

The Sabbath Recorder



Scripture Distribution

Paul wrote to young Timothy: "You know how, when you were a small child, you were taught the holy Scriptures; and it is these that make you wise to accept God's salvation by trusting in Christ Jesus. The whole Bible was given to us by inspiration from God and is useful to teach us what is true and to make us realize what is wrong in our lives; it straightens us out and helps us to do what is right. It is God's way of making us well prepared at every point, fully equipped to do good to everyone" (2 Timothy 3:15-17 LB).

Through the centuries, Christians have made like personal discovery. Because of the vital place of the Bible in their lives, Bible Societies were founded to print, distribute, and translate the Word into all languages of the world. The place and use of the Bible also finds a prime place in the evangelism outreach of Key '73!

One goal suggested is for Scripture distribution. Two New Testament books have been designated particularly for study and sharing — Luke and Acts. These have been published separately and together and made available at low cost so they can be given to every home in

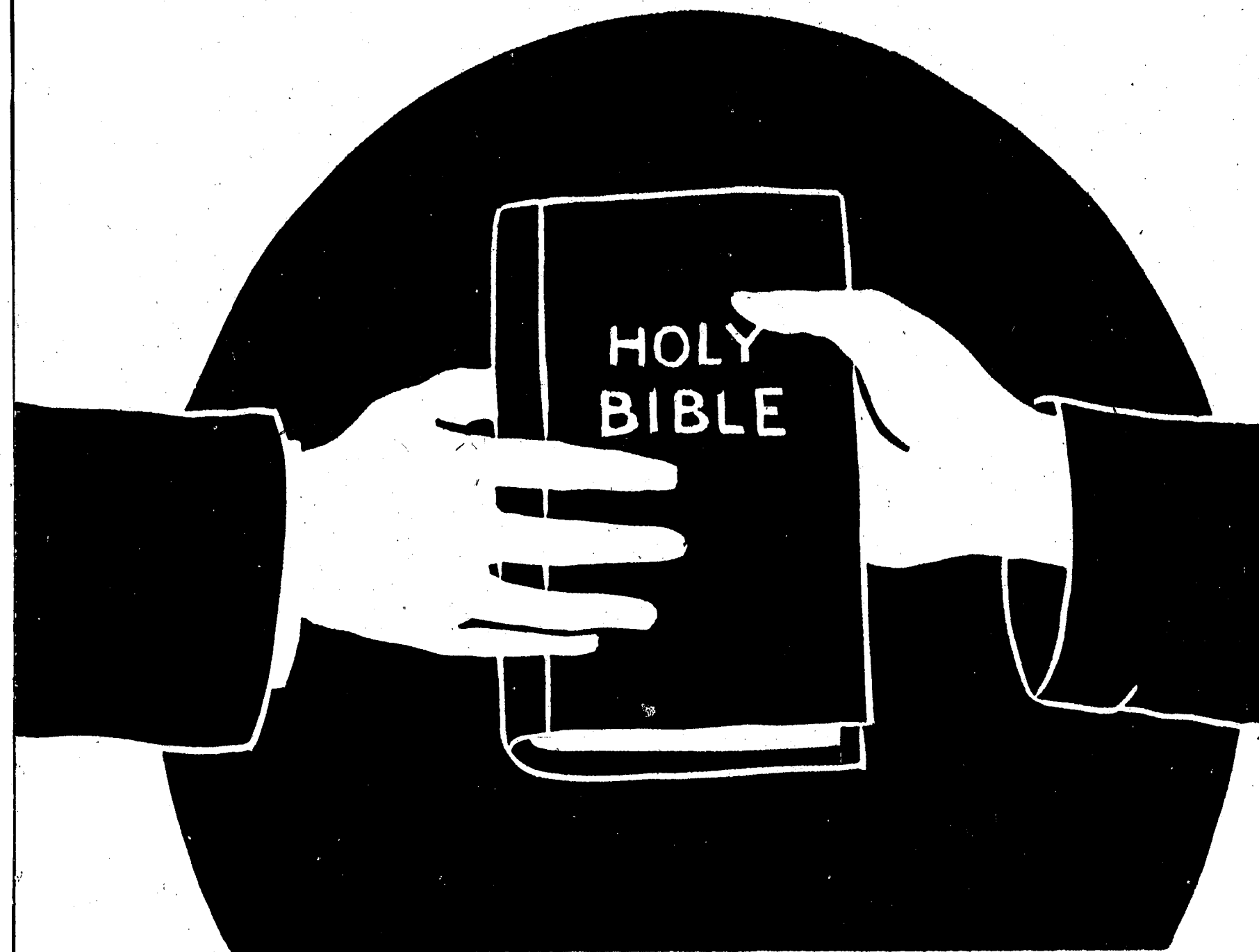
North America. In many areas churches are banding together to plan and carry out this distribution.

The World Home Bible League makes emphasis on correspondence Bible study. It suggests and offers help so that those receiving the Word are encouraged to read and understand it so it can be lived out in their lives. Many churches are planning to use these materials and be channels through which individuals and families can enroll in such a correspondence Bible study. Others, more open to meeting in homes or churches, can follow the study in small groups. What is your church doing in your community?

Millions of closed Bibles convey no word of hope or salvation or love. We do not need more Bibles alone. We need somehow to be sure that all have the Scriptures in their language, or in modern English, and help individuals discover the meaning and truth of God's Word so it can be lived in their lives.

No Long-Hairs in Malawi

Men with excessively long hair will be arrested and deported, it has been announced by government authority at Blantyre, Malawi. This ruling was directed at Malawi citizens but the government previously had ruled that visitors or tourists arriving there would not be allowed to disembark if they were in violation of Malawi's regulations. The latter also included the former restrictions on women wearing mini-skirts and men-type pants.



Bibles Gladly Given and Received

As a first step in winning our continent to Christ in the Key '73 program, Christians have been enlisted to supply and hand out New Testaments to every person in the community. In several cities Seventh Day Baptists are heading up the inter-church committees publicizing and coordinating this effort in which nearly 200 denominations and church organizations are for the first time cooperating.

The Sabbath Recorder

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A Magazine for Christian Enlightenment and Inspiration
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Held Responsible

Rare is the person who willingly accepts full responsibility for his actions and actions of those whom he has influenced. One of the first lessons of the Bible is in this area. There was an argument between Cain and the Lord as to responsibility, with Cain arguing that he was not his brother's keeper and should not be expected to know where his brother was. The guilt in this case was perfectly clear. There are, however, some cases where people of today like to claim that responsibility is in the gray area rather than stark black and white.

