

The Sabbath Recorder

Family Week Issue

58. Our pastor had been responsible for the Midweek Messages in the **Courier-News** for several years.

The following officers were reelected: Thomas Curtis, trustee; Mrs. Iris Maltby, moderator; Mrs. Anna North, clerk; L. H. North, treasurer; Mrs. Gladys Poulin, assistant treasurer; Ronald Maltby, head usher.

A delicious chicken dinner was served by the Youth Fellowship as a project to help youth work. A budget of \$14,495 and an OWM goal of \$4,620 were adopted. During the roll call a letter was read from our Jamaica missionary, Courtland V. Davis. A filmstrip, "Jamaica Mission Trip" by the Rev. Duane Davis, was the main feature of the evening program.

On April 1 a filmstrip on Guyana was shown as part of the Sabbath School's missionary emphasis.

When the Rev. Leon Lawton was with us in February, he presented three very challenging evangelistic messages, showed a filmstrip, conducted a workshop, and initiated a "Growth by Groups" program. On February 18 a fellowship dinner was enjoyed between the morning and afternoon sessions.

—Correspondent.

Advanced Tolerance in Spain

Non-Catholics in Spain will be granted new liberties if the law now in process is passed by the Cortes, the parliamentary body. It will not guarantee full religious liberty, but can better be described as giving advanced tolerance. Baptists and other Protestants will be allowed to marry, and the burial of their dead cannot be lawfully obstructed. It may also be possible for them to legally open new churches.

Dodge Center Invites Visitors

The Semi-annual Meeting of the Northern Wisconsin and Minnesota Churches will be at Dodge Center, Minn., May 5, 6, 7. The host church is anxious for non-resident members as well as others to make a special effort to get to the week-end meetings.

"The Urgency of the Hour" is the theme. Special speakers are General Secretary Alton L. Wheeler of Plainfield, N. J., and Edward Sutton, pastor of the New Auburn church.

This Semi-annual Meeting is organized like an Association. One of the items of business is the revision of its sixty-eight-year-old constitution.

SABBATH SCHOOL LESSON for May 6, 1967

The Character of the Early Church
Lesson Scripture: Acts 4:23-33.

Accessions

MILTON, WIS.

By Baptism:

Janice Lynn Whitford
Kenneth Charles Scholl

PAINT ROCK, ALA.

By Letter:

Clifford A. Beebe
Clara L. Beebe

Births

Saunders.—A daughter, Rebecca Lanette, to Stephen and Irene (Bond) Saunders of Milton on April 13, 1967.

Stephan.—A son, Richard Kirk, to Mr. and Mrs. Melvin Stephan of Milton, Wis., on April 7, 1967.

Van Horn.—A daughter, Alicia Jane, to Carroll D. and Terry Anne (Hurley) Van Horn of Salem, W. Va., on March 11, 1967.



'The family that prays together stays together.' This we believe to be true. God ordained and blessed the family relationship. When the family prays as a unit there is recognition of this fact, and family unity is preserved. See story inside about a film based on this theme.

The Sabbath Recorder

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Tradition and Scripture

Practically all Protestant denominations recognize the Scripture as the only rule of faith and practice—until they start to talk about a basis for church union. Then they seem to abandon that principle. The assertion of the primacy of Scripture over tradition also gets slighted at the very time when the Catholic Church is beginning to question its position of equating tradition with Scripture. Throughout history the Bible has been rightly used to correct tradition. But if the authority of Scripture is no longer affirmed by union-bent Protestants, as seems to be the case with the Consultation on Church Union (COCU), how is tradition going to be corrected in the future? Will these uniting denominations drift into a tradition-making body without standards to guide it? Will it become like the Catholic Church before the Reformation?

James Montgomery Boice, Th.D., University of Basel, points out that in the 1966 rewriting of the "Principles" that will guide the 25.5 million - member church that is envisioned if COCU succeeds there are "no statements on justification by grace through faith alone, no definition of grace or faith or justification, no reference to heaven or hell, rewards or judgments, no affirmation of even the basic membership requirement of the World Council of Churches—belief in "Jesus Christ as God and Savior."

No Racial Division

The Negro response to Martin Luther King's position on the Vietnam situation is as varied as the white response to it. This is the gist of what Dr. James M. Narbit, president of Howard University (largest Negro University) says. He remarks, "Negroes mirror the society of which they are a part. The Negro population is not monolithic. Some Negroes are opposed to the war; some are strongly in favor. But the majority, I would think, are like the majority of whites: they have not developed any clear feeling; they are 'indifferent.'"

The closing line of this quotation doesn't speak well for anybody, but the first line gives hope for the future. Ne-

groes are citizens more than they are Negroes. They think not so much along racial lines as along lines that are common to all. There may be localities where this is not fully true, but we can well believe that these pockets are becoming less and less. One of the unifying forces is military service, which pulls young men from every area and thoroughly integrates them. When they return to their home situation, they have lost their provincialism and act as a leavening influence to unify that society.

Here is where the Christian Church can do something. If we are socially conscious we will do our best to permeate society with more lofty principles. We will struggle through individual conversion efforts and through well-considered applications of Christianity to our local situations to foster the idea that we are one regardless of race. We talk the same language; we worship the same Savior; we face the same life problems.

He Watches Our Giving

When our Lord was here upon earth He took a close look at the many inconsistencies of the church people of His day. After looking He spoke out strongly against some of the religious practices that were prevalent in certain circles. For example, He showed His disapproval of what the Pharisees did for show and what others did or failed to do in financial matters.

On one occasion He stood by the contribution box at the entrance of the temple sanctuary and beheld how the people gave. He was painfully aware that they did not all give with the same open-heartedness. Some poor widows gave all their living while others better able to give wanted people to be conscious of the amount (proportionately small) which they cast into the treasury. There would be a great difference in our giving today if we were more aware that there is an Unseen Guest at every church service beholding how we give to the local and the far-flung mission work which we profess to love.

