

# The Sabbath Recorder

## Lights in a Dark World

The following one-minute message is taken from sermon thoughts prepared by Edward A. Elstone of Sundridge, Ontario, for the people who ordinarily come to his home for Sabbath services. Due to the deep snow and sub zero temperature on the first Sabbath of the year, his friends and neighbors did not get to hear his New Year's thoughts which are now reproduced in part for our readers.

The world about us is in spiritual darkness and is missing much of the truth which can only be spiritually discerned.

In all this darkness there is a light that shines, a beacon that proclaims "here is the way, here is the gospel." That way and that gospel are held up to mankind by the Christian churches and among them is the Seventh Day Baptist church. What of the light that shines from their churches? Is it strong? Is it steady? Is it clear and pure?

There are shining from the churches of Canada and the United States red lights and green lights and all shades in between. Our light should not be colored by any shadings of Scriptural interpretation of our own. It should rather be the white light of the broad band of the spectrum. Some churches preach nothing but grace. They are the green lights that say, in effect, "Everything goes." Some churches preach nothing but the law. Their message is "Stop this, stop that. Don't do this. Never do that." They are red lights. Law and grace are both in the Bible side by side. The Bible gives us justice and mercy; justice for the wronged one, mercy for the sinner. Let's keep the balance. Let's have a well-balanced mind.

## Refound Love

By Dave Halterman\*

I took Love in at camp,  
Love changed me,  
I had the love of Love.

Love's love filled me,  
I rejoiced with Love;  
For the first time  
I knew true Love.

I came home,  
I gave Satan a break,  
Love was put down.

I wanted Love back!  
I talked to Peter,  
I tried all,  
Then . . .  
I turned to God.

I confessed,  
I was forgiven due to 1 John 2:2,  
Satan was put down.

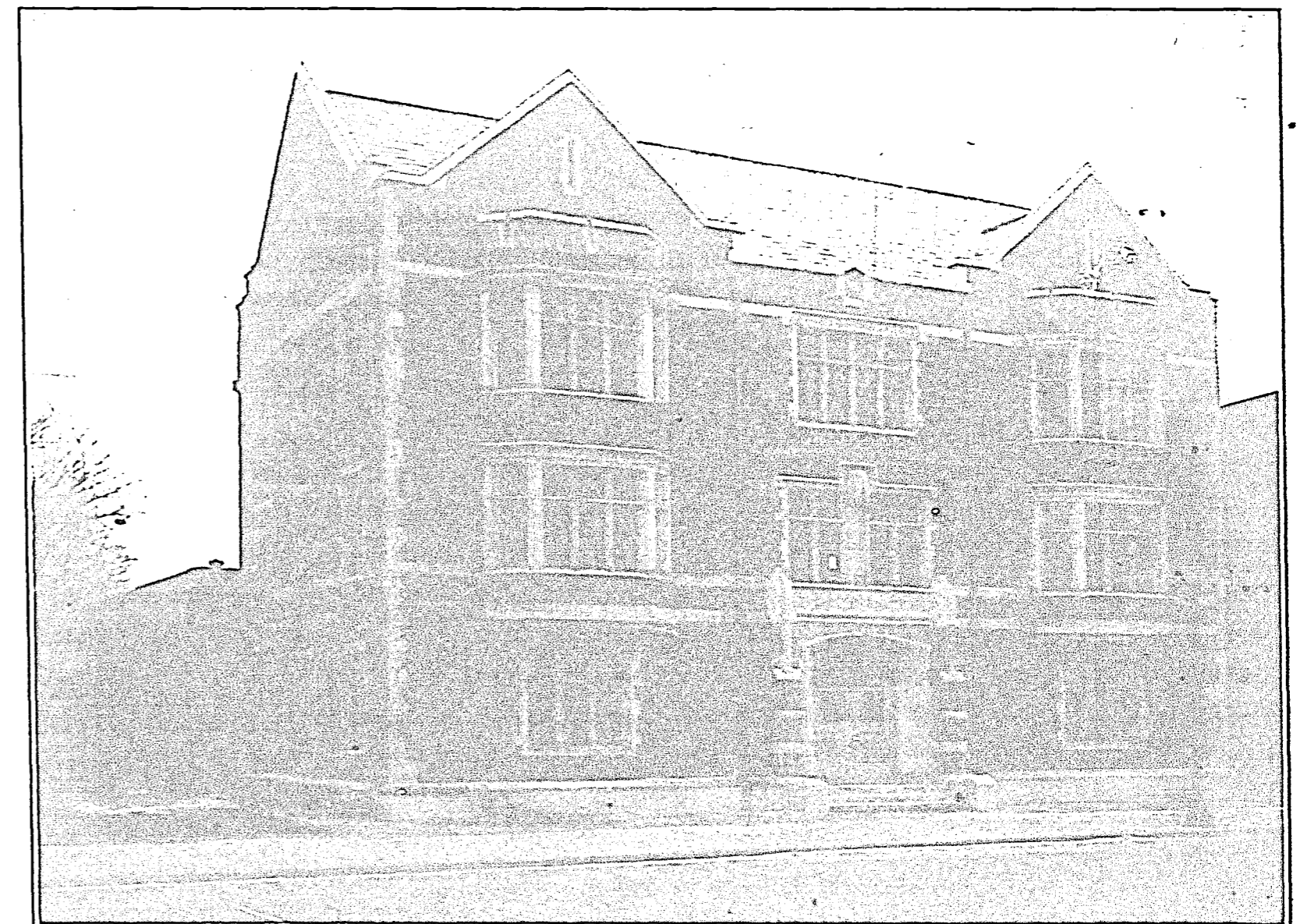
I got Love back,  
I will stay close to Love .  
And,  
Love will never be put down again.

Thank you God  
For giving us  
True Love,  
The only true Love  
We could ever have,  
JESUS!

\* David is a high school student who had a conversion experience last summer at Pacific Pines Camp and is now a member of the Riverside, Calif., Seventh Day Baptist Church.

## Third Annual Sabbath Recorder Day

February 19, 1972



Seventh Day Baptist Building with Publishing House in the rear where the Sabbath Recorder has been printed every week for nearly fifty years. This one continuing denominational organ was needed and appreciated 128 years ago, is needed and appreciated today, and hopes to serve the Seventh Day Baptist cause in the days to come.