For many years young people of Central New Jersey flocked across the bridge to Staten Island, to frequent the drinking places there because New Jersey law forbade the selling of alcoholic beverage to youths under 21 and New York allowed such sales to 18-year-olds. As of January 1 the legal drinking age in New Jersey was dropped to 18 while Pennsylvania kept it at 21. The newspapers speculated that there would be a big influx of 18- to 21-year-olds across the free Delaware River Bridge at Easton - Phillipsburg to patronize the bars on the Jersey side. Some of the bartenders interviewed looked forward to the new business; some were skeptical of the problems involved. The police were getting ready for trouble.

Barmen, like Falk Reese, tended to shrug off any problems of drunken teenage drivers returning to the Pennsylvania side. He conceded that there might be a problem, but added, "Once they leave here, they're not our problem." The attitude has been common to bartenders and liquor manufacturers and salesmen throughout history. It needs to be combated just as much now as in the days of Cain and Abel.

"Once they leave here," it is no longer our problem or our responsibility claimed Mr. Reese. We can't be held responsible, he says, for the accidents caused by the youths being high and taking chances or by their vision and reactions being impaired. Such people seem to forget that it was they who made them problem drivers and that they are trafficking in lives as well as in liquor. It may be that tavern owners can legally shrug off

responsibility, but there is a Superior Judge who holds men responsible for acts that injure others.

Jesus said, "Woe unto the world because of offenses! For it must needs be that offenses come; but woe to that man by whom the offense cometh!" (Matt. 18:7).

Our Economic Future

It would be foolish for a theologically trained editor with no particular schooling or experience in economics to pose as an authority on the economic future of our country. It is, however, a possible service to our constituency to relate the predictions of the economic analysts to our Christian outlook and church program. Manifestly the economic prospects have some relation to the availability of funds for church work, though the factor of devotion is more determinative of support than the amount of money handled by wage earners.

Kiplinger is a highly respected economic analyst and advisor who claims to have predicted future trends more accurately than others in the past decades. If this is true then the prediction of an economic boom in spite of continued inflation in the years immediately ahead takes on significance not only for the private investors who pay for the Kiplinger service, but also for church and denominational planners.

The predictors of gloom and depression are declared to be wrong for several reasons. We are now entering into a ten-year period of a much larger than usual number of young adults, well educated, well employed, and ready to spend more money than the previous generation. The age group of 25-34 is expanding by 15 million over 1970 and the group from 35-44 by 8 million. Although population growth is slowing down it does not mean that there will not be growing markets for goods for the foreseeable future, says the same expert. All the other adverse factors are said not to add up to any sustained slow-up of the economy. Kiplinger assures the readers, "A new boom is taking shape, one with

plenty of profit potential if you adapt your planning to the unusual nature of the expansion itself."

As churches we take note of the prediction, but are not moved by the personal profit motive to which appeal is characteristically made. Let us, however, take note of the opportunities it opens up for the financing of our Christian work. It means that we have no excuse for a cautious, tight-fisted approach to real Christian work that needs to be done. If the future is economically bright we should not hesitate to commit funds beyond our tithes to the upbuilding of Christ's Kingdom. Money held in reserve, capital or capital gains can be dipped into as an investment in reconciling the world to Christ. Again, if employment in general is going to be good during the productive years ahead some of us can consider long-term dedicated service knowing that there will still be time to provide for family needs.

It is evident that although some have given sacrificially of time and money the church as a whole has not tapped its present resources nor showed faith in the future. Let us do so with the confidence that "all things work together for good to them that love God" (Rom. 8:28).

Another Holy Day?

The National Committee for Black Churchmen has declared January 15, Martin Luther King's birthday, a "holy day and holiday for all freedom-loving people." NCBC has further announced a major goal to gain from Congress the recognition of this day as a legal holiday. The Rev. Ralph Abernathy, successor to Dr. King as president of the Southern Christian Leadership Conference said, "It is a holy day. We want the legal arm of our government to catch up with the religious arm."

In your editor's opinion, this is not clear thinking. Much as freedom-loving people owe to the work of Martin Luther King, there is not sufficient justification for making his birthday another legal holiday, much less a Protestant holiday.

JANUARY 13, 1973

It is to be hoped that the ill-considered enthusiasm will soon spend itself and Congress will be spared debate on this question. It is doubtful if a non-productive day each year is a proper honoring of this social reformer. Our country will not be better for adding to our holidays and the Christian Church would be cheapened by fostering such a holy day. Dr. King, cut down by an assassin's bullet, like many other men, is worthy of honor, but not this much.

Medical Assistance Program

Eighteen year ago a worthy organization came into being that has brought health and blessing to countless people as it has expanded its work. It is MAP (Medical Assistance Program) of Wheaton, Ill. Its president, J. Raymond Knighton, announces that before the end of 1972 it had shipped goods (mostly medicines) valued at more than \$100 million to medical missionaries, mission hospitals and clinics in 82 developing nations of the world. The testimonies of Christian medical people on the fields is indeed heart warming.

MAP is, of course, supported by contributions of those who are interested in helping where the physical needs are greatest. Gifts may come from many people who can easily spare the funds, but some comes from young hearts such as Nancy Albright who wrote Mr. Knighton the following letter to accompany a \$50 gift after hearing him speak in her school:

"This is money I have saved up for years and I wanted to do something very special with it. I thought of maybe buying a record player with it. But when I got to thinking, some people don't even have homes to live in, and I'm thinking about buying a record player! I then decided to give it to someone who really needed it, for I didn't."

To expand its humanitarian, gospel ministry MAP has announced a gift annuity program that should be particularly attractive to people of retirement age. It offers up to 10 percent interest guaranteed

MEMORY TEXT

"God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (2 Cor. 5:19).

for life. Like other annuity programs, the remaining principal at death goes to the organization, rather than to designated heirs. Such programs, if well chosen can give security and satisfaction.

Gift Subscription

Quite a number of our readers took the suggestion that they send gift subscriptions for Christmas. One elderly lady sent in five dollars to bring blessing to the home of a great granddaughter of a long-departed pastor saying, "I could not think of a better Christmas gift to them." Then she added, "My mother used to say she could eat her bread without butter but she did not want to do without the *Sabbath Recorder*." Those who contribute material for its pages in this generation are helping to foster such denominational loyalty as that of which this remark speaks.

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

- 1) A good beginning and a consistent carry through of our local efforts to win souls for Christ as we participate in Key '73.
- 2) A greater awareness that friends and neighbors need Christ and may be ready to receive our testimony of what He has done for us.
- 3) The work in Burma, that the leaders may be sustained spiritually and physically in their purpose to serve the Lushai people.
4. The guidance of Evangelist Badilles of Leyte as he tries to find his place in the Philippine work.

