

PARDON
REFUSED

George Wilson died in 1830 because he refused a pardon offered him by President Andrew Jackson.

A Philadelphia court had convicted Wilson of robbing the mails and of murder. Shortly before his scheduled execution President Jackson granted him a full pardon. When he refused the pardon and requested to be hanged, no one knew what to do.

The warden contacted the President. The President called upon the Supreme Court for a decision. Chief Justice John Marshall declared that a pardon is not a pardon unless it is accepted. George Wilson died on the gallows.

When you and I were rebellious and disgraceful, God gave His Son, Jesus Christ, to save: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). In infinite love, God provided a pardon. But you must accept that pardon.

If you need spiritual help, contact your local Seventh Day Baptist pastor or write to us and we will see that someone contacts you.

Seventh Day Baptist Publishing House

P. O. Box 868

Plainfield, N. J. 07061

God, Are You Real?

You, out there—
Whoever You are,
Wherever You are—

You, within me,
Within the depths of my being,
Within my deepest self.

Speak!
I am listening.
Speak — that I may perceive You.
Speak — that I might know myself.
These longings.
These struggles.

My mind gropes for reality—
The reality of all Your creation,
The reality that is love,
The reality that grants meaning to life.

I wait in silence,
In quietness and confidence
My mind expands—
It searches deep within my self;
Within me—
"Created in the image of God,"
A part of the very God Himself.

My mind goes on—
It reaches — up and up —
And out beyond.

My God!
You are real!

—Esther Houdeshell

September 22, 1973

THE
SABBATH
RECORDER

The Sabbath Recorder

First Issue June 13, 1844

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Member of the Associated Church Press

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SABBATH SCHOOL LESSON

for September 29, 1973

GOOD NEWS FOR SINNERS

Lesson Scripture: Romans 1:16-25

EDITORIALS

WHEN LIFE BEGINS TO LEAN

Why does the Tower of Pisa lean?

The famous leaning tower of Pisa is certainly one of the most unusual struc-
tures in the world. It leans so much that the top of the tower is more than fourteen
feet to the side of the base.

The circular tower made of white marble is some 179 feet high and contains
eight stories. The tower was begun in 1170 and stands next to the cathedral of
Pisa. The land on which the tower was constructed is sandy and thus with such
a weak foundation it soon began to lean.

There have been several efforts to stop the leaning, but all to no avail. Around
thirty years ago the Italian government poured tons of cement around the base
hoping to make it safe. It would have been wiser for the builders to have strength-
ened the foundation at the time they first noticed the leaning, and wiser still to
have constructed the tower on firm ground.

In many ways life is like a building or tower, for it too must have an adequate
foundation. In Matthew 8:24-29, Jesus spoke of the foolish man who built his
house or life upon the sand. "For when the rains and floods come, and storm
winds beat against his house, it will fall with a mighty crash" (Living Bible).
How much better the wise man who built on the rock and thus withstood the
tempests of life.

The rock or sure foundation is Christ. This is the rock on which we should
build, all other teachings are like sand and will not provide a safe foundation
for life. We need not wonder then, when a life begins to lean like the tower of
Pisa, the chances are it has been built upon sand.

Perhaps it is time for each of us to examine the foundations of our lives.



SEPTEMBER 22, 1973

ANGER

Energy for Christian Growth

Rev. Glen W. Warner

Scriptures: Romans 12, Psalm 90:8-12

Today we are going to consider the third and somewhat neglected area in the growth cycle of five periods. Conception and Birth precede the "growing years," Maturity and Eternal Life follow them. Seventh Day Baptists have been concerned with growth for many years; perhaps this is the first time we have studied it during Conference week. The complexity of the subject is beautifully illustrated by the great variety of banners brought by the women's groups from our churches.

Growing years are exciting and challenging years. We may be intrigued with them, for we want to live and thrive. The power and beauty of Ephesians is that Unity is love in the body of Christ. God has said "yes" to each of us, and we should say the same to each other. A positive approach to our growth needs has been reflected by our excellent speakers and thinkers.

Not long ago, a young couple sat in my office and inquired about Seventh Day Baptist beliefs. "How does one join your church?" they asked. Once again I was confronted with the opportunity and the demand to explain the curious reality we believe in, that we are free to be obligated by our own belief. It so easily appears that it does not matter what we believe.