# The Sabbath Recorder

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Member of the Associated Church Press

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## We Talk a Lot

There may be some difference of opinion as to what nationality is the most talkative. Where does one get statistics outside his own experience with people of various ethnic backgrounds? There are, however, some statistics on telephones and telephone conversations. It is reported that the United States has five times as many telephones (120.2 million) as its nearest competitor, Japan, with 26.2 million. The United Kingdom comes third with 15 million.

Figures are also available for the number of telephone conversations per capita per year. Until recently Canada topped the list, but now the United States has surged ahead with 779 local and long distance calls for every man, woman, and child in this country in 1970, the latest reporting year. Part of that increase could perhaps be explained by parents whose children are starting to use the phone at a much younger age than formerly and have a tendency to monopolize it.

Perhaps another reason for the increase in use is the decreasing number of party lines and the availability of private lines.

We don't know who does the most talking either off the phone or on it, but we can readily agree that, necessary as the telephone is to our economic and social life, the number of calls made or the length of the call is not a true gauge of the importance of the things we say to each other. Having the most instruments and the highest per capita rate of calls is not something to boast about; it is in no sense a national virtue.

In this connection we are reminded of the words of Jesus in Matthew 12:36, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." He spoke those words many centuries before the days of modern communication equipment, but they would seem to be much more applicable today than in the first century. Idle words can be spoken to a far wider range of acquaintances now than then. Sometimes we could wish that there were no bedside telephones and there could be some system devised so that some of our friends who call us had to stand on one foot when using the

phone. It appears that many good people do not take very seriously those words of Jesus when they lift the phone off the cradle and are loathe to put it back when they have finished the profitable items of conversation.

The telephone, particularly in its modern refinements, is a most remarkable extension of our reach. It can be and is used to the glory of God to link far distant places together in an instant and to get answers to important questions at comparatively low cost. Paul Revere's famous midnight ride is no longer necessary. Much of our local and denominational work can be accomplished without tiresome journeys and the delays of letter writing.

If we have learned to budget our family funds and have set priorities on some of our use of time we can also give more consideration to using the phone more to the glory of God and to the furtherance of the gospel.

## Finding the Key to Successful Evangelism

Have we lost the key or found the key to successful evangelism? — a sobering question. A church that started in early colonial days, spread across the country and pioneered in China missions evidently has the key to growth if it hasn't lost it. Statistics of the past fifty years cast some doubt on whether recent generations of Seventh Day Baptist leadership in America have had the key to evangelism or have succeeded in teaching others how to open the door with it. Growth has been good in some places but very spotty. Only in foreign fields, and not all of them, has the key kept opening the doors to numerical growth. Financially we have done well and that gives us courage for the future.

A sister denomination, Southern Baptist, mentions its financial growth as one of the signs that it has found the key to evangelism. Last year, according to reports, total contributions, local and denominational, totalled nearly \$1 billion for a convention with about 11 million members. James V. Lackey, stewardship

director, reasoned from the financial increase that it is positive evidence of a new spirit of concern and sacrifice that is capturing the hearts of their church members. The same may be true of Seventh Day Baptists, whose per capita giving is good by comparison. We may not have yet shown what he further claims, that "Southern Baptists have accepted the challenge of taking Christ to a lost world and have dedicated their resources to the task." We are working on that and hope that it will be more true of us in the next two years.

The really striking statement of Mr. Lackey is the following: "Baptists have experimented with other less fruitful ways of telling the word and have come to the conclusion that the best way to tell the world about Christ is beginning through their local churches."

The key to successful evangelism, he says, is to begin with the local church. Bringing in outside evangelists and trusting in their power to draw crowds is not the most effective way. If the world around us is to be won it must be won from where the Christians are. The local church is in a position to reach far more people than a visiting evangelist because they are many and he is only one. But a dead church cannot bring life to a world "dead in trespasses and sin." It must have a large percentage of its members anxious to tell of the love of Christ. This may take some more reviving, but it is certainly possible.

The Baptist leader quoted above gives their young people credit for the increase in giving and in members. "They have called us back to the central purposes of Christianity and have challenged us to support causes that result in the most good," he said. In that connection it may be noted that Southern Baptists, more than most other denominations, welcomed the Jesus People with open arms — at least those elements of the Jesus movement that emphasized conversion and Bible study.

It is probably true that there are more Seventh Day Baptist young people now than in the memory of any of us who are calling us "back to the central

purposes of Christianity." Whether we resist or accept that uncomfortable call will probably determine whether or not we rediscover the key to evangelistic outreach.

Not every church has young people who have caught the vision of a Christ who satisfies and calls them to witness for Him. But this same call can come to believers of every age group. Let's concentrate on the gospel message.

### Munitions and Cosmetics

It is surprising to learn that munition makers do not dominate the U.S. economy as some have charged. They have to take a back seat to the cosmetic makers. The figures seem to show that one cosmetic company among the very many, Avon, has a greater capital investment than the ten largest military industrial complexes. Their common stock totals \$4.7 billion. Avon has about \$5.6 billion. Furthermore, annual spending on cosmetics exceeds \$5 billion.

Is there something encouraging about this comparison? It seems to indicate that the American people are far more interested in making things look better than in making them look worse. It wasn't always so. In spite of the tremendous amounts now spent on armaments and munitions in the arms race, it would appear that keeping face internationally is far less important and less expensive than keeping face in the domestic area.

Patrick Ryan of *Smithsonian* looks at it this way: "The face goo, lipstick and miracle potions and whatnot insure that at least half the human landscape is more pleasant to the passing eye than evolution has thus far crudely achieved."

Here is an interesting thought although many of us would not express the beauty or lack of beauty of the fairer sex in terms of evolution. We are of the opinion that when Eve came from the hand of the Creator she needed no cosmetics, but was as well formed and delicately complexed as Cleopatra or any of the beautiful women of record. Much as we appreciate contemporary women we know of no historical evidence that they are naturally more beautiful than the

mother of our Lord or the mother of all flesh, Eve.

Spending money on munitions or on cosmetics is nothing new. All that is new is the sophistication of the weaponry of the men and of the women. Cosmetics and polished swords are very ancient. If we are now spending much more on tools of beautification than on tools of destruction it may not be much to boast about; it may be merely an evidence of affluence and a not altogether admirable emphasis on sex. It is to be presumed that in Israel, land of beautiful women, there is far less spent on cosmetics than on munitions.