If Jesus were here in body now, we could well imagine that He would have something pretty definite to say about our giving habits, especially our missionary giving. It is doubtful if He would say much about hypocrisy, for that flourishes better in a more religious society than ours, such as existed in the First Century. In spite of what some people think, our age is not really characterized by show or pretense. It is not that we are basically so much better than the scribes and Pharisees; our faults are a little different. Indifference and preoccupation with worldly things are just about as bad as pretending to be deeply religious when we are not.

Just as the Jews contributing at the gates of the temple needed to be jarred by the words of Christ, so we need to have our particular inconsistencies pointed out. We are short-sighted. We are so engrossed with other things that we fail to take a long-range view of our giving achievements and habits.

Let us take an example. A church bulletin gave the treasurer's report for the first quarter of 1967. It showed less than \$250 for OWM and about \$150 for the Blantyre House. Now there is nothing wrong with giving \$150 to this special missionary project; it is commendable. But in relation to the total work of the Missionary Board, the combined work of all our boards and agencies, including General Conference, it ought to give us pause for thought. What is true of that church is true of quite a few others.

The special appeal may not have cut into giving for our denominational budget to any great extent. It does, however, reveal something about our giving habits. It shows that we are not thinking things through. Something is lacking in our love when a church that can give \$150 for a house cannot give twice that much for the total witness of the denomination, of which this is but a fragment. The words of Jesus about tithing mint, anise and cummin and neglecting the weightier matters of the law might well find application here: "These ought ye to have done and not to leave the other undone" (Matt. 23:23).

MAY 1, 1967

Catholic School Decline?

The Bureau of Information of the United States Catholic Conference has begun sending news releases to the editor of the **Sabbath Recorder**. One such release tells the findings of a Catholic survey and begins thus: "The number of children in Catholic elementary schools in the United States reflects a decrease for the first time, according to a newly published survey of the Department of Education of the U. S. Catholic Conference.

"This is the first survey to reflect the dropping of grades within certain dioceses at the elementary level."

No reason is assigned for the drop in enrollment at these lower age levels. The survey covers 1964-65 and does not have figures for 1966. There have been indications in the past two years that there would be a change of strategy in the parochial school system to put more emphasis on upper grades and high school. It could well be assumed that these figures reflect that change of emphasis rather than just the choice of more parents to send their young children to public schools. The decrease in elementary schools was 0.9 percent. During the same time in grades 9-12 there was an increase of 1.4 percent, for a total of 1,081,703. In all schools combined there was an increase of instructors of 6.9 percent, or 13,759. New schools numbered 110.

These figures might well be kept in mind as one views the increasing pressure at federal, state, and local levels to get more tax money to promote the Catholic faith. The Roman church has a plan of operation which it adapts to the political climate of the country—which climate it consistently tries to improve in its own favor. The hierarchy cannot be blamed for trying to get all possible advantages. Everybody is seeking tax advantage; why shouldn't the church? But not everybody is doing it, and other denominations refuse the tax money that they could get under Catholic-sponsored legislation.

Although there is currently a decline in Catholic elementary school growth the schools of all classifications have in-

MEMORY TEXT

Behold, how good and how pleasant it is for brethren to dwell together in unity!

creased 61 percent since 1920 and the teachers 314 percent. This increase will probably continue if the Protestant majority in this country continues to allow a breakdown of the wall of separation between church and state by liberalizing church school aid. It may be said with more than an element of truth that a great deal of the increase of teachers and students in Catholic schools has been made possible by the Protestants through taxation.

A Better Type-Face

Do you mind if we talk shop for a moment? You might like to know of an improvement that you will begin to notice this week in the page appearance of the *Sabbath Recorder*. In the type that we have been using in this journal for well over a year (called Times Roman) we did not have italics. The only way we could give emphasis to book titles and to important words was to print them in bold-face type, which was too black for good appearance.

The publishing house (Tract Board) had an opportunity to buy at an attractive price some more magazines of matrices for the linotype to set Times Roman with italics rather than bold-face. These brass letter molds were cleaned with acid last week by young people from Westery giving dedicated service and inserted in the machine by Wayne Burdick of the Syracuse church (also giving two days of dedicated service).

What does this shop talk mean? It means that writers can now get their emphasized words printed the way they want them; the editor will have fewer problems; the reader will notice that the pages look better — not spotted with words that are too black. The same will probably be true of the *Helping Hand* after the next quarter.

Getting One's Foot in It

(Catholic-Baptist Crusade?)

Rev. Wayne Dehoney, former president of the Southern Baptist Convention and now North American coordinator for the 1969 Crusade of the Americas, was interviewed by the press in Dallas recently. Something that he said led the press to report that he had invited the Catholics of Latin America to participate in this Baptist Crusade. Naturally this could not quite be, but by the time it was picked up and recaptioned by RNS, "Southern Baptists Invite Catholic Participation," it made quite a stir not only among Protestants, but also Catholics.

Our Sunday Visitor (Catholic) editorialized on it, remarking that if the Baptists were hoping for Catholic participation in making Baptists out of Catholics in Central America, "Catholics couldn't join in a campaign to proselyte Catholics from their own faith." The editor continued, "If what Dr. Dehoney is saying, and we hope this is it, is that as Baptists seek to reach their Baptists and the unchurched, they would be glad to have the Catholic church carry on a campaign at the same time to bring Catholics to greater participation in their faith, then certainly Catholics will welcome the invitation."

The Southern Baptist press came back with a headline "Catholic Editor Favors Crusade of Americas."

What the Baptist pastor had said originally, and what he reiterated after these headlines made the rounds, was a personal invitation to Catholics to "join in the preaching of the New Testament doctrine of grace to the unredeemed in Latin America . . .," to "join with Baptists in placing a New Testament in every home in Latin America . . ." and "to stand beside Baptists in the Crusade of the Americas, on the street corners, in the market places, and going from door to door, as we seek to win men to a personal saving faith in Jesus Christ."

