

# The Sabbath Recorder

## Called Apart To Be a Part

(Continued from page 6)

Lord who said, "Go ye into all the world (not only geographically, but into all its situations and needs)." His prayer was that His children should not be of the world in spirit, but in the world as His servants.

In our effort to discover for ourselves this relationship, we will:

Examine our personal relationship to the Lord Jesus Christ.

Take Christ and His teachings seriously. Continually seek an awareness of the world's need and our responsibility. Prayerfully and regularly search God's Word for truth and guidance.

Make this search a family matter.

Seek a higher and truly Christian concept of the Sabbath and its place in Christian growth and service.

Commit our lives fully to Christ "every moment of every day."

Our Bible study book of the year will be 1 Peter, entitled *The Calling of the Christian* in the New English Bible. In it we will discover that faith in the redeeming work of Christ is the motivation for lives of obedience in every area of existence. Under the Holy Spirit's leading, we will find the means of carrying out our goals for Year IV of Facing Frontiers, Strengthening Our Witness on the Home Field. Second Peter is a special project assignment, and its title is "The Remedy for Doubt."

Our hymn for the year might be, "O Master, Let Me Walk with Thee."

Will you join me and my family this year in discovering that we are

**CALLED APART — TO BE A PART?**

The two phrases of the theme are

bound together with the cross.

We are bought and called apart by the shedding of our Savior's blood on the cross of Calvary — we take our part in the healing of the world as we take up our cross.

Please join me in a pact to pray for each other to be sensitive to each other, and to be sensitive to God's leading in service. Your letters telling of your experiences and ideas, and sharing of prayer requests will be most welcome.

The prayer of every sensitive believer's heart could well be expressed in the song to be sung by my family, "Every Moment of Every Day." (His wife and children, called to the platform, sang this song at the close of his message).

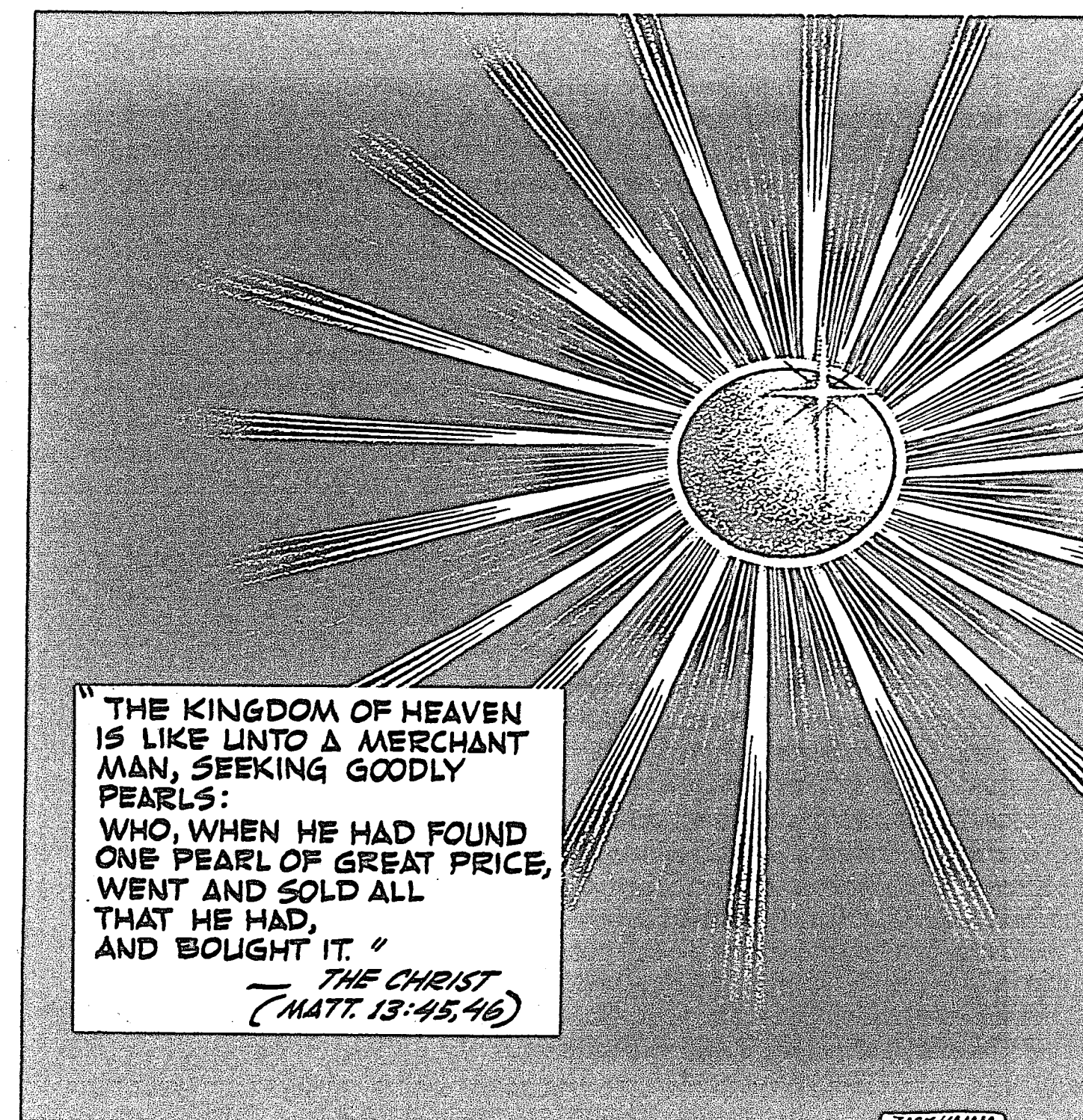
With this as our daily prayer, we will be *Called Apart and Be a Part* of His work.

### Annual Meeting Notice

The annual meeting of the Seventh Day Baptist Board of Christian Education will be held on September 21, 1969, at 2:00 p.m., in the Parish House of the Alfred Seventh Day Baptist Church. All delegates to General Conference at Nyack, N. Y., are eligible to attend and vote.

### Tract Society

The annual meeting of the American Sabbath Tract Society will be held at the Seventh Day Baptist Building, Plainfield, N. J., Sunday afternoon, September 21. It will be preceded by the quarterly meeting of the Board of Trustees which will convene at 1:00 p.m.