The fact is that morals do not improve by the normal processes of generation and evolution, but by regeneration and Christian enlightenment. We might add that cosmetics have their place in the scheme of things if used to the glory of God (which they can be).

The Bible looks forward to the time when hearts will be changed and men will be able without fear to beat their swords into plowshares and their spears into pruning hooks. I don't know where to find verses that speak of a similar reduction in the need for and use of cosmetics, but we are fully aware that when the heart of a woman is changed by yielding to Christ her bearing and looks are greatly improved.

### Our Prayer Corner

#### Suggestions for Prayer This Week

##### Pray for:

- 1) The two new churches in India and the newly-appointed pastors replacing some of those who lost their lives.
- 2) The endeavor of the Philippine groups to send out an evangelist with transportation and food expenses only.
- 3) The continuing development of lay leadership in Guyana under the direction of Leroy Bass.
- 4) The consistent increase of educational and evangelistic work in Jamaica.

### "Me in Transition"

by Freda Fatato

What about me? I am the most important person in the world and if you do not believe me—just ask me. But where do I stand in this transition bit?

Thus far our churches, our minister, and our people have been taken through this transition jazz—but what about me? According to Mr. Webster, "transition is the passage from one place or state to another." In writing themes in English class the word transition is "to flow smoothly from one paragraph to another keeping 'it' in continuity." With both of these definitions in mind, I must ask myself: "Do I keep my goals of everyday living in continuity with God and my church?"

Leland Bond in his article, "Seventh Day Baptists in Transition" *Sabbath Recorder* (Dec. 25, 1971) asks the question, "Do we dare to look into this problem together from the point of view of the minister, the laymen, the church, and the denomination?" The challenge is: Do I dare not to evaluate myself and ask these questions of *me*? Do I have Jesus Christ as my Savior for my ultimate goal? Am I constantly seeking to be spiritually filled? Do I study my Bible and pray each day? Do I take advantage of the opportunities to witness for my Savior? Do I support my church with my physical labor and my mental alertness as well as my monies? Or am I just indifferent?

Gene Fatato always said, "The best way to stop anything from happening is to be indifferent — do nothing for or against it." Is this what we do with our God, our Savior, and our church? I must admit I am guilty. You see I work every day to support my family and when I get home I am so tired; then there is supper to prepare and three children that need my attention. Now I must turn the question around and ask myself, is my God indifferent to me? Is He tired, and does He have the same excuses that I do?

We glibly speak of our compassionate Christ, giving little serious thought of what this compassionate love means to each one of us. No, His love knows no

### MEMORY TEXT

"For we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one" (Rom. 3:9b, 10).

indifference: He is ready to give us a helping hand any time we ask Him — He makes no qualifications or provisos. He listens when we earnestly talk to Him and does not scold us when we feel we can accomplish everything by our own efforts. He is ready to pick us up where we fall and take us with Him. He shows us how to walk that extra mile. No, Christ is never indifferent to us; we are indifferent to Him. This is one major reason we feel reluctant to question ourselves thoroughly. We fear what we will learn. If we do answer our questions our own chastisement is so severe, we fail to take the next step. Only by realizing that God's loving compassion will carry us through all life's problems can we have the courage to ask these vital questions.

Another old cliché that we so often quote and toss around when it is convenient is: "There is plenty of time and, after all, I am still young." My fellow Christians, time is getting short and we had better get about our Father's business and forget our petty excuses. We must dare to ask these questions, to evaluate ourselves, and to admit our weakness. After this is accomplished the next step may be, as Mr. Bond suggests, "to have a conference looking at this problem from the point of view of the minister, the laymen, the church, and the denomination." Whatever the solution may be, it must first start with each of us as individuals.

It is time that we define our purpose for living, making sure each step is well planned, that our road maps are marked accordingly, and that we are on our way. Keeping in mind always that our ultimate goal is Christ Jesus and that the everyday responsibilities are just stepping stones, we must say with our Master, "I must be about my Father's business."

### Crandall High School Is Still Needed

From a press release from the Consulate-General of Jamaica in New York we note the following news brief: "Under the second World Bank programme to begin this year, Government intends to expand seventeen High Schools and nine Junior Secondary Schools. Minister of Education, the Hon. Edwin Allen, made the announcement and added that when the Programme is completed in 1974, Jamaica would have a total of 35 Comprehensive Schools functioning. Mr. Allen further stated that under the New Deal for Education, 36 percent of all children in the Junior Secondary Schools system will graduate to other types of schools for second cycle secondary education . . . ."

One wonders about the other 64 percent of Jamaican young people and their educational needs. It would seem that Crandall High School should continue to be of assistance in meeting the educational and spiritual needs of this large group of young people.

In consultation with the late Courtland V. Davis in June 1967, the Consulate General expressed the thought that Crandall High School could very well continue to fill an educational need in Jamaica for many years to come. He gave approximate figures on which Mr. Davis drew his conclusions. The figures were as follows: "Approximately 2,000 out of 17,000 young people who had taken government exams that year were able to pass the tests and of these 2,000 only 500 received government scholarships." This led Mr. Davis to believe that there were many young people in Jamaica who greatly longed for an education but who needed assistance along the way.

A former principal at Crandall High, Dr. O. B. Bond, was asked near the end of his term of service what he considered were the primary purposes of Crandall High School. In his carefully worded reply he gave as the purposes and goals toward which Crandall High should be striving: 1) To maintain an academic

high school curriculum, with liberal arts emphasis;

2) To prepare spiritual as well as educated leadership for the Seventh Day Baptist churches on the Island;

3) To help young people prepare to carry on a profession that would furnish a livelihood and at the same time take an active, constructive place in community life;

4) To help young men and women prepare for establishing a well-organized, stable family life.

It would seem that such purposes are still valid, and that Seventh Day Baptists in the United States may be proud to have some part in this good work.

### Quarterly Meeting of Missionary Board

The quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held at the Pawcatuck church in Westerly, R. I., on Sunday, January 30, at 2 p.m. There were twenty members and four visitors present.

Reports from Treasurer Karl G. Stillman; Executive Vice-President Leon R. Lawton; and Consultant in Office Everett T. Harris were received and ordered recorded. It is expected that these reports will be published in full in the next issue of the *Missionary Reporter*.

