

The Sabbath Recorder

LET'S THINK IT OVER

The Student Revolution

In four months last year 340 secondary schools in 38 states had serious student disturbances, this in addition to all the radicalism expressed in university and college confrontations.

Some careful surveys have been made as to what knowledgeable leaders think are the causes of campus unrest. The answers vary considerably.

Psychoanalyst Bruno Bettelheim says among other things that "the political content of student revolt is most of all a desperate wish that the parent should have been strong in the convictions that motivate his actions." He suggests that intellect is developed at much too early an age and at the expense of emotional development. Prolonged education, and prolonged dependence, he suggests, make the student rebellious and that "campus rebellion seems to offer youth a chance to short-cut the time of empty waiting and prove themselves real adults." He discounts the commonly cited explanations: Vietnam war, injustices in the U.S. system. Instead, he insists underlying causes are found in the way American children are raised and educated.

Inter-Varsity Christian Fellowship editor, James W. Reapsome, after quoting numerous explanations, has a thoughtful comment and some helpful suggestions in his recent interpretive newsletter for pastors and youth leaders:

"While experts and those closest to radicals may not agree precisely on causes, they do agree that the nation is confronting what has been called 'the

second American Revolution.' This revolution will likely spread from college campuses, to high schools, to churches, to business and labor. It has already hit the military hard, both in terms of draft resistance and in terms of radical opposition among the troops."

Here are his suggestions:

1. Keep a close, sympathetic ear to your young people. Read their college papers, the books and magazines that are popular with them.
2. Be open to their ideas, no matter how far out they may seem. Admit to the reality of some of their grievances.
3. Ask them how they feel about student radicals on their campuses. For example, ask if they go to meetings of Students for a Democratic Society, or similar groups, and find out how sympathetic they are to their goals.
4. Help parents to stay calm; try to put the whole radical movement in some perspective; close the generation gap with facts and openness.

LSD

Dr. Donald Louria, a Cornell medical professor states that a single dose of LSD is sufficient to cause permanent personality changes. LSD's potency and the dangers of taking an overdose are dramatic; a single ounce is enough of a dosage for 300,000 people. Dr. Louria, who is one of the most outspoken advocates of strict curbs and severe penalties for LSD users, said the question is not alcohol or LSD or marijuana, but whether our society should add to our alcohol burden another intoxicant.



Fortress of Masada Overlooking the Dead Sea

Built by Herod the Great before the birth of Christ, the recently excavated fortress palace in the desert has a story of Jewish heroism told by Josephus and now verified. After the destruction of Jerusalem in A.D. 70 some 970 Zealots occupied this inaccessible fortress for a last stand against the Romans. About to be captured after a long siege the Zealots killed each other to make the Roman victory hollow. Now Israeli officer candidates climb the heights to be sworn in and echo the cry. "Masada shall not fall again."

The Sabbath Recorder

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A Word to the Strong

Here is something to think about: those who are strong must live up to a greater responsibility than those who are weak. Let us philosophize on that a bit from the background of certain Bible passages.

What got me thinking along this line was part of a sentence written by a minister. He said that a couple had come to him for marriage counseling. One of the things he told them was "that a strong person lets the other one have the last word." Does this mean that the person who insists on having the last word is the weaker of the two or that his position is not very strong? It is a sobering thought. If you know you are right you can well afford to be generous in the argument, knowing that you will be vindicated in due time without piling up words. Then, too, talking is like driving; the more you do of it the more likely you are to have an accident. (Auto insurance rates in New Jersey are going up this month because our highways are the busiest in the nation.)

The Christian, whether weak or strong, ought to be nice just because he is Christian. He who is strong can afford to be nice; he can't lose by it. The Apostle Paul at the close of the Epistle to the Romans, which is aimed at making people strong in the faith, has this word in the summarizing chapter, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Rom. 15:1).

In the fourteenth chapter he had discussed the attitude to be taken toward those who were weak in the faith especially in the matter of diet. The strong should not only bear with the people who are afraid to eat anything but vegetables; they should also "bear the infirmities of the weak." There could be numerous other applications of this principle. Paul says, "I know, and am persuaded, by the Lord Jesus, that there is nothing unclean of itself." This does not give him liberty to ridicule the one who has a conscience (misguided) on this matter.

Not long ago I felt it my duty to make a suggestion to a Christian leader in an oriental country. I had been attempting to get two rival leaders of churches together. One organization was much stronger than

the other probably because one leader was much stronger than the other. In such a case who should make the first move toward reconciliation and fellowship? In the light of what the Bible says here and elsewhere it seemed to me that the stronger leader did not need to criticize and downgrade the other man. Let the strong bear the infirmities of the weak. This becomes a proof of strength.

There is an old Arab proverb, "The dogs bark but the caravan moves on." If we are truly doing the work of the Lord we will feel the strength of the Lord. Let us be sure that we are with the caravan transporting precious truth and that we do not give the appearance of acting like barking dogs.

Let us be strong in the faith and ready to help those who are as yet weak.

Observations at Washington

We are told that there are six times as many people who visit Washington, D.C., during a year as there are residents of the city. This is easy to believe when you are among the visitors, as your editor and his wife were on a recent weekend. Much can be crowded into two or three days, especially if one has friends of like faith with whom he can have fellowship. Sometimes one visits the Capital for a single purpose, an important meeting that occupies all the time. Again one may make the trip not quite knowing what the experiences will be. One of the joys of the Christian life is being ready for new contacts and new opportunities for witnessing.