Dark Days and Negativism

By Ruth Bennett of Battle Creek

In The Friendly Guest

The gray days have continued—just enough sunshine to remind us that His glory transforms everything. I am sure many of us are guilty of thinking there isn't too much to be thankful for. Then, I think immediately what the apostle Paul said, "I have learned in whatever state I am, therewith to be content."

Our stubborn natures may rebel against that philosophy because it is simpler to grumble and have a scapegoat for our problems. If we can manage to let the sunshine in for even a few moments, we are able to begin to "count our many blessings." The list grows in spite of ourselves.

There is nothing so undermining to our better natures as negativism. Once we hop that train, our entire outlook on life, the world, and to those around us is gloomy. Yet, I challenge each of us to remember that in order to know what is making us sad, disheartened, frightened, fearful, we have had to experience pleasanter times. Otherwise, on what could we base our sadness?

If we allow negativism to rule our lives, we are shrinking our capacity to be thankful. To be thankful we must think — and remember. Perhaps a few thoughts are sad and cause momentary pain; but, then, we can begin to see something worthwhile that has happened because of our experiences. If we never had to suffer, how could we have compassion for others? If our experiences are small, our outlook on life is small.

We need to remember the past in order to realize that what we are and what we can enjoy are outgrowths of the hardships and happiness of those who have preceded us. We need a healthy look at the past to build a more purposeful future. "As a man thinketh in his heart, so is he."

We must give in order to be thankful. Sometimes the deeds we do are so matter of fact, we do not even realize, at the time, how much we brighten another's life. The other day it came to my memory

that I had assisted an elderly lady when she dropped some articles and I helped her to cross the street. (She walked with much difficulty.)

It took no special moments because she was "going my way"; yet, I remember how extremely grateful she was. A smile, an outstretched hand, a kind word mean much to others and cost us nothing. They bring us the extra blessings to fill our storehouses.

A Missionary's Daughter

There was a little note in the bulletin of the Paint Rock, Ala., church that deserves to be lifted up, for it tells us something about a missionary's daughter that catches us right down where we live.

Debbie Pearson, daughter of missionaries David and Betty Pearson, was left with her maternal grandparents at Paint Rock when her folks went back to Malawi. It could be surmised that she would be deeply engrossed with school work and her growing circle of church and community friends. Would she have time to think about Malawi and other countries of Africa? Perhaps some would not, but there is evidence that her heart is still over there where she learned to love the people in need.

The church bulletin has two notices about Debbie. One is a call to teen-agers to attend a youth prayer service on Sabbath eve at the parsonage "with Debbie Pearson in charge." The other notice in this pre-Christmas bulletin reads, "Anyone interested in making a 'White Gift' for Christmas to Pastor Lamech Vumah, who is beginning a missionary work in Rhodesia, please get in touch with Debbie Pearson."

The daughter of our Malawi missionaries is organizing her own little missionary society in Paint Rock to help a native missionary in a neighboring country. We mention this, not to solicit support for Pastor Vumah, but to remind us in our easy-going ways that people like teen-age Debbie care about the people who are trying to win souls and build Sabbath-keeping churches in mission lands.

Light Bearers Bring Light

By Mynor G. Soper

Everyone who attended General Conference in Denver will agree that it was different. There was a definite feeling of revival and evangelism about the entire Conference session. It was that way because it was planned to be that way by our president, Paul Osborn.

One of the things noticeably different was the personal testimonies which were blended throughout every day from the beginning sessions in the morning until the closing session in the evening. These were planned to bring a variety of Christian experiences to those who heard, from testimonies of first time acceptance of Jesus Christ as Lord and Savior, to the filling of the Holy Spirit and day by day growth in the Lord, to those who shared their experience of discovering the Sabbath truth. In most cases the testimonies were given by individuals, but on a couple of occasions they were given by a man and wife team who had found a new and vital relationship with the Lord. Many were young people, but all ages were represented.

Each person's testimony will not be really meaningful to every other person. Therefore the variety! From comments I heard I sincerely believe that almost everyone attending Conference heard a testimony with which he could identify and which was particularly meaningful and helpful to him.

In addition to the testimonies there was music. There is always music at our Seventh Day Baptist Conferences. This year in addition to the regular good music of the Conference choir and Pre-Con groups, there was the contemporary gospel music as performed by the Light Bearers for Christ group. They performed on Tuesday and Friday evenings. A great deal of enthusiasm seemed to be generated in regard to this group. Many people have asked questions about them and commented favorably about their part in our Conference program. In addition to the highly visible part on the evenings when they sang and shared their testimonies, they were in the background all the time helping schedule tes-

timonies, sharing in the youth meetings both during and after hours, and, of course, rehearsing. It takes many, many hours of practice for a group to put a good program and the Light Bearers worked long and hard on the program they presented at Conference. In addition, they had worked up another program which was used during the summer in churches in the South and at Camp Miles and on TV in Little Rock.

So part of the feeling of difference about General Conference last August was the excitement created by this new group — Light Bearers for Christ — whose spirit permeated many of the Conference activities. You will be hearing much more from this exciting new group. Praise the Lord!

Light Bearers for Christ Receives Tax Letter

We are happy to announce (shout for joy, would be more appropriate) that Light Bearers for Christ, Inc., of North Loup, Nebr., has received its letter from the Internal Revenue Service granting tax deductible status. This means that everyone who made a contribution directly to Light Bearers during the year of 1972 will be able to claim the gift as tax deductible.

For all the support (moral, spiritual, and financial) given to L.B.C. by many individuals and churches as we were being formed and getting our first programs going, we want to express a heartfelt and sincere "Thank you!" We believe you will not be disappointed in lending your support for we are convinced the Lord will use L.B.C. mightily for His glory. To this end we dedicate ourselves!

Information will be sent to all churches in the future giving a sketch of the purpose and program of Light Bearers for Christ.

—Mynor G. Soper

SABBATH SCHOOL LESSON

for January 20, 1973

GOD REALLY CARES!

Lesson Scripture: Ezekiel 34: 1, 2, 7-15

THE SABBATH RECORDER

MISSIONS—Leon R. Lawton



Lay
Training
Sessions
in 1973

One of the vital goals suggested to each local church or fellowship to implement KEY '73 was to plan and carry through a lay training session. Denominational leaders have prepared themselves specifically to offer the leadership, or some churches may wish to seek interdenominational teachers. Field Evangelist Mynor G. Soper has, for the past two or more years, given himself primarily to this ministry.