The report of Evangelist on the Home Field Mynor Soper, was approved, telling of a busy and very worthwhile schedule of services in the churches. Lay training sessions had been held in the Milton, Richburg, Salem, and Boulder Seventh Day Baptist Churches. He has attended and will plan to attend again the "Key '73" meetings in St. Louis in preparation for this emphasis in which our denomination is participating. His spring schedule anticipates lay training sessions in Shiloh and Daytona Beach, as well as serving as director of three area spiritual retreats for Seventh Day Baptist ministers. He concludes his report, "I continue to be grateful to the Missionary Board for its vision and willingness to make this type of evangelistic program possible. I feel definitely that the Lord is blessing and that our denomination will feel the im-

pact of this personal training. To God be the glory."

Some items of interest growing out of the reports of the standing committees of the board are reviewed as follows:

The applications for aid in support of home field pastors was approved for nine churches. It was noted with appreciation that a number of the churches are making efforts to assume a larger proportion of their pastor's support. The resignation of Pastor Alan Crouch at Syracuse was noted with regret. Plans for the area retreats for Seventh Day Baptist ministers are coming along well, to be held at Verona, N. Y., April 10-18; Berea, W. Va., April 18-26; and at Nortonville, Kans., May 1-9.

Paul Johnson, chairman of the American Tropics Committee reviewed the work of Pastor Leroy Bass upon his return to Guyana, South America. A new six-member Committee on the Ministry has been approved by the Guyana Conference which committee "will be responsible for the calling, placing, settling the salary scale, the advising and also calling to ordination of our pastoral leaders . . ." This committee will have no pastoral leaders on it.

In Jamaica, the building program for additional classrooms at Crandall High School which was to have been finished by February 1 is slightly behind schedule. It appears that funds will be at hand and cover the cost even though devaluation of the U.S. currency has tended to increase the number of U.S. dollars needed.

Matters related to African Interests were presented by the chairman, the Rev. Edgar F. Wheeler, and Missionary David Pearson was also called on to speak. One matter of particular interest was noted regarding the training of Mr. Harold Dzumani in England. He is doing so well in his studies that he may be able to return to Malawi in August of this year and thus advance the date when Miss Sarah Becker may turn over to him the directing of medical work at Makapwa Station. Miss Elizabeth Maddox is a help to Miss Becker in the work and "is endearing herself to the hearts of the Africans."

Following the review of the work and prospects in Malawi the following recommendation was adopted: That an in depth exploration be made of the situation in Northern Malawi, supervised by David Pearson in cooperation with African leaders, and that a budget item for the costs involved be worked out by Leon Lawton, executive vice-president, and David Pearson."

Pastor and Mrs. John Conrod, having requested for personal reasons a termination of their services in Malawi in July 1972, it was voted to grant their request with regret and with an expression of gratitude for the good work they have done.

Several actions were taken, growing out of recommendations of the Executive Committee as follows:

(1) To adopt "Guidelines for Individuals Visiting Seventh Day Baptists in Other Countries";

(2) To make minor changes in the Society *Handbook*;

(3) To adopt an operating budget for '72 in amount of \$115,000;

(4) To adopt a resolution on increased salary levels for Missionary Pastors;

(5) To plan for a Missionary Board Exhibit at Explo '72, to be held at Dallas, Texas, June 12-17, 1972.

The Rev. David Pearson spoke of a well-received and extensive program of visits to churches during their furlough as he and Mrs. Pearson and Joanna have traveled across the country. They go now to Philadelphia where he plans to complete studies at Eastern Baptist Seminary, returning to their home at Blantyre, Malawi, in June 1972.

The Rev. Alton Wheeler, General Conference secretary, spoke to the board of various matters of concern to the Missionary Society and to General Conference and of need to investigate new areas and fields of "witness." These matters were also related to activities and interests of the Seventh Day Baptist World Federation.

The next meeting of the board was voted to be held on April 30, 1972.

## Life's Alternatives

By Francis D. Saunders



God has given unto man the privilege of choice, and every day, time and time again, the privilege comes to us with attending responsibility. We make our choice, whether good or bad, whether wise or unwise; and we reap either blessing or heartache according to the choice we make.

God cares, and He cares enough to have made us with this privilege of choice — with this ability to reason. In His infinite wisdom God knows our weaknesses, our lack of understanding, our tendency to choose selfishly and unwisely. He has set before us alternatives between which we must choose that we might exercise our privilege. However, He does not leave us without guidance and help as we ponder the choice to be made. He has given us the Bible ("our final authority in matters of faith and conduct"). He has given us the Ten Commandments ("the law of the Lord is perfect, converting the soul"). He has given us His Son, living among men, tempted as all men, yet pure in being, and perfect in deed. He has given us the Holy Spirit to "guide us into all truth."

Herein lies the answer for the Christian as he ponders life's alternatives, and herein lies the answer for every man, if he will come to God through Jesus Christ and make his choice. The right choice with its attending blessing and righteousness is always Christ. May we look to the Scriptures as we consider *Life's Alternatives*.

### 1. Life and Death

"For this commandment which I command thee this day, is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who

shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, and death and evil" (Deut. 30: 11-15).

From the very beginning of time it has been so. Since our first father made his unfortunate and unwise choice we have had set before us life and death and the responsibility of choosing. The choice has at its center obeying or disobeying God, and we are always prone to rationalize and to come up with some sort of expedient compromise.

To choose Jesus Christ is the very highest act of obedience to God, and because the plan of redemption of man is centered in His Son, it follows that the choice of Christ is the choice of life. Jesus said to Nicodemus:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

To accept Christ and all of His claims is to choose life. "Hath everlasting life" and "not condemned" are much more than theological phrases, and we who have chosen Christ are perfectly assured that we have chosen life. It is a fact, indisputable to the mind of the redeemed. "This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life, and he that hath not the Son of God hath not life" (1 John 5:11, 12). We

## What do YOU do with The Sabbath Recorder?

READ IT!

PASS IT ON!

ACT ON IT!

## Sabbath Recorder Day February 19

know that Jesus spoke the truth when he said, "I am . . . the life." So to choose Jesus Christ is to choose life, and conversely, to reject Jesus is to choose death. The alternatives are before every man. Will we choose life and good, or will we choose death and evil?