# The Sabbath Recorder

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REV. LEON M. MALTBY, Editor

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## Unwilling To Kill, Willing To Die

In an *Eternity* article on whether or not ministers should be drafted (no decision reached) the subject of conscientious objectors naturally came up. Several ministers interviewed felt that the price tag of conscientious objection should be pointed out to trained ministers of draft age. Roger McGuire puts it this way: "Only in the extreme does a nation have the right to insist that an individual kill or be killed. But, in the final event, the individual must be willing to die. Conscientious objection must be recognized, on whatever grounds. But the C. O. must be willing to pay the price of following his conscience, whether it be death, limited service, prison, etc."

He states it well. Unwillingness to kill may be extended to refusing to be part of a crew-served artillery piece or piloting an armed military plane if one's conscience so dictates, but unwillingness to serve one's country if it involves duty in an area where mortar shells fall and where bombs burst is something else. Citizenship and patriotism may call for the giving of life just as citizenship in the kingdom of heaven may call for serving in dangerous places in the city or in a mission field jungle.

This question of willingness to die is often the crucial test of sincerity. Neither can we rightfully rebel against constituted authority and make individual decisions as to the general or the specific place of danger. To say that I will go with the Army or the Navy to a non-hazardous assignment but will refuse to expose myself in a local engagement bears the marks of cowardice and sows the seeds of anarchy. In the final analysis the nation has the right to expose some of its citizens to death for the well-being of all. The police force, the firemen, and the National Guard are examples. We expect them to go where they are needed and not to desert in the face of danger. Fires must be fought in the east end as well as the west end of town.

Recently two army deserters sought sanctuary at the annual Episcopal Convention. Thousands of draft dodgers and deserters have taken refuge in Canada, we read, and the churches are debating

## MEMORY TEXT

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

John 14:6

whether or not to give them substantial encouragement in this lawbreaking and life of exile. An article by Aubrey Wice in the NCC journal *Tempo* is entitled, "U.S. Draft Exiles Live On in Canada." It describes how many clergymen encourage draft dodgers and deserters to obscure their identity and live in exile rather than serve in the military forces. There seems to be no clear recognition of the fact that the United States has about the most liberal conscientious objector laws of any nation. The harboring and encouragement of these exiles does not seem to be based on their conscience so much as their fear. They appear, for the most part, to be men who are not willing to pick up the price tag of limited service or prison that may go with strict conscientious objection. The case of one deserter is quoted. A New London, Conn., man in his thirteenth week of basic training decided that "I would not go to Vietnam whatever the consequences." Rather than take the consequences he deserted and fled to Canada where he prizes his new freedom.

Dr. R. M. McClure, moderator of the United Church of Canada outspokenly supports draft exiles, says the writer. He also quotes Dr. John C. Bennett, president of Union Theological Seminary. "These young men have the right to avoid a war in which they want no part, even if it means leaving their country." Other clergymen take a different view, saying that the young Americans, instead of coming to Canada, should take an alternate form of service or go to jail. This position, in your editor's opinion is more honorable, better for the moral development of the young men, and better for the two nations involved. When a church or church leaders encourage law-breaking, the church compromises itself and will suffer loss in the end.

## A Home in Heaven But Not Next Door

Speaking at the U.S. Congress on Evangelism the noted Graham associate, Leighton Ford, emphasized the need for evangelism to go beyond conversion and work for social justice. During his hard-hitting address he spoke of race problems thus: "Why should the black man listen to us talk about our home in heaven, when we refuse to make him at home in our neighborhood and our schools?"

The evangelist has a good point, a little more applicable to the deep South than the cities of the North where the Negro percentage is high and open housing is pretty well enforced, but a good point nevertheless. Almost everywhere we have said more about equality in the heavenly mansions than equality on our city block.

Analogies, necessary and cutting as they need sometimes to be, cannot be pressed too far. Take the first part of Mr. Ford's question, "Why should the black man listen to us talk about our home in heaven . . . ?" As a matter of fact, not many Blacks are listening to white preachers talk about our heavenly home; they are listening mostly to Negro preachers expounding the 14th chapter of John. It is their gospel as well as ours. We expect them to talk about "our home in heaven" with the understanding that it is a prepared place for white people as well as those of their own rich color. Not very many Blacks are in our white churches and most of those who are have already purchased homes next door to us.

It is good to whip ourselves until we break down whatever barriers to real brotherhood we are still retaining, but if we have been punished enough and have truly repented, let's get on with the task of proclaiming the gospel with its insistence that neither the home in heaven nor the homes in our neighborhood are racially segregated. To the Lord belongs the segregation that the Bible says will come at Judgment Day — a segregation by character, not color.

## Thoughts on Reparations

It is hard for some of us to understand the reasoning by which Black militants demand reparations from the churches for past wrongs to their race. More difficult to appreciate is the prevalent acceptance by denominational and ecumenical groups of the "principle" of reparations. They must have their reasons; they are thoughtful and sincere men.

The wrongs suffered by the relatively few slaves before the Civil War and the inequalities endured by them and their descendants during the past hundred years cannot be righted by making reparation demands of the churches to the extent of \$500 million or \$3 billion. It is true that there was complicity of church members in slavery and the subsequent injustices. However, it was the Christian conscience that led to the abolition of slavery and it has been the church people more than any others who have championed the cause of civil rights in recent years. Further help is needed to better the economic condition of all (not just Blacks) who through no fault of their own suffer economic disadvantage. But to put this needed help in terms of reparations demanded of white churches only (not the government) is unjust and discriminatory. No wonder there are clear thinking Negro leaders who say they will have no part in it.

The church must move individually and corporately on the basis of love and charity to alleviate suffering and poverty. The church carries on its work by the contributions of its members who designate the causes to which they are impelled to give. Let us recognize that we have not reached the limit of loving and giving. But let our giving be with discretion and balance according to the principles laid down in the Bible. "The Lord loveth a cheerful giver," we read. Let us pay our lawful debts, support our government with our taxes to take care of the major social needs, but let us distinguish between these obligations and the tithes and offerings for the Lord's work. Gifts to needy brethren, yes. Reparations to a proliferating race now well-integrated into our society, no.