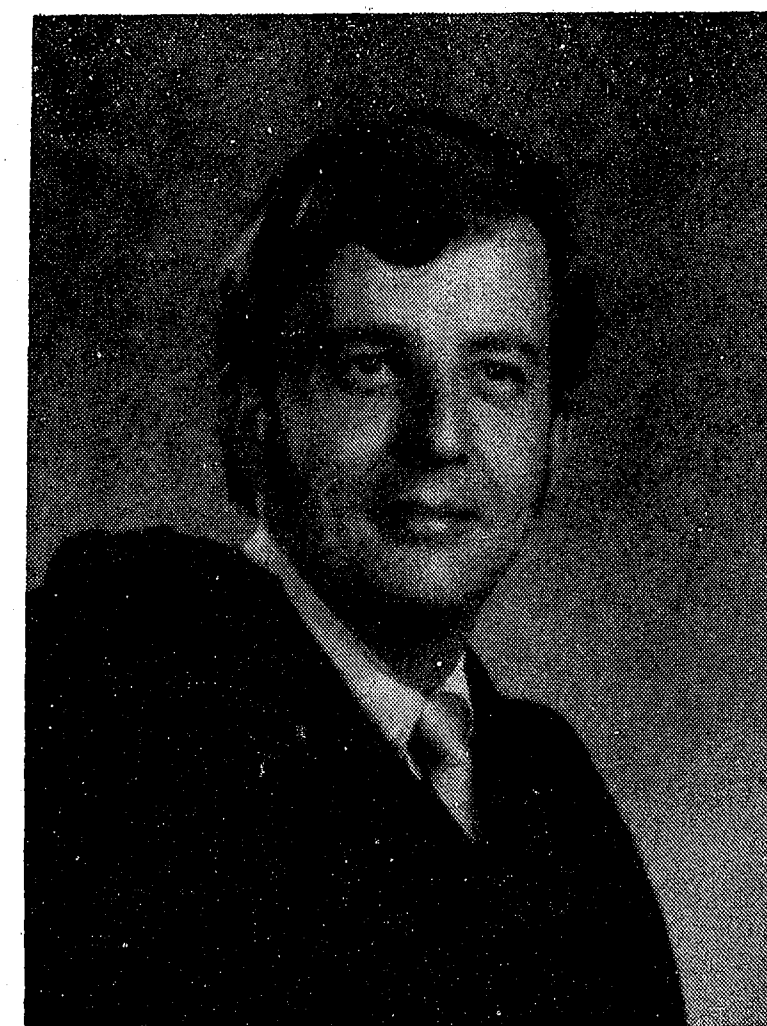
But it does matter very much and

there is a dynamic at work inspiring or limiting growth. Once we have been conceived and born to the spiritual life, we may find the life process to be less dramatic. I would like to focus our thought on a somewhat unpopular subject, one that inspires or limits growth. It is anger. It is a part of the Christian life, and our neglect of it is both unrealistic and wasteful. Who can not remember some excellent examples of "new beings" who have strong beginnings, but then weaken and fail, lay persons and clergy alike? Our faith is not meant to take the strength of character out of a life, but to produce it. It is a common misconception that once a person is made right with Christ, he immediately becomes an ornate pillar of alabaster beauty. That may be true in heaven, but not on earth. Or as one has reflected:

When we dwell in love, with the saints above,
O that will be glory.

But to dwell below with the saints we know,
Now that's a different story.

Our theological perspective in John 5:24 tells us that eternal life begins with Christ, the moment I trust Him. Judgment is now for that person, and fear of future judgment does not exist. However, there is a human life to live — in relationship with God, improved by Christ



and empowered by the Spirit. The growing edges of that "spiritual life" are your places of resistance. It is a matter then, of giving God permission to work on those places of resistance, places where you have not completely said "yes." Perhaps you were not aware they were there, or perhaps as you have grown, you become aware of them. In any case, the maturing process goes on happening day by day, and part of our faith tells us that the only limitation is the one we impose on God, not vice versa. The growing years are a critical time, of blossom or blight.

The Scriptures tell us that if we are faithful, God will give the increase. Faithfulness is a matter of risk for us. Reuel Howe in *Survival Plus* has written explicitly about the "growth frontier" in each of us. There is risk involved in maintaining a place on your soul's frontier. We might be reminded of C. S. Lewis' illustration of living with one's self for eternity. That is a stimulus to growth.

The great twelfth chapter of Romans provides a superstructure for our growth directions, in our personal and in our church lives. The source of true excellence, the struggle against conformity, the realistic attitude toward the self, the

variety of God's charismata, the high value of discipline, and the meaning of anger are all included. Reading this passage devotionally can reveal much about your values and priorities as you go on growing into Christian maturity.

Of special interest is anger, for it can serve or destroy us. Paul admonishes us to leave vengeance to God, and to respond to life's hurts and injustices with wisdom. That is maturity! In the Scriptures we find frequent references to the controlling of anger. Paul is an excellent example of one whose anger was turned to very good use. It seems sensible to give our anger to the Lord, and to receive it back in usable form.

In the current "crisis-shortage" of many things in our country I have been reminded of Al Capp's "schmoos," the lovable little creatures of the comic strip which provided all the basic foods that society needed. But they became so plentiful that they were a nuisance. This unlikely situation could be compared to discovering that otherwise useless things could be put to very good effect. Just imagine if lawn clippings were discovered to be a great source of fuel, or the autumn leaves a good high protein food! Anger is a resource that we all know about, and it can work for great good

It seems sensible to give our anger to the Lord, and to receive it back in usable form.

when used in a place that will result in growth. Anger represents the tremendous need for discipline in the Christian experience.

In the varieties of anger, we find a reference in Psalm 90, to the wrath of God. The writer of that psalm trusted God so totally, that he could understand and accept the Lord's anger at his lack of faith. It was as though Jehovah loved him to the point of being disappointed because the believer could do so much better. Or, to put it another way, when we refuse to let God work in our areas of resistance, we may feel His wrath. If we are to be truly useful to God, we must give Him something to work with. It is reported that Abraham Lincoln viewed by chance the slave market in New Orleans, as a young lawyer. His comment was, "If I ever get the chance, I'm going to hit this thing and hit it hard." We change behavior by changing attitudes.

In 1 Corinthians 2:16, we read, "We however, possess the mind of Christ." A literal translation of this reveals that we may possess the "spirit of Christ" rather than just His mental faculties. Barclay notes four occasions when Jesus Christ became angry. He was angry with hypocrisy in Matthew 6; with irresponsibility in the story of the rich man and Lazarus;

with those who loved institutions more than people in many healing stories; and with any and all exploitation such as the temple cleansing story. Later, when Paul wrote "be angry and sin not," he was saying that there are certainly times when anger is a virtue and not a sin. There are times to stand up and say, "no."

It is our growth challenge to allow God to change (transform) our attitudes (minds from within). He is able to do that, and is doing that. When a person comes to grips with any negative factor of resistance in his spiritual life, he is growing. Therefore, the growing years are years of overcoming by the power of God, the obstacles to full development. It is a wonderful, a marvelous thing, to see this relationship between a person and God happen. We cannot fully understand it, but the truth of it is seen through the words of Philippians 2:13: "You must work out your own salvation in fear and trembling; for it is God who works in you, inspiring both the will and the deed, for his own chosen purpose."