We had a most pleasant ride to Baltimore because we picked up an unusually interesting hitchhiker. A Jewish university student wanted to get to Baltimore before the Sabbath began, for he was to speak at a young people's group. He learned that there are Christians who keep the Sabbath and are interested in Middle East problems. He, too, had recently been in Israel. He had a good attitude toward the Bible and people of other faiths. We learned much about how a bright student with Orthodox tendencies looks at education and life. He in turn remarked when we reached Baltimore that he had never

had such an interesting ride. We would not be surprised to see him at church some Sabbath morning.

What makes a city interesting or a trip profitable? It is not just the sights you see or the facts you store in your mind. It is wonderful to see a remarkable collection of Indian or Eskimo items or to stand in awe by the side of giant components of spacecraft. It is an unusual experience to observe the composition of a four-inch rock from the surface of the moon or to look again at the first planes that took to the air. But what makes Washington or any other city really interesting is the people who are doing things — the people with whom you have something in common. Things have their place, and we couldn't enjoy life without them. But the sparks that come from striking flint and steel together or the engines that combine spark and fuel for horizontal or vertical transportation are nothing as compared with the sparks generated when old friendships are renewed or new ones made.

Experiences are never quite the same wherever we are if we keep alert to our surroundings. To visit the offices and staff of a great national religious weekly or to spend time in the school and offices of a relatively new organization, Christian Service Corps, is to open new vistas and to broaden horizons.

When one attends the Seventh Day Baptist church at 4700 16th St. N.W., it is somewhat unpredictable experience, as every church service ought to be. The service conforms to the general standards of acceptability or excellence, but in a lively metropolitan church one cannot be sure how many visitors and members will be gathered together from similar or diverse backgrounds. A pioneering church is a thrill to attend even if the seating is still folding chairs. Problems abound and discouragements in reaching people effectively are not absent. But when pastor and people are really trying the attendance increases significantly as the months go by.

Well, there can be numerous other joys that one stumbles onto or plans for. For instance, a call may be on a Baptist

pastor in Bethesda who has had the *Sabbath Recorder* ever since he was a chaplain in World War II. It is refreshing to hear him explain to his congregation the origin of Seventh Day Baptists and the difference between them and other groups with a somewhat similar name. To be asked to tell what is on your heart in the fellowship hour following the service—well that was unexpected and challenging.

No one can plan experiences for other people, but to mention some of our experiences may help others to have their own. There is a verse of Scripture that speaks of being "ready always to give an answer to every man that asketh you a reason for the hope that is in you with meekness and fear" (1 Peter 3:15).

Tax Exemption and Tax Grab

We have been reading in these pages and elsewhere about removing the tax exemption of church-owned property. It is not likely that buildings used exclusively for religious services will be taxed immediately, but churches ought to accept willingly the taxation of any property or business not used directly for religious purposes. The attempt by the government to broaden the tax base is to be expected.

What seems quite inconsistent is the attempt by certain churches to get their hands in the bag for a tax grab. While on the one hand most churches are willing to be taxed on unrelated business other churches are exerting pressure on legislators to revise the laws so that churches may share in tax revenues derived from nonchurch people. This undercover tax grab is contrary to the Constitution and should be exposed and strongly opposed by those who believe in religious liberty. Glenn L. Archer, executive director of Americans United, describes the present situation thus:

"There is a real danger of a loss of basic freedoms as constitutional revision proceeds in the following states: Arkansas, Idaho, Indiana, Illinois, Massachusetts, California, Delaware, Georgia, Ne-

braska and South Carolina. Surely it is more than coincidence that in every instance of revision certain clerics promptly urge and organize to achieve the deletion or dilution of the religious freedom guarantees contained in these charters. Particularly, they seek to eliminate those provisions which protect the people from taxes for the support of religious institutions. Should these clerics prevail, the legislatures would promptly be beset with a dreary succession of demands for tax support of churches and their schools. If the people are to be taxed for religion, what religious freedom do they have?

"As a matter of fact, the clerics are not waiting on constitutional change. They are endeavoring to force passage of legislation providing public subsidy for their schools in the following states: Texas, Louisiana, Mississippi, Arizona, Michigan, Iowa, Kansas, Kentucky, Pennsylvania, Maine, Ohio, Vermont, New Hampshire, New Jersey, Indiana, Maryland, West Virginia and New York. Such legislation actually passed last year in Connecticut, Rhode Island and Ohio.

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1) The denominational Planning Committee as it meets March 8-13 at Plainfield to finalize church program suggestions for the coming year.

2) The Missionary Pastors Institute at Westerly April 1-7 to which all pastors are invited, that they may gain enthusiasm and know-how for evangelistic outreach.

3) The individuals who are writing in to the Tract Society for gospel and Sabbath literature, that they may read with open minds and hearts.

4) The ministry of laymen who have so many daily opportunities to bear witness of Christ and the Christian way of life.

Haiti: A Congo in the Caribbean

By W. C. Fields

Director, Baptist Press

No country in the western half of the world has a more fascinating religious life than the island republic of Haiti. "The Pearl of the Antilles" is a haunting land. It also has tribulations that are Biblical in scope and apocalyptic in ferocity.

High in the mountains above Port au Prince, a Baptist missionary home has hallway display cases filled with voodoo fetishes given up by Haitians when they became Christians. This assortment of pin dolls and pottery, crude carvings and soul bottles, pathetic charms and primitive bric-a-brac, symbolizes the despair and the hope of a mysterious and appealing land lying, largely unknown, right at the doorsteps of the United States.

Haiti is rich in tropical beauty, with purple mountain vistas and deep shadowed valleys. White orange blossoms, bougainvillea, scarlet poinsettias, fuchsia begonias, yellow Allamanda flowers splash the tropical vegetation with colors and aromas that only God could have contrived. It is a land of bananas and plantains, coconuts and breadfruit, cassava, guava, and waving fields of silver-green sugarcane. Palms line crescent bays and form embroidery on the edges of a cobalt-blue sea.