### 2. The Broad Way and the Narrow Way

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat: Because strait is the gate and narrow is the way, that leadeth unto life, and few there be that find it" (Mat. 7:13, 14). Here the alternatives have to do precisely with personal behavior and moral choice. The wide gate and the broad way suggest to us the pattern and direction of life which we are most prone to follow, being the generally accepted pattern of the world and the popular direction of the crowd. It is the way of least resistance; the path of personal pleasure and self-satisfaction.

In talking with His disciples Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father but by me." It is true that most men are inherently religious, that is, they seek to come unto a God, whatever the path of seeking might be; but according to Christ, there is only one way, not the broad, but the narrow way that leads to life. The Book of Hebrews expresses it in these words: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh; and having a high priest over the house

of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10:19-22).

To choose Jesus is to choose the narrow way with attending difficulties and sacrifices, but it is the way that leads to life and to God. Conversely, to reject Jesus Christ is to choose the broad way, and the end is destruction. So again the alternatives are before us, and we can choose. Will it be the broad way with personal pleasure and many comrades, leading to destruction, or will it be the way of the few, the narrow way which leads to life?

### 3. Light and Darkness

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined" (Isa. 9:2). This passage so often used in prophetic utterance of the coming of Jesus to the Bethlehem scene, suggests to us that we can choose light or darkness, whichever we desire. On the one hand we have light, truth, righteousness; and on the other darkness, error, and evil. Each of us must make his choice, and again the choice is determined by what we do with Jesus Christ. John 8: 12 — "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

We live in a time in which much light has been revealed in the realms of science and medicine and yet the light so many times is turned to darkness by our selfishness and lack of understanding and concern. We turn the great discoveries of science to the purpose of warfare and we use the knowledge of drugs to destroy the mind. To choose Jesus Christ is to choose light. Of the Christian community Peter said, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light" (1 Pet. 2:9). To choose Jesus is to walk in the light. Conversely, to reject

(Continued on page 13)

**Victor Skaggs Director**

The pastor of the North Loup Seventh Day Baptist Church, the Rev. Victor Skaggs, will direct the Youth Pre-Con Retreat to be held Aug. 2-6, 1972, at the newly expanded Camp Paul Hummel. "Pastor Vic" is a veteran camper, veteran Pre-Con staffer, as well as veteran pastor and Conference leader. Besides his pastorates in several states, he served as corresponding secretary of the American Sabbath Tract Society in the early 1950's and was dean of the Ministerial Education Center from its inception in 1963 until he accepted the North Loup pastorate in 1970. His program in the ministerial education field earned him placement on the teaching staff of Crozer Theological Seminary as "lecturer in S. D. B. Policy." His program also has proven itself so well that several denominations have adopted its main features.

"Pastor Vic" was director of Youth Pre-Con Retreats in 1950 and 1954, and served many times on the staff in Pre-Cons since then. As he secures the staff and develops details of his program, youth will be informed through the *Beacon* and the *Sabbath Recorder*.

The facilities at Camp Paul Hummel have been the exciting environment for many camp programs since 1941. Developments since the summer of 1970 have moved toward making this "Rocky Mountain Christian Retreat" even more useful for Christian encounters and growth. Dedicated to well-rounded Christian education, the camp trustees have planned a development limited to just a little over 100 campers. Bigness or impressive enrollments do not capture priority over depth of Christian growth in the outdoors. And, of course, this limit was chosen to accommodate Youth Pre-Cons whenever they would come to Colorado.

Youth from ages 15-20 years are eligible for Youth Pre-Con. You all plan to come!

**Jesus Christ Superstar**

Clifford A. Beebe

In discussing this rock opera with two young friends of ours, twenty-year-old girls who are active in the "Jesus Movement," one of the girls stated, "Of course it is Satanic."

I agreed, but with qualifications. If, I suggested, rock opera fans who never read the Bible and have no interest in Christ, should gain enough interest to go to the gospels for the real story, and so find the Way, the Truth and the Life, then God will have used even this to His glory.

Our friends saw the point, and agreed.

It has happened ever since the days of Joseph, when he said to his brothers, "Ye thought evil against me, but God meant it for good."

"Surely the wrath of man shall praise thee" (Psalm 76:10).

**Missionaries Ambushed in Gaza**

Miss Mavis Pate, instructor of nursing and supervisor of the operating room of the Baptist Hospital in the Gaza Strip, was shot to death on January 16 by Arab guerrillas when the car in which she was riding passed near a refugee camp en route to Tel Aviv. The hospital chaplain and his daughter were wounded in the shooting. Previously he narrowly escaped injury when his car was damaged by an explosion.

Dr. Merrill D. Moore, Jr., missionary physician at the Baptist hospital, said of the shooting: "This was not a special attack on the hospital. This was an isolated incident just like other similar isolated incidents. They (the guerrillas) probably did not know whom they were attacking. They just saw a car traveling toward Israel."

Miss Pate, a veteran missionary nurse in East Pakistan and on the hospital ship Hope, had been at the Gaza hospital since mid 1970. Her family requested that in lieu of flowers memorial gifts be sent to the hospital.

**LOCAL CHURCH AUTONOMY**

Sometimes we get a better look at ourselves and our little inconsistencies when we take a look at the inconsistencies of others. A good example is what is going on in the Southern Baptist Convention.

Somewhat of a controversy has surfaced in a number of state conventions over the question of seating delegates (they call them messengers). A few churches have relaxed their standards of baptism and allow what is called alien immersion for church membership. But this they usually mean baptism by immersion by other than a minister of a Southern Baptist church. The majority of state conventions do not allow to be seated delegates from an association which has one or more churches in it allowing alien immersion. There are also a few churches that let down the bars even further and do not require all people to be baptized for admission to membership. In other words, these few want to be considered Baptist churches although they do not insist on immersion. The interesting part is the way the opposing arguments run in the conference debates on this matter.

Arguments in the debates at seven conventions had similar sounds. Those in favor of convention requirements against alien immersion or open communion, or for associational membership requirements argued that from a Scriptural basis immersion is the only form acceptable, and that anything less is not in keeping with Baptist doctrine.

Opponents, however, contended that such requirements were an infringement upon local church autonomy to set doctrinal policies, and that one Baptist body cannot determine what another autonomous Baptist body can or cannot do.