Several of our churches have had lay training sessions already. When they have been followed through and the outreach and growth ministries continued, it has provided a growing edge for that church. Some have found that the second series of training sessions have proven most helpful; more have participated. Lessons and application have greater impact. Not only individuals, but church groups have known renewal.

The role of the laity is vitally important in the work of our Lord. All who are His must respond in a personal way to the Great Commission. Every believer is to be an effective "minister of Jesus Christ," filling a role that will increase the witness and growth of the body of Christ. Great joy and purpose are the experience of those thus involved.

Many of our people have now seen the challenging film, "There's a New Wind Blowing." This highlighted the lay participation in the work of the ministry, in the making of true disciples of Jesus Christ. A proper lay training session in each local church can strengthen those who participate and help each one to find his place of service most effectively.

If your church has not yet planned or scheduled a lay training session why not ask your elected leaders why? Help them see the need, and arrange for the leadership early in the New Year.

MINISTERS CONFERENCE

The biennial Seventh Day Baptist Ministers Conference will be held in Shiloh, N. J., April 25 - May 2, 1973. The host pastor is the Rev. Charles H. Bond.

The program is beginning to take form with three leaders having been secured to bring challenges in definite areas of learning. Guest lecturer will be the Rev. James A. Guyer, associate synod director of the Synod of New Jersey, United Presbyterian Church. Mr. Guyer's specialty is pastoral counseling. He will spend three afternoons with the ministers presenting and leading discussions on "Transactional Analysis."

The Rev. S. Kenneth Davis, pastor of the Battle Creek Seventh Day Baptist Church will make five presentations on the subject of "Time Management." A laboratory session will follow each presentation.

The Rev. Alton L. Wheeler, general secretary of the Seventh Day Baptist denomination, will lead a daily Bible study.

Others who will help with various parts of the program include Miss Florence Bowden, the Rev. David S. Clarke, the Rev. Mynor G. Soper, and the Rev. Donald E. Richards.

The conference is sponsored by the Higher Education Committee of the Seventh Day Baptist Board of Christian Education. The committee carries the responsibility of arrangements other than the program.

It is hoped that all active Seventh Day Baptist pastors will find it possible to attend. Most of our churches put an item in their budgets to defray their pastor's expenses for the week. Retired Seventh Day Baptist ministers are welcomed as guest participants.

We Can Help

When it comes to meeting human need, a representative of Medical Assistance Programs (MAP) in Afghanistan where there are 2,000,000 people in need, in a land of beautiful mountains and fertile valleys, thoughtfully writes, "None of us can do everything, but each of us can do something."

Why I Am a Seventh Day Baptist

An address given to the Women's Society of the Pawcatuck Seventh Day Baptist Church.

By Karl G. Stillman

My ancestors on both sides of my family almost without exception were Seventh Day Baptists going back to the early beginnings of our denomination in this country. Included among them were Samuel Hubbard, Robert Burdick, Tobias Saunders, and the Rev. John Crandall who were either members of the Newport Church or its branch, the Sabbatarian Church of Westerly founded in 1680. Hence it was quite natural that when it became time for me to think about church membership, I was baptized and joined the Pawcatuck Seventh Day Baptist Church in Westerly in 1910. Our church was then the strongest if not the largest church in the community so it was quite natural for me to think of it as "the" church.

My point which I am attempting to establish is that I took it for granted that Seventh Day Baptists were the right group of Christians with which to be affiliated and that no detailed study of their particular beliefs was necessary. If it was good enough for my parents and my ancestors it was good enough for me.

At about this time, the choice of a college involved an important decision. Alfred University was then a strong Seventh Day Baptist institution of higher learning, but my parents vetoed my going there because they feared I would not do as well in my studies because of the attractions or distractions of the co-eds. So off to Dartmouth I was sent, an all-male college with no female "distractions" within a hundred miles.

The world was in an upheaval and a war broke out in 1914 in which the United States became involved shortly before my graduation in 1917. I enlisted in the Army the day after I received my diploma and was in France in October of that year, there to remain until February of 1919. Although there was a chaplain in the larger camps there were

no religious services available for the troops in the field. The Sabbath was not recognized by the military so it was fading away in importance to me.

Upon my return home I found employment with the Travelers Insurance Company of Hartford, Conn., and for the next four years I was transferred rapidly from Hartford to Philadelphia to Minneapolis to Los Angeles and required to work on the Sabbath, thinking nothing of it. In 1923 just as I was about to be transferred again an opportunity presented itself to work with C. E. Cottrell & Sons Company back home, which I accepted.

I resumed attendance at church services here in our church and soon became interested in learning why I should be a Seventh Day Baptist. I began reading and studying the historical background and the beliefs and practices of our denomination, some of which I wish to share with you.

First of all, I believe in the Bible and its everlasting purity. Nowhere in it can one find any reference to the observance of Sunday as the Sabbath. The seventh day of the week, and that day alone, is stipulated as the Sabbath. With respect to baptism, the original Greek word for baptism is defined as complete immersion in water, which is the basis for all Baptist beliefs.

There have been Sabbathkeepers from the earliest recorded days up to the present time among both Jews and Christians. In fact, up until the time of Constantine in the fourth century, Sunday was not observed as a holy day; it was the pagan festival of the sun observed by sun worshippers. However, Constantine, Roman emperor, issued an edict commanding his people to set aside Sunday as their day of rest.

The Catholic Church and its members held religious services on Sunday for

several centuries without opposition, but in the sixteenth century, there were so many abuses of authority by the ruling priests that a great many religious leaders headed by Martin Luther, Carlstadt, and others, issued a proclamation condemning these practices and withdrawing from communion with the Catholics, stating they were going to adhere to the teachings of the Bible. These were the beginnings of Protestantism.

Getting back to the Sabbath. As Seventh Day Baptists, we believe "that the Bible is the inspired record of God's will for man, of which Jesus Christ is the supreme interpreter; and that it is our final authority in matters of faith and conduct." In other words, as Doctor L. R. Conradi, the former head of our German mission, has said so many times, we accept "the Bible in its everlasting purity" and the Bible alone as the source of authoritative religious beliefs.

However, from the earliest days down to the present, certain traditional religious practices and beliefs have developed which have been gradually accepted by many religious denominations as immutable facts although such positions are absolutely untenable. Elaborate rituals and pageantry are examples of traditions seemingly authoritative yet not divinely prescribed. However, the most outstanding example of the acceptance of tradition is in the wide observance of Sunday and the statement as a fact that the first day of the week is the Sabbath when nowhere in the Bible is there the slightest evidence that any other day than the seventh is sanctioned or even mentioned for observance.

