Church of the Beatitudes

Standing isolated overlooking the northern end of the Sea of Galilee is the church commemorating the spot where Jesus may have stood to utter the Beatitudes and the remainder of the Sermon on the Mount. From here the whole lake comes into view for the first time as one winds out of the hills of Galilee. This indeed is walking where Jesus walked.

Not showing off to the left are the remains of the abandoned and newly excavated little city of Capernaum where Jesus spent much time with His disciples and taught on the Sabbath. Below is the best commercial fishing where boats still circle and draw in their nets. To the right runs the little road along the lake. Small bays with the ground rising around them like an amphitheater remind one of Jesus thrusting out from the shore in a boat and teaching the people who were assembled to hear Him. His words come back to us:

- Blessed are the poor in spirit: for theirs is the kingdom of heaven.
- Blessed are they that mourn: for they shall be comforted.
- Blessed are the meek: for they shall inherit the earth.
- Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
- Blessed are the merciful: for they shall obtain mercy.
- Blessed are the pure in heart: for they shall see God.
- Blessed are the peacemakers: for they shall be called the children of God.

Via Dolorosa in Jerusalem

With sober thoughts editors and religious newswriters walk along the narrow street where, according to tradition, Jesus walked bearing His cross, followed by the weeping women. Seen in this photograph taken by a young Israeli citizen are: a religious news reporter sent on the tour by a Los Angeles paper, the editor of “Saints’ Herald” (Mormon) and his wife, the editor of the “Lutheran Standard” and his wife, a lady editor of a Catholic publication and a French Catholic priest from Beersheba (one of the guides). We walk on common ground on the Via Dolorosa.
**Who is a Jew?**

During the last week of January the Supreme Court of the state of Israel handed down a decision on a long smoldering controversy, the question of who is a Jew. The whole religious world will be interested to see whether or not Jewish leaders refer to race or religion. As yet that big question is not decided even though the Supreme Court has ruled on some of the details of the case. At least in one sort of compromise may be worked out in the Israeli parliament or through the good offices of the cabinet—a compromise that will not be wholly satisfactory to the religious and the less religious Jews of Israel.

The case in question involved registration for marriage. A nonreligious Jew married to a nonreligious Arab woman wanted to register his small children as Jewish. Traditional Jewish religious law says that the children follow the religion of the mother. The Supreme Court in a five-to-four decision ruled that the registrar had no right to deny Jewish status to the children unless they were registered as the father requested. However, the decision carefully avoided the larger question of whether a person could be a Jew with no religion.

We might wonder why all the furor about such a small point. To the religious Jew this case is an attempt to split the concept of a Jew, as the separate issues of religion and nationality and to create a category of Jews no longer subject to the exclusive jurisdiction of halachic rule. This is not true to the National Religious party and the Rabbinate. They contend that the term Jew on the registration card means peoplehood rather than simply nationality.

Justice Silberg, expressing a minority opinion (each justice wrote an opinion) said, "The Jewish identity cannot be severed from its religious foundation: the Jewish religious affiliation is necessary for the purpose of Jewish nationality."

If the court had decided in favor of the registrar it would have meant that the only way the children could become citizens would be by the process of conversion to the Jewish faith—which at the present time requires several years. It can readily be seen that parents professing no religion and being avowed atheists did not look with favor on this procedure.

Feelings on the part of the religious were running so high that a revolt in Parliament was talked of. The National Religious Party practically controls the government and so many seats are held by other parties.

One of the elements of a compromise being proposed by cabinet ministers on January 29 was that the conversion rules be relaxed so that children such as these could be converted by a directive rather than by a long process. The concept of conversion in this case is to be taken from what Protestants mean by the term.

Israel is in for an ideological struggle that will shake the whole structure on which the new nation stands. Their very reason for existence is peoplehood and identity with the religion of the past. Can Israel go modern and still be Jewish?
many of their young people are now anxious to read the New Testament. It can be hoped that large numbers may yet go all the way in acceptance of the Messiah and showing the world what can be accomplished when their lives are dedicated to the service of Christ.

A visit to Israel may convince the Christian from America that he has taken his Christianity and the privilege of dwelling securely under his flag too lightly. It is a reminder that we have not faced our social problems with as much determination as our professed faith calls for.

Let it be said that an educational trip to Israel is not so far out of the question as some of the prices quoted would seem to indicate. Certain tours can be made at greatly reduced prices. Furthermore, one can leave New York in the evening and be in Israel before noon or can take a bus from Jerusalem and fly to New York by daylight. After such a trip one can never be quite the same again, for he has entered into the problems of Arabs and Jews and has imbibed something of their cultures, something of the flavor of the land of the Bible.

