whatever original meaning  
they had or whatever appropriateness  
there might have been to them in limited  
applications. Some people concerned  
about clear speech would go so far as  
to say that they would never use the word  
“irrelevant” again because it has ac-  
quired so many contradictory meanings.

There is a thoughtful essay by Ken-  
neth Hamilton in the March 31 issue of  
*Christianity Today* in which he does not  
go so far as to say he would swear never  
to use the word again. But in his article  
titled “The Irrelevance of Relevance,” he  
argues along that line. We would sug-  
gest that many of us who are struggling  
to be relevant in word and deed would  
profit by getting a copy of the magazine  
and reading it.

Relevance has become a catchword.  
It is still not quite past its popularity  
peak, which makes it dangerous for an  
editor to speak against it. Perhaps those  
who first used it legitimately never in-  
tended that it should become just a catch-  
word to induce an emotional attitude,  
but that has happened and we should  
taper off our use of it if we want to  
avoid being labeled religious politicians.  
The dictionary reminds us that catch-  
words are often meaningless and that  
confidence in repeating them is usually

MAY 20, 1972

in inverse proportion to careful considera-  
tion of the meaning — a point made in  
Hamilton's article.

It is a common statement that tradi-  
tional Christianity is largely irrelevant to  
the current world situation and is there-  
fore in need of remodeling. The state-  
ment and others comparable to it are  
quite ambiguous. In the nature of the  
case, we have to be talking about the  
degree of relevance, for all things are  
relevant to each other in some degree.  
There are rules of relevance laid down  
in courtroom procedures. Those rules are  
not so carefully applied when some people  
try to make a case against Christianity or  
the church. Mr. Hamilton states that an  
undefined appeal to relevance says noth-  
ing at all and one might just as well affirm  
the relevance of irrelevance.

It is true that much about Christianity  
seems quite different from modern secu-  
larity. However, the way all advances in  
science are made is by showing the rela-  
tion between things that at first appear  
to be unrelated. The Christian has the  
opportunity of proving that Christ is  
related to the world — that Christianity  
brings a relevance between God and man.  
The problem is that some people appear  
to think that progress can be made by  
bringing the supernatural down to the  
natural and the secular. It is like trying  
to wipe out the distinction between mor-  
ality and immorality. The world does  
not climb to more sublime heights of  
goodness by such a procedure.

It may be true that certain traditional  
words used to express the saving rela-  
tion between God and man are not well  
understood on the street or in the class-  
room. However, the message of salvation  
from sin must be told. Thousands upon  
thousands of youth who once lightly  
called religion irrelevant are now com-  
mitted to Christ and think of Him as  
being the most relevant person though  
He died so long ago.

## SABBATH SCHOOL LESSON

for May 27, 1972

NEED FOR RENEWAL

Lesson Scripture: Col. 3:1-17.

## What's Your Beef?

Everybody seems to want to beef about the continuing rise in food prices, especially meat. Capitalizing on this attitude, an eating place in the city of Plainfield, N. J., has a large sign on its warehouse-type building, "What's Your Beef?"

Before we get completely swept along with the consumer outcry against the cattle raisers and the middle men and all the others involved in the production and sale of food items we would do well to stop and think. I just read in an authoritative national weekly that only 17 percent of the family income is spent on food. It may be that you and I do not come up to the average income and therefore may have to spend a little more than 17 percent on food, but probably not much more. It is no doubt true on the other side that the average family is also spending more on food—especially the better cuts of meat — than necessary and thus could get by with less than 17 percent if they were willing. Our costs depend largely on what we eat and whether or not we prepare it ourselves.

In 1972 each of us will eat an average of 115 pounds of beef as against 99.5 pounds in 1965 and only 63.4 pounds in 1950. We read that a family in India can be fully supported for \$15 a month and children in orphanages for a fraction of that.

What's your beef? If we accept the well researched figure of 17 percent of income for food we really haven't a very legitimate beef, for we have 83 percent left for all other family expenses including housing, clothing, taxes, and benevolences. Somewhere in that figure there is room for savings or insurance plans or larger gifts to the Lord's work.

In the article mentioned above reasons were given as to why the cost of food is so low in comparison to income. One reason is that the farmers have become much more efficient and have cut the labor costs of producing most of our food items. There is a warning, however, that the limit of efficiency has nearly been reached and that farmers cannot much longer hold food costs down without cooperation all along the line. We need to remind ourselves that the much

maligned middleman is quite illusive and that food merchandising is so highly competitive that retailers find it difficult to stay in business. We do well to be watchful lest we be taken advantage of, but the figures indicate that we need to look more closely at our spending habits before raising too much of a hue and cry about high prices of food.

The question that the Christian head of family must come back to is the application of the Golden Rule. Are we basically selfish when we complain about spending 17 percent of our income for food? In some countries 50 to 75 percent of wages has to go for food, and we would not think we could stay alive on that kind of food. It ought to make us count our blessings and share them.

It is indeed strange but true that the more we earn and the more we have left after providing for the necessities of life the harder it is to give proportionally to the Lord's work. It should be easier to give the Lord \$1,000 of a \$10,000 income than \$500 of a \$5,000 income. I guess there is a pretty close relation between loving and giving. We sometimes forget that the Lord can manage large gifts better than some of our loved ones.

## *Our Prayer Corner*

### Suggestions for Prayer This Week

#### Pray for:

- 1) A greater awareness of the responsibility of having an abundance of daily bread when so much of the world goes hungry to bed.
- 2) A greater awareness of the responsibility of having so much spiritual food and the means to dispense it when so much of the world has little access to the Bread of Life.
- 3) A stabbing of our conscience to awaken us to the fact that our professions of love are so little backed up by consistent verbal and material manifestations of concern for those in spiritual and temporal need.
- 5) A revival of discerning and doing the will of God as, for example, in regard to God's holy day, the Sabbath.