Amid the innocence and grandeur of nature are now the trappings of modernity—a jet-age airport, attractive hotels, a golf course, television, taxis and taxation. This baffling and engaging place also has a paganism unsurpassed anywhere in our hemisphere.

Once France's richest colony it is now one of the poorest countries on earth with a per capita annual income of about \$70. Few can expect to live beyond 40 and dying is almost prohibitively expensive. Next to the USA it is the oldest republic in the Americas, founded in 1804 by the only successful revolt of slaves in history. Yet its friendly, rustic people have known more savagery than freedom.

Since the night Toussaint L'Ouverture set out to kill every white person in the

realm and free his people from bondage and butchery, this black nation has never had a good government. Toussaint is revered as "this great man whom nature owes to her afflicted, oppressed and tormented children." Sadly, the promise of his revolt has yet to be fulfilled.

The aboriginal name, Haiti, means "high country." One of the smallest countries in the western hemisphere (about the size of Maryland), it is the most densely populated (254 people per square mile). About 90% of the people are Negroes. The remainder are mostly mulattos, with a tiny minority of whites. It has much to attract visitors—mystery, intrigue, dramatic history, beneficent climate, and exotic culture. Since 1957 this western end of the island of Hispaniola has been under the iron hand of a country doctor turned politician, Francois "Papa Doc" Duvalier, now self-proclaimed President-for-Life.

Haiti, "guardian of the windward passage," is a fantastic mix of the West Indies, West Africa, and the South Pacific. The major city, Port-au-Prince, with its rusting corrugated roofs and gingerbread houses, its eternal summer, its dark-skinned natives moving languidly among the mango trees, might just as well be Papeete in Tahiti, Conakry in Guinea, or Brazzaville in the Congo.

Flvin, sky-high in a sleek Air France Caravelle out of Miami, the traveler crosses the north shore line of Haiti at about the place where 477 years ago Columbus' caravel, the Santa Maria, struck a reef and sank, a few days after Christmas, 1492. From high altitude, Haiti looks very much as it must have appeared to Christopher Columbus—just one more island like numerous others in the Caribbean Archipelago, formed by the convolutions of under-sea volcanoes, shaped by wind and wave through aeons of forgotten time. The view is deceiving. Haiti today is far more African than Caribbean, more African in fact than much of Africa.

With the mantle of darkness, Haiti's mystery deepens and its visceral rhythm rises to the beat of voodoo drums. Visitors

can see colorful voodoo rituals staged in the city with the incantations of Houdans, the swaying of mambos, the hypnotic cadence of the drums, the sacrifice of a chicken or two and other stage effects, but it is pure theater *touriste*. The genuine voodoo is for the native initiates alone. Every village and commune from Jacmel to Port-de-Paix, from Jeremie to the border of the Dominican Republic, has its priest of the West African deity, Vodun.

Voodoo is a mixture of superstition and magic, salted with Christian symbolism and occult lore brought over with the ancestors of these people when the slave ships carried them away from Africa. Officially the country is Catholic. Mostly it is voodoo. Many who wear crucifixes around their necks also wear occult charms under their garments.

President Duvalier himself is a cagey advocate of voodoo. Yet he has guaranteed religious freedom to all so long as church leaders do not dabble in politics. He has been excommunicated by the Roman Catholic Church for deporting the Catholic archbishop. This, however, did not stop him from expelling the Episcopal bishop in 1964 and, in recent months, nine Catholic priests.

As long as the churches do not seem to be tampering with his business, Papa Doc does not interfere with theirs. Religious leaders, however, move warily. As long as they are no threat to the kingdom of Duvalier they are quite free, by his grace, to preach the Kingdom of God.

Protestantism is by all odds the most progressive force in the country. The churches have led in an ambitious campaign to reduce the dead weight of a 90 percent illiteracy among the people.

Protestant missions operate more schools than the government itself. Church-related hospitals and dispensaries perform miracles of healing among an impoverished and vulnerable people.

The enigma of Haiti deepens with the growing awareness that the visitor today is quite safe anywhere in this contradictory land, day or night. Soon you realize that all of the people, from Papa Doc on down, are now knocking themselves out to make foreigners feel welcome, safe and

MEMORY TEXT

Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.

—Isaiah 42:10

satisfied.

Hope wells again in the hearts of a people of vast endurance. Papa Doc is once more mending fences. Some of the old excesses are being toned down. Friendliness is the new order going out to all of the functionaries. Visitors, now rapidly increasing, are being given the glad hand and a fair shake, as they alight from airplanes and cruise ships. The wobbly institutions of the country, including the religious ones, are permitting themselves some cautious optimism. Maybe better times are ahead. For a long-suffering and hospitable people, they are long overdue.

Peril to Church - State Separation

Glenn L. Archer, for 23 years executive director of Americans United for Separation of Church and State declared on the eve of his organization's 23rd National Conference on Church and State in Detroit, Michigan, that in all his years as director he had "never seen such political pressures to contravene church-state separation as we see at the present time."

At this very moment Michigan is torn with strife over the demands of the Catholic Church for tax support of its denominational schools.

"But Michigan is only one state that feels this problem. In 39 states at this moment the Catholic Church under a plea of poverty seeks to impose the costs of its institutions on taxpayers of all faiths. In 17 states the clerical forces endeavor to change the constitution to make this possible. Unless these pressures are resisted strongly by all citizens our cherished freedom from the tax for religion will be lost. The world has seen far too much of government-subsidized religion. That was why our 'founding fathers' separated church and state in the first place."