Our Prayer Corner
Suggestions for Prayer This Week
Pray for:
1) The Sabbathkeepers around the world who are banded together in churches and conferences and are members of the SDBWF.
2) The Sabbathkeepers in many lands who do not have churches and do not own their own homes. There are many people of like faith who want to pray for them.
3) The cause of Christian brotherhood in this month of brotherhood. Let us remind ourselves that we cannot really claim brotherhood with the unseen until we have prayed with and for the brother who is seen day by day.
4) The enlistment of young people for summer dedicated service in 1970.

THE SABBATH RECORDER

In the Beginning God . . .

(Fourth in a series of four)

By Charles J. Bachman

The heaven and the earth were finished, and all their works. On the seventh day God finished the work which He had been doing, and He ceased on the seventh day from all the work which He had done. And He blessed the seventh day and declared it holy, because on it God ceased from all the work of creation which He had done” (Torah, Gen. 2:1-3, New Testament).

In our King James version verse 3 declares that God “rested.” This new translation of the Torah says that He “ceased” from His work of creation. This translation is better founded, because it is rather impossible for an eternal God, with whom time is irrelevant, to become tired or weary within the space of six of our earth days; the length of six of our days being of no duration to an eternal Being.

Another most important statement in this new translation is, “declared it holy.” This gives great emphasis to the holiness of the seventh day Sabbath. It is God’s first “declaration” thereby establishing a decree of perpetual nature; established by His authority, supreme in the universe of His creation. Who then has greater authority to reverse or change this declaration of God?

We who have found the seventh day Sabbath to be a real blessing and living part of our Christian experience, can be thankful for the foresight and wisdom of God in giving this declaration. For it was surely for those who would follow in this world that the Sabbath command was given. At the time God declared the Sabbath to be holy time there was no need for a consecrated day. The whole creation of earth was at that time without sin. God was at one with Adam and Eve openly. In this sinless environment every spot and every moment were holy. But God who knows the end from the beginning foresaw the condition of man in this world and provided a special time in which man could come apart from his daily work and commune with Him.

Thus this first ordinance direct from the Creator was given for all men, through all time, in order that man might find rest for his troubled soul. In that Adam was the father of all men, He is also the father of all nations. In this way the Sabbath was the first universal ordinance, given for the physical and spiritual rest of all mankind.

The Sabbath also has a prophetic application. Inasmuch as the Sabbath is the end of the week insofar as the week is concerned, it points forward to that eternal Sabbath the redeemed of the earth shall spend in God’s presence. It is a type of that refreshing and rest at the end of time as far as the world is concerned. It is a type of that spiritual unity which will be experienced in that land of eternal day.

It is with this thought in mind that the Sabbath, recurring each week, should be a foretaste of heaven, joys to be experienced in God’s dwelling securely under His flag too lightly. It is a reminder that we have not faced our social problems with as much determination as our professed faith calls for.

"Keep my Sabbaths holy, and let them be a sign between me and you, that you may know that I am the Lord your God” (Ezek. 20:20, Goodspeed).

Each Sabbath we observe is a sign and a confession that He is our God, and we His creatures are returning to Him that which is His — the seventh of our time.

Yearbooks Coming
During the first week of February the sections of the 1969 Seventh Day Baptist Yearbook were gathered and bound. The books were trimmed and covers glued on, ready to be mailed out as soon as they could be wrapped and addressed. The bindery department had the assistance during the week of Steve Crouch, Conference office dedicated worker.

Each Sabbath we observe is a sign and a confession that He is our God, and we His creatures are returning to Him that which is His — the seventh of our time.

FEBRUARY 16, 1970
LOVE is not easily provoked when there are known rumors are spread, love believes failure is leadership; it does not cherish inflated ideas is mistakes.

Though as a teacher I can deliver learned lectures, but do not have love, my message is empty.

And though I have the talent of a diplomatic organizer and administrator in concerts and meetings;

Though I have all the confidence that I need to raise large funds, but do not have love, I am good for nothing.

And though I share my possessions and give money to the poor, but do not help my brother to become a strong, independent follower of Christ, I achieve absolutely nothing.

LOVE is not selfish. It is a partnership. It is better to fail with a national in charge than to succeed without him.

LOVE is not touchy; it never hides hurt feelings. Love never barracades understanding, it rejoices in sharing the truth.

LOVE keeps an open mind; is willing to attempt new methods and ways of doing things. Love does not consider the past so precious that it limits new vision.

LOVE gives courage to change old ways when necessary. Unless we are prepared to adapt and change we shall have defenders of an old system but no new voice; we shall have preachers but no prophets. We shall keep the bush primly pruned by hired gardeners using expensive equipment, but within the bush there will be no burning fire.