Love is stronger than hate, and the transforming of unstable, negative explosives into productive Christian experience is the work of our God who has anger toward iniquity. It was Peter Marshall who dramatized this truth by comparing

the uses of powerful electricity — either to take a man's life for his crimes, or to light and heat the homes of thousands of persons. The best use of anger from our side of the divine/human relationship is through discipline. Growth of the most productive sort rarely happens without some effort. If anger is to produce character instead of stubbornness, let us respond to the invitation of God, to be subject to His cleansing love. Most of us will go from this inspiring Conference to places of service, which include some besetting difficulties. Great persons are stubborn persons, but they are stubborn in the wrath of God at iniquity.

In 1973, Elder Bliss spoke these words to John Burdick, who was being ordained a leader in the Westery church:

"I commit the pastoral care and charge of this church to thee, charging thee before God and the holy angels, and this numerous assembly, to feed the flock of Christ over the which the Holy Ghost hast made thee overseer. You are to preach the word of God to them, and administer the ordinance of the gospel among them. You are to keep up holy discipline, in the church and to do all things without partiality . . . You are to reprove, rebuke and exhort, and with all authority. You are to feed them with knowledge and understanding and study to be approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth . . ."

People are won by love, but they grow through love in the shape of discipline. I would invite you to trust Christ with your anger, and so may we find it to be useful and productive in the growing years of our Christian experience.

My son, if you aspire to be a servant of the Lord, prepare yourself for testing.
Set a straight course, be resolute;
and do not lose your head in time of disaster.
Hold fast to him, never desert him,
if you would end your days in prosperity.
Bear every hardship that is sent you;
be patient under humiliation, whatever the cost.
For gold is assayed by fire,
and the Lord proves men in the furnace of humiliation.
Trust him and he will help you;
steer a straight course and set your hope on him. —Ecclesiasticus 2:1-6

"Baptist Responds to Earthquake"

Responding to immediate needs from Mexico's worst earthquake in modern times, a Baptist church in Puebla, Puebla state, southeast of Mexico City, has dispatched its pastor and a team of physicians to assist victims.

The church, Primera Iglesia Bautista (First Baptist Church), is the nearest Baptist work to the earthquake epicenter, according to David P. Daniell, a Southern Baptist representative in Mexico.

Charles Bryan, area secretary for Middle America and the Caribbean for the Southern Baptist Foreign Mission Board, said the board is awaiting requests from the field before determining how possible relief funds should be designated.

Both Bryan and Carl Tiller of Baptist World Alliance headquarters, Washington, said they stand ready to respond as needs are known.

Tiller said three other BWA-affiliated Baptist bodies, besides Southern Baptists, have "fraternal ties" with Baptist work in Mexico — the American Baptist Churches, the Baptist General Conference and the Seventh Day Baptist General Conference.

He said none of these four groups yet know what damage may have occurred to local Mexican Baptists because of crippled communications from the disaster area.

The pre-dawn earthquake, which wire service reports say may claim 1,000 lives, ripped through Mexico's midsection, devastating villages in Puebla, Vera Cruz and Oaxaca states, which form a belt across Central Mexico south of the capitol.

Seventh Day Baptists will want to continue in prayer for those of like faith who have suffered loss of loved ones and property in this disaster. Efforts are being made to determine the loss sustained by Seventh Day Baptists. The *Sabbath Recorder* will attempt to keep our readers informed as more news becomes available.

SEVENTH DAY BAPTISTS AND THE LAWS OF GOD

By Rev. Paul S. Burdick

In this time of changing moral values, the throwing away of older concepts, and the taking on of new, it is necessary to rethink what our stand should be regarding the Commandments of God, particularly in regard to the Sabbath.

Since very early times, and even considering the customs among the higher animals, the institution of the family has been the method of human and animal reproduction and child rearing. Thus the bond that holds the members of a family together seems to be provided by God Himself.

However, among men, the frequency of divorce in our time, seems to be the overturning of God's plan for the human race, as well as a danger to the continuation of the family as God intended it to be.

I do not have the statistics before me to prove it, but I believe that a great share of the juvenile crime, violence, and drug addiction comes from children of broken homes. Thus the family is, and will be into the foreseeable future, the foundation for a stable and peaceful society. Even in Communist societies, where other systems have been tried, leaders have come back to the family as the most economical and satisfactory unit of society.

This brings us back once more to the ideal of the family as set forth in the Judeo-Christian religion. The Seventh Commandment safeguards the relationship between husband and wife. The Fifth Commandment assures the respect

and obedience of children to parents. The Fourth, or Sabbath Commandment, provides for a time of togetherness when the family joins in giving thanks to God, and providing for the loving training of the children.

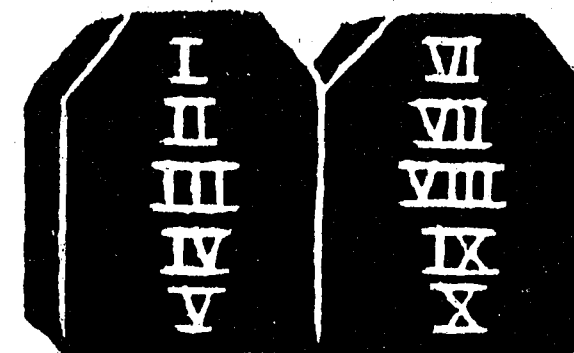
Thus these Ten Words of God provide not only for the continuance of the family, but they provide guidelines for the direction in which society shall be kept stable under the leadership of God.