COCU Meeting

The May 1-4 meeting in Cambridge, Mass., of the Consultation on Church Union (COCU) brings back into focus the Pike-Blake proposal of uniting a number of diverse denominations into a 24-25 million-member body. Dr. George G. Beazley, secretary of COCU, notes that four denominations have joined the Consultation this year and that two more (unnamed) may join soon. He thinks the prospects are bright although he admits that the growth of COCU puts a crimp in the timetable toward eventual union of denominations. The timetable adopted at Dallas last spring called for five to thirteen years for drafting a plan of union and getting it adopted by the denominations.

The proposed union is viewed with considerable skepticism by competent observers who think that it is both structurally and doctrinally unworkable or unsound. W. R. Estep (Baptist seminary professor) expresses it cautiously when he says that the actual basis for the proposed merger is "a little difficult to determine." Baptist denominations were invited to join COCU, but up to the present none have elected to do so.

Members of COCU are the United Presbyterian Church, Protestant Episcopal Church, Methodist Church, United Church of Christ, Disciples, Evangelical United Brethren Church, African Methodist Episcopal Church, Presbyterian Church U. S., African Methodist Episcopal Zion Church, and the Christian Methodist Episcopal Church.

WHAT GOD CAN DO

*If God can hang the stars on high,
Can paint the clouds that drift on by,
Can swing the sun across the sky,
What can't He do for you and me?
If God can do so many things,
Can count each little bird that sings,
Control the universe that swings,
What can't He do for you and me?*

—Unknown.



The Church in Your House

A Mother's Day Sermon

By Albert N. Rogers, Denver, Colo.

Scripture: Ephesians 5:14 — 6:9 (Phillips)

As one reads the New Testament epistles and the Book of Acts it is surprising to find how much of the early Christian movement was centered in family life. Prisca and Aquila opened their home for services both in Rome and at Corinth, Lydia of Thyatira and Philippi took her household down to the riverside for Sabbath services, and many others must have done likewise. The church in Ephesus met regularly in the house of Philemon, to whom Paul wrote about the runaway slave Onesimus.

It is fairly common in our town to see door-yard shrines dressed with flowers set in a quiet corner of a householder's lawn. Recently I visited the frescoed chapel at the retreat center in the Black Forest called "La Foret" which is reminiscent of the chapels often attached to old Spanish villas. For Protestants a worship center in one's home where one can light a candle and read daily devotions and lift up in prayer each member of one's family can have rich meaning, far from the glare of the television and the chatter of radio talk programs. I have grateful memories of the Herbert Maxson home at Waterford, Conn., where the church worshiped for a series of Sabbath days after its meeting house was rocked on its foundations by the hurricane of 1938. And we remember that the Denver church was organized in a home, holding services in the homes of different members for several years until the first church building was purchased from another denomination.

Seventh Day Baptists have often expressed their faith in singing hymns with family and friends in their livingrooms, and some still carry on that excellent practice of group Bible study at a reg-

ular time each week. Grace at table is more difficult in the hurried pace of today's living, and I suspect we are too sensitive against anything that seems stiff or perfunctory. The ideal seems to be that grace be said often enough to be a familiar custom but special enough to have meaning that is wholesome and enjoyed, not forced or painful. When guests are present, or when some problem or some joy is to be shared, then blessing can be felt in the words we speak. We would like to suggest also that one of the fine rituals to be shared as another aspect of the church in our houses is getting ready for church together—finding that article of someone's clothing suddenly missing, brushing dad's suit, remembering the lunch or whatever is to be taken along, bundling everyone into the family car in time to "make the last bell" without speeding.

The Scripture lesson suggested for this sermon gets to the prophetic basis for family religion, not rituals though they be important, but relationships that are kind and appropriate to the dignity with which Christ recognized all persons. Wives and husbands, children and parents, employees and employers must relate to one another, says Paul, in creative love. Each must affirm the best in the other as well as in himself, for this is what Christ did and still does by His Spirit! And if they fail to do this and call out the worst in each other, then they come under the judgment of God. This is a hard saying, but what will it profit us to love our neighbor in some distant place and fail to love our neighbor who shares our home?

A ten-year-old girl was asked a question by an older family friend who was

calling in the home. The friend wished to have the ten-year-old's opinion as to what another girl of the same age might like for a birthday present. But before she could answer, her mother, who was standing nearby, responded with a flow of her own ideas. By force of habit the mother was failing to take the ten-year-old seriously—saying indirectly to her own daughter without meaning to do so: "Your ideas aren't really important, and you yourself are not important either."

Another mother countered her girl's insecurity with the admonition "God will take care of you." But she defeated her admonition by worrying if the girl was five minutes late in getting home from school, by heaping on her lavish gifts and tenderness she really craved for herself. A father advised his boy, "Be honest, son, and don't tell a lie." Then he showed irritation at rules and laws just like a child who doesn't want to go to bed. Once as a boy I used God's name in a wrong way and my grandmother, who was really a fine Christian, was so disturbed by it that she painted me a word picture of a God who wouldn't—as the saying goes—make a decent devil.

"Let there be no more resentment, no more anger or temper, no more violent self-assertiveness, no more slander and no more malicious remarks. Be kind to one another; be understanding. Be as ready to forgive others as God for Christ's sake has forgiven you" (Eph. 4:31, 32). This vivid rendering by Phillips shows that Paul knew from personal experience the sense of forgiveness and acceptance in which Christians believe. Many of us learn this first, thankfully, at home in the bosom of our families. Each of us must work at it to make sure this sort of relationship exists both with those we know casually and with those with whom we share the basic, common ventures of life. Of course there will be failures and exceptions, but those who know us best will know how to make exceptions if they trust the deeper commitment we have made to God in Christ.

There is a slightly different meaning in this for those of us who live alone.