## *Conference Publicity*

### Conference in Colorado

"When It's Springtime in the Rockies"—Colorado Seventh Day Baptists are thinking and planning for August when General Conference will be hosted on the campus of Loretto Heights College in Denver. (At the date of this writing there are only fourteen weeks left before we welcome our Conference guests).

It is exciting to meet regularly with the Conference Host Committee, under the chairmanship of Daryl White. An atmosphere of enthusiastic confidence is evident as committee chairmen report on progress and share their decisions and needs. We are experiencing real joy and satisfaction in working together.

Our 1972 General Conference, beginning with Youth and Young Adult Pre-Conference Retreats, will be genuine adventures of the Spirit for our young people. A few weeks ago, when there were impassable snowdrifts in the high-country side roads, Pastors Warner and Randolph hiked three miles in to James Park. It will be the site for Young Adult Pre-Con Retreat. Pastor Warner is thrilled with the mountain setting and the physical facilities this Baptist-owned property provides. He will be the director for the Young Adult Retreat.

Preparations for Youth Pre-Con Retreat at Camp Paul Hummel are in full swing. We're planning for more than a hundred youth plus a fine staff of adults under the directorship of the Rev. Victor Skaggs. Boulder's pastor, Elmo Fitz Randolph, has accepted responsibility for physical arrangements at Youth Pre-Con Retreat.

Within a few days the churches will be receiving a packet from your host committee bringing you essential information about the entertainment of Conference this year. We know you are asking many questions and we trust they will be answered to your satisfaction in the packet material. The colorful 1972 Colorado map and the Denver promotional brochure should whet the travel appetite of many a Seventh Day Baptist from coast to coast, encouraging a Confer-

ence-centered trip to the eastern slope of the Rockies early in August.

When Conference President Paul Osborn visited in Colorado recently, he informed us that people on the West Coast were asking about facilities for camping or parking trailers in practical range of the Conference site. We can assure everyone interested that such places will be available and we are taking steps to determine exactly where they are and all pertinent information regarding them.

As the weeks pass we'll be sharing more detailed information about our plans to be your Conference hosts in Denver. Our joy will be complete when we can greet you personally in our mountain state and join with Seventh Day Baptists in a mountaintop experience with our Lord and His people.

—E. F. R.

### Bangladesh Relief

Money, manpower, and materials were provided for badly maimed Bangladesh by U.S. and European Protestant church leaders meeting in Switzerland the last week of April.

More than \$3,000,000 has been channeled through the relief and rehabilitation commission of the World Council. The World Council of Churches has appealed to its affiliated national churches for \$13,000,000 for 1972 and 1973.

In a move to distribute relief materials piled at Bangladesh docks and warehouses, Protestant U.S. and European churches have purchased three coastal and three upriver freighters it was announced by James MacCracken, executive director of Church World Service.

Due to almost universal damage to the interior roads, bridges, rail and air depots, water transport must be relied upon heavily. German Protestant churches in consultation with Bangladesh Government experts located and purchased for \$1,000,000 six freighters which range from 250 to 1050 tons.

Plans for construction of 25,000 homes at \$70 each are completed.

Three thousand tons of improved rice seed was purchased in the Philippines and will arrive in time for the planting season.

### Review of Missionary Board Meeting

The regular quarterly meeting of the Board of Managers of the Missionary Society was held on Sunday afternoon, April 30, at the Pawcatuck Seventh Day Baptist Church in Westerly, R. I. There were twenty members and one visitor present, who was the Rev. David C. Pearson, missionary on furlough from Malawi, Africa. Among the members present were two newly elected members: Mrs. Ellen Swinney Burnett of Niantic, Conn., and Mrs. Dorothy B. Lawton of Westerly. The meeting was called to order by President Loren G. Osborn, with prayer by the Rev. Leon M. Maltby.

The reports of the treasurer, executive vice-president and consultant in the office were received, approved, and ordered recorded. These reports will be published in full in the next issue of the *Missionary Reporter*.

Mr. Karl G. Stillman, treasurer, presented a statement of condition as of March 31 indicating that the Missionary Society is in sound financial condition. Mr. A. L. Prely, C.P.A., is now auditing the records for 1971 and has been in the office for two weeks just prior to the board meeting. A statement of financial highlights will be drawn out and sent to the society's voting members in the near future.

Executive Vice-President Leon Lawton's report shows a busy quarter. Among his many duties he noted bringing messages to nine Seventh Day Baptist churches and groups, providing leadership in two area spiritual retreats for Seventh Day Baptist ministers, consulting with Missionary David Pearson and meeting with committees of the board. Over 1,200 letters have been sent out during the quarter.

The work of the Rev. Mynor Soper, evangelist on the home field, was reviewed by Secretary Lawton. The lay training program which Brother Soper has directed in several churches has been very well received. God is blessing this work wonderfully. A written report will be published in the next issue of the

### Missionary Reporter.

The report of the Home Field Committee was approved, as presented by the Rev. Francis Saunders, chairman. It is being suggested to the home field evangelist that he, in consultation with local pastors, encourage lay visitors who have had vital experiences with the Lord, to write testimonies to be shared with others. It was noted that applications for aid in support of pastors are pending from the Schenectady, Kansas City, and Berea churches.

A review of the work in Jamaica and Guyana was presented by Paul Johnson, chairman of the American Tropics Committee. Pastor Leroy Bass is leading out in evangelistic work, especially during this quarter with the Bona Ventura church. He reports having purchased a good used car, a four-door sedan (Holden) for mission work.

The last payment for the Crandall High School addition in the amount of \$1,390 has been forwarded to Principal Wayne N. Crandall, leaving a balance of approximately \$500 in the building fund, which will be available for additional classroom equipment. It was reported that no word had been received as to possible use of an American released worker in Jamaica in 1972. It is understood that Conference Secretary Alton Wheeler is planning to attend the next annual session of the Jamaica Seventh Day Baptist Conference, meeting with the Blue Mountain church in July. In view of this, it was recommended and approved "that Secretary Alton Wheeler be appointed ambassador of the Missionary Society to the annual session of the Jamaica Seventh Day Baptist Conference in July 1972."