## MISSION NOTES SPECIAL

The *Sabbath Recorder* of next week (Oct. 6) is really another publication, *Mission Notes*, which is now combined with our denominational weekly rather than being published separately three times a year. It goes not only to our regular subscription list but also to others who through the years have expressed a desire for it.

*Mission Notes* depends on gifts rather than paid subscriptions. If it is to continue even in combination with the *Sabbath Recorder* more gifts are needed and a new editor. The Rev. Edgar Wheeler, who has edited the paper for many years, is now president of General Conference and can no longer continue. With the help of the Rev. Leon Lawton and the editor of the *Sabbath Recorder* he is coordinating the material for next week's issue.

### Full-Time Secretarial Post

#### Opens at Denominational Building

A plan for opening a full-time secretarial position was approved by the trustees of the American Sabbath Tract Society at their meeting September 21, 1969. The starting salary offered is \$4,000 including benefits.

Duties of the new position will include typing and shorthand in the office of the editor of the *Sabbath Recorder* and corresponding secretary of the society, Rev. Leon M. Maltby, and also similar work for the Seventh Day Baptist Historical Society which will contribute to the salary to be paid.

Typing, shorthand or speedwriting skills and a Seventh Day Baptist background will be required. The position offers opportunity for advancement, however, and a unique type of dedicated service through participation in the work of two agencies located in the Seventh Day Baptist Building. A committee composed of Rev. Herbert E. Saunders, Rev. Albert N. Rogers and Mr. Maltby will screen applications. Details may be secured from any of the committee, P. O. Box 868, Plainfield, N. J. 07061.

## OPEN LETTER TO YOUNG REBELS

Rev. David Wilkerson is the author of the best-selling, "The Cross and the Switchblade," "Twelve Angels from Hell," "The Little People," "Parents on Trial" and just released, "Purple Violet Squish." Mr. Wilkerson is a minister in the Assemblies of God Church and the founder and head of Teen Challenge. Through the David Wilkerson Youth Crusades Mr. Wilkerson speaks to 15,000 to 20,000 young people each week. He listens to their questions and is aware of the problems of youth today. From out of these experiences and because of his deep concern, he has written the following open letter to young rebels.

*Attention All Young Rebels!!* You do your thing and I'll do mine. And what is my thing? I like to preach the Word. There is a wild, fantastic something in me that wants to come out. I've got a message all pent up inside and I'm going to let it out — line by line so that it can go down easy.

Here goes!

You say, "Destroy the American system because it has not abolished unemployment and war." Then you must blow up the hospitals because they have not abolished cancer.

You want to make revolution. Then find out what for.

The establishment is supposed to be against the poor. Yet poverty in America is on the decline.

In 1900, about 90 percent of our population was poor. In 1920, 50 percent. In 1930, 34 percent. In 1968, only 15 percent. The job is far from finished, but don't say someone is not trying.

Now who has failed? You have.

You fail because you no longer want to think. You fail by using violence to shut down schools. You fail by denying freedom while you cry freedom for all.

You slander and abuse anyone who disagrees with you.

You steal, loot administration buildings, and defy all authority.

You try to whitewash your ignorance with idealism. You call your hysteria insight.

You say, "The American people demand . . ." Then you add only what you want. This is intellectual sloppiness.

You want to "wreck the system."

It took centuries of pain and suffering to devise democracy. A system that protects squares like me against rebels like you! That protects innocents against

fascists. A system that still protects every minority from tyranny.

A system that at least tries to solve human problems. A system that still seeks to make changes without violence. A system that abhors bloodshed. A system that refuses to suppress free speech.

A system that allows reckless attacks against itself. That allows mass demonstrations to be nationally televised. And you want to smash it.

And what would you give us in its place? Heroes such as Marx, Mao and Che. Leaders who demand power, while jailing students, writers, scientists and teachers, banishing them to labor or death—only because of their opinions.

Tanks and armies rolling over borders—to "liberate."

You plan to give us "nonviolent coordinating committees," who engage in gunfire and violence.

You would dig out of the grave a nineteenth-century ideology, Marxism.

You would give us assertions and deny us facts. Passion as a substitute for knowledge. Slogans for solutions. Idealism with not an ounce of brains behind it.

No, thank you, my rioting student friends. Whatever its imperfections—give me democracy.

I despise poverty more than you — but I am free to give.

I despise pompous politicians — but not one has my back against the wall.

The smug affluent bug me, too. But God help us if we didn't have their taxes to feed the poor.

Sure, I know there is a credibility gap. But it beats having to swallow a dogma enforced by terror.

Under democracy I am a free man. Free to worship God — even to the point of fanaticism. Free to stand on any street



corner in America and preach any gospel, under the protection of a flag and a constitution.

Free to travel — to any point on the globe. Free to vote against inferior products through dollar power, and against dishonest politicians with a ballot.

Rebels so far have done little more than to soften the system.

They have blown kids' minds, frightened the conforming classes, questioned the legitimacy of everything, and carved up capitalism without the foggiest idea of where to go.

It is more a revolution of jargon, slogans, and polysyllables than of substantial ideas.

Radicals and militants are now addicted to the capitalist telephone. They accept invitations to speak and the money pours in. They become capitalists. They are "defanged" by the dollar. For one thousand dollars they will curse "capitalism."

Why is everything happening now—and together? A surplus of causes seems to exist. People are desiring to maintain a sense of their own importance. Trying to find values in a superorganized world of bigness. A vacuum of impersonality. A sense of powerlessness.

There's fear that man no longer has influence over decisions affecting his life. Loving, honesty, caring have become "corny."

"Make love, not war" is no longer lofty idealism. It is merely a sex slogan.

Self-justifying intellectualism has been exposed as hypocrisy. It has become popular to excoriate America in four-letter words.

People are sensing something new happening in their lives.

They can't touch it or see it. It has to do with sexual freedom, the kids, riots and assassinations. These things seem to be related somehow, but no one can find the links. They are underground connections.

Even space is shrinking in size. Good taste is now bad style. Adjustment is now called conformity. Self-indulgence has

become freedom. Welfare has become slavery. Leisure has turned into loneliness.

Religion has become "neuroticism." Goodness is equated with weakness. Honesty with stupidity.

Revolution may never work in America. To be a revolutionary is to love your life enough to change it. There are not enough of you left, in love with God and life and fellowman.