For us the invisible family of distant or departed loved ones bulks larger in our daily knowledge than neighbors or companions. The Unseen Guest at our table, books, hobbies, flowers, birds, the telephone, the mails, perhaps a favorite radio personality, these may help us to pass our time happily and usefully. Above all it is good to remember Whose we are and Whom we serve. Whenever we claim God's presence with us the church is in our house or apartment, or room. Those confined to a bed may feel God's supporting "everlasting arms."

A boy lived in a part of town where the yards were mostly gravel, but day after day he would go by the florist shop and look at the displays, smelling the moist fragrant air. "Why do you bother to go there?" someone asked. "I think it is the prettiest place I know," replied the boy. Perhaps he was learning that people need love and praise just as spring plants need sunshine and water.

In a 5th grade class at school another boy wrote the following English composition entitled "True Greatness." "A woman did a big washing and hung it out on the line to dry. But the line broke and a big dog came along and walked all over some of the white things. She didn't say a thing. She just took them in the house and washed them over. That's true greatness."

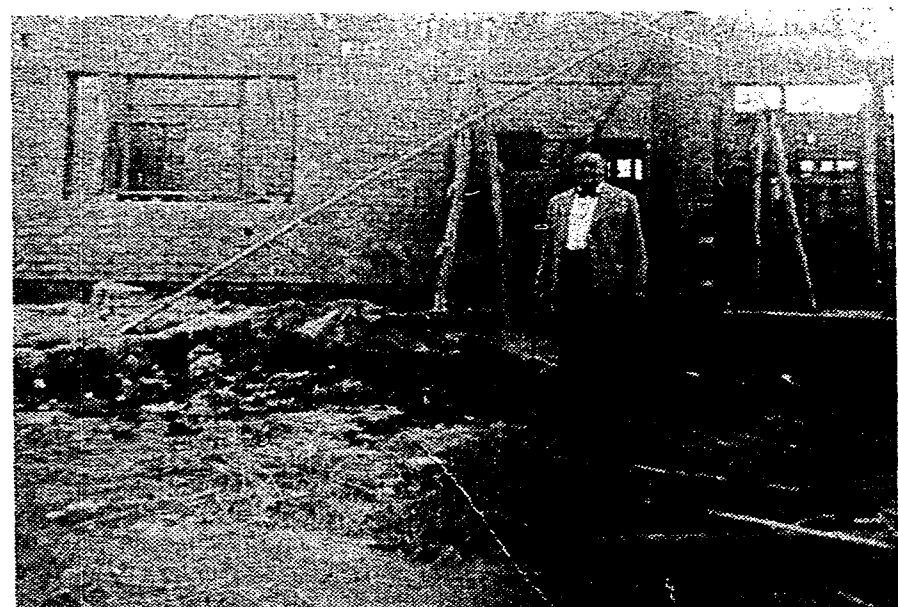
Greetings to the church in his house, and hers, and yours!

Narcotics and Hair Styles

Dean Percy of Salem College returning from a conference on narcotics reported statistics. One was that the use of narcotics is more prevalent in high schools than college. Another was that a study at the University of Michigan revealed that 90-98 percent of all students involved in drugs on all campuses had long hair. It is assumed that the reference is to male students. The item in the *Salem Herald* does not state what the relation is between long hair and narcotics; there could be some educated guesses.

Progress on Construction Of Blantyre House

The encouraging word has come from Dr. Victor Burdick that "the house for the Pearsons is about ready for the roof."



Blantyre House Walls Are Up

He adds, "You can see it is for real by the enclosed picture we took."

The report of extent of progress on the building program came as something of a surprise. It was expected that construction would begin around March 1 and that the house would be completed and ready for occupancy about six months later or around September 1. It is now thought that the house may be completed in July, 1967.

Dr. Burdick wrote on April 4 in further detail that he had made his usual weekly trip to Blantyre and had visited the office of the Malawi Development Corporation to inquire about a site for the construction of the house. On a previous visit in March he had found that Mr. Bright, manager, was too busy to drive out to the Namiwawa Estate Grounds to visit the new housing construction area. But on this occasion both Mr. Bright and Mr. Murenson, the general manager of the building took the time. "We looked at the map of the area and Mr. Murenson said, 'How would you like a site over on the other side here where the soil is much better? There is at least one site not yet assigned to anyone where the building of a B-1

type house is already well underway.' Not having any serious objections to a better site, I agreed and we went to look at it together and the soil is nice."

Dr. Burdick continued, "The point is that where so many houses are built all at once, each group at a slightly different stage, and the types standardized, this sort of thing can happen." The choice of site and building has been approved.

At this point Dr. Burdick requested, "Could you please send the first installment right away?" A check in amount of \$1,905 was sent within two days. A second, third and fourth installment will be expected at approximate monthly intervals hereafter. Arrangements are made and approved for the New Building Society to loan to the Missionary Board the remaining amount needed to complete the payment to Malawi Development Corporation. Assuming that the building will be completed in July, payment on principal and interest will be expected to begin about one month thereafter.

This is to again express the hope that the Blantyre House "Bricks" appeal may be concluded as of April 30. If the churches have not sent in funds at hand, please do so at once.

From the Report of Rev. Leon R. Lawton

(Note: As will be recalled, Director of Evangelism Leon R. Lawton is presently located at Brookfield, N. Y., offering encouragement and pastoral leadership as his schedule permits. The following partial report was given to the First and Second Brookfield Churches for the quarter ending March 31, 1967.)

Dear Brethren:

We are thankful to our Lord for the continued opportunity to live in your community and share in the witness and work of the local congregation. This second quarter of residence has allowed us to become better acquainted with you, the community, and as a family to find places of service. We are thankful for your love, continued prayers and fellowship.

During this quarter four services were conducted in Brookfield and five in Leonardsville with communion at the latter

Our Youth Banquet on February 4 brought increased interest among our youth for their own Youth Fellowship and since mid-February they have been meeting each Sabbath afternoon. They sponsored an all-church Family Night the end of March at Leonardsville—the first such social event in some time.