Historical records are in agreement with the seventh-day Sabbath for we find this day universally observed by Jewish and Gentile Christians alike through the first two centuries. The Emperor Constantine in 321 A.D. for political reasons, decreed that Sunday should be observed as a day of rest in the cities of the empire. At the time this decree was issued, the pagan sun worshippers were observing Sunday and Constantine, himself a former ardent sun worshipper, had been only partially

converted to Christianity. It is self-evident that this was a human ordinance and not based on Scriptural injunctions or authority.

In spite of the widespread acceptance of Sunday after this imperial decree, history again records the fact that a considerable number of both Jewish and Gentile Christians particularly in the East and in Abyssinia, have kept the Sabbath faithfully down through the ages to the present time, thus safeguarding for all time the sacredness and integrity of the seventh-day Sabbath by an unbroken succession of recorded days.

The Roman Church severely persecuted Sabbath observers constantly yet was never able to drive the Sabbath from its domains. Notable in church history is the flight of the Waldenses to places of seclusion in and around the Alps where freedom to obey God and keep His Sabbath were possible.

We have almost no account of Sunday sanctifying or that any attempt was made to apply the Fourth Commandment to it or any other day of the week than the seventh until A.D. 1595 when a Dr. Nicholas Bound of England, a Puritan, claimed that the Bible alone was authority in religion. The Episcopalians of the day charged him with self-contradiction since he kept the first day by authority of the church alone, the Scriptures enjoining the seventh. To extricate himself from that embarrassing inconsistency and provide an excuse for not keeping the seventh day, he invented the "one seventh of the time" theory or any day of the week after numbering six. It remains for us to conclude that Dr. Bound misinterpreted that command or else that God deceived His people and the world for 5,000 years, by precept, example and inspiration and that Dr. Bound exposed the deception some 1,500 years after all the inspired writers were dead. We must hold to the Fourth Commandment Sabbath or none at all. There is no other. In mathematical terms, this was a "reductio ad absurdum," an absurd hypothesis.

(To be continued in the January 27 issue).

Ordination, a Call to Praise

By Rev. David C. Pearson

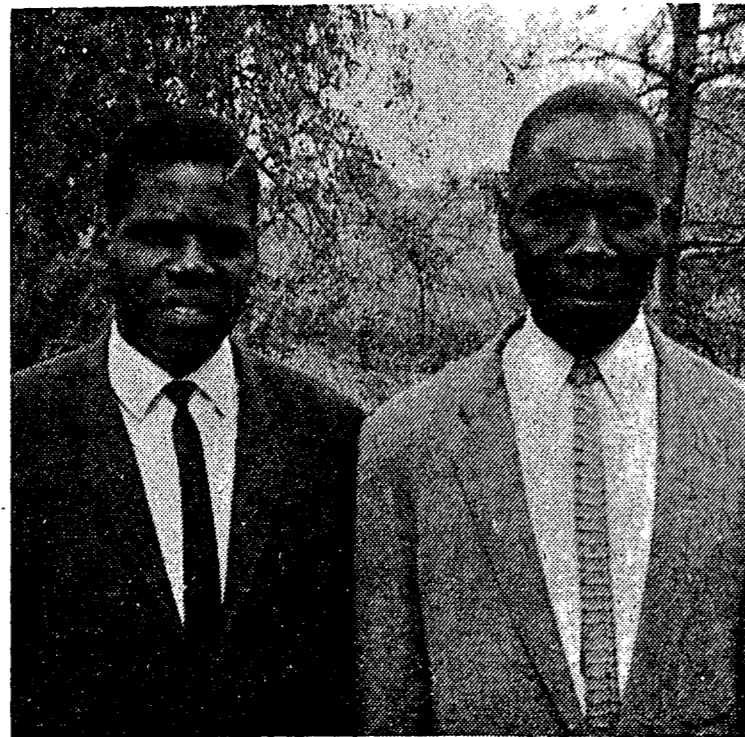
One of the highlights this year of the sessions of the Central Africa Conference of Seventh Day Baptists was the ordination of five men to the gospel ministry. They were not all young men, and averaged approximately forty years of age. Their education and experience varied greatly. Three were graduates of Likubula Institute and two of the same three had served a sister denomination as school teachers. One of the others was a farmer with political experience. It is assumed that none were fishermen nor tax collectors, as were some of Christ's disciples. God calls men from all walks of life.

Early in September of 1972, a group of interested persons met to discuss, among other things, the possible ordination of some of our workers. Recommendations were submitted to the Board of Trustees, which in the main were approved.

Ordination is sometimes desirable even though a candidate has not known the advantage of a good formal education. At present eight years of primary education and three years at a Bible School is considered ideal though secondary education would be better still. In addition—and of even greater importance—is a true Christian spirit, and natural leadership ability.

One of the five men was Mr. Farms Manani, an elder brother of Secretary Otrain B. Manani. This man was ordained to serve our Mpheza Church near his home, in the hot, low-lying district of Chikwawa. For years Conference has tried to supply this church which leadership, but frequently with considerable difficulty. It is felt that Pastor F. Manani, who has already proven himself as a lay leader in the church, will be the answer.

Mrssrs. Absalom Harawa, Langston Chisi, and Harnack Msowah were the three Likubula graduates. (Their pictures can be found in *Mission Notes*, Oct. 9, 1971). The former two are serving in the Northern Region; whereas the latter



Rev. Otrain Manani, left, with his brother Farms Manani, recently ordained to the gospel ministry.

is serving in the South about four miles from Makapwa Mission.

The fifth candidate, Pastor Wilson Lingwame, has had former pastoral experience with another Conference of Seventh Day Baptists, but he did not object to reordination.

Two of the conference sessions were allotted to the candidates for the presenting of their testimonies of Christian experience and doctrinal statements. Sometimes lively question periods followed, but not always, as those lacking more formal education were spared the rigors and indignity of fielding on the spot questions. Conference approved ordination of the five, an unusually large number to ordain at one time, unknown among Seventh Day Baptists in the memory of the writer.

Sabbath afternoon was the time set apart for the actual service of ordination. Charges were given the candidates and the church, by Pastors Leman Mungoni and Readson Mwango respectively. Pastor Lookson Nothale, director of the Southeastern Association, led in the prayer of consecration.

The procedure outlined above differs considerably from practice in the States, but the situation here is not the same, and calls for a direct approach. It is hoped that with the passing of time and the furthering of the education of the people of Malawi that more authority

will be placed in the local church, which would include the ordination of ministers. For the present, it seems wiser and more workable to govern such matters through Conference and its agencies.