I don't mind you doing your thing. But you cannot do it at my expense. The only dignity you can give to doubt is to wrap it in silence. There is no bravery in preaching revolution without purpose and overthrow without follow-up.

Could it be that you're really not doing your thing at all — but that your thing is doing you?

Before you start "doing your thing," better get fenced in with love.

God's love!

Additional copies of this letter are available without obligation from the David Wilkerson Youth Crusades, 688 Broadway, Massapequa, N. Y. 11758

### *Our Prayer Corner*

#### Suggestions for Prayer This Week

Pray for:

- 1) Our friends and neighbors who do not yet know the joy of salvation.
- 2) Our friends and neighbors who have faith but do not yet know the joy of obedience regarding the Sabbath of the Lord.
- 3) The dedicated laymen in our churches who are searching for a more meaningful service through the church.
- 4) Our pastors, that they be given strength to persevere in their vital ministry in spite of the halfhearted response of so many of their people.

#### Who's To Blame?

You will never improve unless you blame yourself for the troubles you have. Then when you realize your troubles are your own, you can take them to the Lord, and He will give you guidance.

—R. G. Le Tourneau

### Wheeler Visits Mill Yard

By Rev. James McGeachy

Attendance at the Central Committee Meeting of the World Council of Churches in Canterbury provided the Rev. Alton Wheeler with the opportunity to visit the Mill Yard Church once again.

On Sabbath, August 23, he was met by Bro. W. A. Dewar and the Rev. J. McGeachy, who had come south from Hull, Yorkshire, to meet him. On Friday night Pastor Wheeler had conducted the WCC devotional service. Seventh Day Baptists were becoming better known to other church leaders as a result of his meeting with them.

After Sabbath School the preaching service began at 12:30 p.m. Elder A. Peat welcomed Bro. Wheeler, recalling his visit of last year.

"Agents of Reconciliation" based on 2 Cor. 5:17-21 was the subject of our visitor's sermon. He began by telling how he had been used to reconcile a young girl, who had left home and taken to drugs, to her parents. Such cases must be dealt with individually even as Jesus dealt with the woman of Samaria and Nicodemus.

Being reconciled we must surrender our lives to God, no longer making our own decisions, but consulting Him and His will in all things. As adopted sons of God we seek to reconcile others to Him (Gal. 2:20; Matt. 28:19, 20). We must not keep the Good News to ourselves. There was once a Japanese farmer who grew much rice in his paddies through which much water flowed passing on to the fields of others. He decided to build a dam, and so keep all the water for himself. The result was that his rice rotted. So if we settle down in gospel smugness the rot will set in in our own spiritual experience. We must be channels to give the water of life to others. We will all appear at the judgment seat of Christ and answer to Him.

In Luke 15 the parable usually known as that of the prodigal son should really be the parable of the elder son, because it was directed at the Pharisees as shown in v. 1, 2. The elder brother would not

even sit with his young prodigal brother when he returned. He did not want to be reconciled to him, nor have him share his blessings. We must not be like him, but being reconciled ourselves witness to others to bring them back to God.

In the afternoon service Bro. Wheeler brought us the greetings of the World Federation; of Leland Bond, president of the General Conference; of the new president, Rev. Edgar Wheeler; and of Rev. Everett T. Harris; and other leading brethren.

His text was 1 Cor. 12:12 showing how different members of the body should work together. A set of figures was written on the blackboard showing the immensity of the Church's task.

The world's population is now about .....	3,000,000,000
The nominal Christian population is about .....	1,000,000,000
Protestants number about .....	250,000,000
Baptists are reckoned at about .....	25,000,000
Seventh Day Baptists number only .....	12,000

In England we have less than 100. Can we draw a circle around these smaller numbers and say that these alone are the true Church of Christ? We must not become smug and self-satisfied, but show more concern for the larger numbers, and to take to them the news of the gospel, and the clearer light which we believe we have. The Body of Christ has many members.

Our own Seventh Day Baptist witness is found in many lands, the U.S.A., Holland, Germany, New Zealand, Burma, India, Malawi, Ghana, Nigeria, Brazil, Mexico, Poland. News has come of brethren in Czechoslovakia and Russia.

Once we had a flourishing church in Shanghai, China, but the Communist Revolution scattered it, and the hospital there was taken by the government. This warns us that the time of opportunity in other fields is passing, for emerging new nations are gradually nationalizing every foreign project within their borders, so today we are not able to enter certain countries as freely as we could ten years

(Continued on page 14)

Presentation  
of Robe of Achievement



Marjorie Burdick, Martha Mills

Each year at the Women's Society banquet at Conference some woman of the denomination is recognized whom we feel has given much of herself to others—not only in her local area but in the interests of the denomination. This recognition is known as receiving the "Robe of Achievement."

The robe itself is a beautiful Chinese robe which once belonged to Dr. Rosa Palmberg. This was later given to Mrs. Agnes Post Schertz who in turn presented it to the Women's Board to be used as a symbol of achievement for any woman who has given outstanding service for the cause of Christ and the advancement of our denominational work.

This year two women were selected: Mrs. Neal Mills (known as Martha to many), and Miss Marjorie Burdick. As this was done this year the robe was lovingly placed around the shoulders of these women by Mrs. Arthur (Gladys) Drake, president of the Board of Directors of the Women's Society of the Seventh Day Baptist denomination.

(Martha Mills' tribute in a later issue.)

Receives Robe of Achievement

Marjorie Janette Burdick was born in Jackson Center, Ohio, when her father, the Rev. Willard D. Burdick, was pastor of the Seventh Day Baptist church there. Her early years were spent there, in Nile, N. Y., and in Farina, Ill. She attended elementary and high schools in Farina, and was graduated from Milton Academy in 1915 and from Milton College in 1919. She had given her heart to God and was baptized and joined the Farina church in 1910. Her love for God and desire to serve Him have been the most important things in her life ever since. After her graduation from college, she joined her parents and younger brother in New Market, N. J., where her father was pastor at that time. In the fall she began teaching in the public schools of New Jersey, first in Elizabeth, and then in Bound Brook. She attended summer school at the University of Wisconsin in 1920. During these years she became interested in the summer camping program as a vital part of religious experience for young people. She was actively involved in the establishment of the first Seventh Day Baptist camp which is known as Lewis Camp in Rhode Island. She became its first director and continued in that capacity for six years. She also acted as supervisor of the interdenominational Bible Schools in Plainfield during some of these years.