Some of the brethren say that the principle of local autonomy is more important than the doctrines derived from the Scripture.

Not all of the questions are the same for Seventh Day Baptists as for Southern Baptists. We never have discussions about alien baptism and we have long since agreed that open Communion is much more in harmony with the Scriptures than closed Communion. We do have discussions occasionally as to whether there

are circumstances in which certain individuals should be accepted for church membership without immersion and we do see once in a while the matter of local autonomy argued almost to the same as is reported above.

It brings up the question as to whether local autonomy can be equated in importance with any one or all of the sections in our denominational or local church statements of faith. Some of our people have mistakenly (in this writer's opinion) elevated the general statement preceding our Articles of Belief in the printed pamphlet to a position superior to the articles themselves. It says, "Seventh Day Baptists cherish liberty of thought as an essential condition for the guidance of the Holy Spirit. Therefore they have no binding creed to which members must subscribe." The statement goes on to say: "They hold, however, that certain beliefs and practices, having the support of Scripture and adhered to by the followers of Christ through the centuries, are binding upon all Christians. Among these are the following which they hold to be fundamental."

The opening sentence quoted above is more of a statement of individual liberty than of congregational autonomy, but perhaps the latter is implied in it. When we come to the statement about the church, it is agreed that "the local church is a community of Christ's followers, organized for fellowship and service, practicing and proclaiming common convictions." It implies that there is no church unless there are some common convictions. The liberty of thought as a condition for the guidance of the Spirit has to be liberty within a framework rather than completely loose. Otherwise there would be no guidance of the Holy Spirit, who by His nature must guide into truth rather than into false doctrine.

While we cherish liberty of thought it is as Christians in the context of a statement of belief. Likewise, the liberty of a church to do as it pleases without regard to other churches in the same denominational fellowship is a somewhat circumscribed liberty. True, if all of the members are sensitive to the guidance of the Holy Spirit the church will be also and

everything will come out all right.

The point we are making is that revealed doctrine is more important than any cherished autonomy. The one is the faith we live by; the other is church polity. By the same reasoning it is more important to be in Christ than to be in a church—if we had to choose.

—L. M. M.

WOMEN'S WORK—Mrs. Elmer W. Andersen

### Happiness Is . . . Peace

To be a peacemaker in the usual sense of referring or composing the quarrels of other people is an excellent accomplishment but, in all practicality, it's a very difficult role to fill. Interfering in other people's strife is apt to make things worse, not better. You have to be very wise to see both sides in an unbiased way. If you can get both of the people concerned to take a new view of the matter concerned, that is well. Otherwise, if you merely bring about a compromise in which they consent to agree from motives of self-interest or as the result of some kind of coercion then the trouble has only been patched up on the surface and there is no true peace because they are not, both of them, satisfied and forgiving.

Once you understand the power of prayer, you will be able really to heal many quarrels in the true way probably without speaking at all. Sometimes the emulation of your love for both parties is felt and is very contagious. It may help melt the trouble away automatically. How much do you love people? They can tell, whether you realize it or not.

"Happy are the peacemakers." There is nothing in life through which we may not find some of the meaning and claim some of the joy of this beatitude. The blessing of them that make peace shall be ours as we surround the priceless faiths and fellowships of life with a fence of courtesy, patience, and sympathy.

It shall be ours as we guard the sacred human brotherhood from the pride that would disown it, the worldliness that

would degrade it, and the selfishness that would destroy it.

It shall be ours as we learn to look upon the things of earth in the light of heaven, learn to value the precious, to trust the true, to follow the divine and to work for the best, for Christ's sake.

And, with His help it shall be ours as we pass into that warfare to which every clean heart is unutterably pledged, the warfare against the unhallowed softness that saps the strength of life, against the unhallowed hardness that slays the tenderness of life, against the lies that please, the injustices that tyrannize, and the sins that vaunt themselves.

"Peace I leave with you, my peace I give unto you." This was His legacy to them that obey Him. It was all He had to leave; but there is nothing else worth having, for the peace He giveth to all who come to Him is theirs, because in Him the sin of life is forgiven, the problem of life is solved, the eternal meaning of life is made clear, and the continual healing of the passionless hope is ever folded about the heart in its pain and the life in its striving.

—From the program packet

### Rickshaw in Richmond

Charles A. Beckett, Baptist missionary in East Pakistan, came home on furlough before the violence erupted there. In order to tell the story of mission work in what had been his country for four years he brought back a rickshaw which he had hired a man to build to order.

The Pakistani who built the bicycle-towed conveyance expressed great surprise that rickshaws were virtually unknown in the United States, since America is so advanced. "How do you get to market?" he inquired. "Do you walk?" A revealing question.

The missionary toted the rickshaw to conventions in an old pickup truck and told his story. Whether or not he will be able to get back to Dacca now that his furlough is over is a question. It will take time for Bangla Desh (the new name for the Arkansas-sized country) to get back to normal, calling back 10 million refugees and a few missionaries.

### Life's Alternatives

(Continued from page 9)

Him is to walk in darkness. "If the light that is in thee be darkness, how great is that darkness." So the alternatives are before us — which will we choose? Jesus, the Light of the world, or darkness?

#### 4. Confrontation or Transformation

"Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God (Rom. 12:2). Phillip's translation reads, "Don't let the world squeeze you into its mold." Jesus' imperative, "Ye must be born again," sets the stage for the transformed life, and the Christian testifies in the words of the chorus: "Things are different now, something happened to me when I gave my life to Jesus."

Concerning the baptismal experience Paul says, "For if we have been planted in the likeness of his death, we shall be also in the likeness of his resurrection." "We are raised in newness of life" has to do with the immediate as well as the eternal future. "Transformation" is a part of the result of choosing Jesus Christ.

Again in his letter to the Romans Paul says, "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son." The word predestinate in this context clearly affirms that he who chooses Christ chooses the transformed life: "conformed to the image of his Son." In essence it has its beginning in the new birth experience, in the initial choice.

To accept Christ is to accept the transforming power of the Holy Spirit, working in the life, daily making changes, taking away the old, establishing the new, that each day and in every way, the committed Christian, by the renewing of the mind, is transformed into the likeness of God's Son. Again the choice is before us: to be conformed to the world, or to be transformed by the renewing of the mind to prove the good, the acceptable, the perfect will of God.