Such a service is a most real call to rejoicing, and reminds us of one of the chief reasons we are here. May God use these five men! May He protect them and keep them from evil! May He endow them with health and life, that they might serve acceptably, and may they be pervaded with the love and spirit of Jesus, that they may be used to the edification and salvation of mankind—to the praise of His glory! Amen.

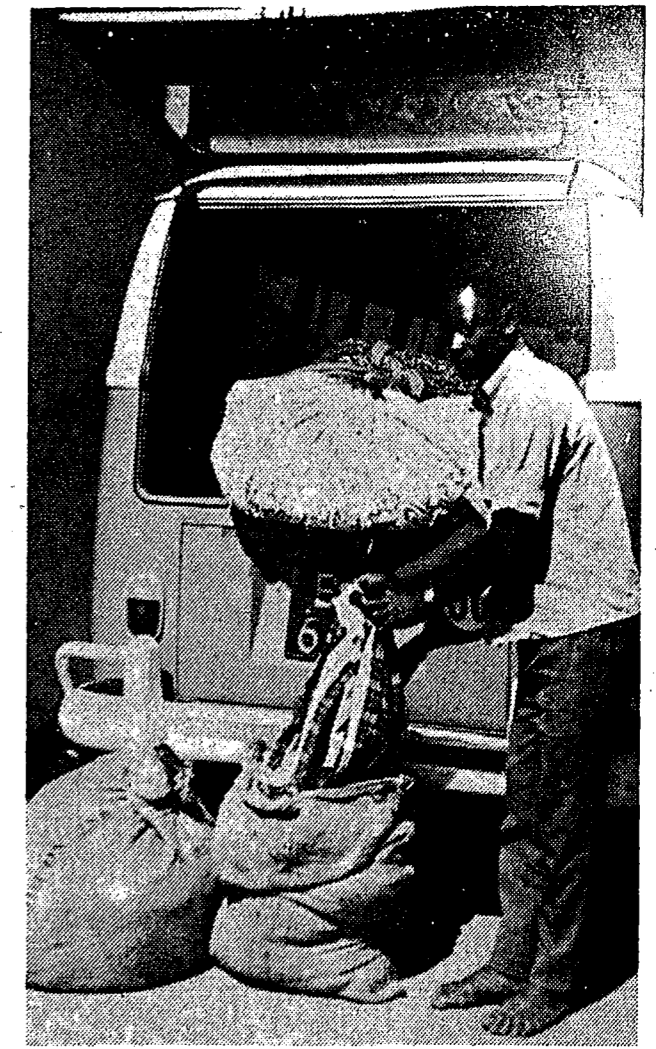
Association Meetings

By Mrs. Bettie Pearson

In previous years, there was an annual meeting at one central place for each of the four Associations of the Central Africa Conference. This year it was decided to have two or more for each Association area, that more people might attend. In a nation where most families have cars in which to drive to their weekly services as well as more distant meetings, it may be hard to understand this point. But here in Malawi where less than one percent of our church families have cars, and most of them find bus or train fare too large an item to squeeze into their limited budget, it is difficult to get to a meeting in a distant place. So in order for more people to have the opportunity for an Association meeting near their homes, the new plan was tried.

The series of meetings begins with the Wednesday evening service and closes with the service at night after Sabbath. Most of the meetings are devotional, with a sermon. Friday morning is business time when, in addition to elections and regular business, there is a challenge to giving and reports of tithes and special Association offerings for each of the churches in that area.

Each Association has its elected chairman who plans the meetings and assigns responsibility for certain times to the various people, giving them a subject



Mr. Leman, who has helped with sorting and packing, is now ready to deliver bundles of CWS clothing to Malawi pastors in one of the Association areas.

around the chosen theme. As many Malawian pastors and leaders of that area as possible will be used at some time, plus visiting pastors from other areas and missionaries. Each has a share in putting his own challenge to the people to live more Christ-centered and dedicated lives.

At the two Associations in the North, one up in the hills at Uzumara, the other on the dry, sultry, flat country of Echeziweni, and also the one at Manjanja in the Central Region some extras were added to the schedule. Miss Maddox conducted two classes each place in health education in which the people showed real interest. There were children's meetings conducted by the lady missionaries or Malawian leaders.

How can one evaluate the accomplishments of such a meeting as these? The Lord knows the results. May we all, wherever we are, serve Him faithfully, praise Him for our opportunities, and trust Him to bring the growth.

Denominational Directory

The Women's Board provides a service for you and the office of the general secretary for the Seventh Day Baptist denomination. This service is a denominational directory. This is your directory and it needs you to keep it alive.

Has anyone in your family or church family moved recently? Are you planning to move soon? Has someone recently been born, or died? All of this information should be recorded with the Denominational Directory.

Forms are sent to your church every month. These forms are filled out by your church secretary, the minister, or the women's key worker. These are to be returned monthly. They are not. This is *your* concern. It is up to *you* to keep this information available to the denomination.

Are you about to celebrate a special event in the life of your church? Would you like to know where some of the folks are that used to attend your Sabbath School? Where have all the young folks gone? The Denominational Directory can help you at times like these plus many other services. It is there; make use of it.

Take a sheet of paper, right now, and jot down the following information.

Name (include maiden name)

Address (include zip code)

Telephone

Church membership

Lone Sabbathkeeper?

Affiliated with a fellowship?

Name of fellowship

Death

Birth

Names of children (at home) and ages

Names and addresses of children away from home and their ages.

Give this to your minister or key worker. If you are a lone-Sabbathkeeper, or are currently separated from a church, please mail this information to:

Mrs. Mary Wells, 3902 — 63rd,
Boulder, Colo. 80303.

LOVE OFFERING

Principal Wayne Crandall of Crandall High School, Jamaica, has written to the Women's Board regarding the love offering sent from Conference. He suggested that instead of the money going for the stated scholarships this money could be used for loans to graduates who wish to prepare themselves to teach at Crandall High. Loans to these students would go towards financing their college training. If they were to return to Crandall High and teach for a period of time, the loan would be forgiven. If not, it would be repaid in full and used by another candidate.

The Women's Board voted to approve this suggestion.

Light from Him

*This earthen vessel of mine
Is filled with light from Him;
I'll keep it clean and bright
And never let it dim.*

*Maybe someone wandering
Alone and in the dark
May see this light of mine
And from it get a spark.*

*My brother, do not turn away;
I ask no toll of thee,
But come and share this gift
That He, so lovingly shared with me.*

—Mary Morgan

Give Your Hand

*There's a feeling of satisfaction
When you're doing something kind,
When you give your hand to someone
And you help him in a bind.*

*When you stop to help a brother
When you hear his weary call,
When you give your heart to mankind,
It is then that you are tall.*

*It is then the small man's great;
It is then that God shines through.
When a man stoops to raise his brother,
He raises himself, too.*

—Mary Morgan

Bargain in Bible Study Source

The current International Lesson Annuals which the Seventh Day Baptist Board of Christian Education have on hand are now available to Sabbath Schools at half price. Almost three-fourths of the current year's Uniform Series of "Bible Lessons for Christian Teaching" used by over 48 million Christians can be currently studied from this annual. Easy Bible referencing through the table of contents, a subject index and a Bible index makes the annual useable, as previous volumes have been, for various Biblical studies.