LOVE that trusts like little children never fails. Large institutions may cease; even heavily subsidized schools and colleges that impart knowledge may close.

LOVE tries to identify itself with people it does not know where we are going or what will happen on the mission field?

We are in a period of change and transition. And where is the man who knows where we are going or what will happen on the mission field?

But now, here on earth, we can comprehend only in part.

When missions were yet at the stage of childhood, the methods of proclaiming Christ's Gospel were simple. Authority in the hands of a few. But now that missions have grown for over a century into maturity, they must put away childish dependence. There must be on each of the fields abroad a new, strong, independent leader for the Master that is self-supporting, self-administering and self-propagating.

A Missionary's Paraphrase of the Love Chapter (1 Cor. 13)

By Blaise Levai

But whatever happens, whatever direction the winds of change may take, there is this certainty; our Lord will not leave Himself without a witness. He is perfecting His plan in and through history, though everything now looks confused and baffling.

Be sure of this, institutions will pass away, but labor wrought by hands which have shared with those in need, and the message of Christ, who died and rose again and lives as Lord of Life, will never, never pass away. In this life there are only three enduring qualities; faith, hope and love; these three. But the greatest of these is love.

(Used by permission)

The Bible and the Body

By T. B. Maston

There is at least one very prevalent mistaken conception concerning the Bible and the body. Some Christians believe that the Bible teaches that the body is evil.

This idea is not found in the Bible except as the latter is misinterpreted. It is a part of the Greek influence on the Christian movement. Paul plainly says that the body is "for the Lord; and the Lord for the body." It is a member of Christ, and "the temple of the Holy Ghost" (1 Cor. 6:13, 15, 19).

Paul further says that since the body belongs to the Lord, it should be used to glorify God (1 Cor. 6:20). He appealed to the Roman Christians to present their bodies as a "living sacrifice, holy, acceptable unto God" (Rom. 12:1). The body is to be used for the purposes of God.

The preceding means that the body is a part of the Christian's stewardship. Many questions concerning right or wrong such as smoking for the Christian could be answered on the basis of the effect on his body.

From the more positive perspective our bodies should be presented to God as a living sacrifice in contrast to the dead sacrifices of the Old Testament. They should be holy in the sense that they are separated unto God and dedicated to His purposes. If they are so dedicated they will be acceptable to God.

This means that every organ or part of the Christian's body should be used to the glory of God:

His feet should take him only to places that will be well pleasing to the One to whom the body belongs.

His hands should reach out in helpful service in the name of the Lord to those in need.

His ears should be attuned to the voice of God and should also be sensitive to the cry of the hungry and underprivileged of the world.

His eyes should be trained to look for the good, the beautiful, the true. They should have something of the perspective of our heavenly Father.

His voice should be used to invite others to the Lord and to speak a kind and helpful word to those in need. Also, his voice should be used to speak a positive "yes" and "no" that will honor the One to whom the voice belongs.

—BP

News of Well-Known Writer

Rev. Margaret Henrichsen, author of "Seven Steeples" describing her work pastorizing churches in Maine, was injured in an auto crash on the Merrimack Road and is still hospitalized from the effects.

Growing up as Margaret Kimball in the Plainfield Seventh Day Baptist Church, Mrs. Henrichsen was widely known as the granddaughter of A. H. Lewis. She inherited many of his gifts of leadership. After her marriage she helped at Lewis Camp, wrote for the Sabbath Recorder, and kept in touch with Seventh Day Baptist friends. Entering the Methodist ministry following the death of her husband, she has served as a district superintendent more recently. In 1953 Mrs. Henrichsen was a special lecturer at the Alfred University School of Theology.

Greetings may be sent to Mrs. Henrichsen during her therapy at Eastern Maine General Hospital, Bangor, ME 04401.

—A. N. R.
Discovering the Book of Books
By Leon M. Malby

In times past the great discoveries of ancient Bible texts were made at Alexandria, Rome, Sinai, and other places in the Mediterranean world. Since 1947 when the Dead Sea scrolls began to be unearthed in the caves of Qumran, the focus of attention has been on Israel. The manuscripts of the Old Testament and the writings of the Essenes are by far the oldest in time of writing that have come to light. The opportunity to see these manuscripts and to visit the places where they were found is one of the major reasons for visiting Israel today.

When our party of editors of religious periodicals, Protestant and Catholic, and religious news writers landed at Tel Aviv on January 20 we boarded our touring buses with special guides for nine days of intensive sight-seeing and high-level discussion of Biblical and political matters. It was not without forethought that the American Bible Society furnished large buses for transport distribution in each bus. To tour the land of the Bible would be far more meaningful if we had the Bible to refer to en route or at the end of the day. There were, of course, some representatives of secular newspapers who were not as familiar with the Bible as the ministers, priests and rabbis in the party. There were days in which Old and New Testament stories involving thousands of characters may be fragments of large jars such as mentioned in the Bible.