The Rev. Edgar Wheeler, chairman of the African Interests Committee reported on the work in Malawi, Africa. The committee had met on the previous evening, April 29, with the Rev. David Pearson and had gone over the work in some detail. Pastor and Mrs. Pearson with daughter, Joanna, are expecting to depart for Malawi on June 27, 1972, visiting briefly in Holland and hoping to arrive at Blantyre on July 2. Pastor and Mrs. John Conrod and two sons are planning to return to this country on terminal furlough

soon after the Pearsons arrive. The Conrods are continuing a busy, helpful ministry, particularly in the area of stewardship and encouraging more adequate financial support from the laity.

A recommendation from the committee was approved as follows: "That the Central Africa Conference Board of Trustees be requested to appoint our Missionary Board representative, David Pearson, as a member of the Makapwa Station Management Committee." Pastor Pearson expressed approval of a job analysis for his work as it had been drawn up during consultation meetings in August 1971 when Pastor Manani and Mataka were with us.

The report of the Executive Committee was presented by Secretary Lawton and approved, containing a recommendation that the regular meetings of the Board of Managers be held on the last Sundays of January, April, July, and October unless otherwise voted by the Board of Managers. The annual report of the treasurer and the executive vice-president were approved and authorized to be printed for distribution to all voting members of the Missionary Society and to General Conference.

Some concluding items of business were voted as follows: "That the president be asked to appoint the Standing Program Planning Committee and also that he be authorized to appoint the Standing Committee for the ensuing year (to be published in the *Missionary Reporter*)."

The Rev. David Pearson was called on and spoke briefly, challenging the board to carry on as missionaries at home. Secretary Lawton made additional report of his plans for coming weeks. Plans included assisting the third area spiritual retreat for Seventh Day Baptist ministers at Nortonville, Kans., beginning May 1. He noted that the largest group ever of Seventh Day Baptist young people are planning to attend Explo '72 at Dallas, Texas, in June and will participate in the SCSC program for 1972. He will again assist the Women's Society in the training, assignment, and evaluation program.

Following prayer by the Rev. David C.

Pearson, the meeting was adjourned, to meet again on July 30, 1972.

—E. T. H.

### Association Meetings

There are eight Seventh Day Baptist Associations on the continental U. S. A., each with its traditional or newly defined geographic area. Most of them have weekend meetings in the spring. Some have already been held; some are being held while this issue of the *Sabbath Recorder* is in process of publication and distribution and others are soon to be held. The *Yearbook* gives such information about time of meeting and officers as was available when it went to press. Updated information is published here as it becomes available to encourage attendance or to report the action taken at the meetings.

Pacific Coast Association was held at Riverside, Calif., April 14-16 and was considered profitable for all who were able to attend.

Allegheny Association was scheduled for May 12-14 at Little Genesee, N. Y., with Conference President Paul Osborn on the program.

Eastern Association at Westerly, R. I., with a guest speaker and representatives from eleven churches besides a large delegation from a New York City church was scheduled for May 19-21.

The Central New York Association, which also has semiannual and quarterly get togethers, meets with the Leonardsville church the first weekend of June. The Conference president is expected to participate.

Southwestern Association meets this year with the Hammond, La., church June 16-18. Delegates from several other associations in addition to President Osborn will be speaking.

On June 23 the Southeastern Association will begin at Salem, W. Va. Denominational speakers on the program include Secretary Alton L. Wheeler and Historical Society President Albert N. Rogers.

Mid-Continent and North Central Associations do not have spring meetings but are scheduled for October sessions at Denver, Colo., and Dodge Center, Minn., respectively.

## Concerning the Commandments

By Herbert E. Saunders

A couple of weeks ago a rather intriguing and thought-provoking letter found its way to my desk. Now I really enjoy interesting mail. It does something to my spirit. And this particular piece was so enjoyable to me, in a rather odd sort of way, I thought you might appreciate two or three paragraphs:

Some very serious words were spoken not so long ago by a comedian. He said, "If Moses were alive today and fulfilling his assignment from the Lord, he would say to the people, 'Here are ten demands from the Almighty, and they are nonnegotiable!' He might also add, 'And God said nothing about amendments either!'"

Those commandments are simple and uncomplicated. They are easy to understand. The first commandment tells us to worship God and none other. The second tells us that we must worship Him directly and that we must not have any idols. The third commandment calls for sincere worship without any elements of falsehood. And the fourth commandment tells us that there is a special time set aside for worship.

"No," concludes the letter in its last paragraph, "God's laws are not negotiable, neither are they subject to amendment . . . . The Bible does say that if we break the law in one point, we are guilty of all."

Now, as Christians, I am sure that we applaud such candor and concern in relation to the commandments of God. It is delightful to read something that suggests moral obligation and personal commitment to God's law. But there is something about this letter that I failed to mention — something that I believe makes the letter strangely hypocritical and uniquely tragic. The letter was written by a member of the Lord's Day Alliance of New Jersey — a group that supports Sunday legislation and emphasis on Sunday as the Lord's Day and the Sabbath.

In the middle paragraphs of the letter there is a magnificent sermon extolling the virtues of keeping the Sabbath and obeying God's commandments. It is an interesting discussion of the legal require-

ments Christians have to keep the Sabbath—but the whole discussion of God's law and the Biblical background of the Sabbath is strangely amended to refer to Sunday. The writers would do well, I believe, to heed their own warning, "And God has said nothing about amendments either!"

But my message today is not about the Sabbath. The letter is only an illustration of what we do to the commandments of God.

There is a story that comes from the cartoon strip "ARCHIE." Archie is day-dreaming and says, "With all the alternate life styles today, I don't know whether to live by the sea or in the city." "Why don't you live by the eleven commandments?" asks his father. "I know the Ten Commandments," says Archie, "but what's the eleventh?" To which his father replies, "Thou shalt not bend, fold or mutilate the preceding ten."