Report on Japan

The Japanese people are little different from American in dress, style of life and cultural modernity, said the Rev. Jitsuo Morikawa, secretary of the department of evangelism planning of the American Baptist Home Mission Societies, in a report of his impressions after spending a two-month sabbatical leave in Japan.

Dr. Morikawa also reported that "Japan is a secularized nation, a society free from religious tutelage . . ."; and that the number one question before the nation is the direction it will now take: either an island of affluence in an ocean of poverty and the building of a costly military arsenal or sharing her technical and economic resources with the underdeveloped nations of Southeast Asia.

Born in Hammond, British Columbia, Canada, Dr. Morikawa is the son of Japanese parents who emigrated from Japan 60 years ago. Although glad to be an American, Dr. Morikawa said that he had always assumed that he was basically Japanese and looked forward to "going home" where he would be "part of the racial majority rather than a visible minority, as I am in America."

However, when he arrived in Tokyo on September 2 he encountered "a succession of shocks and disappointments." He said that he "had anticipated a Japanese city, and instead found myself in a city no different from New York or Chicago. I looked forward to a nation of Japanese people with their long and rich tradition, with strong family ties, people with special grace and courtesy; and I was met by people little different from Americans, in dress, style of life, and cultural modernity, and with all the same urban crises of pollution, crowded housing, congested traffic, student revolution, youth rebellion, family disintegration, with the same car and television in every home.

"My romantic picture, acquired from childhood from my parents had little similarity to reality of modern Japan. I had lived with myths and dreams of things which did not exist because shattered by change, reshaped by the impact of modernization, I needed to come to

terms with reality instead of living in the luxury of illusions," said the American Baptist.

Upon his return to America, Dr. Morikawa realized that "Japan is not my home. America is my home, and yet even America is not my ultimate home. Home is wherever one lives in the world. We are world citizens who are forced by the pressures of history to learn what has always been true — there is only one world, one Lord, one baptism, one human community."

Dr. Morikawa observed that the new Buddhist sect, Soka Gakkai, which has now grown to a membership of seven million families has developed into a political party and there is a question whether "this is a religious movement or a socio-political movement using some religious symbols with gravely dangerous nationalistic undertones. In the main, the Japanese are a religionless people, this-worldly oriented, pragmatic, and matter-of-fact.

"The Christian church is a fragile institution, and after 100 years or more of Protestant missions with a longer history of Catholic presence, less than one per cent identify themselves with the Christian community. And yet the impact of the Christian gospel appears to be profound. The status of women, the working class, mass and popular education, social concern for the welfare of all, have been affected by the gospel of Jesus Christ," said the speaker. The note of hope is that the Lord of history whom the church proclaims is at work in the world in many ways despite the limitations of and the negligible size of the church." — ABNS

World Baptist Congress

Evangelist Billy Graham and Miss Angie Brooks, president of the United Nations and a Baptist leader of Liberia, are among the speakers scheduled to address the 12th Baptist World Congress in Tokyo, July 12-18, 1970.

More than 60 church leaders from 30 countries have agreed to take part in the congress, according to Mrs. R. L. Mathis of Waco, Texas, program committee chairman.

A Review of Guyana Missions in 1969

The end-of-quarter Mission Emphasis on Guyana, S.A., was observed in the churches and Sabbath Schools on Sabbath Day, April 26, 1969. Attention was called to a set of 67 colored slides with a reel of taped recordings to go with the pictures, which had been prepared by Pastor Leroy Bass, missionary on the field. Many churches made use of these audiovisual aids to present an interesting and informative program on our missionary work in Guyana.

The Rev. Rene Mauch arrived at Georgetown on February 11, 1969, to assist Pastor Leroy Bass for one month in the work on a self-supporting basis. It will be recalled that Brother Mauch visited Guyana for several weeks in 1961. On each occasion he has given leadership training courses and has shared some of the knowledge and skills he had learned as he had previously prepared to serve as missionary-elect to Guyana, withdrawing at his own request. A more detailed account of Brother Mauch's visit and his thoughts on the future of the work there may be found in the *Sabbath Recorder* issue of June 9, 1969, pages 9 and 10.

The Guyana Seventh Day Baptist Conference met at the 19 Gordon St., Kitty, Georgetown house of worship August 2-4, 1969 with Pastor G. Leyland Bowen presiding. At that time a dedication service was held "for the Georgetown church building, a new rug, new Sabbath School furniture, new church sign and piano." It was a time of rejoicing. A picture and message from Conference President G. L. Bowen may be noted in the *Sabbath Recorder* issue of May 26, 1969, page 8.

The third annual Youth Camp was held at Camp Mainstay, located on the Essequibo River, not far from Bartica, August 26 - September 3, 1969. Thirty-six campers and six staff members took part in an inspiring schedule of varied activities. Only half of the youths were members of Seventh Day Baptist churches. Pastor Bass has written, "We do make

our camp programs tell richly for Christ in our wonderful times together."

The Missionary Board voted approval of a requested "mission assistant" to begin in November, 1969. At Pastor Bass' suggestion a national leader, Mr. Wilton Peters, was chosen for this position. It was expected that the mission assistant would be helpful to the work both while Pastor Bass was present and while he was in this country on furlough (1970-71).

Pastor Bass reports painting and repairs having been made on the recently purchased 19 Gordon St. property in Georgetown (a house of worship and a home for the missionary). It is hoped that payment in full for this property may be made by the Missionary Board during 1970.