In this hour many in the world, young and old alike, are realizing that all of society's efforts toward reform seem to be accomplishing little for the good of mankind. Without Christ we are still selfish — we choose death rather than life — we seek out the broad way with its many destruction-bent travellers instead of the narrow way to life. We walk in darkness rather than light. We allow ourselves to be squeezed into the world's mold. So it is that many are turning to Christ, the hope of the world, and while they may not be falling into the patterns established by the traditional Church of Christ, yet they are seeking, and the Church has the urgent responsibility to help them find Christ, the Son of God, the Savior of the world. The Church must help them see that as they choose Christ, they are choosing obedience to the will of God, walking the narrow way that leads to life; travelling in the light of the truth of God revealed in the teachings and example of Christ; being transformed daily by the power of the Holy Spirit into the image and likeness of the Chosen One.

To choose Christ is to be transformed into His likeness, who is pure in being and perfect in deed.

### Less Manpower, More Godpower

Once we assumed that every scientific breakthrough was inherently good, but now we know that the laboratory can also create a Frankenstein of our own undoing. Because our manpower has so outrun our Godpower, we seem to have unleashed more energy than we have the moral resourcefulness to control. Our continuous reliance upon destructive power is progressively alienating us from our spiritual heritage. The idea that moral force is more powerful than physical force is almost dead in today's world. There is a lurking suspicion abroad that the world of tomorrow will be controlled by the men who manage the machines rather than by the prophets who see visions and the poets who dream dreams. —Rev. William E. Hull, dean of Southern Baptist Theological Seminary

## ITEMS OF INTEREST

### Court Hears Arguments Against Death Penalty

Should capital punishment be abolished because it is "cruel and unusual punishment" in violation of the Eighth and Fourteenth Amendments of the U.S. Constitution?

The U.S. Supreme Court on January 17 heard four hours of arguments on this question. At issue are four cases dealing with four persons sentenced to death, two for murder and two for rape.

An opinion from the court, destined to be a "landmark decision" no matter which way the court decides, will affect the lives of 697 persons on death row in 34 states. There is no indication when the decision will be handed down.

A large number of major denominations and religious groups filed briefs supporting the abolition of the death penalty in the United States.

Attorneys for the four men sentenced to death, two in Georgia and one each in Texas and California, all argued that the death penalty is "cruel and unusual" because it is used primarily against the poor and members of minority groups, particularly black persons.

Among the 74 persons currently on death row for rape, 63 are black. All 74 are imprisoned in ten southern states. In Texas, statistics show that if a black man is convicted of rape, he has an 88 percent chance of getting the death penalty. Whites and Mexican-Americans have a 22 percent chance of the death sentence, the court was told.

Briefs submitted by the religious organizations supported claims that the poor, outcast, and black persons are most likely to receive the death sentence for crimes.

The National Council of Churches, made up 33 denominations, joined with the National Catholic Conference for Interracial Justice, the United Methodist Church, the United Presbyterian Church in the U.S., and a number of other religious groups and denominations, in appealing to the court to outlaw capital punishment.

In arguing for the right to impose the death penalty, attorneys for California, Georgia and Texas claimed that capital punishment is a part of the nation's "moral heritage." Also, they plead that it is a permissible deterrent to crime.

—BP

### Eastern Nigeria Recovers

Baptist relief work in Nigeria's East Central State can soon be reduced as inhabitants recover from the war that ravaged the area for two and a half years.

Relief funds made available by the Southern Baptist Foreign Mission Board, along with a contribution from the Nigerian Baptist Convention, have provided medicine and high-protein food for Kwashiorkor patients in nine centers in the Owerri area. This is one of the areas where there are Seventh Day Baptist churches.

Through local Baptist churches, 2,719 such patients were treated from July through November, according to Southern Baptist missionary Russell L. Locke. More than half this number have been discharged, 114 have died, and most of the remaining 1,116 will be ready for discharge in the near future, he said.

He finds church members "eager for Bible study." Over 300 Bibles in the Ibo language and 300 in English have been purchased by church members in the area, the missionary reported.

### New Channel for Bangladesh Relief

The news from Bangladesh (E. Pakistan) is not all good; the new country is slow in gaining stability. The need for relief is greater than before and during the recent fighting, but relief agencies are getting better organized.

Church World Service announces a new channel for American and European help. Bangladesh Ecumenical Relief and

### SABBATH SCHOOL LESSON

for February 26, 1972

WALKING WITH THE LIVING CHRIST  
Lesson Scripture: Luke 24:13-27.

Rehabilitation Service (BERRS) will channel emergency aid within Bangladesh to some of an estimated 20 million homeless persons in desperate need who remained during hostilities, as well as some of the four million of the ten million refugees who fled to India who have returned to date to find themselves homeless and destitute.

The immediate task of BERRS is to reach suffering persons with protein and supplemental foods, medical supplies and services, blankets and clothing, and to assist in providing elementary shelter. Staff is already functioning within Bangladesh.

The emergency phase of the BERRS program probably will have a one year duration, and will require an estimated \$5,000,000. Further funds will be needed as the work progresses to long-term rehabilitation projects.

All schools and universities have been closed for nine months; one third of the buildings have been destroyed. Formerly there were 30,000 primary schools, 5,800 junior and secondary schools, 400 colleges and six universities.

### Milton Church Member Observes 105th Birthday

It is worthy of note to read in the Milton church bulletin that Mrs. Lena Coon observed her 105th birthday on January 23. She may well be the oldest Seventh Day Baptist in America.

Mrs. Coon has taken an active interest in the Milton church and in Milton College since her marriage to the late James H. Coon some years ago. Prior to that time she lived in Colorado where she was interested in the Boulder and Denver Seventh Day Baptist Churches.

Dr. Forrest C. Branch and Miss Rose Stillman are among those who have extended Christian concern and help to this senior citizen along with the pastor of the Milton church and others. Mrs. Coon was much pleased a few years ago to be seneraded by the Stennett Fellowship of college-age young people from the church.

The *Sabbath Recorder* is glad to add its congratulations on this occasion.

—A. N. R.