No tour of Israel can rightly leave out visits to some of the remote desert places where the above-mentioned manuscripts that have contributed so much to our knowledge of the purity of the text of the Bible were discovered. One can go to the Shroud of Turin and to the Dead Sea Scrolls. There are many proofs that the manuscripts discovered in the Qumran caves were forgeries of the Middle Ages. Their reason for thinking so was that the text of the manuscripts differed so little from those dated ten or fifteen centuries later that seemed impossible that scrolls could be so faultless. Some liberal scholars had adopted a practice of changing the Hebrew text to make it conform to their theories of what the original should have been. It was disconcerting to find that the Dead Sea scrolls of the first or second centuries were in error. That there was something wrong in emending the Hebrew texts they were translating.

There are many proofs that the manuscripts are of the age they purport to be. The most conclusive proof has come in the last few years with the excavation of the ancient fortress of Masada on the southern end of the Dead Sea. To climb to the top of that impressive fortress rising some 1200 feet above the level of the sea is an experience that makes one appreciate the history that is so cherished by modern Israelis in the past few years. But that is another story; we are talking now about the Book. To visit that historic last stand of the Jewish Zealots in A.D. 73 even with a good guide cannot be fully revealed in 60 or 80 paragraphs. The 272-page book of Yigael Yadin which has fortunately been translated into English. It contains 96 double-page illustrations in full color and 116 in black and white. Professor Yadin is the archaeologist who organized and directed the excavation in 1963-1965 involving thousands of volunteers.

The excavators were not looking primarily for manuscripts; it was not a likely place. The scrolls found, however, a number of scroll fragments that were readable, scrolls of many books of the Bible and of the events of the time. Some of these scrolls are identical as to text with those found in the Qumran caves twenty miles farther north. The positive dating is by the hoards of Jewish coins found with the manuscripts. The Jews revolted against Rome in A.D. 66. They struck their own coins marking them Year 1, 2, 3, 4, and 5 of the revolt. None were struck after year five. Jerusalem was destroyed in A.D. 70.

Thus there can be no doubt at all that the text of the Hebrew Bibles of the Middle Ages that we have today is essentially the same as the manuscripts in use in A.D. 70. It is no wonder that Israel has erected in connection with its national museum in Jerusalem the Shrine of the Book. It is not a shrine in the same sense that some Catholics regard their shrines. One does not have to be born a Jew or yamaka at this shrine as one does in the synagogue, Rachel's Tomb, or at the Wailing Wall. It is, however, a repository for the most ancient copies of Scripture, sacred to Jews, Protestants, and Catholics.

Women Working
We are familiar with the caution signs, "Men Working." The church may need to heed the signs, "Women Working." One of the reasons for the decline of women's mission and church membership is the large increase in the number of women who are fully employed and have little time left for church work, including leadership of youth.

Reproduced Dead Sea Scroll of Isaiah occupies central place in the Shrine of the Book.

THE SABBATH RECORDER

FEBRUARY 16, 1970
Quarterly Meeting of Missionary Board

The quarterly meeting of the Board of Managers of the Seventh Day Baptist Church was held January 25, 1970, at the Pawcatuck church in Westerly, R. I. It was a good-spirited meeting with President Loren Osborn calling on Pastor Paul Burdick to open the meeting with prayer.

The minutes of a special meeting of the board held on November 9, 1969, were read and approved. It was at this meeting that a call was extended to the Rev. Leon R. Lawton to serve as executive vice-president. Following the reading of these minutes a message of formal acceptance by Pastor Lawton was read. It was stated that our present understanding is that Pastor Lawton will begin her term of service as of June 1, 1970. President Osborn then discharged the special committee appointed at the October, 1969, quarterly board meeting.

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

A contribution from the Memorial Board was noted, intended for assistance to the Missionary Board in holding a Missionary Pastors Institute at Westerly, R. I., April 1-7. The Rev. S. Kenneth Davis, chairman of the Home Field Committee, has consented to direct the institute. In his report he wrote, "The major emphasis of the institute will be evangelistic outreach and practical methods of achieving it, including sharing the gospel on a one-to-one basis."

The resignation of Miss Constance Coon as assistant in evangelism was accepted. Her resignation is due in part to Christ. The Rev. Edgar Wheeler led the board in prayer for Miss Coon as assistant in evangelism was accepted.