Rather than have the supply collect more dust, these 1972-73 annuals are offered at \$1.50 plus postage of 15 cents to any Seventh Day Baptist. The supply is limited, so first come, first served. Order from: Box 115, Alfred Station, NY 14803.

Edited by Horace Weaver, veteran Methodist Christian educator, lesson analyses are regularly written by Charles Laymon. Teaching plans, suggested audio-visuals for each quarter, messages for national holidays, etc., are written by Glenn Asquith and Ronald Schlosser of American Baptists, Clifton Allen of the Southern Baptists and other well-known Christians such as Floyd Filson, Martin Rist, Claude H. Thompson, and Charles Copher.

The four quarters dealt with in this annual are: The Bible Speaks to Issues of Our Times (science, technology, interpersonal relations, international relations); Prophets of Judgment and Hope (Jeremiah, Ezekiel, Haggai, Zechariah); Affirmations of Our Faith (our situation, Christian redemption and life); God's Laws for Man (Ten Commandments, and dealing redemptively with the undisciplined).

This last quarter may make this annual especially useful for Seventh Day Baptists because of the discussions of law and grace which arise from applying the Decalogue today. Comparing this study with the 1962 (First Quarter) *Helping Hand*

using Uniform Series Lessons, the 1960 (Second Quarter) *Helping Hand* using Seventh Day Baptist Beliefs, with the June-August *Helping Hand* on the Decalogue will prove fruitful, we believe.

LET'S THINK IT OVER

Supreme Court Declines Compulsory Chapel Case

The U. S. Supreme Court has denied a request from the government to hear its complaints against a district court of appeals rule which declared that compulsory chapel at the nation's three military academies is unconstitutional.

Thus, the opinion of the lower court will now be enforced. That opinion, issued in July of 1972, held that mandatory chapel and church attendance at military academies violates both the establishment and free exercise clauses of the First Amendment.

The three-judge panel at the U. S. Court of Appeals for the District of Columbia declared in a split decision that "individual freedom may not be sacrificed to military interests to the point that constitutional rights are abolished."

The request for review from the Departments of Defense and Justice was turned down by the high court without comment. No justice was on record in favor of hearing the case.

When the case of Anderson v. Laird was in the Court of Appeals the Baptist Joint Committee on Public Affairs was one of several groups filing friend-of-the-court briefs against the government's position. If the Supreme Court had agreed to review the decision, the Baptist agency again planned to file a brief agreeing with the court of appeals rule.

James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs said the refusal of the court to review the case was "most gratifying and reassuring." The court's action should be viewed as a significant one in protecting not only the free exercise of religion, Wood continued, but because of "the prohibition of the government's use of religion to serve secular ends."

Billy Graham's 1973 Schedule

Evangelist Billy Graham has three major overseas commitments in 1973, he announced here upon his return from a six week around-the-world trip. He will speak at an interracial evangelism congress in South Africa in March, in Korea in late spring in what may be the largest evangelistic crusade in his career, and in late summer at a first-of-its-kind youth gathering in London.

In addition, he is scheduled to conduct major evangelistic crusades in four American metropolitan areas: Atlanta, Ga.; Minneapolis-St. Paul, Minn.; Raleigh-Durham, N. C.; and St. Louis, Mo.

The evangelist noted the trip to South Africa will be his first to that nation. He accepted the invitation from sponsors of the South African Congress on Evangelism on condition that the event will be totally integrated, he explained. Graham Crusades have been racially integrated for more than twenty years.

Cambodia Conversions

The second public evangelistic crusade ever held in Phnom Penh, Cambodia, has ended with 2,681 people showing a desire to know Jesus Christ. Over 10,000 young people attended the "Way of Peace" crusade Nov. 21-26 to hear Dr. Stanley Mooneyham, president of World Vision International.

Mooneyham said he was "tremendously pleased" that the crusade appealed to youth. More than 90 percent of the audience that filled the 1,200 seat auditorium daily ranged in age from 15 to 30. Another significant feature, he pointed out, was that an overwhelming majority of the crowd at each session indicated they were hearing the gospel for the first time.

"The important thing now is to really nurture them in Christ," Dr. Mooneyham said. "That's why World Vision is going to help finance the follow-up program of the Khmer Evangelical Church."

In addition to follow-up support, Dr. Mooneyham also contributed a World Vision check for \$1,000 to the Khmer Evangelical Church, which sponsored the crusade, for refugee relief. The check was equivalent to 200,000 riels in local currency.

NEWS FROM THE CHURCHES

SHILOH, N. J.— Throughout our Christmas season, we were thrilled to hear and sing the Christmas carols.

Special music by soloist Martie Hitchner and flute obbligato by Mary Fogg were presented as a special feature of the Sabbath morning Christmas worship service. Our Christmas cantata, sung by the combined choirs and directed by Mrs. Joseph Loper, did indeed put everyone in the true Christmas spirit. Our afternoon candlelighting vesper service filled the church to overflowing as the choir gave its rendition of "When Love was Born." An informal time of fellowship and refreshment was held in the Fellowship Hall immediately following the service.

—Correspondent

MILL YARD, LONDON.— Mrs. Hermine E. King, secretary of the Women's Society tells of services rendered to an old people's home earlier in the year and a more recent fund-raising effort. We quote from the material sent to the editor by the Rev. James McGeachy, correspondent:

Our Women's Society held a social and sale of work on October 21 in Lewisham in southeast London. A programme of sacred music and other items entertained the visitors. Six new members were enrolled and were given the right hand of fellowship by Sister Codrington, the president. The membership is now fifteen. At the meeting the original members presented little bags of money, white for summer and gray for winter. They contained coins saved by each member. The amount totaled eleven pounds. Altogether the amount realized from the evening's activities (after deducting expenses) was twenty-two pounds.

We praise the Lord for His love and leadings.

God created the world in six days— which never would have happened in these days of labor unions.