Meantime she was becoming more and more interested in the field of religious education and finally decided to go to Boston University to study where she acquired a master's degree in this field. She served as president of the Seventh Day Baptist Young People's Board in 1930-31. For a number of years she worked in churches in Lansing and Kalamazoo, Mich., in their program of religious education. This phase of her life she has described in two articles recently published in the *Sabbath Recorder*. Later she returned to teaching in the public schools of Chagrin Falls, Ohio.

She was a devoted and loving daughter, being very close to her mother, and she enjoyed helping her father in the outside work. When her father decided to retire

from active ministry and her parents expressed the desire to spend their last years in Milton, she purchased a home for them there and later took a position in the Milton school in order to live with them. She has continued to live in the home since their deaths and her retirement from teaching. She does most of the outside work around her home including the care of a small apple orchard.

During all these years, Marjorie has continued her interest in young people and has served them in many ways. She has taught in the primary department of the Milton Sabbath School for many years and the training she has given her pupils in the use of the Bible has been inspiring and thorough, to which many of these pupils, now grown, will attest.

She is a deaconess in the church and sang in the choir until the need arose for someone to tape the church services every week so that they could be taken and played to the sick and shut-ins. Not only does she tape them, but she also took on the responsibility of taking the tapes around herself and playing them for these people. Soon after the opening of the Caravilla Retirement Home near Milton, she began to take the tapes there playing them for any of the occupants who wanted to listen. This became a sort of church service held every Wednesday morning and is attended by many of different faiths. In more recent years, she has had the help of other devoted Milton church members in rendering this service. But the sick and elderly have other reasons to be grateful for Marjorie Burdick. She visits them faithfully and is always ready to drive them to church, to the store, or wherever they want to go.

She has been a member of the Women's Board since it moved to Milton and donated one room of her home for the board to use as an office.

Marjorie has a cheerful and generous nature. She is friendly and kind. She accepts what physical setbacks come to her with courage and optimism. She has a tremendous faith in God and as James suggests — Marjorie backs up her faith with works.

—Mrs. Russell (Dora) Burdick

Alcohol and Cigarettes

By T. B. Maston

Retired Professor of Christian Ethics  
Southwestern Baptist Theological Seminary

There is abundant evidence that "smoking is a serious health hazard." There seems little if any doubt that it is a major contributor to a number of diseases but particularly to emphysema and lung cancer.

The prevalence of lung cancer has increased at an alarming pace. The rate is more than fourteen times what it was thirty-five years ago. There were approximately 53,000 deaths from lung cancer alone in 1968, which is the equivalent of the number killed in World War I.

We approve heartily the efforts of health organizations and of Federal and state governments to educate our people concerning the danger of smoking. We do insist, however, that a similar effort is needed regarding the danger of beverage alcohol.

Alcohol is as dangerous, if not more so, than cigarettes. The American Medical Association for the first time in 1967 ranked alcoholism as the third greatest health problem surpassing cancer and exceeded only by heart disease and mental illness.

Furthermore, there is the danger on the highway from the drinking driver. The National Safety Council reports that there were 52,500 deaths in a recent year in traffic accidents.

The seriousness of the slaughter on the highways should really sink in on us when we realize that as many are killed in one year on our streets and highways as were killed during World War I and many more than were killed in the Korean War and that have been killed so far in the war in Vietnam.

There are spot announcements on radio and television sponsored by state health departments about the danger of cigarette smoking. Why not similar warnings about drinking beverage alcohol? An effort is being made to ban cigarette advertising on radio and T.V. Why not a similar movement for alcoholic beverages?



**Mrs. Victor Burdick Comes Home**

Because of the critical illness of her father Mrs. Beth Severe Burdick made a trip from Makapwa Station, Malawi, Africa to this country for a brief visit, arriving at Los Angeles on Sunday evening, September 14.

It is understood that this visit is taken within the twenty-one day limitations of an excursion rate plane fare. She had arranged a direct flight from London to Los Angeles. She is spending time with her father and mother at their home in California.

A host of friends will be remembering Beth and her loved ones in our prayers. We will be praying that God will grant healing and strength and courage, all within His gracious will and way.

**On Witnessing for Christ**

The Sabbath eve and Sabbath morning guest speaker at General Conference, Mr. Ted DeMoss, international chairman of Christian Business Men's Committee, made some startling remarks to the large group assembled at Nyack. For instance, he stated that not one in any thirty or so professing Christians that one would approach and ask, "What is a Christian?" can answer correctly.

Mr. DeMoss went on to give his definition of what is a Christian in very simple and direct words. He is one whose sins have been forgiven through the sacrificial death of Christ on the cross. This is the basic truth to keep in mind and to present when Christians "witness" for their Lord.

Laymen as well as ministers are urged to accept the challenge to be faithful witnesses and to present the person of Jesus Christ to others. Mr. DeMoss suggested in his morning instruction hour that when the minister witnesses, the listener is apt to think of him as a "paid representative" but when the layman speaks out boldly for Christ he is thought of as a "satisfied customer." He suggested as an opening question to begin a witnessing conversation: What is the

greatest thing that ever happened in your life? Then be ready to tell of your own Christian experience and how you feel about Christ as your Savior today.

The first two Sabbaths of October present a wonderful opportunity for Seventh Day Baptists to put into practice the good intentions and resolutions made at Conference. These opportunities are: World Communion Sabbath on October 4 and Laymen's Sabbath on October 11. Make these Sabbaths opportunities for witnessing and reaching out to others.

Literally hundreds of millions of people all over the world and of all denominations will be partaking of the Lord's Supper the first weekend in October. This fact presents a great opportunity to witness if we will take it. It is suggested that we be ready to ask someone we meet, perhaps someone with whom we work or play or walk along together, this opening question: Did you partake of the Lord's Supper on Worldwide Communion Sabbath (or Sunday)? And what did it mean to you? Then be ready to tell what it means to us.

Why must we limit our casual conversations to the weather, to baseball or to the latest styles? Think about it — and try talking about the deeper issues of life. We may get the surprise of our lives as we make new friends and really witness to our faith in Christ.

**Tape Recorded Highlights**

Conference tapes (at 3-3/4" per sec.) of the highlights of the day were made by three volunteers after the evening meeting each night (15 minutes of conversational reporting).