The "Growth-By-Groups" workshop was held in March in cooperation with the other churches but conflict in programs in the community hindered many from attending. Thus groups are slow in getting started but we expect several to become active in the coming quarter as interest generally is good.

The Bi-monthly Seventh Day Baptist Ministers' Fellowship was attended in January in Schenectady and in March in Verona. With the arrival of Pastor Ralph Hays we have six pastors in the area and with their families the gathering is most profitable. Several from our churches attended the welcome service for Pastor Hays in Syracuse, March 18.

The annual meetings of the First Brookfield and Second Brookfield churches were attended as well as the first annual joint meeting. It is good to know of increased interest in the witness and work of the local churches evidenced by good attendance and participation at these meetings.

Because of my work with the Seventh Day Baptist Missionary Society, little calling has been done, but there is hope that more can be done in the days ahead. We would encourage you to call on those inactive and invite them and neighbors to services.

Your continued prayers and help through regular attendance and accepted responsibility in the Lord's work committed to our hands are vital to our own spiritual health and growth in our communities. Let us first give ourselves to the Lord . . . then seek to be "about His business" above all other claims on our lives. . . .

Something New In Family Films

Now available to individual churches or groups of churches is a film on family living entitled "Can Prayer Change Lives?" There is more than one movie producing company that specializes in religious films and there are several large denominations that have their own film producing departments. Among those that are constantly striving to bring out better films to meet the needs of churches that are alert to the responsibility of helping adults and young people in living out the Christian life is Family Films located at 5823 Santa Monica Blvd., Hollywood, Calif. This company is now producing a film that takes up a subject never treated in commercial films and perhaps never before by interdenominational religious producers. The following description makes it sound like something that would really help the whole family.

People become so engrossed in national and world problems that they forget about the neighbor next door. This concern for "the man next door" is the theme of a new Family Films production, THE FAMILY THAT PRAYED.

Can prayer change a crochety old neighbor? Can prayer change the family that lives next door? The story of the Taylor family emphasizes the need for prayer in our homes and families. An uncle, a missionary on furlough, is staying awhile with the Taylors. The teenage Taylors are all for building a fence "twenty feet high" to separate them from their neighbor. The uncle gets them to try prayer. The most miraculous thing that happens is the change that takes place in the Taylor family itself. This film could well be the starting point of prayer within church families viewing it.

THE FAMILY THAT PRAYED, a 16mm sound motion picture in color, is available for rental to churches and groups by Family Films dealers. Running time is thirty minutes. Rental; color, \$15, B&W, \$10.

Blessings and Bounds of Liberty

By Paul Beebe

As the crisp of the morning bites in the sweet soft voice of a song sparrow warms the emotions. The leaves on the nearby trees gently flutter to the ground. The silvery mist rises from the ground. The sky is fleecy white. Clouds are mingled with the charcoal gray and the chill runs up the spine as the preacher walks forth.

To break the spell a green-head mallard darts up off the icy blue surface of the nearby pond and wings his way to parts unknown and the preacher's heart soars to the Love of God.

Then out of the east bursts the golden red sun. The warmth from its rays gradually drives out the shivering goose pimples and the heart of the preacher is thrilled at the promise of the grace of God to drive out the cold death of sin, to replace in the hearts of men the all embracing love, to bring all men together in peace, through the life, death and triumph of His Son, our Savior.

And the preacher walks on and on into the day with praise to the Lord God eternal.

I find myself musing on "soul competency." I believe it means that there lies within the hearts of all men the longing for a Savior, and that man is capable of coming of his own free will. He has no inescapable drive from the authority of the church itself. This liberty is an inalienable right given to us of God and forms the foundation of our "polity."

The doctrine of soul competency safeguards the spirit of freedom of men. There is no denial of the right to choose what one feels is God's calling, for God has given us this freedom of will. He has authority over us, to be sure, but He exerts authority through the individual's consent and guides as a patient teacher and father.

This same "pact" must be respected in the institutions of man, in that any outside authority must win the consent of the individual to have any right to be in

existence as an active, vital part of a man's life.

By reason of the pact, Seventh Day Baptists should not and must not be overly concerned about building a physical church structure but should be vitally concerned about serving the growing needs of the disciple as he walks in the way.

Seventh Day Baptists are and have been an individualistic group of "peculiar people" who have walked with God. Their polity is based upon the rights of the freedom of the individual belief, interpretation of Scripture and action.

Down through the years from earliest Seventh Day Baptist history we have felt that one's relationship to God must be a personal relationship and not dictated to by any outside authority. Yet at times there has been inconsistency in this stand. Some feeling of self-righteousness can be found at various stages, in close communion, etc.

In the past century this people has turned to a position of allowing disbelief, denial of the divinity of Christ and divine inspiration of Scripture to enter its ranks. This people, it seems to me, has come to the point where too often so much is made of the "individual's freedom" that it stands between them and the presence of Christ. This is not a recent occurrence but one that has cropped up time and time again in history.

I firmly believe that this disbelief or unbelief in our ranks is the underlying cause of our weakness. "A house divided against itself cannot stand" (Mark 3:25). "Can two walk together except they be agreed?" (Amos 3:3). It is impossible for a body to be strong and vigorous when it is contaminated with infection. So it is with Seventh Day Baptists. Yet also when a body is afflicted with disease or infection we don't cut off the afflicted member unless it becomes mandatory. No. We treat the infection for a healing. This we as a people of God have the obligation to do.

The healing power of the Master Physician is the answer to the continuance of our polity.

We must not, can not become self-righteous if we are to continue as "A People of God." We must re-invigorate our lives with the awareness and indwelling of the Spirit of Christ and carry our basis of polity on "in Him." Our cause must be the message of salvation, our goal, "the more excellent way."

Our aim should be to have it truly said of us, "Here is the steadfastness of the 'true believers' who keep the commandments of God and their faith in Jesus" (Rev. 14:12 ASB).