Perhaps this observation is the most profound thing we can say today about our relationship to the commandments of God. Perhaps the conscious breaking of the Ten Commandments is not characteristic of our way of life, but bending, folding, mutilating and amending them certainly is. Every one of us identifies with this condition of life. It is so easy to hedge — to rationalize—to bend the law just a little to fit our own ideas and circumstances. And Seventh Day Baptists are perhaps more guilty than others because we have a tendency to hide the other Nine Commandments behind our Sabbath piety and assume that we are exonerated from any guilt. No, there are ten equally important commandments.

Our Scripture comes from the Nineteenth Psalm. The psalmist has been proclaiming the glory of God as seen in the universe, and then he turns his observant eye to a description of the glory of God as found in the laws, testimonies, precepts, commandments, and ordinances that God has established. To the psalmist there is something uniquely wonderful and beautiful about the established relationship of trust between God and His people. The joy of the relationship of obedience is summed up in the benediction that ends the Psalm: "Let the words

of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my rock and my redeemer."

But it is verses seven through eleven that speak to us as we consider the meaning of the commandments for our day and age. In these few verses the psalmist offers us a glimpse of what the law can do for us if we really let it. In a day and age when lawlessness seems to be the rule rather than the exception, it will do us good to reflect on what it means to obey God—to live according to His commandments — to refrain from amending them to fit our own desires and dreams.

### Powerful

First of all, the commandments are *powerful*: "The law of the Lord is perfect, converting the soul" or, as the Anchor Bible translates it, "refreshing the soul." Something happens to a man who does what God wants — who follows God's will. It is not easy to describe, nor is it easily explainable. But when a man or woman or child comes to the point of accepting God's law as the law of his own life—something is changed. There is new freshness about life that brings new responses to what goes on around him. He sees all of life as God intended for him to see it and it makes sense.

The kind of power that the psalmist describes is like the power that forms the basis for the arts of self-defense known as judo and karate. It doesn't take a large man to learn these arts. What is necessary to put into practice the power available is to know the moves and the points of vulnerability in one's opponent.

What the law does for us is to make us aware of what power there is in God's plan. It changes our lives and makes us morally pure and creative. It helps us to realize that if God created us, then He knows what will make us into the best there is in human nature. A person who understands God's laws and obeys them finds strength that the disobedient cannot find.

### Plain

Secondly, says the psalmist, the commandments are *plain*: "The testimony of the Lord is sure, making wise the simple." There is probably no other passage in

the Bible that needs as little interpretation as do the Ten Commandments. Ten rules for the living of life, and each one of them is explicit. We all know what God wants us to do. Where we make our mistake is in attempting to change their meaning to conform to our own wishes. And that is where we begin to bend, fold, mutilate, and amend God's purpose.

Jesus, in some way or other added His own interpretation to each of these commandments which makes the law that much more explicit. And what could be more plain and explicit than: "You shall love the Lord your God and your neighbor as yourself"? None of us back out on that — it is as plain as day. We set our own trap then, when we try to make the Commandments difficult to understand and keep. Thinking we are wise, we interpret the law out of existence, and it no longer brings us into the presence of God. As Paul wrote: "The wisdom of this world is the foolishness of God." We can never reach the height of God's wisdom, so why don't we just take Him at His word?

### Pleasing

In the third instance, the psalmist says that the commandments are *pleasing*: "the precepts of the Lord are right, rejoicing the heart." If something is right, then there ought to be a certain kind of joy associated with its acceptance. But many modern Christians have made law a thing to be feared — a burden — a trial. We have a tendency to resist any attempt on the part of God, or anyone else for that matter, to suggest to us what we ought to do or how we ought to act. And the tragedy of the situation is that we feel the same about all laws. "Law and order" is once again making the rounds in this political year. But just how far are we willing to go? We all disobey the laws in some way — by driving too fast, by crossing the street against the light or in the middle of the block, by "borrowing" something from the office or shop, by skimping on our taxes; the list is endless. And I'm sure none of us would be very happy if we were caught, received a ticket, or had to pay a fine.

But there is something about God's laws that ought to make us happy. They

are right, and we ought to be the kind of people who rejoice in the right—justice in what is good for all. Maybe the “thou shalt not” have scared us away. But if God is our Father, then certainly He knows what is best for us, and that ought to make us happy. I’m sure that real obedience to God’s Commandments would bring us a special kind of joy we may never have experienced before.

#### Pure

In the fourth place, the psalmist says that the commandments are *pure*: “the commandment of the Lord is pure, enlightening the eyes.” How can anything God has given be blemished? If He gave the commandments then they must be pure — clean — wholesome. They are good for us. But by our neglect and our unwillingness to obey them, we have tarnished them. Silver is beautiful if it is frequently polished. But left alone for a long period of time, it becomes tarnished. The same is true of the commandments — the commandments are pure, but we tarnish them by ignoring them, or conveniently disobeying them or bending them. They are no longer beautiful to anyone, when they ought to “enlighten the eyes.” Jesus knew that the commandments were pure, and He obeyed them so that it could be said of Him that “He was without sin.” Pure commandments, kept, make pure and holy individual lives.

#### Permanent

Fifthly, the writer of the Psalms claims that the commandments are *permanent*: “The fear of the Lord is clean, enduring forever.” There are those who today claim that the commandments of God are not binding upon Christians—but that is contrary to everything that is said about God and about His revelation to man. What God says and does is permanent: “If you love me you will keep my commandments.” Now, that doesn’t sound like an abrogation of the law, does it? No, the thing of which we can always be certain is that God does not change — “He is the same yesterday, and today, and for ever.” And what He intended for man when He gave the Ten Commandments He intends for us today.

We amend and bend the law when we suggest that somehow — in some mysterious way — the commandments were done away with when Jesus came. No, just as God’s purpose for man is the same today as it has been since creation, so the pattern by which man must live is the same, so that James could write: “Every good endowment and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation nor shadow due to change.” The law of God is permanent—living forever.