The tapes are available immediately on a first-come, first-served basis from the Plainfield office, P.O. Box 868—07061.

—L. M. M.

**SECRETARIAL POSITION**

**\$4,000 including benefits**

**American Sabbath Tract Society**

**See page 4 for details**

**BEACON INFORMATION**

By Alice Rood, editor

"A Purpose for Living" — theme for year 1969-1970

*Bimonthly Issue Themes:*

October — "Christ" (emphasis on a personal commitment to Christ and how He can change life)

December — "Communicating with God" (emphasizing prayer and Bible reading)

February — "Love" (emphasizing real love in forgetting own self)

April — "Faith" (emphasizing real faith and what it can do)

June — "Sabbath Day" (how it was given to us through God's love and what it means to us today)

August — "Getting Involved" (what can be done — a motivation to get the lead out and get moving)

These topics are the basic ideas for the feature articles of each issue. Plans are to feature the ministerial students in each issue. Other items will hopefully be:

Dedicated Service Column — articles written by SDS workers about their experiences

President's Column — something from our National SDBYF president

Joke Page — self-explanatory

Editor's Column — "tidbits" from Alice

Newsletters — from *Beacon* correspondents of each YF

Prayer Column — in hopes of getting a unified prayer time for all SDB youth. This column will be used for sharing prayer experiences, encouraging prayer groups to get started, prayer requests, etc.

Meditation and Devotion Column—poems, etc., shared by or written by SDB youth

The *Beacon* will be a mimeographed paper. Hopefully each issue will be mailed at least a week before the month of the issue. To do this the following

deadlines for publication material must be observed:

Nov. 15 — Dec. issue; Jan. 15 — Feb. issue; March 15 — April issue; May 15 — June issue; July 15 — Aug. issue.

The *Beacon* is now sponsored by the Milton Youth Fellowship. Send material to: Alice Rood, 340 E. Madison Ave., Milton, Wis. 53563.

**Correspondent Responsibilities**

1. Elect a *Beacon* correspondent as a regular officer of youth group (or Sabbath School if no youth group) annually.

2. Submit name and address of correspondent and officers of the YF to Miss Alice Rood, Milton, Wis. 53563.

3. Note the responsibilities of a correspondent: a) Write a newsletter from own youth group every two months, 15 days prior to the publication month. b) Make a list of names and addresses of members in your area that will receive the *Beacon*. (Include college and home addresses.) Send \$1.00 to Lyle Sutton, Almond, N. Y. 14804 for each National SDBYF membership. c) Notify Alice of any address changes during the year and of any new subscription members. d) Help distribute the six complimentary copies that will be sent to each minister or church clerk. e) Keep in contact with Lone-Sabbathkeepers in your area — getting articles from them and seeing that they get a copy of the *Beacon*. f) Keep your eyes open and ears alert for material for the *Beacon*. (Articles, poems, meditations, jokes, etc.)

4. If your church youth group is small in number we still wish you'd have a *Beacon* correspondent. This allows you a way to keep in contact with other youth of other churches, and a way for them to know about you. There may also be adults in your church interested in the *Beacon*.

Please pray for the work of the *Beacon* that it will be used to unite SDB Youth as one body in Christ. It will be a success only with His help and yours.

Some of our Sabbath Schools receive the *Judson Journal*. This publication will no longer be published in its present form. The concerns that were contained in the *Journal* will be included in the *Baptist Leader* starting with the January issue. They will be under the heading, "Planning the Church's Educational Ministry." The change will be concurrent with a new look and format of the *Baptist Leader*.

We urge all our Committees on Christian Education to try the *Baptist Leader*. It will be of great help in administrating and planning a successful education program.

#### Retiring Leaders Appreciated

There are many people who have helped and are helping the editor of this page with the national program of Christian education of our denomination. Two men who have crossed the denominational line in the true ecumenical spirit are Dr. Kenneth L. Cober and the Rev. James E. Fidler, American Baptist education leaders, who retired from the national staff this year. Not only have they shared technical data and concerns, but they have offered fellowship in a truly Christian manner. We have worked together for 13 years through the National Council of Churches and the Baptist National Denominational Executives in Christian Education Association. It has been a genuine pleasure and of inestimable help to me, and we wish them many happy years of retirement.

#### Released Time Education

Some of our pastors and churches are concerned with Released Time Education for our children. We have brochures on the new *Through-the-Week* material which may help you select texts and manuals. You may obtain your copy without cost by writing to the Seventh Day Baptist Board of Christian Education, Box 115, Alfred Station, NY 14803.

### Theological Students Start Fall Term

Four students are in theological seminaries this fall preparing for the Seventh Day Baptist ministry. Others on the high school and college academic levels are looking toward further preparation. Dedicated young men and women are searching for God's call in their lives, and some of them are finding that His call leads them to the church vocations. We of the churches may realistically hold high hopes for the future when we see able young men and women, at God's call, devote years of training to preparation for ministry for Christ.

Those in seminary this fall are: Dale Rood, third year student and Alan Crouch, second year student at Crozer Theological Seminary; Russell Johnson, second year student and Robert Babcock, first year student at Eastern Baptist Theological Seminary.

—Victor W. Skaggs, dean  
Center for Ministerial Education

#### Don't Sever the Gospel

The general secretary of the Baptist World Alliance has pleaded for reconciliation of "groups within the Christian community" who are engaged in "a tug of war between those who stress the spiritual and those who emphasize the social aspects of the gospel."

Josef Nordenhaug, addressing the annual meeting of the Executive Committee of the Baptist World Alliance, declared that "this cutting of the gospel in two is alien to it." He added:

"The New Testament clearly teaches that faith and work are inseparable. The great tragedy of our time is that we are prone to pay lip service to the love of God while neglecting our neighbor as a person."

#### SABBATH SCHOOL LESSON

for October 11, 1969

THE LORD GOD OR BAAL?

Lesson Scripture: 1 Kings 18:30-39

THE SABBATH RECORDER

### Losing Tax Exemption

Americans United for Separation of Church and State reports that the Internal Revenue Service has revoked its tax-exempt status.

The revocation notice said that the organization is "action" oriented and as such is not eligible for tax exemption.