Thou Shalt Not Kill

This, the Sixth Commandment, may need reinterpreting in the light of God's purposes in the Old Testament as compared with His Will as stated in the New Testament through His Son. God did in a few cases call for the extermination of Israel's enemies, in order to prepare for Himself a nation that would do His will, and prepare the way for the birth of His Son. But in giving into the hands of the Son all authority and power for the saving of all mankind, God approves these words of Christ, "Ye have heard it said by them of old time . . . but I say unto you . . ." No longer is it to "hate your enemy," but "I say unto you, love your enemy." Nor can it be said that this command refers to private feuds between individuals. War is the most deliberate and vengeful means of destroying the handiwork of God, made in His likeness.

The Other Commandments

Thus it seems that God's purpose in giving these Ten Words is to safeguard



a man's rights to his possessions, to his reputation against false accusers, to himself and to his family as against the lustful yearnings in even the thoughts of others. God has safeguarded His own Person against the false gods that men are inclined to worship, including pleasure, wealth, and selfish power.

Seventh Day Baptists to the Rescue!

The present growing disregard for these Commandments of God comes in response to the new freedoms that men desire in order that they may follow their own desires, to "serve the creature more than the Creator, who alone is worthy to be worshipped" (Phillips). It may be caused in part by a misinterpretation of St. Paul's dictum that we are saved by faith in Christ rather than in keeping the law. "Free from the law, O happy condition," is the old way of expressing it in song. But St. Paul's words have been grossly misunderstood, and do need reinterpreting in line with his continued statements that the law is good and right.

Someone must lead the world back to obedience to the law of God, as interpreted by God's Son, Jesus Christ the Heir of all things in heaven and on earth. Have Seventh Day Baptists the courage, the faith, and the willingness to sacrifice, to bring this about?

Accessions

MILTON, WIS.

By Baptism:

- Jo Anne Burdick
- Carolena Rabyor
- Patricia Thorngate
- Russell Thorngate
- Scott Schoonover

PRESIDENT EXPRESSES APPRECIATION

Dr. Edward Horsley

Another General Conference session has come and gone and with it has also terminated my year as president of the General Conference. This has been a most rewarding experience and I have been particularly pleased at the opportunity to become acquainted with so many persons throughout the denomination.

The General Conference session is dependent upon a great many people and I am indebted to all of these persons for their generous assistance in preparation for Conference and during the Conference week itself. It will not try to mention all of these individuals or groups by name. It has become apparent to me that there are some individuals who make a great contribution to Conference but who serve in what we might term a low visibility area of the Conference. Individuals in this category who come to mind are the following: The Host Committee. I had no idea that this committee worked as many hours and under as much pressure as they do. Two, the directors and the staff of the associated conferences. I think much of the success of the recent Conference is directly attributable to Dr. Pete and Nancy May and their staff who did such a splendid job with the children and youth. Three, the editor and staff of the *Crier*. Linda Smith served in the capacity of editor again this year and very few people know the number of hours, frequently extending late into the night, which are involved in the production of the *Crier* which makes such a contribution to the Conference experience.

I want to offer a special note of thanks to these individuals who have such a low profile during Conference but make such an outstanding contribution to the success of this annual session.

I trust that the blessings of Conference week will continue during the coming year and that the great support and assistance which was given me will also be extended to President Bond.

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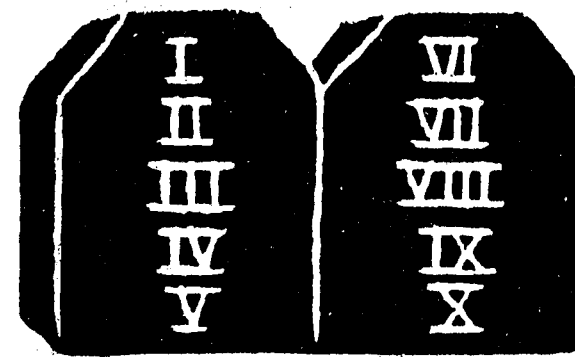
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TEACHING ENGLISH IN JAMAICA, or " 'E just going for 'im book"

By Kenneth Burdick

One day during the last term of school, Mr. Crandall and I were busy with our daily ritual of chasing students off the school grounds at closing time. When we thought we had sent the last "straggler" safely on his way home, we noticed a boy returning to the classroom we had cleared only a few minutes earlier. Before



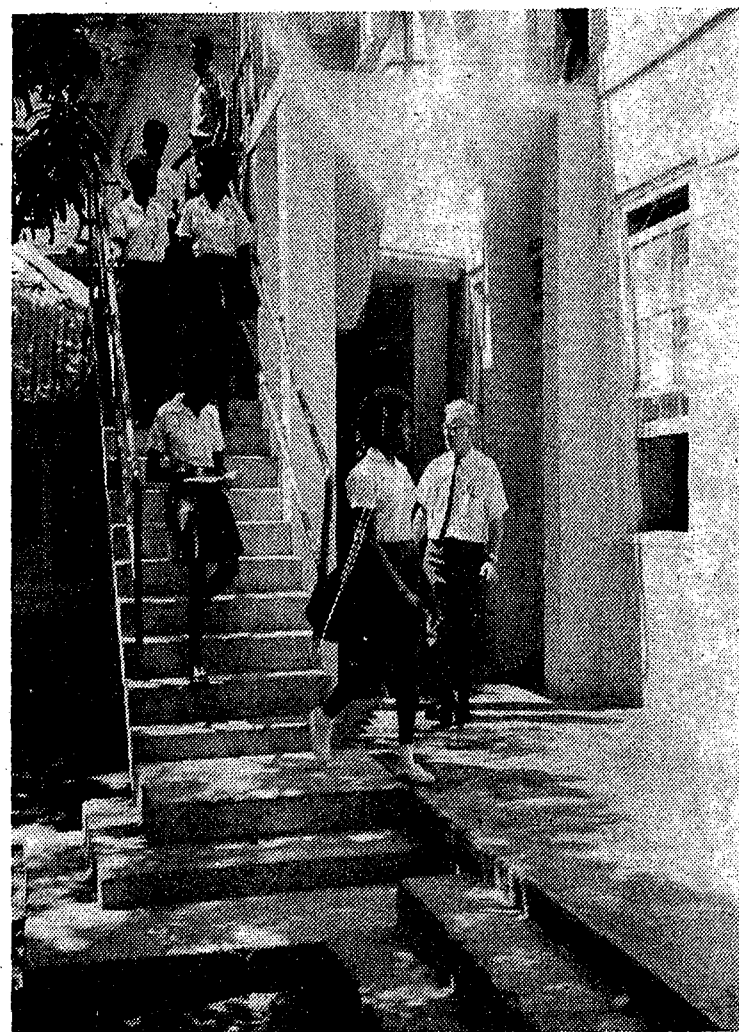
we could voice the annoyance that was plainly written on our faces, another student came up to explain that it was okay because, " 'E just going for 'im book." Shortly thereafter, the student got " 'im book," Mr. Crandall and I closed up shop and my little story about our daily ritual is at an end. However, you can see from the Jamaican speech I have quoted that the longer story of what it's like teaching English in the West Indies is still to be told. I will begin to tell it in this short article.