#### Precious

In the sixth place, the psalmist suggests to us that the commandments are *precious*: “More to be desired are they than gold, even much fine gold.” Gold is certainly a precious metal—beautiful, desirable, and valuable. All you need to do is to read American history and the settlement of the West, especially California, to understand what the thirst for gold can do for a man. “Gold rushes” were literally that, and greed played an important part in the development of our nation. The one word “gold” would send thousands from one town to another in the often futile search for wealth and power.

But the psalmist says that the law itself is as priceless and precious as gold. But we certainly don’t seem to have a rush on the Ten Commandments. We aren’t going to trample over each other in order to stake our claim to twentieth chapter of Exodus or the fifth chapter of Deuteronomy. Perhaps that is because the appeal of the commandments and the precious experience of life their obedience brings has a long-range reward. The satisfaction that the law brings to one who lives by it finds meaning day by day and experience by experience. The wealth of the commandments is not here today and gone tomorrow, but it is constantly bringing new life and new hope. It is like a vein of gold tucked away in an endless mountain—every day, throughout eternity, it brings forth its rewards. We need to desire the experience of living in God’s will more, for then we will reap the rewards of joyous living.

#### Preventative

Finally, the psalmist claims for the commandments that they are *preventative*: “Moreover by them is thy servant warned, and in keeping them there is great reward.” The commandments are like a beacon which leads us through deep and safe waters. They act as a guideline for daily living. Someone has said, “If there were no laws, there would be no sin.” But perhaps that needs to be amended, “If there were no capacity in man to sin, there would be no laws.” We need the law because we need guidelines on how to live. Can you imagine what a weird world this would be without law? It would be a world in utter chaos. That’s the only way to describe it. Laws give us direction, and the law of God is designed to give direction for the ultimate experiences of life.

When they were building the second section of the New Jersey turnpike outside of Newark, they had signs that kept travelers from taking certain exits. The bridge was built only so far, and any car venturing too far would drop several hundred feet to the ground. The signs prevented motorists from meeting their doom. And the same is true of the law—it prevents us from falling off the deep end of life. The commandments give us direction as to the good and safe roads, and keep us off the unfinished and dangerous ones. Anything that is that helpful and preventative must be good.

So today, even in our “I’ve-gotta-be-me” world, there is a need for good moral law, and that God offers us through His Holy Word. We need the direction and strength the commandments give us. We need the hope and joy they share with us. We need the freedom and purpose that they bring to our living. And above all we need the God who gave them to us. Written on the tablets that bear God’s inscription are the words “do not bend, fold, spindle, mutilate, or amend.” These are God’s laws — they are His standards for living — and they will bring happiness and purpose to our lives if we obey them.

#### Happiness Is . . . Mercy

*Happy are the kind and merciful for they shall be shown mercy.*

#### PRAYER—

Those are beautiful words. How do they relate to me here and now? I saw an old man yesterday, God. He must have been ninety years old, all bent over and barely able to walk. But Lord, my heart didn’t go out to him in love or even pity. Instead I felt a kind of revulsion. That scared me. What kind of terrible person am I that I felt that way? I could at least have pitied him. . . . Could it be that I saw myself years from now, and that it scared me a little? All things that I count on to make me what I am, these can all be withered with age. Looks, vitality, health, personality, are all going to leave me someday. And then what will I be? Will I be an old person who can only attract pity, or worse, revulsion? . . . Maybe I need some deeper definition of myself, God. Maybe I need to do some searching as to what it is that really makes me me. It’s got to be more than the things I’ve listed, Lord, because those things will someday be gone. Please help me to know myself down deep, the way You know me. And please help me to realize that your love both forgives me, and expects the best from me. That is what counts.

*Almighty Father, whose son Jesus Christ taught us to pray, let our prayers be the kind you want and not just ways of getting what we want. We already have so much in our Lord Jesus Christ to be thankful for, how can we ask for anything else? We confess that we have been too preoccupied with ourselves and too little concerned for others. For all our disobedience, carelessness and lovelessness we ask thy forgiveness. Cleanse and renew us by Thy Spirit, we pray . . .*

—From the Program Packet

The cynic says that when he tried “casting his bread upon the waters” all he got back after many days was a \$10 fine for littering.

### World C. E. Conference

Christian Endeavorers will be going to Pago Pago, American Samoa, August 3-6, 1972, for the Sixth Area I Conference of the World's Christian Endeavor Union and a Conference of Cooperation preceding it on August 2.

The call for the conference has been issued by Dr. Clyde W. Meadows, president and general secretary of the World Christian Endeavor movement. The theme will be "Christ Calls . . . Advance!"

An unusual feature of the conference is the generous hospitality of Samoan hosts, who plan to meet all delegates on arrival and provide housing, meals, and sight-seeing throughout their stay on the island. This opportunity to be a part of a Samoan family will be a unique experience for delegates.

The World's Christian Endeavor Union embraces approximately two million members in eighty Protestant denominations in over seventy-five countries or island groups around the world. Headquarters for both the World's Union and the International Society is at 1221 East Broad Street, Columbus, Ohio, U.S.A.

### South Carolina Project Gives 625,000 Copies of "Good News"

Promoters of a massive statewide project to distribute 500,000 copies of *Good News for Modern Man*, the Today's English Version of the New Testament, were told that more than 650,000 copies were given away in the state.

The project, with the help of an estimated 15,000 volunteers, was sponsored jointly by the American Bible Society, which publishes the paperback New Testament, and the South Carolina Christian Action Council.

Results far exceeded the sponsors' expectations, passing the goal of 500,000 by more than 125,000 copies.

The statewide project is believed to be the largest area covered in a single distribution project in the American Bible Society's history. —BP

### S.D.B. Orphanage in India

The Rev. B. John V. Rao in a letter of April 12 has given additional information upon request about the Seventh Day Baptist orphanage (hostel) at Nellore. It may be recalled that Mrs. LeRoy DeLand made a visit to this orphanage and took a few pictures during her very brief contact with the Conference work at Nellore.