A four-page letter from the Internal Revenue Service included this paragraph as the basis for its ruling:

By advocating your position to others, thereby attempting to secure general acceptance of your beliefs; by engaging in general legislative activities to implement your views; and by urging the enactment or defeat of proposed legislation which you believe inimical to your principles, you have ceased to function exclusively in the educator's role of informant in that your advocacy is not merely to increase the knowledge of your audience, but to secure acceptance of and action on, your views concerning legislative proposals, thereby, encroaching upon the prescribed legislative area.

The executive director of POAU has declined comment for the time being. However, some of the statements in the above paragraph may well set us thinking about their wider application. It may be that Americans United does not comply with all the rules for tax exemption that are implied here. It is not ours to determine.

But take a look at that first sentence. Does "advocating your position to others, thereby attempting to secure general acceptance of your beliefs . . ." make an organization ineligible for the exemption? If an organization does not function "exclusively in the educator's role of informant . . . but to secure acceptance of, and action on, your views . . ." is it therefore taxable when not so aggressive organizations continue to be tax exempt? Suppose this rule were to be applied to the church. If a church is really true to its mission it will be advocating its position to others, trying to secure general acceptance of its beliefs, and going quite a little beyond merely increasing the knowledge of its audience.

This is not to settle the strongly emerging question of whether or not churches

should be tax exempt. If the same principle as outlined here were applied to churches would it not mean that some churches would be taxed and others would not? Does the Internal Revenue Service mean to imply that aggressively evangelistic churches or churches, for example, that seek to promote the seventh-day Sabbath forfeit their right to exemption and that mild, middle-of-the-road churches should be exempt? That hardly seems possible, but the ruling might be read that way at some later time.

The pressures for conformity are strong. People who rock the boat are looked at a little fishy-eyed. Americans United is an organization that rocks the boat. It tries to keep the Roman Catholic church from getting a strangle-hold on local, state and national government. It does get into court actions to fight unconstitutional take-overs of public schools, etc., by that church or any other. Yes, it works against some and for other legislation to preserve religious freedom and the separation of church and state. Its work in this respect is different from the main business of Protestant churches. This legislative activity is undoubtedly what the IRS is striking at. The statement quoted, however, is pretty broad. If churches are to be compelled to pay property and other taxes or to be exempt from them it should not be on any such basis as this. It sounds a little like "throwing out the baby with the bath water." It is to be hoped that the writers of the four-page letter will see fit to reconsider the portion quoted above.

Whatever happens, let our churches stand by their Christian convictions and continue to joyfully, fearlessly try "to secure general acceptance of your beliefs."

—L. M. M.

#### From a Subscriber

Thanks from the bottom of my heart, for the inspiration of the dear old *Sabbath Recorder*.

My gratitude,  
Lennora Winter Michel  
Dysart, Ia.



### Wheeler Visits Mill Yard (Condensed from page 7)

ago. We must therefore train native pastors and workers to take over the mission stations and property as we are doing in Malawi.

The British Conference has no property. The speaker emphasized the necessity of our church affairs being well-organized, of widening our horizon and vision, and playing our part in gathering the great multitude whom no man can number into the Kingdom of God (Rev. 7:9).

On Sunday, August 24, at Herne Hill, Bro. Wheeler met our Conference Committee and told us of arrangements being made for the meetings of the World Federation at the time of the General Conference in 1971, and for the coming of delegates from other countries. We should utilize the time of visiting brethren from the U.S.A. to the best advantage seeing such visits were costly. A prayer fellowship between our various conferences should be encouraged by churches and individuals, so each other's needs would be known, and practical help given whenever possible.

Extended planning is necessary, and we should budget ahead for five years as is being done in the U.S.A. Thus dreams can be realized step-by-step. To this end also we must be faithful in tithing, and only when we have done our best in this respect should we seek aid from other conferences.

Some consideration was given to the request for a successor to Pastor McGeachy to be sent, and what type of leader was most required in England.

In the evening an evangelistic service was held at Herne Hill. Elder E. C. Morris conducted the service. Pastor McGeachy spoke on "Servants and Their Wages," and Bro. Wheeler on the "World's Need of Christ," and how we can bring Him to others as Philip was led to the Ethiopian eunuch, by opening to them the Scriptures. There are too many people in the world, and too few in the Church. Let us introduce Jesus

to others, and by this means our work will grow.

On Monday morning, August 25, Pastor McGeachy met Rev. Wheeler at the Baptist Church House at Holborn, and there had a further discussion about the cause in England and its needs. Part of their conversation was tape-recorded. After lunch at King's Cross they parted with the hope that Bro. Wheeler's meetings with the Dutch and German brethren would be greatly blessed.

### Rev. Erlo E. Sutton Memorial Fund Is Established

A new fund in memory of the late Erlo E. Sutton, 1879-1969, is being established by relatives and friends through the Seventh Day Baptist Memorial Fund.

Known as the Rev. Erlo E. Sutton Memorial Fund, it is to be used for audiovisual materials in cooperation with the Seventh Day Baptist Board of Christian Education. Mr. Sutton's first leadership role was that of field worker in West Virginia for the Young People's Board. He was editor of *The Helping Hand*, uniform lesson quarterly, from 1926 to 1951 and during this time traveled widely as director of religious education for the Sabbath School Board. His son, the Rev. Trevah R. Sutton, is an audiovisual materials supervisor in the El Paso, Texas, public schools.

Checks forwarded by the Shiloh, N. J., Seventh Day Baptist Church served by Mr. Sutton as pastor, 1915-23, and from relatives and from the pastor of his own church, Boulder, Colo., the Rev. Elmo F. Randolph, now total \$181. His daughter, Mrs. Robert Randolph, Freeport, Ill., is undertaking to acknowledge all contributions. Anyone wishing to share in this special memorial may forward his contribution to the Seventh Day Baptist Memorial Fund, P.O. Box 868, Plainfield, N. J. 07061, in care of the Rev. Albert N. Rogers, assistant treasurer.

### NEWS FROM THE CHURCHES

**COLUMBUS, OHIO.**— The Seventh Day Baptist Fellowship of Columbus, O., meets nearly every Sabbath day. Our services are held in the homes of the members. Each week we have a worship service, then Sabbath School study led by Ernest Bond or Dick Shepard from the *Helping Hand*. This is followed by a Sabbath School lesson for the children. We have a fellowship dinner every week, which gives us a wonderful relationship.