Jamaican English, like American English, may generally be classified as standard or nonstandard, except the nonstandard Jamaican "patois" is really so much different from the standard Jamaican English that it is like a second language altogether (unlike most of the speech we call "nonstandard" in the U.S.). The patois, or "folk speech," is rapidly disappearing everywhere in Jamaica except in the country parts, though some of its elements remain as informal expressions in Jamaican speech elsewhere. One would require an interpreter to understand it in its pure form. The standard Jamaican English, on the other hand, is essentially the same as standard British English. (You know, that peculiar language spoken by Englishmen which claims to be "true English," yet retains such archaic spellings as "tyre, labour and advise" for

"tire, labor and advize.") As far as I can tell, the grammatical errors in " 'E just going for 'im book" are holdovers from the folk speech. For the benefit of those of you who aren't English teachers (arbiteri grammatici) and don't spend your evenings digesting the writings of high school students, I will identify the errors. The initial consonant *h* has been dropped in pronunciation; the "helping verb" *is* has been left out of the sentence; and the accusative form of the personal pronoun has been used instead of the possessive (*him* instead of *his*). With the exception of the first, such errors are also occasionally made by high school students in America, and are thus within the normal province of that "harried" martyr of the world's classrooms, the teacher of English. However, because of the influence of the folk speech, Jamaican students are more likely to drop an initial *h* ("ouse" instead of "house"), a final *s* (from the plural endings of both nouns and verbs), an entire tense ending (*-ed* or *-ing*), and often the "helping verbs" (have, be, etc.). The unrelenting consistency which some students display in doing this is a daily test of one's patience.

On the face of it these are the problems I face teaching English at Crandall High School. But there are some other peculiarities of language here which cause problems of a lesser nature. Most of my students can speak perfectly intelligible standard English, though it is often interspersed with folk expressions; however, their pronunciation of certain vowels (they pronounce the *a* in *narrow* like the *a* in *part*) and their unusually soft voices make understanding difficult in a different way. Sometimes such peculiarities of pronunciation can be humorous. During his visit the Rev. Charles Bond preached a sermon on "debt" (in the spiritual sense) which I was sure the Jamaicans would first believe to be a sermon on "death," because they pronounce the *th* in *death* as if it were a *t*.

Though the folk speech causes problems for an English teacher, it is nonetheless a lively and interesting mode of speech to the ordinary observer. Perhaps the most well-known Jamaican folk expression is "man" (pronounced, "mon").



Crandall High School

When class gets restless, a prefect will often yell out, "Now stoppa de noise mon." If you happen to have a mango tree in your yard, it is not long before someone comes by during the season to say, "Begayu a mongomon" (trans. "I beg of you a mango man"). But when you think about it, it makes as much sense as the habit American girls have of addressing each other as "you guys" (I have witnessed them do this, for those of you who are incredulous).

As you can see, teaching English to Jamaican students has its own frustrating problems, but with the Lord's help I have found none of them to be insurmountable. I face them with the realization that education, as Prime Minister Manley said in a speech a few months ago, "is the most fundamental investment a society makes in its future." Learning to speak standard English may not seem very important, but in Jamaica it may make the difference between getting a sufficient, self-satisfying job and no job at all. Too many young people are unemployed here. Young people in this

category often seem to have nowhere else to go than the streets. Life there is degrading at its best, and brutal and immoral at its worst. We are thankful for the small successes we have from day to day at Crandall High School, and we are impressed with and strengthened by the fine history of the school as a Christian influence on young lives here in Jamaica. As for myself, I don't feel like Mr. Chips or a Mr. Novack, but I do what I can, keeping in mind the Rev. Lawton's thought that the Lord doesn't always demand success, just faithfulness to the tasks He sets.

DEPARTURE DELAYED

Mr. and Mrs. Menzo Fuller were not able to leave on September 1 as planned for their field of service in Malawi, Africa. The necessary work permits were not in hand at that time and are still being awaited. Your continued prayer support for both the work permits and the necessary visas (usually granted when the work permits are in hand) would be greatly appreciated.

Arrangements have now been made for the Fullers to be in residence at the Overseas Ministries Study Center in Ventnor, N. J., on September 10. At this center there are offered subjects of special interest to missionaries under outstanding evangelical scholars. Library facilities and recreation facilities are also available.

It is planned that the Fullers will visit our churches in New Jersey on the Sabbaths while they remain in this country. Those interested in writing to them can address them: Mr. and Mrs. Menzo Fuller, c/o Overseas Ministries Study Center, P. O. Box 2057, Ventnor, N. J. 08406.