The orphanage was started a number of years ago, before the Conference was organized in a building donated by the Rev. B. John V. Rao. It is now owned and operated in the name of the Conference. The original cost of the building is given as one lakh rupees. It now takes care of 403 boys and girls including the recent admission of forty-one children of the evangelists lost last fall in the tidal wave.

Support for food, clothing, and education comes from two sources, the government and local solicitation. The Conference has attempted to get more government help. According to present regulations grants cannot be made for "Indian Christians," only for "Harijan Christians." This means that only 198 of the 403 children receive government support. It covers education for middle school and high school students, not elementary. The amount has been \$2.00 per month per child. Beginning in April it was to be increased to \$3.00 a head. The grants have covered the costs for half of the children for half a month. Food is the biggest problem, with the price of rice having almost doubled recently. The Welfare Department gives only six books free of cost for the elementary children, says Mr. Rao.

Apparently the children's hostel renders a much needed service to the orphans of the area of Nellore. It was fortunate that such an orphanage was operated by the Conference and could take in some of the children of the three evangelistic teams. It appears that the cost of these children is largely borne by the churches rather than the government.

Other news from India tells of plans for a large evangelistic effort in Madras (some distance away) scheduled to begin the third of May. They were hoping to

win 500 souls for Christ in the campaign. At the Nellore church there were six persons baptized by Mr. Rao on Sabbath, April 1.

### Beloved Deacon Honored

Home ties loom strong for most people and especially for those whose ancestral home is Jamaica, "The Fairest Island." Deacon H. S. Grant of Jamaica has spent many years in England and is now returning to Jamaica.

He made his home in Coventry but attended the Birmingham church and has been a member of the British Conference Committee, which took him to London from time to time for meetings. The great esteem in which he is held was attested by the size of the gathering assembled at Birmingham for a three-hour farewell program on April 15. Many made the trip from London. The Rev. James McGeachy, who had had correspondence with Deacon Grant while he was still in Jamaica, was present for the occasion and gives an account of it. We quote from the letter:

"Brother Grant preached his farewell sermon in the morning based on lessons from the palm tree as mentioned in Psa. 92:12-15. In the afternoon we had the programme, so much liked by our Jamaican friends, with many items, including solos, group songs, recitations, and talks. Short addresses were given by Pastor A. L. Peat, and by Elder Edwards who was from another group in Derby. I preached a sermon on the sunshine and the clouds.

"Finally came presentations to Brother Grant from the various groups represented including one from the Women's Society. All these were given with expressions of the great esteem in which Brother Grant was held. All had been organized by Brother and Sister O. Lynch. Their friend, Brother Lawrence, who is an Adventist, took the chair in the afternoon."

Retirement years are golden years, partly because nothing you need can be bought with silver.

### News from Ethiopia

One copy of the *Sabbath Recorder* has gone to Addis Ababa, Ethiopia, for many years to encourage the Rev. Kenneth Oglesby in his gospel and Sabbath work. An independent faith missionary in that country most of his life, Brother Oglesby accepted the Sabbath on one of his furloughs while staying at a mission in New York City. Faith missionaries who embrace the Sabbath are likely to lose much of their support and thus have their faith really tested.

Mr. Oglesby, about to return to the United States again after several years of ministering in various ways in Ethiopia, writes of some of his experiences with the Orthodox churches, which have some knowledge of the Sabbath and trace their origin to the work of Philip the evangelist and the Ethiopian eunuch.

The missionary made a trip in his little jeep-like Renault to some rock-hewn Orthodox churches in the mountains at 9,000 feet elevation. His purpose in making the difficult trip was to take Bibles to the priests and people. He says that thirty-eight years ago the priests in other areas tried to kill him. Their attitude has now changed and they were very happy to receive the printed Word of God, showing hunger for the fuller message. There are, says Brother Oglesby, 127 churches in caves or hewn out of the rock of the mountains. A picture shows priests and students holding Bibles, Testaments and Gospels brought to them. "The front of the church was built by masons, but inside are rock-hewn pillars, arches, halls, chapiters and capitals," he notes. These churches were constructed more than 1,000 years ago in these inaccessible places.

Ethiopia, in spite of its claim to primitive Christianity, has been one of the most difficult countries for the penetration of the pure gospel. There is relatively little mission work in the country as a whole. It is good to learn that, as in the Jerusalem church, "A great company of the priests were obedient to the faith" (Acts 6:7).

## President's Panel Recommends Relief to Nonpublic Schools

The President's Panel on Nonpublic Education, in its long-awaited report, has recommended federal income tax credits to parents for part of their tuition payments to private and parochial schools.

The tax credit plan, estimated to cost \$500 million a year, is the most expensive of four major recommendations.

This plan "makes the best sense from an economical, political and constitutional standpoint" of any of the current aid proposals for private schools now before Congress, according to panel chairman, Clarence Walton, president of Catholic University.

The three other major proposals call for tuition reimbursements for nonpublic school children in any future plans for federal aid to education, a construction loan program, and federal assistance to inner-city poor families through a variety of aid programs.

When asked if Nixon "endorsed" the recommendation concerning tax credits, Chairman Walton reported that the idea was "perfectly acceptable" to the President.

Ronald Ziegler, White House press secretary, said the President sees tax credits as "an active option" in aiding parents of parochial school children. He insisted that the staff would study the panel's recommendations in light of their constitutionality before making any proposals to Congress.

The panel's report dealt at length with the complex issues of aid to parochial schools and present constitutional law as interpreted in a number of Supreme Court decisions.

Regarding the constitutionality of its recommendations under the present laws, the panel said that the federal income tax credits "have a strong probability" of meeting constitutional criteria.

The panelists noted "possible constitutional difficulties" with the tuition reimbursement process. Nevertheless, the panel said, it recommended its inclusion in future federal legislation so that eventually it can be tested in the courts.

In its aid proposals for inner-city families and parochial school, the panel noted possible "constitutional complication" in these in addition to the present prohibition against direct aid, already barred by the Supreme Court.