"The past two years have been most rewarding. It has been a joy and a privilege to serve in this capacity. Many thanks for all you've done to make my work most enjoyable." Sincerely in Him, Connie Coon"

The Home Field Committee had considered Miss Constance Coon's resignation prior to the board meeting and had written, "We note with regret the plans for the future areas where the impact of Connie's work has been felt, especially among children and young people, and we praise God for this work she has done before we had the opportunity to serve with regret that we recommend the acceptance of her resignation." It is reported that Connie is serving on the West Coast, assisting on the Riverside and Los Angeles churches during February and March, 1970.

A recommendation regarding the continuation of her work and to be held at the First Seventh Day Baptist Church of Hopkinton in Ashaway on Sabbath Day, April 26, Miss Soper was approved as follows: "The Home Field Committee has also reviewed the report of the home field evangelist, Miss Soper, in the light of his reports on his work from churches he has served, the sentiments of which range from satisfaction to elation, and in light of his request for aid in the future, we recommend that he be called to serve a second year, or until May 1, 1971, and that action be taken at this quarterly meeting on his employment for the next year. We further recommend that remuneration for his services be increased to $12.50 per day of service effective January 1, 1970."

Paul Johnson, chairman of the American Tropics Committee, told of a meeting of that committee with Principal and Mrs. Grover Brisseys during their Christmas vacation (from Crandall High School, Kingston, Jamaica) to come to Westerly to share their views on Cran­
dall High School. Mr. Johnson reported that Cran dall High is needed as much as it ever has been. He believes the school has done a good job in making better Jamaicans and better world citizens of their students. As a result of Mr. and Mrs. Brisseys' appeal for support, the Missionary Board acted to increase the number of Seventh Day Baptist scholarships being provided from 23 to 25 such scholarships, at the increased rate of $59.40 (US currency). It is hoped that the churches will provide for these scholarships through OWM giving.

Matters relating to African interests of the board were presented by the Rev. Edy Wheeler. These centered around two special services for outgoing missionaries to place in the near future. Miss Sarah Becker, R.N., is to be in Westerly on business for sick relatives she has before held her de­


Arranging for a special recognition "tea" being held in honor of Miss Becker at Westerly on Sunday afternoon, March 1, at 3:30 o'clock. Another special service is being arranged for the commissioning of Rev. and Mrs. John Conrad and Mr. and Mrs. Joseph Mynor at the First Seventh Day Baptist Church of Hopkinton in Ashaway on Sabbath Day, April 25.

Secretary Everett Harris began his report, "During the past quarter the executive vice-president tendered his resignation for health reasons and it was accepted. We are now in the light of requests for his aid in the office . . . looking ahead, letters of resignation are now being handled. Miss Becker is due in Los Angeles for one day and New York for one day. Is there a Seventh Day Baptist who could meet me at the port and take me around Seventh Day Baptist places of interest? I do not wish to do other special sightseeing or stop for meals especially in New York — but to take pictures and see and help make my work easier our work. The ship "Australia" is due in Los Angeles April 2nd, 1970; New York April 14th. I will gladly meet all expenses."

"I am a minister of the Seventh Day Baptist Church of New Zealand and (D.V.) will be in Los Angeles for one day and New York for one day. Is there a Seventh Day Baptist who could meet me at the port and take me around Seventh Day Baptist places of interest? I do not wish to do other special sightseeing or stop for meals especially in New York — but to take pictures and see and help make my work easier our work. The ship "Australia" is due in Los Angeles April 2nd, 1970; New York April 14th. I will gladly meet all expenses."

Pleasant-View, 116A Dyers Pass Rd. Cashmere Hills, Christchurch New Zealand

Bible Study Makes a Difference

A sister Baptist denomination reports Sunday School attendance down this year. When the denominational secretary was asked about it he reaffirmed what has often been said, "There is a definite relationship between Sunday School enrollment and the aptitude of our church leaders. Let one turn the corner on reaching more people for Bible study, we will win more people to Christ."
Women's Work—Mrs. Earl Cruzen

Take Courage
By Winsome Munro
Associate Editor Church Women United

On March 6, 1970, a bond of prayer spanning six continents will enchain the world. On this day, known as “World Day of Prayer,” women in 130 countries will offer prayers in seventy-five languages and a thousand dialects.

Protestant, Orthodox, and Roman Catholic women will unite their witness round the theme, “Take Courage,” as “Moet Houden,” “-Steich Fést,” “Esforzarte.”

It was chosen by an international committee headed by Mrs. Gudrun Dietel of Germany. A housewife from Egypt, a social worker from Guyana, a church worker from the Philippines, and a woman from the U.S.A. discovered a common bond of faith and worship as they created the service for this year.