**LET'S HELP THE WORLD FORGET
WATERGATE BY OPENING THE
"WATER GATES" OF LOVE AND
COMPASSION TO MILLIONS.**

WOMEN'S SOCIETY ANNUAL MEETING

It was a very special evening, August fifteenth; a long-awaited evening, and an air of celebration prevailed as nearly 240 women gathered for the annual banquet and business meeting of the Seventh Day Baptist Women's Society. It was a festive time, with lovely dresses and hair styles, and yet the festivity went deeper than the surface, as a joyful spirit filled the room. We were gathered there for a unique experience — combining serious matters of business with the worship of our songs and prayers, while through it all there was a total feeling of love for each other and for our Lord.

The Women's Society of the Milton church planned well for our entertainment. The State of Wisconsin was well advertised by miniature cows, samples of cheese, and the State Flower, violets, all as table decorations. The food was delightful, both to the taste and to the eye.

Since the Robe of Achievement is always a highlight of the Conference week, it was fitting that Miss Mabel West, a former missionary to China, should give a tribute to Mrs. Agnes Post-Schertz, the original donor of the Robe, who so recently passed away.

Jude Frechette, from the Alfred church, sang an original song entitled "Time Flows Slowly," as her love gift to the Women's Society.

The Robe of Achievement was awarded to Mrs. Anita Harris, of Shiloh, N. J., as her two daughters stood beside her. Miss Florence Bowden, last year's recipient, placed the Robe on Anita's shoulders. Anita is the thirteenth woman to be so honored.

A testimony was given by Audrey Fuller, telling just how she and Menzo were led to give Dedicated Service on the mission field. We felt, as we listened, as if we were sending a part of ourselves along with the Fullers, to serve Him there. The LOVE OFFERING, taken that evening, totalled \$724.38, and gave indication of the strong feeling of interest

our women have in the Makapwa Mission. This total amount includes \$200 which came to us anonymously from the Netherlands.

An actual look at the "Black Continent" and more especially at the Makapwa Mission in Malawi, Africa, was made possible through a program of color slides with coordinated tape program of narration and music. This program, prepared and presented by Miss Tibbie Maddox, assisted by Mr. Rolland Maxson, was a result of many hours of planning and work. These pictures gave us an excellent impression of the countryside, native flowers, trees and grasses, as well as a vivid portrayal of the people for whom the Makapwa Mission is a "life center." We saw the results of love in action as we beheld family groups, new mothers with their babies, fathers at work, children playing and groups worshipping. The character and beauty in the faces of these people inspired all of us, and we are indeed grateful for an opportunity to share in this experience. Our Women's Society is thankful for Tibbie, who gave one and one-half years of dedicated service on this field, and we praise God that our society could support her while she labored there, with our prayers and our monies.

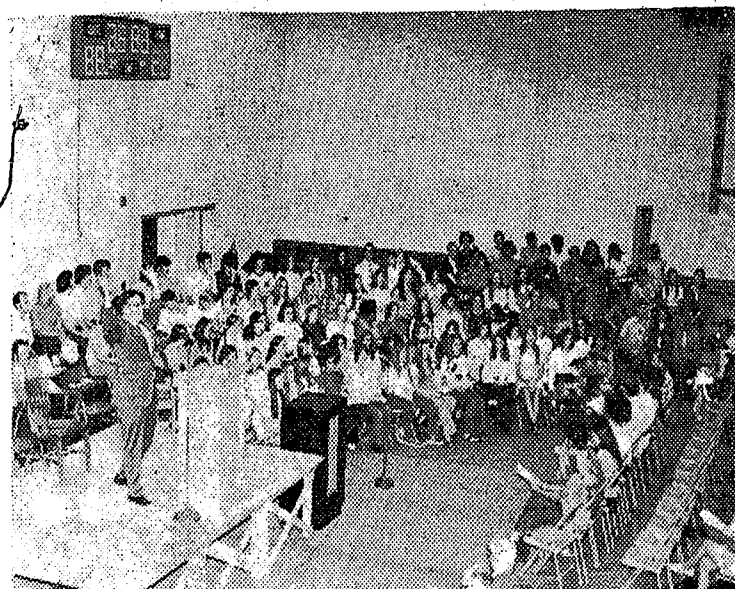
Myrna Cox, newly elected president of our Women's Society, dismissed us with prayer. Yes, it was a very good evening!

Our Prayer Corner

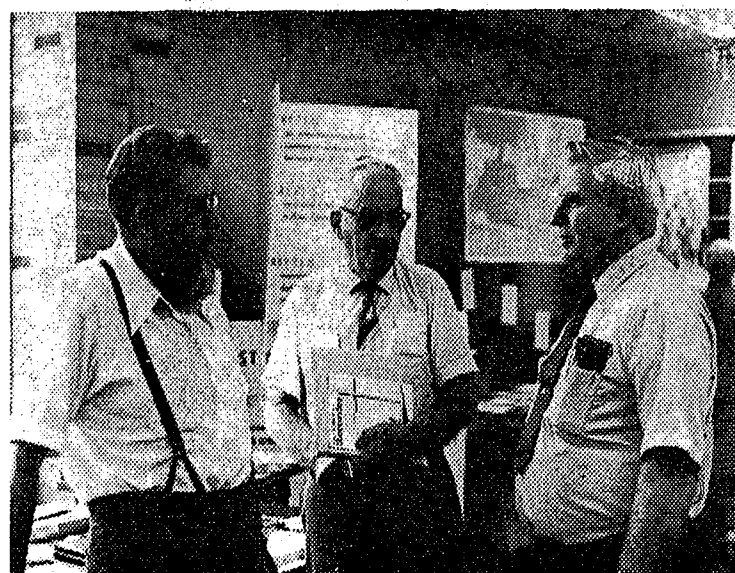
Suggestions for Prayer This Week

Pray for:

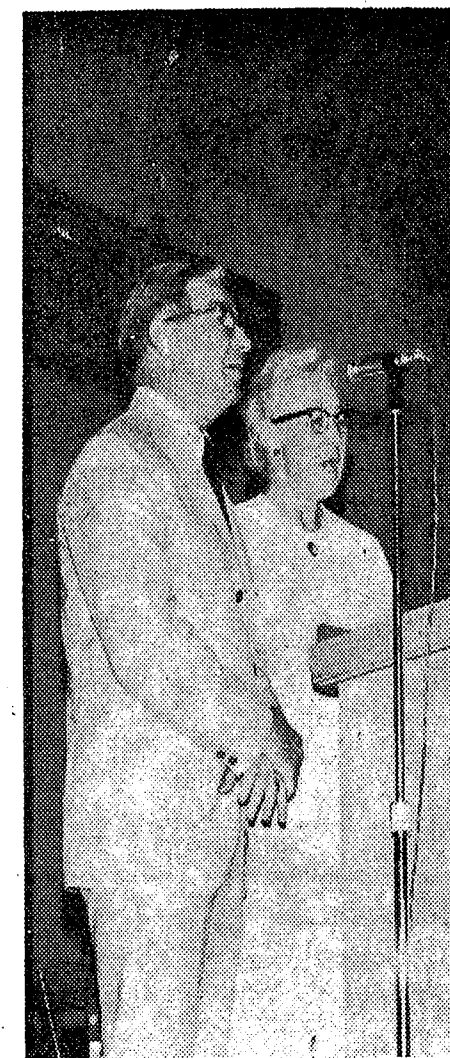
- 1) Rev. B. John V. Rao, executive secretary of the India Conference of Seventh Day Baptists, who has recently been hospitalized because of a heart condition.
- 2) The membership of the Independence, N. Y., church. Let us pray that they may have the strength and courage to continue their witness in spite of many obstacles.



Youth Pre-Con Choir



Edward Elstone of Canada visits with Rev. Clifford Beebe and Rev. Earl DeLand at the Conference displays.



Charles and Anita Harris sing praises to God.

"Repent and Believe in the Gospel"

SEVENTH DAY BAPTIST WEEK OF PRAYER

January 6 - 12, 1974

The first full week of the New Year, 1974, will again be a week of Prayer for Seventh Day Baptists around the world, encouraged by member groups of the Seventh Day Baptist World Federation. Daily morning prayer services, group meetings in homes, or other services for prayer in the churches, will gather members and friends for prayer. Individuals and families will also join in the special emphasis in their homes.

The Rev. Antonio Barrera, secretary of the Seventh Day Baptist Convention of Brazil, is the author of the 1974 devo-

tional booklet. Under the general theme, "Repent and Believe in the Gospel," Brother Barrera emphasizes, "Today in the midst of a corrupted and perverted generation, more than ever, we must understand that it is our special obligation to preach and practice repentance of the heart. 'If the foundations are destroyed, what can the righteous do?' (Psalm 11: 3)."

Sample copies of the Week of Prayer booklet have been sent to pastors and/or church leaders across our country. It is hoped that every church, every family, every individual will actively participate in this Week of Prayer. Now it is time to consider ways in which all members of your church can be challenged. Orders for copies of the booklets are to be sent to General Conference office in Plainfield, N. J.

NEWS FROM THE CHURCHES

SHILOH, N. J.— Our Lay Witness Mission weekend was one of the highlights this past spring. After completing a successful Vacation Bible School, we entered into our camping season with active and eager youngsters participating.

Our youth worker, Paul Davis, proved to be quite helpful with all the activities that were planned by the church.

On Sabbath Day, July 21, the congregations of Shiloh and Marlboro were pleased to have our Conference president Dr. Ted Horsley share some of his thoughts and ideals with us.

Many from our church attended Conference. Detailed reports from the delegates are always enjoyed by the ones who are unable to attend.

—Mrs. David Randolph

INDEPENDENCE, N. Y.— The Independence Seventh Day Baptist Church was recently damaged by unknown vandals. The stained glass windows on one entire side of the church were broken, the pulpit was damaged, as well as other damage. It is estimated that the repair will cost some \$1,000, unfortunately there was no insurance.

—Mrs. Grace C. Spicer

TRACTS IN SWEDISH

The Seventh Day Baptist Publishing House has a limited number of tracts available in the Swedish language. *FOR OCH EMOT* — For and Against, the Sabbath Question Explained.

EN BIBLISK HISTORIA OFVER SABBTEN — A Biblical History of the Sabbath by Rev. L. A. Platts.

FRAMSTALLNING AF TRO OCH RELIGIONSUTOFNING OCH TROSLARA AF SJUNDE DAGENS BAPTIST KYRKA — A Presentation of the Beliefs and Practice of Religion and the Creed of the Seventh Day Baptist Church.

Order from:

Seventh Day Baptist Publishing House
P. O. Box 868
Plainfield, N. J. 07061

WELCOME NEW SUBSCRIBERS TO THE RECORDER

Kenneth B. Burdick
Kingston, Jamaica

Lucian T. Burdick
Boise, Idaho

Mrs. Lela S. Coalwell
Marne, Mich.

Roy E. Crandall
Farina, Ill.

Mrs. George C. Dunham
Orlando, Fla.

Mr. and Mrs. John Kenyon
Cavalier, N. D.

Terril D. Littrell
Springfield, Mo.

Kirk Looper
Leavenworth, Kans.

S/Sgt. and Mrs. Carl D. Pearson
Rome, N. Y.

Pastor and Mrs. Harold K. Pearson
Phillipsburg, Kans.

Bruce Rickerson
Moscow, Idaho

Mrs. Henry Underwood
Phoenix, Ariz.