Assistance has continued to be sent toward support of pastors and lay workers and to help on a matching funds basis with church building and repairs. A survivor's allowance continues to be sent to Mrs. Martha Tyrrell, widow of the late Rev. Joseph Tyrrell of Parika. Efforts continue to secure clear title to church properties at Parika, Dartmouth and Bona Ventura on the Pomeroon River.

A ministerial student, Samuel Peters, is preparing for the ministry at Kingston, Jamaica. He is the son of Wilton and Inez Peters. He is a young man of much promise and well-loved and respected by the Jamaican brethren as well as by his own people in Guyana.

It is expected that Pastor and Mrs. Bass and family will arrive in the States on furlough around August 1, 1970, and will attend Conference at Milton, Wis. They have been requested to return to Guyana for a second term of service beginning early in the summer of 1971.

Looking ahead, Pastor Bass has written, "Our Guyana Conference is making heartening progress toward self-government and self-support but not enough toward self-propagation. The first two points do need more cultivation, encouragement and enlightenment. Nevertheless, good progress has been shown and the prospects for continuing development are good."

Rhodesia Director Writes

Rev. L. M. Vumah, director
Seventh Day Baptist Mission
Rhodesia, Africa

Dear Brother Harris,

Greetings in the name of our Lord Jesus Christ. This letter has been prepared to extend our special greetings during this year (of 1970) that we may fellowship with you brethren in U.S.A. We are grateful for your help, both material and spiritual needs for our work here in Africa. We would like to make it clear that your simple prayers that you prayed for us have met the response of our Heavenly Father. The Lord is greatly blessing us, and we are growing both in numbers and spirit.

The year of 1969 has been a memorable one to us here in Rhodesia. During the month of December, we had an election meeting on our M.E.C. (Mission Extension Committee). At this meeting Rev. L. M. Vumah was re-elected director; Mr. Samson Vuyani, secretary; Mr. J. Sithole, treasurer. In this committee Mrs. E. Vumah is representing women's work and her secretary is Mrs. R. Frando.

Our Mission Extension Committee agreed that Mr. Samson B. Vuyani, our ministerial student, be trained at the Mission House by Rev. Vumah. Mr. Vuyani is already doing his ministerial training under the tutoring of Pastor Vumah. This work is financed by the Central Africa Conference and we believe this work will take two to three years, depending on the ability of the student. Mr. Vuyani will be employed by the Seventh Day Baptist Mission of Rhodesia after his graduation.

The Seventh Day Baptist Mission of Rhodesia is very grateful for the visit of the C.A.C. secretary, Rev. O. B. Manani. This has left us with a reaction of harvest and rewarding experience to our witnessing. Our work is mainly in Seluke, and a small group in Gokwe. In December one of our members, Mr. Mathias Murgandi, was transferred to Gatpoma, and he has started there to witness in the name of the Seventh Day Baptists.

Thurman C. Davis Retires from Boards

Thurman C. Davis, prominent South Jersey business man, recently retired from active board membership in the American Sabbath Tract Society and as a trustee of



the Seventh Day Baptist Memorial Fund. He lives with his wife Sally at Shiloh, N. J.

After attending Heinbach Business College, Bridgeton, N. J., in 1921-22 he was employed in the general store and farm equipment business of his father, Samuel V. Davis, on the corners in Shiloh. Thurman bought the business in 1944 and four years later expanded the farm equipment line with the erection of a modern sales building on the Roadstown Road. Both operations have since been sold but continue to serve the community under their present ownership.

Mr. Davis has always given much time to civic and community activities. He was councilman for the Borough of Shiloh for over 25 years. Presently he is a director and second vice-president of the Farmers and Merchants Bank, Bridgeton, and a director and vice-president of the Equitable Building and Loan Assn., Bridgeton. He is a member of the Masonic Order and a thirty-second degree Mason of the

Consistory of Camden, N. J., as well as a Crescent Temple Shriner of Trenton, N. J. In 1963 he was voted the Man-of-the-Year in the farm equipment industry in his state, having served several terms as president of the New Jersey Farm Equipment Association.

During the years Thurman Davis has served actively in the Shiloh Seventh Day Baptist Church as a trustee and in many financial appointments. He was chairman of the building committee after the disastrous church fire in 1934, and more recently was chairman of the building committee of Jersey Oaks Camp. He is currently teaching the Men's Brotherhood Sabbath School Class. Rev. Charles H. Bond, his pastor, speaks of him as "a faithful worker."

Mr. and Mrs. Davis were married in 1924 and have divided their time between their home in Shiloh and a summer place at Fort Elfsborg on the Delaware River. Their daughter, Mrs. William Madara, resides at Merchantville, N. J.

Last year a neighbor who had noticed the Davises' happy married life in connection with their church asked Thurman Davis to speak at her wedding in the Friends Meeting House, Salem, N. J. He said in part, "Judy, the ring that Larry placed on your finger is made in a perfect circle; it has no end, symbolizing the fact that your marriage is everlasting. Love for each other will make you both happy. God blessed marriage, therefore He is the one to look to and include in your daily life. With the Lord watching over you and guiding you, you have made the proper start toward a happy and successful marriage."

In addition to his home life, Thurman enjoys fishing and big game hunting. He is able to claim a bull moose brought back from Canada last fall.

During his fifteen years on the Tract Board he was a member of several committees and as a trustee of the Memorial Fund he chaired the scholarship committee for ten years. He has now received the thanks of both boards and their regrets that hearing difficulty makes him ask to be relieved of these responsibilities.

—A. N. R.