Women will “take courage” as they pray for themselves and one another. They will join as they very hardly join in a worldwide offering to be devoted to an Intercontinental Mission Fund, serving six continents. They will celebrate courage and will remind women who have ventured boldly on behalf of their fellow human beings.

Courage is not usually considered a particularly feminine virtue. This accent comes fittingly, however, at the opening of a decade which promises a new awakening of women, a worldwide forward movement of women to realize their full potential and to take responsibility for the future course of history. In most societies, including the very highly developed, it takes courage for women to set aside potential and to take responsibility for themselves.

Courage is not only a matter of “prayer and action.” It is also a matter of “thought and action,” of believing in the power of prayer and the power of prayer, of using prayer as a means of action.

Sabbath School Lesson
for February 28, 1970

God Calls a New People
Lesson Scripture: Matthew 18:10-20.

We are not called to editorialize, but to evangelize.

—Clark Pinnock

The Sabbath Recorder

February 16, 1970

Week of Prayer in Germany

The Seventh Day Baptist worldwide Week of Prayer used to be observed more in the U.S. Conference. But for two years now the Week of Prayer booklet has been edited by European or African leaders. Last week’s issue told the story of how the week was observed in Guyana, an English-speaking country. It was also observed in non-English-speaking countries other than Malawi, where the booklet was not edited.

On Sunday, January 18, the priest at our office in Plainfield recently was a micrographed copy of the Week of Prayer daily thoughts translated into German by Johannes Bialek of Hamburg. The title reads, “Eine Woche des Gebets.”

1969 CROP Report

Nearly three million dollars in cash and commodities was collected in 1969 in CROP campaigns held in some 1,000 communities throughout the United States and from agribusinesses and food processors. CROP is the Community Hunger Project of Church World Service and the collected resources are used in feeding and development projects in more than thirty countries.

Commodities, or cash to purchase commodities, were donated in significant amounts. Fifty-two carloads of corn, milo, soybeans, and wheat were secured, in addition to 1½ million pounds of grain secured in lesser amounts. Actual commodities exported as collected or purchased amounted to 11/2 million pounds of grain, soybeans, and wheat were secured, in addition to $270,000, collected in 1968, to such agencies as Mennonite Central Committee, Catholic Relief Services, Lutheran World Relief, and the World Relief Commission of the National Association of Evangelicals.

CROP’s goal in 1970 is $2½ million to be raised through local canvasses and $1½ million through agribusiness dona-

NCCC Board Declines To Confirm Nominees

In an unprecedented move, the policy-making General Board of the National Council of Churches declined to confirm 25 nominees for USCCB and also set aside a self-perpetuating nominating committee.

The board’s action followed the triennial General Assembly of the National Council of Churches and the General Board is the legislative unit between Assemblies. Executive officers chosen by the Assembly were not challenged by the board.

It was felt that the names put forth by the nominating committee did not adequately represent the various minority groups heard at length during the recent assembly.

Aid to Biafra Area

The Southern Baptist Convention Foreign Mission Board, which has more extensive work in Nigeria than in any other African country, has announced it will provide relief and reconstruction aid in the war-scarred area which formerly called itself Biafra.

A relief team of four American missionaries, assigned to Nigeria, has been stationed at Port Harcourt for several months, dispensing food to the hungry and helping uprooted families. The relief project of the US mission agency will get “underway just as soon as conditions permit,” an official said.

—EPBS
Pastoral Changes

Several pastoral changes are scheduled to take place within the next few months according to news reports from various sources.

The Rev. Duane L. Davis, pastor at North Loup, Nebr., has accepted a call to the new Seattle Area church. The plant is to be led by W. Warner who is a man that has been pastoring that church since its organization are not known.

The Rev. Leon R. Lawton, pastor of the Denver church has accepted the call of the Missionary Society to become its executive vice-president, replacing the Rev. Everett T. Harris, who is retiring.

The Marlboro, N. J., church has called the Rev. Donald E. Richards, now pastor at Verona, N. Y., to replace the Rev. John A. Conrod, who is going into foreign missions.

The Alfred, N. Y., church announces that at the January quarterly meeting a leave of absence of six months (and possibly a year) is granted to its pastor the Rev. David S. Clarke for advanced study. This leave begins on April 1.

NEWS FROM THE CHURCHES

NORTH LOUP, NEBR.—Our annual Lord's Acre turkey supper was held the first Sunday in November. This attracted many of the village and surrounding area and about 410 were served.

Pastor Duane Davis spent Nov. 6-17 at the Seventh Day Baptist church at Riverside, Calif., as a guest leader in a Christian Life and Witness Mission. During his absence the Rev. Earl Higgins of the Mira Valley United Methodist Church was guest speaker on the first Sabbath.