"Constitutional considerations may ultimately require inner-city church-related schools to alter their corporate structure in order to receive government funds essential to their survival," the report continued. For example, "they may have to be legally separated from the parish . . . an adjustment that is preferable to closing any inner-city church-related schools."

—BP

## High School Graduation Gift

Inter-Varsity Christian Fellowship, which has strengthened many college students through its college and university chapters and has won many to Christ this year and every year, has a gift suggestion.

For over thirty years churches have given *HIS* magazine to their students away at college. This spring *HIS* offers a special program and a special price to enable your church to maintain its investment in young people.

*HIS* is a magazine for Christian university students. It's on their wave length.

*HIS* takes aim on all the major trouble spots of late adolescence: guidance, sexual ethics, intellectual problems, personal relations, etc.

*HIS* comes every month during the school year (October to June). Each issue is fresh, current, different.

This subsidized (no ad) magazine makes an excellent high school graduation gift for those who are college bound.

A *HIS* Gift Certificate can be purchased by the church and presented to the young person at an appropriate service. As soon as the student knows his fall campus address, he returns the gift Certificate to *HIS* and his subscription promptly begins.

Up until June 11 the price is \$4.25 each for less than ten subscriptions and \$3.95 for ten or more.

## News of Pastors

A majority of the pastors of Seventh Day Baptist churches in the United States have been able to attend one of the three eight-day spiritual retreats held at Verona, N. Y., Berea, W. Va., and Nortonville, Kans. Results of their studies and sharing of experiences are expected to be shown in a better ministry in their parishes. Perhaps some of the results will appear on these pages in testimonials or in the news columns.

Several ministers from outside our fellowship have expressed their newly embraced Sabbath convictions and have stated a desire to prepare themselves for Seventh Day Baptist pastoral or evangelistic work. The number of such inquiries seems greater than usual.

The Rev. Charles D. Swing has announced his resignation, for health reasons, from the pastorate of the church at White Cloud, Mich., effective in June. The church has accepted his resignation with deep regret, according to the church bulletin.

## NEWS FROM THE CHURCHES

DAYTONA BEACH, FLA.—Our church has had a record number of visitors, and the number of regular winter residents has increased. A Bible study group has formed to meet Monday mornings at 9:30. Another group met in six sessions on Sabbath afternoon to study the Rev. Herbert Saunders' recent Sabbath book. Along with the regular scheduled meetings of the church, a monthly social is held. In February Alfred and Martha Perry showed colored slides and gave a graphic description of their trip to Europe last summer.

Over the Easter season we had a team of seven young people under the direction of the Rev. Mynor Soper who worked with youth on the beach as well as holding special services in our church. Also during this time the New Christian Minstrels from Salem College spent three days among us and presented their unique program.

—Correspondent

## Accessions

LOS ANGELES, CALIF.

By Baptism:

Teri Ashcraft  
David Barber  
David Bond  
Joan Burdick  
Victor Burdick (Jr.)  
Melody Hermans  
Tammy Kay  
Brian Owen  
Jim Mendoza  
Nadine Wear

By Testimony:

Paul Boyd

By Letter:

Ruth Anne Peil

## Births

Burdick.— A daughter, Andrea Marie to Keith and Mary (Miars) Burdick of Oconomowoc, Wis., on April 23, 1972.

Long.— A son, Christopher Jason, to John and Vicky (Scholl) Long of Janesville, Wis., on April 3, 1972.

## Obituaries

BAKER.— Hazel, daughter of Randolph and Julia Osborne Burdick, was born Aug. 2, 1887, at Albion, Wis., and died Mar. 24, 1972, at Mercy Hospital, Janesville, Wis.

She was married to Uriah M. Baker at Rockford, Ill., in 1903. She lived most of her life in Milton where she was a member of the Seventh Day Baptist Church. She is survived by a son, Harold R. of Diamond Dale, Mich., and a daughter, Florence of Milton; two grandchildren and five great-grandchildren. Funeral Services were held from the Albrecht Funeral Home with Pastor Earl Cruzan officiating. Burial was in Milton Cemetery.

—E. C.

HEINIG.— William, was born Sept. 3, 1895, at Benton, Ark., and died at Memorial Community Hospital in Edgerton, Wis., April 24, 1972.

He lived in the area most of his life. He was married to Janette M. Hudson, Aug. 13, 1917. He is survived by a son, William, Jr., of Daytona Beach, Fla.; two daughters, Priscilla (Mrs. Miles Kinney) of South Haven, Mich., and Dorothy (Mrs. Kenneth E. Smith) of Milton; eleven grandchildren and three great-grandchildren. He was a deacon in the Milton Seventh-day Adventist Church. Funeral services were held from the Seventh Day Baptist Church of Milton by Elder Leon Hulse, assisted by Pastor Earl Cruzan. Burial was in the Milton Cemetery.

—E. C.



# The Sabbath Recorder

## DAILY BIBLE READINGS for June 1972



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

### What Is the Devotional Life?

- 1—Thurs. Urged To Pray. 1 Tim. 1:18-2:7
- 2—Fri. Jesus Prayed Alone. Mark 6:45-52
- 3—Sabbath. The Thirsty Soul. Psa. 63:1-8

### Meeting God Through the Scriptures

- 4—Sun. Keeping God's Laws. Psa. 119:1-8
- 5—Mon. Understanding God's Word. Psa. 119:25-32
- 6—Tues. Living God's Law. Psa. 119:33-40
- 7—Wed. Salvation Through God's Word. Psa. 119:41-48
- 8—Thurs. Held Steady by His Word. Psa. 119:129-136
- 9—Fri. The Light of God's Word. Psa. 119:105-112
- 10—Sabbath. Love for God's Word. Psa. 119:97-104

### Meeting God Through Prayer

- 11—Sun. Teach Us To Pray. Luke 11:1-13
- 12—Mon. The Nature of Prayer. Luke 18:9-14
- 13—Tues. When You Pray. Matt. 6:5-18
- 14—Wed. God the Creator. Psa. 104:1-3
- 15—Thurs. God's Goodness. Psa. 107:1-9
- 16—Fri. Meeting God in Prayer. Psa. 86:1-13
- 17—Sabbath. That the Soul May Live. Isa. 55:1-6