Hopes for Church Building in London

By Rev. James McGeachy

A letter from Mrs. Olive Gelleff, treasurer of the Mill Yard Church tells of the efforts our Jamaican brethren and sisters in London, who are so keen on the Mill Yard Church's having a home of its own, are making to increase the amount of money in the Building Fund by means of rallies, concerts, and personal gifts and efforts. It now stands at £1436 according to the latest figures. By the time this appears in print it should be about £1450.

She suggests that individual readers of the *Sabbath Recorder* might like to help by contributing to the Building Fund of the Mill Yard Church.

It may be of interest to recall that the original Mill Yard Chapel in the east end of London in Whitechapel, from which the mother church of the Seventh Day Baptist denomination gets its name, was built in 1691 and was demolished in 1885 to make way for the railway. Since then the Mill Yard congregation has met in hired halls. Our Jamaican brethren now have the vision of this old congregation's having once more a home of its own.

If any readers would like to help to realize this vision their donations will be gratefully received by the treasurer, Mrs. O. Gelleff, whose address is 103 Woodland Gardens, Isleworth, Middlesex, England.

Checks should be made out to "The Mill Yard Seventh Day Baptist Church."

Obituaries

ALEXANDER.— Mary Poole, daughter of Everett and Elsie Lou Gardner Poole, was born Feb. 28, 1891, in Cuyler, N. Y., and died in Cortland Memorial Hospital, Cortland, N. Y., Dec. 1, 1972.

She was married to George Gates in 1909, who died in 1932. In 1936 she married James Alexander, who died in 1952. She is survived by two sons, John of Avon, Conn., and Robert of Ithaca, N. Y.; a daughter, Mrs. John Bishop of Schenectady, N. Y.; a sister, Mrs. Marcia Fish of Cortland; nine grandchildren, two great-grandchildren.

Mary had been a member of the DeRuyter Seventh Day Baptist Church since 1912, which she served as a deaconess and in many other ways.

Funeral services were conducted by Pastor

Alan Crouch at Wright-Beard Funeral Home in Cortland. Burial will be in Hillcrest Cemetery in De Ruyter (in the spring).

—A. R. C.

HITCHCOCK.— Helen A., daughter of Mr. and Mrs. Robert Allan, was born in Scotland, March 26, 1902, and died Nov. 15, 1972, in an automobile accident which also took the life of her daughter-in-law, Odessa (Mrs. Robert O.) Hitchcock.

She came to the United States when she was eighteen to take nurse's training at Bellevue Hospital in New York City. While there she met and later, Dec. 28, 1927, married Dr. Raymond O. Hitchcock (who died in June 1965). To them were born five sons who survive: W. Allan of Montclair, N. J.; Robert O. of Alfred; R. Cameron of West Chester, Pa.; James H. of Alfred; and J. Bruce of Fairport, N. Y.

Also surviving are two sisters, several half-brothers and sisters, nieces and nephews, thirteen grandchildren and two great-grandchildren.

The Hitchcocks joined the Alfred Seventh Day Baptist Church in July 1948. She has since been a frequent officer of the church and the women's organizations. She gave distinguished service to the church and to the life of the village.

Memorial services for her and her daughter-in-law were held in the Alfred Church, Sabbath afternoon, Nov. 18, the Revs. Hurley S. Warren, David S. Clarke and Russell G. Johnson officiating.

—Mary Clare

MEEHAN.— Joseph H., son of Charles and Sarah Taylor Meehan, was born at Darlington, Wis., May 18, 1879, and died Dec. 9, 1972, in Janesville, Wis., after a long illness.

He farmed in the Darlington area until coming to Janesville in 1928. He was employed at Fisher Body until his retirement in 1935. He was a member of the Milton Junction Seventh Day Baptist Church.

Surviving are two sons, Joseph and Lester of Janesville; three daughters, Mrs. Leona Socwell, Janesville, Mrs. Josephine Alexander, Shullsburg, and Mrs. Helen Socwell, White-water; 23 grandchildren; 53 great-grandchildren; two sisters, Mrs. Ruby Miller, Janesville, and Mrs. Nellie Jenson, Mineral Point.

Services were held in Overton Funeral Home, with burial in Oak Hill Cemetery, Janesville, with his pastor, the Rev. A. A. Appel, officiating.

—A. A. A.

MOSELY.— Eunice Maud, was born in Hanover, Jamaica, W. I., in 1916, and died in London, England, Sept. 11, 1972. She was baptized by Pastor A. L. Peat of the Mill Yard Church, March 20, 1971. The body was sent back to Jamaica for interment in the family plot.

—A. L. P.

LET'S THINK IT OVER

Top Ten Church-State Stories Listed by Americans United

Federal court and referendum defeats of tax aid for parochial schools highlight the ten top church-state stories of 1972, according to a year-end analysis by the staff of Americans United for Separation of Church and State.

1. Parochial aid went down to decisive defeat at the hands of the voters in Maryland, Oregon, and Idaho in November.

2. The United States Supreme Court affirmed the opinion of a lower federal court striking down as unconstitutional an Ohio plan for subsidizing parochial schools via tuition reimbursements to parents.

3. Parochial aid programs in New York, Pennsylvania, Vermont, and New Hampshire were struck down by federal courts as violations of the First Amendment.

4. A battle erupted in Congress over the "tax credit" plan for providing federal aid for parochial and private schools.

5. New Mexico voted in referendum in November to impose full taxes on commercially used property owned by churches.

6. New York Governor Nelson Rockefeller vetoed an attempt by the state legislature to repeal the state's liberal abortion law.

7. Michigan and North Dakota voters decisively defeated abortion law reform in referendum elections.

8. The Supreme Court ruled that Amish parents may be exempted from all compliance with state compulsory school attendance laws.

9. Compulsory chapel service attendance at the United States military academies was found by a federal court to be in violation of the no-establishment clause of the First Amendment.

10. Roman Catholic bishops attacked the Supreme Court's interpretation of the First Amendment and renewed their campaign for tax aid for parochial schools.

Supreme Court Upholds Church Tax Exemption

The U. S. Supreme Court, in a 7-1 decision, has upheld tax exemption for property used for religious purposes.

The general principle enunciated by Chief Justice Warren Burger, who delivered the opinion of the court, is "that we will not tolerate either governmentally established religion or governmental interference with religion."

Tax exemption, the court declared, "creates only a minimal and remote involvement between church and state and far less than taxation of churches."

The court made it clear that it did not uphold tax exemption for churches on the basis of "absolute" separation nor on the basis of "social welfare services or 'good works' that some churches perform."

To set up a standard of good works to justify tax exemption for churches, the court contended, would make the government a judge as to the amount of good a church should do to justify its exemption. This would produce undue interference with the churches by the state, the court said.

The Sabbath Recorder

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