The second week of our pastor's absence was Youth Week. Our Senior Youth Fellowship had charge of the Sabbath morning service. As we entered the church foyer and saw the posters with clippings pertaining to God, we knew this was to be a different kind of service. The theme was "God Is Not Dead" with Bernard Keown as planning chairman. This was a meaningful service of Music and Scripture. The setting was modern and the occasion moving throughout.

Our ingathering sale was held at the North Loup Community Building, Nov. 20. Many and various were the articles bought and sold. Friendship tea, coffee, and cookies added a friendly touch.

Some of our members attended dedicated services at Denver on Sabbath Day, Nov. 22. We rejoiced with our church sisters and brothers in the completion and dedication of their new house of worship.

A union Thanksgiving service was held at our church. Thanksgiving Eve Fellowship had charge of the North Loup United Methodist Church bringing the message "The Art of Appreciation," a timely and self-centered message. The offering taken was divided between the fund for the All-Faiths Chapel at the Boys' Training School in Kearney and the local ministerial association.

Cottage prayer groups meet before the "Crusade of the Americas" meetings which were held Nov. 30 - Dec. 6. The Rev. Mynor Soper was the evangelist at the meetings with "Christ, the Only Hope" as the theme.

The Christmas season began Dec. 14 with all children participating in the Sabbath School program. "Stocking gifts" were brought by the children and a "white Christmas" offering taken bringing the message "In the Light of a Century." The offering was divided between the fund for the All-Faiths Chapel and the Boys' Training School in Kearney.

The new year began with communion service and New Year's dinner Jan. 3. These dinners have become a tradition having been held for 70 years or more. The following day we had our quarterly meeting at which Pastor Davis handed in his resignation. He is accepting a call to Seattle, Wash. We are sorry to have him -- and his family -- leave, but glad we've had them with us over six years. At this writing he has just returned from Valley County Hospital, having had surgery for appendicitis.

As we go forward in the new year, may God guide us.

Correspondent

THE SABBATH RECORDER

Marriages

Williams - Conrad.—Scott Williams, son of Bruce Williams of Santa Barbara, Calif., and Miss Claudia DeLoof, daughter of Mr. and Mrs. Donald DeLoof of Goleta, Calif., were united in marriage Dec. 20, 1969. The wedding service was conducted by Rev. Leland E. Davis.

Births


Obituaries

COON.—Mildred Saunders, daughter of Edward and Flora Bond Saunders, was born at New Milton, Va., Sept. 22, 1900, and died Nov. 10, 1969, at the United Hospital in Beaver Falls, Pa., of cancer of the liver. She was a member of the First Seventh Day Baptist Church of Hopkinson, R. I., having joined that church many years ago.

Surviving are her husband, Dr. Philip L. Coon, of Beaver Falls, Pa.; two sons, Drs. John L. Coon and J. L. Coon, Jr., of Chicago, Ill.; a daughter, Mrs. Mary Langworthy Kenyon of Ashaway, R. I.; a sister, Mrs. Elizabeth (Walton) McKinney of Beaver Falls, Pa.; and six grandchildren.

Funeral services were conducted by A. D. Campbell, Funeral Home of Beaver Falls with the Rev. Hugh K. Rose of the First Hopkinton church in charge.


Stewart, twenty-six grandchildren and eleven great-grandchildren.

The memorial service was conducted by his pastor, C. Rex Burdick, at Simons Mortuary, and interment was at Olivewood Cemetery in Riverside.

—C. R. B.

HYATT.—Edna Lowther, 74, of West Union, W. Va., departed this life Dec. 26, 1969, following an extended illness. She was born in the town of North Loup, Nebr. County, W. Va., Oct. 17, 1895, a daughter of the late Varnum B. and Eva Willis Lowther.

On September 1, 1936, she married Clarence Thomas Hyatt who preceded her in death November 4, 1965.

Surviving are a sister, Mrs. Maude Sutton of Pleasant Grove, Utah; one brother, Chester Lowther of Morgan town, W. Va., a stepdaughter, Mrs. Raymond (Addie) Lipscomb of Rt. 4, West Union; one foster stepson, Robert Lewis, of Corpus Christi, Texas; six nieces and two nephews.

She was a member of the Middle Island Baptist Church of Hopkinton, R. I., and of the Eastern Star No. 56 of West Union.

A graduate of Salem College she had been a teacher in the Doddridge County school system for many years and at one time assistant county superintendent.

One brother and two sisters preceded her in death.

She was buried in the West Union Masonic Cemetery following the funeral at the Casto-Spurgeon Funeral Home in West Union, with Pastor Leslie A. Welch officiating.

—L. A. W.