Comment on Jewish Question

Rabbi Tanenbaum in his weekly radio discussion from New York attempted to comment objectively on the Israel Supreme Court decision on Jewishness and on the compromise worked out by the Cabinet of Israel on January 29. The rabbi said, in part:

"The action of the Cabinet of Israel last week in achieving a compromise solution in the controversy over the definition of Jewishness must be regarded, under the circumstances in which Israel finds herself, the better part of wisdom. A precipitate redefinition of who is a Jew, especially one that would depart radically from the historic Jewish self-understanding that has been operative over the past 2,000 years — namely, that a Jew is one born of a Jewish mother, or one who converts to Judaism — would lead inevitably to a profound rupture in the unity of the Jewish people not only in Israel but within every Jewish community throughout the world. At a time when Israel continues to be ringed about by nations pledged to destroy or weaken her . . . pitting Jews against Jews is a luxury that Israel can little afford.

"At the same time, Jews in Israel and throughout the world recognize that the issue raised by the Israeli Supreme Court decision that allowed Commander Shalit to register his non-Jewish wife and children as Jews by nationality rather than by religion is too fundamental a question for Judaism and the world Jewish community to be regarded as finally resolved through a political decision of the Israeli Cabinet. When the issue of Israel's physical security is no longer paramount in the consciousness of the Jewish people, there can be little doubt that a great debate will surface throughout the whole of world Jewry over the question of Jewish identity."

SABBATH SCHOOL LESSON

for March 21, 1970

GOD GAVE HIS SON

Lesson Scripture: Matthew 27:35-50

THE SABBATH RECORDER

Palestine Troubles Continue

By L. M. Maltby

Events of recent days indicate that security measures in Israel and in the occupied territories are not quite perfect. Considering the smoldering hatred for Israel of all the Arab countries surrounding it and the constant attempts to infiltrate and harass wherever possible it is amazing that there is so little bombing and sniping. It was my opinion that there was less likelihood of bodily injury in Israel than in the United States though we are at peace and they are still at war.

The flare-up of recent disturbances including the attempted hijacking of a plane in Germany, the bombing of a plane in Switzerland, and the shooting up of Americans in a tourist bus near Hebron are indeed disturbing — as disturbing as shoot-outs with police of well-armed anarchist groups in American cities. We wonder sometimes how people from other countries have the courage to tour our cities when we are unable to guarantee the safety of all of our citizens in this lawless age.

We who live here have learned that life goes on in America in a relatively normal way in spite of the murders and other crimes that make the headlines. It is the same in Israel. We are engaged in the struggle for life, liberty and the pursuit of happiness — with the emphasis on pleasure seeking.

This is also true of Israel, although the pleasures pursued there seem to be less frivolous, more restrained. People who have spent much time in that land tell us that they never see drunkards on the streets of Jewish cities. Students are not revolting and are not high on narcotics. The difference is between national affluence and threatened national existence.

There came to hand recently a news story told by a Baptist missionary's wife. Her husband is chaplain in the Baptist hospital in Gaza — where the bulk of Arab refugees are. She found the security restrictions frustrating when she tried to bring her daughter back from the American school at Tel Aviv to Gaza after sundown on Sabbath eve. The security

guards enforced the curfew, "No, sorry. No, sorry, wait." Attempting to enter the area from a different direction she got the same answer. Finally, an army escort was provided and she arrived home two hours late. She comments:

"Coming back across the line into our Arab world, our hearts bleed again for our young Arab friends. No guns, but also no jobs, no colleges, no futures. Only despair and frustration. For the war is more than killing; it's wishing always for normality and knowing it won't come.

"And for us in Gaza, we who seem to live with our feet in Israel and our hearts in the Arab world, it's feeling the heart-break of the young on both sides who bear the burden of a nearly unsolvable conflict."

Truly there are troubles on the borders of Israel. It appears, however, that the military security forces and the government agencies are trying very hard to guarantee normal life within the areas under Israeli control. Arabs within Israel are not oppressed. About ten percent of the students in the universities are Arabs. However, there is an underground resistance coming largely from neighboring countries. Though there is irritation and grief at some of the security measures, there would be more grief if the security forces were less active.

Strange as it may seem, there is commercial and agricultural trade fairly deep in Jordan from the West Bank.

The Old and the New Testament writers call upon the faithful to pray for the peace of Jerusalem. That call should be echoed today. There is a dimension of peace mentioned by Jesus that was neglected in the days of His flesh and is neglected today both in Jerusalem and in our cities. Coming to the descent of the Mount of Olives and looking at the city across that narrow valley beyond which stood the temple Jesus wept over the city and spoke of peace:

"If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes (Luke 19:42). The acceptance of the Messiah as Lord and Savior would have made for peace and

"Monkey See, Monkey Do"

(This is another in a series on family relationships written by Mrs. Dorothy Parrott of the Battle Creek Seventh Day Baptist Church at the request of the Family Life Committee of the Seventh Day Baptist Board of Christian Education.)

We are very much aware of the Biblical assurance concerning the bringing up of children. Sometimes, however, when our children engage in activities we disapprove of or adopt hair styles or dress codes that do not conform to what we think is proper, we wonder if they have departed from the "way."

One reason given for some of the rebellion expressed by youth is that the older generation is not honest. It seems unfair to level such a criticism against an entire group of people, but there are enough observable occasions of dishonesty that we would do well if we took a closer look at ourselves and each one asked, "Just how honest am I?"

We know of people who won't answer the doorbell and, by so doing, indicate to the caller that they are not home. We hear of parents who ask their children to answer the telephone and tell the caller they are not at home. We know of people who would not tell an out-and-out lie or deliberately cheat anyone, yet who fail to enlighten a person who believes a lie or who may have cheated himself. Parents tell their children not to smoke, drink, or take drugs, then nullify their advice by setting a bad example in partaking themselves.

A vivid portrayal of how our actions affect our children is the anti-smoking announcement on television. The little boy apes everything his father does even picking up his cigarettes.