CHRISTIAN EDUCATION—Sec. Rex E. Zwiebel

Helping Hand

All Seventh Day Baptists are acquainted with our young people-adult quarterly, the *Helping Hand*. It is edited by the Rev. Don A. Sanford, recent pastor of our White Cloud, Mich., church, who plans to move his family to Milton, Wis., in the near future.

In cooperation with the Seventh Day Baptist Publishing House, the Publications Committee of the Seventh Day Baptist Board of Christian Education has entered into a new agreement with the editor whereby he will advance the deadline for his copy to the Publishing House to six months before use date.

It is our hope that through this process, it will be possible to mail the quarterly to our churches in time for the teachers to give full attention to planning their quarter's work far enough in advance to have a real grasp of what is to be taught and how to teach it. Also this will allow time for mailing the *Helping Hand* to churches outside the continental United States in time for their preparation and use on designated Sabbaths.

Seventh Day Baptist World Federation

The Nominating Committee of the Seventh Day Baptist World Federation has submitted a slate of officers to be sent to the representatives of the Seventh Day Baptist Conferences for their vote. After the election it is expected that the officers will meet and organize into an

effective body to start work toward the goals that have been set!

Young Adult Pre-Con Retreat

Plans are gradually taking shape for the Young Adult Pre-Con Retreat which will meet at Camp Holston, near Battle Creek, Mich., August 9-13, 1967.

The theme will be, "Facts, Faith and Our Future." There will be an exploration of our young adults' reactions to the social issues as shown by facts of denominational actions in the past, their present faith and what they expect of the future.

The director, Leland Bond, has visited the camp site and is continuing the formation of plans that will make the most of the facilities available.

The Young Adult Pre-Con Retreat can be one of the best instruments to help our young adults to face their problems and to come to a clearer understanding of what it means to be a Christian with a faith equal to any issue that will confront them. Here opportunities are presented that can change a life into one of positive action in living and spreading the gospel of Jesus Christ.

How important do we think it is for our older youth and young adults to attend? We think it important enough to urge those who are in steady employment to schedule vacations so that it will be possible to attend. If ministers and missionaries think that the Christian life is worth dedicating all of their time to such work, is it asking too much for you to give up portions of five days in one year for intense study and living to come to a fuller understanding of the issues of life and how they can be faced? Think it over! On the financial side of the picture, where else can you stay for \$13 for five days?

Watch for church mailings with registration blanks.

SABBATH SCHOOL LESSON

for May 13, 1967

God Will Prevail

Lesson Scripture: Acts 5: 27-39.

Burma S.D.B. Conference

By L. Sawi Thanga

(Condensed by the editor)

The third annual meeting of the Burma Seventh Day Baptist Conference was held at Tahan from 9th to 11th February 1967. The delegates from Chin Hills, Kabaw Valley and Tahan and its suburbs arrived on the 8th. Delegates from Khampat and other areas were unable to come in time due to inconveniences caused owing to transport difficulties on their way, and arrived on "the 11th hour" of its scheduled closing. Altogether about 50 representatives were in attendance.

Mr. Lian Ngura, president of the Conference presided over the meeting on the 9th. The Rev. C. Khawvelthanga offered some prayers and Mr. Lal Sawi Thanga, secretary of the Conference read out the message received from the Rev. Alton L. Wheeler, general secretary of the USA Conference and secretary of the World Federation. To devise ways and means for the successful implementation of our program, the president appointed the following sub-committees: (1) Financial, (2) Membership, (3) Evangelical, (4) Youth Affairs, and (5) Publicity.

The delegates expressed the need to have more pastors and evangelists to further expand the missionary cause throughout the country. After a long and careful consideration on the subject it was felt that if workers who are not now paid any remuneration could be paid, "the present scope of the overall activities could be built up to an unmeasurable peak." It was decided that pastors Rokunga, the founder of Tahan church, and Chalselluaia, the first elder of the church should be ordained to the ministry. In addition, to help the pastors, it was agreed to call upon four evangelists for the Lord's services.

The trustees and the Financial Committees reexamined the request made by the secretary in his letter dated the 9th January, 1967 to the American Conference for substantial financial aid. The secretary informed the committee that the USA Conference was also in

hard financial position. But in view of the fact that the Burma Conference, in comparison with them, is only an embryo and is in a bankruptcy it was resolved that the amount requested by the secretary for the monthly contribution be slightly increased in consultation with the officials of the USA Conference. (No budgeted OWM funds go to Burma.) In addition, the committee requested the secretary to approach the USA Conference to help us financially to rebuild the Tahan church.

On the Sabbath day (11th) the worship service was conducted by Pastor Khawvelthanga and Mr. Lalvuaana with interesting program, sermons, songs, and recitation in which various young persons took part. Holy Communion and the Lord's Supper were served by the pastor and Deaconess Miss Rumi.

After the service five souls were baptized by the pastor. A good number of people attended the services with interesting songs and prayer. It was held in the river near the church.

On Sunday, the ordination service of Pastors Rokunga and Chalselluaia was held in the morning in which the president, the secretary and two elders took part with the presentation of the Holy Bible and certificate. Both the newly ordained ministers were given fifteen minutes to address the people.

At the close of Conference, Secretary and Mrs. L. Sawi Thanga (who were married on the 19th) were requested to visit Chin Hills and other areas where we have members, and proceeded on the 15th instant. After ten days' tour of the remote villages, they returned to Rangoon by plane on the 26th February.

Redeem the Time

Leisure-time specialist Warren Ost, commenting on a better ministry in resort areas: "Do well what you are already doing. The bright bushy-tailed seminarians who think preaching isn't relevant are the guys who can't preach . . ."

WOMEN'S WORK—Mrs. Lawrence W. Marsden

May Fellowship Day

On Friday, May 5, American church women will take a deep look at the question, "People, Poverty, Plenty: How Can ALL Share?" as they observe May Fellowship Day.