## NEWS FROM THE CHURCHES

HEBRON, PA.— The annual meeting of the Seventh Day Baptist Church was at the community building Sunday afternoon, Jan. 8. An oyster and tureen dinner was served at 12:30 p.m. Burton Hemphill, moderator, conducted meeting and was reelected for the coming year. Other officers were elected: vice-moderator, William Thompson; clerk, Rachel Kenyon; treasurer, Kathryn Thompson; community hall trustee, Steven Snyder; church trustee for three years, Don Stearns.

—*The Potter Enterprise*

BOULDER, COLO.— According to the church bulletin an unusually located church camp was put to an unusual use on January 29 and 30. Interested members of the Boulder and Denver Seventh Day Baptist Churches were invited to spend Saturday night at Camp Paul Hummel high in the mountains to watch the total eclipse of the moon from 2 to 5:30 a.m. The eclipse could be seen best in that part of the country, and where better than from the newly improved church camp?

To the Christian the heavens declare the glory of God — especially when the shadow of the earth moves across the face of our nearest neighbor, the moon.

## Obituaries

BENNETT.— Mariam (Hollister) Bennett, daughter of Arthur and Nettie Turner Hollister, was born Oct. 2, 1915, in Ilion, N. Y., and died in Oneida, N. Y., Jan. 19, 1972.

She was married to Harold Bennett Oct. 25, 1940. She is survived by her husband, and one son Roger of Fort Leonard Wood, Mo.

Mariam joined the Verona Seventh Day Baptist Church in 1951 and was active until illness kept her at home.

Funeral services were conducted from the Campbell-Dean Funeral Home in Oneida. Interment was in New Union Cemetery, Verona Mills.

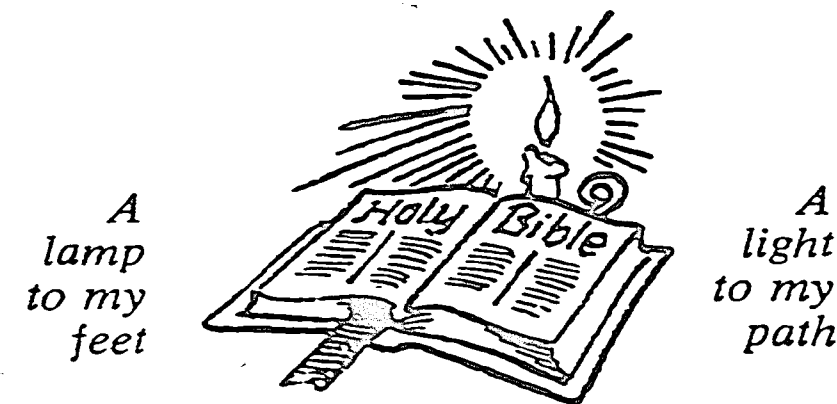
—L. W. B.

People certainly are peculiar—they want the front of the bus, the back of the church, and the middle of the road.



# The Sabbath Recorder

## DAILY BIBLE READINGS for March 1972



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

### The Foundation of the Church

- 1—Wed. Basis of Christian Living. Matt. 18:15-20
- 2—Thurs. The Master Builder. 1 Cor. 3:5-15
- 3—Fri. The New Covenant. Jer. 31:31-40
- 4—Sabbath. The Superior Covenant. Heb. 8:1-13

### Empowered by the Spirit

- 5—Sun. Fulfillment of a Dream. Acts 2:14-21
- 6—Mon. Spirit-filled Boldness. Acts 4:23-31
- 7—Tues. Prayer with One Accord. Acts 1:9-14
- 8—Wed. A Replacement for Judas. Acts 1:15-26
- 9—Thurs. The Promised Holy Spirit. Acts 2:1-4
- 10—Fri. The Universal Gospel. Acts 2:5-13
- 11—Sabbath. Promise for Spiritual Living. Acts 1:1-8

### The Redemptive Fellowship

- 12—Sun. The Unity of the Spirit. Acts 4:32-37
- 13—Mon. Bear Each Other's Burdens. Gal. 6:1-10
- 14—Tues. Welcome for All People. Rom. 15:7-13
- 15—Wed. Good News for All Nations. Rom. 15:14-21
- 16—Thurs. Gentiles Share with Jews. Rom. 15:22-33
- 17—Fri. Fellowship of Witnessing. 1 Thess. 1:2-10
- 18—Sabbath. A Living Hope. 1 Pet. 1:3-12

### One Body in Christ

- 19—Sun. Absolute Oneness. Eph. 4:1-8
- 20—Mon. Fellowship Heirs. Eph. 3:1-8
- 21—Tues. His Spirit Unifies. 1 Cor. 12:1-6

- 22—Wed. Unity in Diversity. 1 Cor. 12:7-13
- 23—Thurs. All Members of Universal Value. 1 Cor. 12:14-26
- 24—Fri. God Appoints Specialists. 1 Cor. 12:27-31
- 25—Sabbath. One Body by God's Grace. Rom. 12:1-13

### The Church of the Risen Lord

- 26—Sun. Christ "Appeared Also to Me." 1 Cor. 15:1-11
- 27—Mon. If No Resurrection Happened. 1 Cor. 15:12-19
- 28—Tues. Christ Triumphant over Death. 1 Cor. 15:20-28
- 29—Wed. My Experience Proves It. 1 Cor. 15:29-34
- 30—Thurs. Resurrection Bodies. 1 Cor. 15:35-41
- 31—Fri. "Raised a Spiritual Body." 1 Cor. 15:42-50

### Church Giving and Worship

A two-year survey based on 3500 in-depth interviews shows why people give to the church.

In sum, the motivation uncovered by the survey on this central question is described by respondents as a sense of gratitude to God and a religious awareness of the privilege of being able to share. Further, most feel that giving is an intimate part of religious worship. The placing of cash or a check on a church offering plate is far more satisfying, members say, than signing a pledge and giving by mail.

Worship is hard to define. Giving is felt to be an integral part of the worship service. It would appear from the survey that here is a strong argument for regular attendance. Those who are absent but send a check later have missed more than the sermon and prayers; they have missed the worship experience of giving to the Lord in the Lord's house along with the Lord's people.



### Getting to Church in the Winter

Some of us remember when getting to church on Sabbath morning in the winter was an hour's cold ride. Perhaps that is one reason it meant so much to us. How easy (and how foolish) are some of the excuses for irregular attendance at church in these times.