Perhaps these specific examples are not

would have preserved the city of Jerusalem. Christianity pervaded the Roman army and empire because it had that inner peace and a missionary zeal—far different from the aims of the misguided Jewish leaders and the Zealots. We pray for peace and we must not let fear dominate us.

problems that affect the Christian parent, but I wonder if each of us does not have an Achilles' heel.

Last summer, in Nyack, New York, I made the long, long trip up the hill to the lovely building that housed the "Conference Crier." I stepped into a little niche off the entry way for a refreshing drink from the water fountain. As I raised my head I saw my reflection in a mirror that was shaped like a cross. I was reminded of my life within the cross of Christ and received a spiritual refreshment as well as the physical.

Many times, since then, I have pondered the effectiveness of my Christian witness to my children, as well as to other youth. Do *my* actions speak louder than *my* words? In my attitudes and my actions, does my family, and do my acquaintances see the cross of Christ reflected in me?

Drug Film for Churches

Family Films of Hollywood, one of the largest of the religious film makers, is announcing a 30-minute documentary entitled "The Youth Drug Scene," which appears to be something that can be highly recommended for showing to a church group or by a church for the benefit of the community. From the news release we draw the following material.

What is it like to become so dependent on drugs that they become the most important thing in your life? And then in heart-wrenching torment, be helped by God's unfailing love and that of understanding parents and church-group peers, to climb shakily back to a fragile morality?

Direct from the life and lips of young Mark, an actual teen-age drug user, comes a gripping new documentary film, *The Youth Drug Scene*, that tells it true and straight — "just the way it was — and is."

Why do our "normal kids," even 11- or 12-year-olds, get themselves hooked into the nightmare of drug experimentation and addiction? According to Mark they are looking for "kicks," forbidden pleasures, peer status with their more adventurous classmates, or even one-up-

manship over these who are more conventional.

The *Youth Drug Scene* makes it easy for young people to identify with its "hero." He is a real person. *Their* kind of person. *He has "been" there!* This makes it plausible for them also to identify with his just-in-time discovery that the life-joys of family and friends in church and school far outweigh the short-lived hallucinatory trips of the drug user. Thus normal pleasures eclipse the abnormal.

The dedicated psychiatrist to whom Mark was persuaded to go for treatment found the family, church and community support most helpful in getting Mark into that unfortunately small percentage of young people who do make it back from so heavy and protracted a drug use. Basic was Mark's definite *spiritual* conversion — his realization of his need for God's help, and his certainty at last that he would surely receive and be sustained by it.

The 16mm film may be rented from religious film distribution centers.

Summer Institute

The Center for Ministerial Education announces its Summer Institute, 1970.

On June 1, seminary students and other interested individuals will gather in Plainfield for three weeks of intensive study. The course of study will be *Seventh Day Baptist Polity*. Classes will be held June 1 - 19, except Sabbaths.

Enrollment is open to those preparing for ministerial accreditation by General Conference, ministers wishing to review, and to a limited number of lay people interested in pursuing this particular subject.

Arrangements to attend must be made in advance through the office of the dean.

Dean Victor W. Skaggs
510 Watchung Avenue
Box 868
Plainfield, N. J. 07061

Baptist World Newsletter

Volume 1, number 1 appears at the bottom of a four-page monthly newsletter sent out to editors in mid-January. It is an added service of the Baptist World, edited by C. E. Bryant and will feature this year news about the forthcoming 12th Baptist World Congress in Tokyo July 12-18, 1970. Brief items from the newsletter may appear from time to time in the *Sabbath Recorder* to help us broaden our view of world needs and work. An item relating to China, once our greatest mission field will be of interest to Seventh Day Baptist readers.

Hope Remains Alive in China

A Hong Kong newspaper has reported that the faith and hope of Christians in mainland China remains alive despite two decades under an atheistic government.

In spite of government-permitted purges of Christians as part of the communist country's "cultural revolution, and the closing of all church buildings, cell groups of eight or ten Christians are said to meet clandestinely in villages and towns all over China.

The newspaper said also that Bibles are so scarce on the mainland that copies become the focal point of the cell groups and are hidden when not in use. Radio stations in adjacent Asian countries are broadcasting the Scriptures into China at dictation speed so that Christian listeners can transcribe them.

There were 123,000 Baptist nationals in China when missionaries were driven from that country in 1941.

ITEMS OF INTEREST

Gifts Acknowledged from Mexico

Rev. Elias Camacho of Mexico has requested that news of their work be published. Gifts from this country have helped to make it possible to have a program soon for the laying of the cornerstone of the church at Torreon — an area where there has been interest for a number of years but no church building. He acknowledges also a private gift from a friend in Wayne, N. J., who sent

\$26 for Bibles to be distributed to interested people who are not yet members. This enabled Mr. Camacho to meet some requests. It is to be noted again that the church leaders in Mexico do not ask for help; they prefer to finance their own work, except in cases where this is impossible. —L. M. M.

Europe as Mission Field

The new decade of the "Seventies" has dawned on a Europe which, "for the second time in history" must be regarded as a mission field, where less than 5 per cent of the people may be committed Christians.

During the last three decades an "urgent need for missions" has arisen in Europe, the evangelism committee of the European Baptist Federation says in a decade-opening statement.

A many-sided modern evangelistic thrust is needed to confront effectively a pluralistic society, the committee adds. One method of evangelism, or even two or three methods, is no longer sufficient. A "diversity in missionary structures" is required.

"Church members, whose spiritual life was at low ebb, have come forward, confessing their sins, asking for a prayer of blessing, and declaring that they want to be more dedicated disciples of Christ," it has been observed.