### Hunger for Security

- 18—Sun. Longing for Sanctity. Psa. 84:1-7, 10-12
- 19—Mon. Deliverance from Death. Psa. 88:1-9
- 20—Tues. Steadfast in Trouble. Psa. 57:1-7
- 21—Wed. The Door to Abundant Life. Jn. 10:1-18
- 22—Thurs. Praying for Deliverance. Psa. 54
- 23—Fri. Our Security When Accepted. Psa. 91:1-12
- 24—Sabbath. Confidence in God's Establishment. Psa. 90:1-2, 11-17

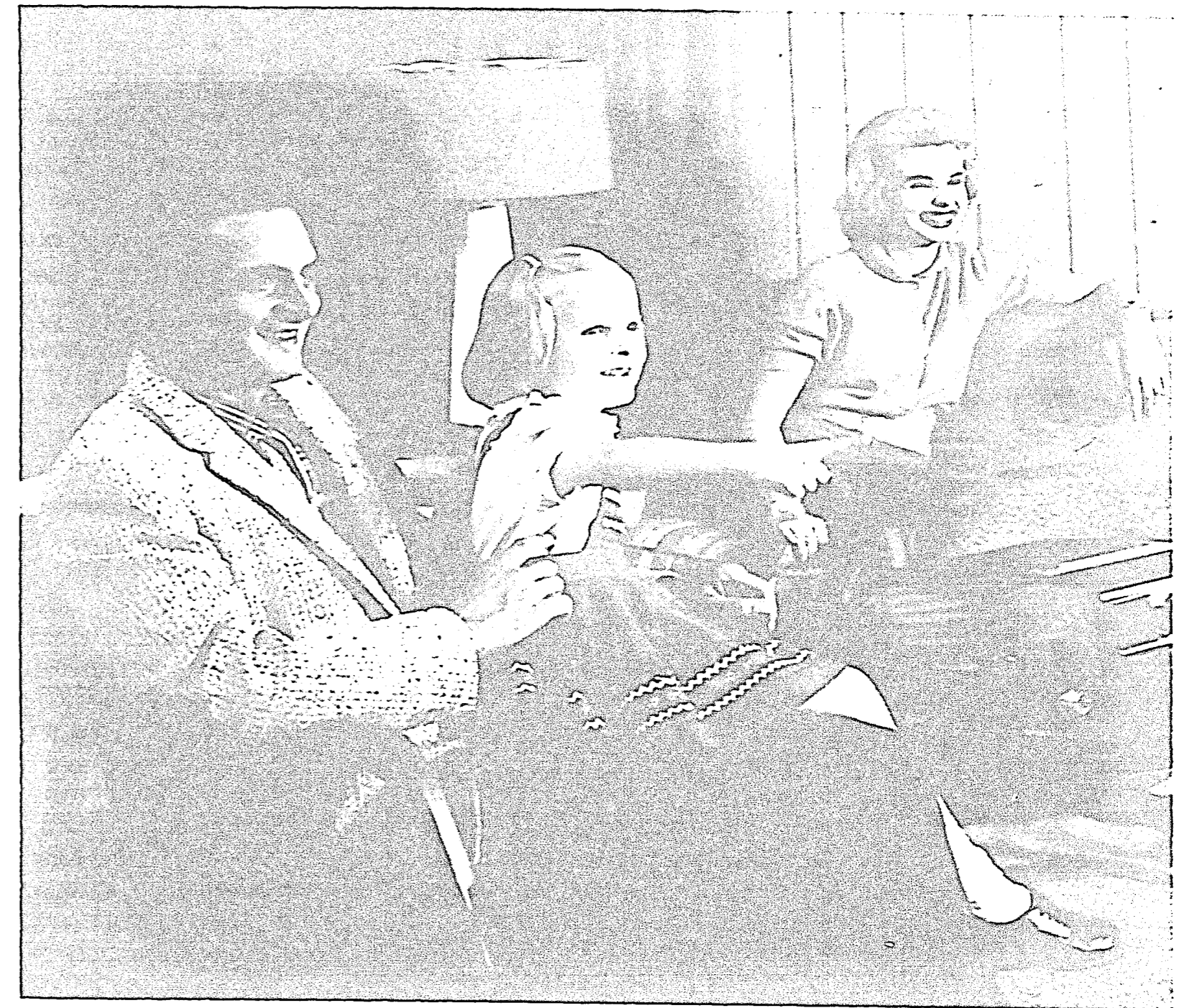
### Discovering a Meaningful Faith

- 25—Sun. What Is Faith? Heb. 11:17-27
- 26—Mon. A Growing Faith. Phil. 1:15-26
- 27—Tues. Sincere Faith. 1 Tim. 3:1-11
- 28—Wed. A Source of Faith. Rom. 10:9-18
- 29—Thurs. Contend for the Faith. Jude 1:4, 20-21
- 30—Fri. A Well-Grounded Faith. 2 Tim. 1:8-14

### A Teacher Finds Christ

The following story of the result of a Seventh Day Baptist youth witness is worth passing on.

High school student Leon was in the habit of carrying the paperback Testament *Reach Out* to school and leaving it on top of his desk. One of the teachers whose life was plagued with problems that were defeating him occasionally picked up what he spoke of as "Leon's book." Realizing in his rejection of the higher things of life that he needed counseling he arranged a meeting with the pastor. Shortly thereafter his problems were solved and he reported, to the surprise of his friends, that he had made his first attempt to bring another man to Christ — a seemingly hopeless case. He was determined to keep on trying. Conversion may start with just a Bible on your desk — if there is evidence that it really means something to you.



When Jesus preached and taught in Galilee, He used objects to illustrate His profound thoughts and painted word pictures. Much of His teaching is now presented to children and adults through filmstrips and other audiovisual aids. The American Sabbath Tract Society tries to serve Seventh Day Baptist churches through its free filmstrip library.