Look at yourself and be discouraged;
Look at others and be defeated;
Look at Jesus and be happy and victorious.

MEMORY TEXT

"I am not ashamed of the gospel: it is the power of God for salvation to every one who has faith." —Romans 1:16

THE SABBATH RECORDER

OUR WORLD MISSION

OWM Budget Receipts for August 1973

	Treasurer's		Boards'			Treasurer's		Boards'	
	August	8 mos.	8 mos.	8 mos.		August	8 mos.	8 mos.	
Adams Ctr NY..\$	\$	332.61	\$	76.30	Milton Jct WI ..	51.00	743.15		10.00
Albion WI	38.00	560.80		70.00	Monterey CA ..	400.00	400.00		45.00
Alfred NY	762.00	4,171.48		246.00	New Auburn WI	260.51	846.17		60.00
Alfred Sta NY ..	525.58	2,040.08		10.00	New Milton WV	99.61	449.61		
Ashaway RI	321.40	3,491.90		240.00	New Orleans LA		15.00		
Assns & Groups		558.79	1,453.17		North Loup NB..	791.00	2,614.30		80.00
Battle Creek MI ..	1,171.48	4,638.69		540.00	Nortonville KS ..	540.50	2,110.00		172.58
Bay Area CA	35.00	478.00		32.80	Ohio Fellowship..	255.00	575.00		
Berea WV	31.00	348.00		10.00	Paint Rock AL ..	140.00	565.00		170.00
Berlin NY	415.00	1,316.10		45.00	Plainfield NJ ..	300.00	3,168.00		515.20
Boulder CO	25.00	639.76		184.00	Richburg NY ..	286.65	1,518.68		65.00
Brookfield NY ..	194.30	511.30		45.00	Riverside CA ..	645.00	4,383.00		120.00
Buffalo NY	220.00	625.00			Rockville RI ..	66.00	513.25		10.00
Chicago IL	100.00	2,310.00		30.00	Salem WV	718.00	1,983.00		125.00
Daytona Beach FL	60.00	760.00		130.00	Salemville PA ..	76.91	467.66		56.00
Denver CO	95.00	2,297.86		355.00	Schenectady NY ..	73.00	155.33		10.00
De Ruyter NY ..	312.00	647.00		25.00	Seattle WA	170.00	420.00		190.00
Dodge Ctr MN ..	186.00	1,873.62		60.00	Shiloh NJ	305.00	5,578.45		125.00
Farina IL	311.89	576.29		10.00	Stonefort IL	311.33	551.33		20.00
Fouke AR		135.00		10.00	Syracuse NY				
Hammond LA					Texarkana AR ..		40.00		20.00
Hebron PA	277.40	802.40		70.00	Verona NY	231.00	1,345.84		85.00
Hopkinton RI ..	20.00	105.00		130.00	Walworth WI ..	103.00	1,003.00		
Houston TX	110.00	240.00		10.00	Washington DC ..	557.00	1,783.75		285.00
Independence NY	24.80	233.60		50.00	Washington				
Individuals	1,039.48	1,114.48		143.00	People's DC ..				
Irvington NJ ..	410.00	1,960.00		25.00	Waterford CT ..	432.90	2,049.47		130.00
Kansas City MO	20.00	351.20		40.00	Westerly RI ..	150.00	2,932.25		251.00
Leonardsville NY	80.20	407.33		10.00	White Cloud MI	50.00	588.46		20.00
Little Genesee NY	293.63	1,240.14		50.00					
Little Rock AR ..		193.22		20.00	Totals	\$18,485.37	\$90,421.75	\$7,715.05	
Los Angeles CA ..	1,418.42	4,093.42		215.00	Non-Budget	50.38			
Lost Creek WV ..		1,600.00		80.00					
Marlboro NJ	546.38	3,115.53		85.00	Total				
Metairie LA					To Disburse	\$18,535.75			
Milton WI	2,428.00	9,943.45		650.00					

AUGUST DISBURSEMENTS

Board of Christian Education	\$ 2,238.40
Historical Society	15.55
Ministerial Education	730.59
Ministerial Retirement	179.03
Missionary Society	9,022.23
Tract Society	2,953.44
Trustees of General Conference	46.63
Women's Society	217.62
World Fellowship & Service	531.88
General Conference	2,600.28
	<hr/>
	\$18,535.75

SUMMARY

1973 Budget	\$176,690.00
Receipts for eight months:	
OWM Treasurer	\$90,421.75
Boards	7,715.05
	<hr/>
	98,136.80
To be raised by December 31, 1973	\$ 78,553.20
Percentage of year elapsed	66.66%
Percentage of budget raised	55.54%
Eight months:	
Due	\$117,793.36
Raised	98,136.80
	<hr/>
Arrears	\$ 19,656.56

Gordon Sanford
OWM Treasurer

The Sabbath Recorder
510 Watchung Ave., Box 868
Plainfield, N. J. 07061

Second class postage paid at Plainfield, N. J. 07061

Chances Are About 9 to 1 That You Won't Understand This

That's not a come-on. It's a fact. And here's why.

"God loved the world so much that He gave His only Son so that anyone who believes in Him will not perish but have eternal life. God did not send His Son into the world to condemn the world, but to save it. There is no eternal doom awaiting those who are trusting Him to save them. But those who don't trust Him have already been tried and condemned for not believing in the only Son of God"(John 3:16-18).

Preposterous? To some, yes. "But the man who isn't a Christian can't understand and can't accept these thoughts from God, which the Holy Spirit teaches us. They sound foolish to him, because only those who have the Holy Spirit within them can understand what the Holy Spirit means. Others just can't take it in" (1 Corinthians 2:14).

But if you do have a glimmer of understanding, thank God — and trust. "There's room at the cross for you."

THE
SABBATH
RECORDER

September 29, 1973