This May Fellowship Day, sponsored by Church Women United, is the focal point in the last year of a three-year major emphasis on the assault on poverty. The theme, "People, Poverty, Plenty," is a declaration and a summons to all. It affirms the fact that for the first time in our history there is the economic potential of providing enough for everyone. At the same time, it affirms the tragic fact that in the midst of affluence nearly one-fifth of our citizens live in poverty.

Two years ago, church women looked at the extent of poverty in the United States and their own communities. Last year the focus was on action—what church women can do to eliminate this blight from our nation.

The accent this year is on PLENTY. The United States is the wealthiest country in the world, yet we are faced with massive poverty in the midst of affluence. If, as no responsible person will deny, there is plenty in our country, why doesn't it get around?

If plenty isn't being shared equitably, how can it be? What are some of the basic forms of sharing? Fair wages is one; taxes another. There is the sharing of power; and the sharing of time and talent and money. If these means of sharing were fully used, would poverty be eliminated? How much sharing is enough? These are questions for which women will be seeking answers in small groups before May Fellowship Day and in larger groupings on that day.

The day of paternalism is over; the day of mutuality is here. A relationship where one only gives and another receives has been replaced by hands joined together in a relation of mutuality, of giving and receiving, of building together toward a common goal. The Christian

style of life involves more than personal piety, basic though this is. It involves also proclaiming in word and act that Jesus Christ is Lord of all life—of man as individual and man in his social and institutional relationships.

Eleanor French, former director of Christian Social Relations, reminds us that "the search for a just community in Christ's love remains the mandate for Christians." And so we seek a society where *all* can share.

If enough women consider the May Fellowship Day theme thoughtfully and act upon their findings, our economy and our means of expressing concern for others will come under a sharp scrutiny and we will begin to find new ways of sharing.

Month-Long Sabbath Emphasis

One pastor has announced that during the whole month of May rather than just Sabbath Rally Day on the twentieth there will be Sabbath-emphasis messages in the morning service. Much the same will be true of the *Sabbath Recorder*.

The special issue of the *Sabbath Recorder* originally scheduled for the second Monday of May will probably be dated the 15th instead—just before our annual Sabbath Rally Day. It will have more than the usual number of articles on the blessings of Sabbath observance.

Advance plans called for a Sabbath sermon and two other articles on that subject in the May 15 issue. It is now planned to have some of these in the May 8 issue and perhaps in the issue of May 22—thus almost a whole month of special emphasis on the distinctive Bible truth of our denomination. This should be welcome after quite a lapse of time without much on this important subject.

Readers who are particularly helped by the pastor's sermon on Sabbath Rally Day may want to encourage him to send a resume of it to the *Sabbath Recorder* for future use. Comments on Rally Day material sent out by the Sabbath Promotion Committee will be appreciated.

Department of Social Justice

A statement unanimously adopted on April 14 by the Department of Social Justice, National Council of Churches, warns against allowing "attacks" on Dr. Martin Luther King's Vietnam stand to divert attention from the issue of what priority the nation is giving to the needs of the poor and non-white at home and abroad.

The statement said that "while there are differences of opinion regarding the moral character of the war in Vietnam and other military developments, there is evidence that continued expansion of the war is destructive of those programs designed to improve the plight of the disinherited within the nation and to meet the needs of the developing nations across the world."

The Department of Social Justice, a newly-formed unit of the Division of Christian Life and Mission of the National Council of Churches, has consolidated the work of several previous commissions and task forces: Church and Economic Life, Religion and Race, Civil and Religious Liberty, Social Welfare, Migrant Ministries, Indian-American and Spanish-American Affairs and the Anti-Poverty Task Force.

The chairman of the department is the Rev. Dr. David Ramage, Jr. Executive director is the Rev. Dr. Benjamin F. Payton.

Special Privilege Hard to Let Go Of

A Spanish cardinal, Benjamin de Arriba y Castro of Tarragona, made the most extreme attacks on religious freedom on the opening day of the Vatican Council. He said:

"We must remember that only the Catholic Church has the right to preach the gospel. Proselytism in a Catholic state is bad and must be repressed not only by the church but also by the state, for reasons of the common good. We should not work the ruin of the Catholic Church in countries where Catholicism is practically the only religion."

But not all Italian or Spanish bishops agree with the above sentiments.

E. Wendell Stephan Honored at Reception

By Victor W. Skaggs

About 100 people gathered at Heublein Hall, Hartford, Connecticut, on the afternoon of Tuesday, April 18, to do honor to the Rev. E. Wendell Stephan. For the past ten years Mr. Stephan has served in the Anna M. Fulling Chaplaincy and related programs in the Hartford Hospital under the auspices of the Greater Hartford Council of Churches. At this point, as the work of the chaplaincy is rapidly expanding, a reception was held and, among other gifts, a plaque was presented to Chaplain Stephan reading as follows: "Rev. E. Wendell Stephan, 10th Anniversary, Anna M. Fulling Chaplaincy, Greater Hartford Council of Churches, April 18, 1967."

Seventh Day Baptists present were guests of the Stephans at a dinner following the reception. Those participating were: Secretary and Mrs. Everett T. Harris and President and Mrs. Loren G. Osborn of the Missionary Board; Mr. and Mrs. Francis Fetrow of Waterford, Conn.; Deacon Franklin A. Langworthy of the Plainfield church; and Dean and Mrs. Victor W. Skaggs of the Center for Ministerial Education. Mr. Louis Fox of Hartford, a major support of the chaplaincy program, joined the rest at dinner and spoke with warm appreciation of the work of Chaplain Stephan.

Bits of News

Clifford Beebe, who has been serving the Paint Rock, Ala., church during the winter months has just returned to Erbacon, W. Va., where he and his wife will again be working with the Crites Mountain mission during the summer months.

The new field worker on the Pacific Coast, Glen Warner, has ordered several thousand pieces of literature from the American Sabbath Tract Society in preparation for that work. He was featured on the program of the Pacific Coast Association the weekend of April 15 at which time he outlined the field work as he hoped it would develop.