KENYON.—Amos L., son of William L. and Mary Langworthy Kenyon, was born in the town of Hopkinton, R. I., Aug. 17, 1895, and died Aug. 18, 1969, at the Watch Hill Nursing Home in Westerly, R. I.

A graduate of the University of Rhode Island class of 1900, Mr. Kenyon taught animal husbandry there for several years. He was elected as public aid director in 1913, and served in that capacity for several years. For many years he served on various committees and boards. He was buried at Ashaway.

He was baptized and became a member of the Second Seventh Day Baptist Church of Hopkinton in 1895, and in 1926 transferred his membership to the First Seventh Day Baptist Church of Hopkinson in Ashaway.

He was survived by two daughters, Mrs. James G. Waite of Ashaway, R. I., and Mrs. C. Newton Heap of Lancaster, N. H. He leaves also four grandchildren and several nieces and nephews.

Funeral services were conducted by his pastor, the Rev. Edgar M. Spurke, of the Whiteville Ridge Funeral Home in Westerly, R. I., with interment in First Hopkinson Cemetery, Ashaway, R. I.

—E. F. W.

FEBRUARY 16, 1970
A lamp to my feet

A light to my path

FAITH

Mar. 1—Encouraged — Isa. 41:10-14; 50:10
Mar. 2—A Testimony — Psalms 16 and 27
Mar. 3—Instances of Faith in Christ — Matt. 8:21; 9:22; 29; 15:28
Mar. 4—Justification by — Rom. 3:21-28; 10:4, 9
Mar. 5—Paul's Affirmations — Rom. 8:35-37; Gal. 2:20; Phil. 2:5; 1 Tim. 1:13; 4:18
Mar. 6—Examples — Heb. 11
Mar. 7—Its Fruits — James 2:1-26

ASSURANCE

Mar. 8—Joshua's Testimony — Josh. 24:14-25
Mar. 9—A Song of Assurance — Psalms 24
Mar. 11—The Disciples Assured — John 14:1-14
Mar. 12—Peter's Exhortation — Acts 1:19-26
Mar. 13—As Sins of God — Rom. 8:14-18; Gal. 3:26-27
Mar. 14—Of Salvation in Christ — 1 Cor. 15:1-11

PRAYER

Mar. 15—A Prayer of David — Psalm 86
Mar. 16—Solomon's Prayer — 2 Chron. 6:14-42
Mar. 18—Faith in Prayer — Heb. 11:6; James 1:5-7; 1 Pet. 5:2; Matt. 21:22
Mar. 21—Christ's Prayer for Us — John 17

SUFFERING

Mar. 22—A Prayer to God — Psalm 6
Mar. 23—Confidence in the Face of — Job 23

Mar. 24—Paul's Response — 2 Cor. 11:23-30; 12:7-10
Mar. 25—The Suffering of Christ — Mark 15:15-34
Mar. 26—Purpose of Christ's Suffering — 1 Cor. 15:2; Gal. 1:4; Eph. 5:3; 1 Pet. 3:3-21; Heb. 5:9-18
Mar. 27—Finding Comfort in God — Isa. 40:1-11, 28-31
Mar. 28—Jesus' Compassion — Matt. 20:26; Luke 7:13; John 11:34-38; Mark 8:3-3

RESURRECTION

Mar. 29—Belief in — Dan. 12:3; Matt. 22:23-32
Mar. 30—Jesus' Affirmation — John 5:19-30
Apr. 1—Testimony of the Resurrection — Mark 16:14
Apr. 2—If Christ Be Not Risen — 1 Cor. 15:1-5
Apr. 3—Paul's Teaching — 1 Cor. 15:20-57
Apr. 4—Confidence in — 2 Cor. 5:1-5; 1 Thess. 4:14-16; 1 Tim. 1:8-11

(Prepared by Rev. Earl Cruzan)

A Tart Society

Typewriter slips are sometimes amusing. Take, for instance, the beautiful typing of our address on a business letter from another Christian publication. It read "The American Sabbath Tart Society." We have been upholding an unpopular truth for these many years. Some of our literature is quite pointed, as it needs to be, but we speak the truth in love and not with tartness. The girl whose nimble fingers flit over the keys of the electric typewriter can be allowed a few mistakes. We even try to be patient with the non-religious people who can't understand us in conversation when we say "Tract Society." They are puzzled as to what can be the purpose of a "track society." Communication is an interesting endeavor.

Ancient Harbor City of Caesarea

The coast of Palestine is strewn with the wrecks of harbors where other shores might show instead the wrecks of ships. So it is at the abandoned harbor of Caesarea where the Crusaders erected walls and arches above the ruins of the Roman city built by Herod the Great. Here resided Philip and Cornelius the centurion. The Apostle Paul often used this port.