The regular members of our group include Mr. and Mrs. Ernest F. Bond and Rebecca of Galena; Mr. and Mrs. Dick Shepard, Morgan and Dalene of Monroe; Mrs. William Spaur of Westerville, and Mr. and Mrs. James Wells, Jimmy and Kimberly of Reynoldsburg, Ohio. The Bonds and Doris Spaur are members of the Lost Creek, W. Va., church, and the Shepards and Beverly Wells are from the Denver, Colo., church.

The Bonds and Shepards attended the Southeastern Association at Lost Creek and the Bonds and Mrs. Spaur attended General Conference at Nyack. This helps us keep in touch with our sister churches.

The Rev. and Mrs. Francis Saunders have visited us twice. The Rev. Duane Davis and family from North Loup spent the Sabbath following Conference with us.

We welcome others to share with us. Anyone wishing to attend our Sabbath service or desiring further information is invited to contact Mr. and Mrs. Ernest F. Bond, Route 2, Galena, Ohio, Tel. (614) 964-4581.

**RICHBURG, N. Y.**— At our quarterly Communion service on July 5, recognition was made of four of our deacons and deaconesses who have served the church faithfully for the past forty years.

They are Mr. and Mrs. Jesse Burdick, Mrs. Floyd Clarke and Mr. Hal Drake. Due to illness Mrs. Burdick was unable to attend the service.

A report of the ordination service from the *Sabbath Recorder* of July 1, 1929, was read by Mrs. Thelma Stearns. It follows:

"On Feb. 16, 1929, a special church meeting was called at which time Jesse

Burdick and Hal Drake were chosen deacons and Mrs. Jesse Burdick and Mrs. Floyd Clarke were chosen deaconesses. The ordination service was held on May 18. The ordination sermon was preached by Rev. Alva L. Davis who chose for a text Titus 2:10. Rev. Hurley Warren gave the charge to the candidates. Rev. Clyde Ehret gave the charge to the church, and the consecrating prayer was conducted by Rev. Walter L. Greene. Deacon M. O. Burdick welcomed the new deacons and deaconesses to the office and to its honors and duties. The benediction was given by Mark Sanford."

Our Ladies Aid Society meets each month at the home of the hostess for that month. We are using the programs sent by the Women's Board.

July 30, Mr. and Mrs. Floyd Clarke celebrated their sixtieth wedding anniversary. Nearly sixty relatives and friends called on them during the afternoon open house.

Eight of our members attended the Conference at Nyack.

—Correspondent

### Accessions

ALFRED, N. Y.

By Baptism:  
Jude Frechette

DENVER, COLO.

By Baptism:  
Mrs. Flora Chronister  
Becky Higuera  
Jonel Smith

LOST CREEK, W. VA.

By Baptism:  
Miss Drenda Randolph  
Miss Marv Jane Curry  
By Letter:  
Mr. Stephan Saunders  
Mrs. Stephan (Irene) Saunders

SCHENECTADY, N. Y.

By Testimony:  
Mrs. Harold Pearson  
Mrs. Clara Goodrow

### Marriages

Matteson - Wellman.— Norman Matteson, son of Floyd and Nellie Matteson of Sanford, N. Y., and Marguerite Wellman, daughter of Floyd and Mary Irish Carpenter of North Tonawanda, N. Y., were united in marriage August 30, 1969, in her home in North Tonawanda by the Rev. Rex E. Zwiebel.



### NCC General Board Responds to Black Manifesto

Indianapolis, Ind., Sept. 12—After an emotion-packed afternoon of discussion, the General Board of the National Council of Churches late yesterday responded to the Black Manifesto by urging member communions to raise an immediate sum of \$500,000 to meet needs of black clergy groups and put plans into motion to make available "tens of millions of dollars" for minority economic development.

The sum of \$500,000 is to be raised by the council's member communions to go directly to the National Committee of Black Churchmen for five regional conferences for black clergy (at an estimated \$200,000 cost) and to the Interreligious Foundation for Community Organization, which makes grants to local groups seeking improvement of the economic status of minority groups.

The plan to raise "tens of millions of dollars" will be presented for action to the NCC's triennial General Assembly, scheduled to convene in Detroit in early December.

### BWA Secretary Dies

Josef Nordenhaug, general secretary of the Baptist World Alliance since 1960, died of a heart attack in Washington, Sept. 18. He was well known to a number of Seventh Day Baptists.

A native of Norway, Nordenhaug, 66, had been chief executive of the international Baptist fellowship with about 27 million members since his election in 1960 at the Baptist World Congress in Rio de Janeiro, Brazil.

He had planned to retire in July, 1970.

In August, the Executive Committee of the alliance elected Robert S. Denny, senior associate secretary of the alliance, as Nordenhaug's successor.

A gifted linguist, he would never say how many languages he spoke, but his co-workers said that he could speak any of the languages of Eastern and Western Europe. He was also trained as an architect, theologian, and cabinetmaker.

He was editor of The Commission, publication of the Southern Baptist Convention's Foreign Mission Board, from 1948-50, before becoming seminary president.

### Baptist World Alliance

The Executive Committee of the Baptist World Alliance composed of 130 Baptist leaders from 31 countries met in Austria this year, presided over by William R. Tolbert, vice-president of the Republic of Liberia.

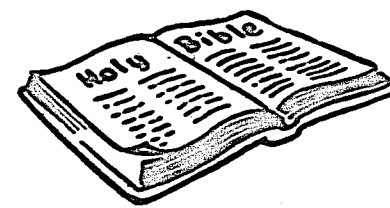
The committee adopted resolutions on evangelism and reconciliation, world peace, and world relief. The resolution on evangelism called for a worldwide emphasis in the '70's for evangelism and reconciliation with such a crusade launched at the Baptist World Congress in Tokyo next summer.

### Pacific Coast Association

The fall meeting of the Pacific Coast Association will be held, as is customary, with the Los Angeles church, 4976 N. Figueroa St., October 17, 18. Those desiring lodging are asked to contact Mrs. George Barber, 2044 Milan Ave., South Pasadena, CA 91030.

# A Special Emphasis Issue of The Sabbath Recorder

"WHERE THERE IS NO VISION THE PEOPLE PERISH"



## MISSION NOTES



IN THE INTEREST OF SEVENTH DAY BAPTIST MISSIONS