The church building at Little Prairie, Ark., was burned to the ground late in March when sparks from a nearby brush fire caught the old cypress shingles. The resident membership of the church had long been very small. There is doubt that the church can be revived. An article on the significance of Little Prairie in the Southwest field may be published soon.

The big event of April 26-May 3 affecting the leadership of our United States churches is the biennial Ministers Conference at North Loup, Neb. The next issue of the *Sabbath Recorder* may carry a partial report of how valuable this conference seemed to be to the large number of ministers attending. The theme is "The Minister's Role in Church and Society."

Tract Society correspondence from Nigeria brings a good report as to the integrity and work of the two leaders who have been organizing and leading Seventh Day Baptist churches in that country where there has been a disturbing amount of political unrest in the last year or two. The testimony of a U. S. trained leader, Alex N. Macdonald, connected with the Nigerian Mission Field of the Seventh Day Adventist Reform Movement is good. He says he has known Bro. G. Harrison all his life. In his type-written letter of warning about a false leader (known to us for a number of years) he adds a handwritten note, "Soloman Osa is well known to me also and reliable as far as I can tell." Judith Van Horn, a Seventh Day Baptist Peace Corps worker in Nigeria, also wrote in these columns of her very favorable impression of Mr. Osa and of her pleasant meeting with the energetic leader, Mr. Harrison.

"How Well Do You Support Your Minister?"—a guide for local congregations, is available from the Department of Publication Services of the National Council of Churches, 475 Riverside Drive, New York, N. Y. 10027, at 20 cents each. It was prepared by the NCC Department of Ministry, Vocation and Pastoral Services.

NEWS FROM THE CHURCHES

CHICAGO, ILL.—The pastorless Chicago church has been struggling to maintain services and has not been meeting every Sabbath until recently. From shared correspondence it is learned that on April 15 the leaders were pleasantly surprised to find twenty people present, about half of them children who promised to come every week. This has given the church new life and a greater desire to meet the needs of those who plan to attend.

DAYTONA BEACH, FLA.—A family of twenty-five brothers and sisters of the Daytona Beach Seventh Day Baptist Church nestled beneath the wings of "The Little Red Hen," in DeLand, Fla., April 10, to celebrate the 90th birthday of Mr. Garrelt Bakker, a man who is full of vim, vigor and vitality.

Mr. Bakker's thirty-three years of service in the teaching profession was thoughtfully recognized and effectively portrayed by the recital of the qualities found in "The Good Teacher."

Immediately following a deep expression of thanks from Mr. Bakker, individual nests of food were served to every one, under the comforting wings of "The Little Red Hen."

The occasion was climaxed by the presentation of a birthday cake with more candles upon it than Mr. Bakker could puff out in one breath. The hens cackled and the roosters crowed as the celebration concluded.

The above report was written by one who attended the dinner.

The routine work of the church is going on as usual. It is good to have Vesper Services again on Friday evenings. At present Pastor Van Horn is presenting a study of the life of Christ. Recently pictures have been shown of the Southwestern Association, of the pastor's trip to Mexico, and of the Guyana mission.

The ladies of the Church Aid Society have had a busy winter piecing and tying quilts, making lap quilts for a local convalescent home, and doing some sewing

The Sabbath Recorder

for a rescue mission. They have also co-operated with the "Church Women United" in their various lines of work. The men have been busy, too, doing much work on church property. They also served a pancake breakfast in our Social Hall for those who attended the Sunrise Easter Service in the band shell on the beach.

Our northern friends are gradually leaving us for their summer homes. We shall miss them very much, but we are happy to have seen so many of them this winter and shall be looking forward to their return in the autumn.

—Correspondent.

Salem College Receives Grant For Science Building

Congressman Arch Moore, Jr., announced in Washington, April 11, the approval of a \$200,000 grant by the Economic Development Act to help construct a science building on the campus of Salem College.

The funds will supplement a \$630,953 grant by the Department of Health, Education and Welfare. Salem College will provide \$378,572 in cash and \$638,335 from the Higher Education Act loan. The total cost of the building will be \$1,892,860.

The new building will house classrooms for courses in chemistry, physics, instructional analysis, birth science, electronics, biology, math and psychology.

—Salem Herald.

The church needs always to be aware of the peril that she may be paralyzed into inaction by the sheer weight of the forces arrayed against her.

Prof. Kuhn,
Asbury Theological Seminary.

Washington Church New Location

As of the first Sabbath in May, the Washington Seventh Day Baptist Church meets at the National Baptist Church, 16th Street and Columbia Road N. W. A chapel and three classrooms will be available for our use each Sabbath. The entrance is on Columbia Road. Sabbath School is at 10:00 a.m., and Divine Worship is at 11:00 a.m.

Visitors in the past several months have been a real blessing to the Washington congregation. We would invite anyone who may be in the Washington area to come and worship with us. We can assure you of a warm welcome.

The pastor of the Washington church will be glad to be of any help that he can to visitors. His telephone number is 776-5706. This is a Washington Metropolitan exchange number and can be called from Washington without toll. For long distance calls the area code is 301.

Historical Society Meeting

The Annual Corporate Meeting of the Seventh Day Baptist Historical Society will be held Sunday, May 28, 1967, at 10:00 a.m. in the Seventh Day Baptist Building, 510 Watchung Avenue, Plainfield, N. J. All those interested in the work of the Society are invited to attend.

Albert N. Rogers, president.
Frederik J. Bakker, secretary.

Marriages

Stanton-Brissey.—Garry Stanton, son of Mr. and Mrs. Lee Stanton, Laurel, Md., and Yvonne Brissey, daughter of Mr. and Mrs. Charles T. Brissey, Laurel, Md., were united in marriage in the St. Philips Episcopal Church in Laurel, March 18, 1967, by the Reverend Samuel Wysong, pastor of the groom.



SABBATH EMPHASIS ISSUE