—EBPS

New Religious Heritage Head

H. Leo Eddleman has resigned as president of New Orleans Baptist Theological Seminary to become executive vice-president of Religious Heritage of America, with headquarters in Washington, D. C.

Religious Heritage of America is a nationwide organization committed to keeping alive the fact that the United States was settled primarily by people of faith, and that the unique idea of religious liberty was written into the Constitution as a result of their Christian faith, according to Eddleman's statement.

The organization also sponsors an annual "pilgrimage" of top religious leaders in America to the nation's capital, and

presents awards to outstanding clergymen, church women, and a "Faith and Freedom Award" in journalism.

Eddleman said in his resignation statement, "only the challenge of the broader service of a nationwide organization like Religious Heritage of America could pull me away from the extraordinary faculty, the excellent trustees, and the capable student body at New Orleans seminary."

—BP

Takes World Congress Seriously

North Shore Baptist Church in Chicago is hoping to continue a tradition begun at the Baptist World Congress in London in 1955, John A. Dawson, a lay leader, reports the church has 30 members already registered for the 1970 Congress in Tokyo. "We had the largest church delegation in London in 1955, except for English churches; the largest delegation in Rio de Janeiro in 1960, except for Brazilian churches; the largest delegation in Miami Beach in 1965, except for Southern Baptist churches; and we hope to have the largest delegation in Tokyo, except for Japanese churches." The tour itinerary of North Shore's group includes stops in Oberammergau for the Passion Play and in Bible lands.

(Seventh Day Baptists who can afford the trip would do well to increase our very small delegation. Advance registration is necessary.)

—Baptist World Newsletter

Can They Find Your Church?

The Bay Area church, which meets in rented facilities of the Arlington Community Church, 52 Arlington Ave., Kensington-Berkeley, Calif., has reason to believe in advertising. Oscar C. Burdick, co-pastor writes that they are listed in five area phone books in the yellow pages. As a result he had an inquiry about Seventh Day Baptists from Kentucky. Recently an inquiry came from someone living near Phoenix, Ariz., who had evidently seen the name in one of those phone books.

An Army Colonel from Fort Dix, N. J., stopped at the Seventh Day Baptist Building recently. He knew about the Bay Area church because his wife had found it when they were in the San Francisco area.

NEWS FROM THE CHURCHES

DAYTONA BEACH, FLA.—The annual Christmas program held during the Sabbath School hour, was the telling of the story of Christ's birthday by the youth of the church in pantomime with a narrator and speaking quartet.

We enjoy having many northern friends join us for services and activities this time of year especially.

The annual meeting elected Lyle Davis, president; Wm. Heinig, vice-president; Erma Van Horn, clerk; and Winfield Randolph, treasurer. Monthly fellowship dinners of the Church Aid for January and February had an average of 40 in attendance. A work meeting was held each month with the main project lap robes for a local nursing home.

Our church and people will be working closely with other churches and agencies of the area in programs for visiting students during the Easter season. We will be one of the host churches for services on Good Friday.

Twenty of our folks enjoyed a picnic on the beach by the "Rocks" Sunday, January 25. On February 14 a family fellowship dinner was followed by a program of pictures taken last summer by Pastor and Mrs. Van Horn.

—Correspondent

GEORGIA and ALABAMA FIELD.—Missionary activities are reported by Paul V. Beebe the field representative of the Paint Rock church.

He tells of a Hoe and Seed Dedication service of the Lavander Mountain Sabbath School conducted on Sunday February 15. "Here in the South it is early garden time," he notes, "and now is the time to dedicate our seed, our soil, and our labor to God for His blessing on the forthcoming crops." Most of the participants in the program were apparently members of the Paul Beebe family.

The professor of American Church History at Berry College, (Dr. William Hoyt) where the field missionary is employed, has been presenting the Baptist development in America. He suggested

that Seventh Day Baptist history be presented by a member of that denomination, Mr. Beebe. The Historical and Tract Societies upon request furnished enough copies of the following booklets and tracts for each of the forty-one members of the class: "One People Bound Together," "The Times of Stephen Mumford," "Sam. Ward, Founding Father," "Their Place in History," "The Sabbath and Sabbath-keeping Baptists" and "Seventh Day Baptists Beliefs." It is reported that the class was attentive for a brief review of the development of Seventh Day Baptist work in Europe and America. About half of the students took active interest in asking questions during the last twenty minutes of the hour.

Accessions

MARLBORO, N. J.

By Letter:

R. Wesley Davis

Births

Burdick.—A son, Lynn Fitch, and a daughter, Linda Sue, to Michael and Leona (Welch) Burdick of Brookfield, N. Y., on January 17, 1970.

Marriages

Vierow - Ferguson.—Alden A. Vierow of Oneida, N. Y., son of William J. and Zilla Thayer Vierow, and Phyllis L. Ferguson of Utica, N. Y., daughter of Arthur Lancaster and Olive Whitehead, were united in marriage at the Verona Seventh Day Baptist Church, by the Rev. Donald E. Richards, on February 1, 1970.

Obituaries

CARTWRIGHT.—Floyd, son of Casner and Jennie (Witter) Cartwright, was born in Alfred, N. Y., Nov. 25, 1884, and died in rural Alfred Township, Jan. 29, 1970. His whole life was spent in the area. He had been a member of the Alfred Station Seventh Day Baptist Church since 1925.

He is survived by: his wife, Grace; a son, Carroll; five grandchildren and nine great-grandchildren. The funeral was in charge of his pastor, the Rev. Edward Sutton. Interment will be in the Maplewood Cemetery.

—E. S.

The Sabbath Recorder

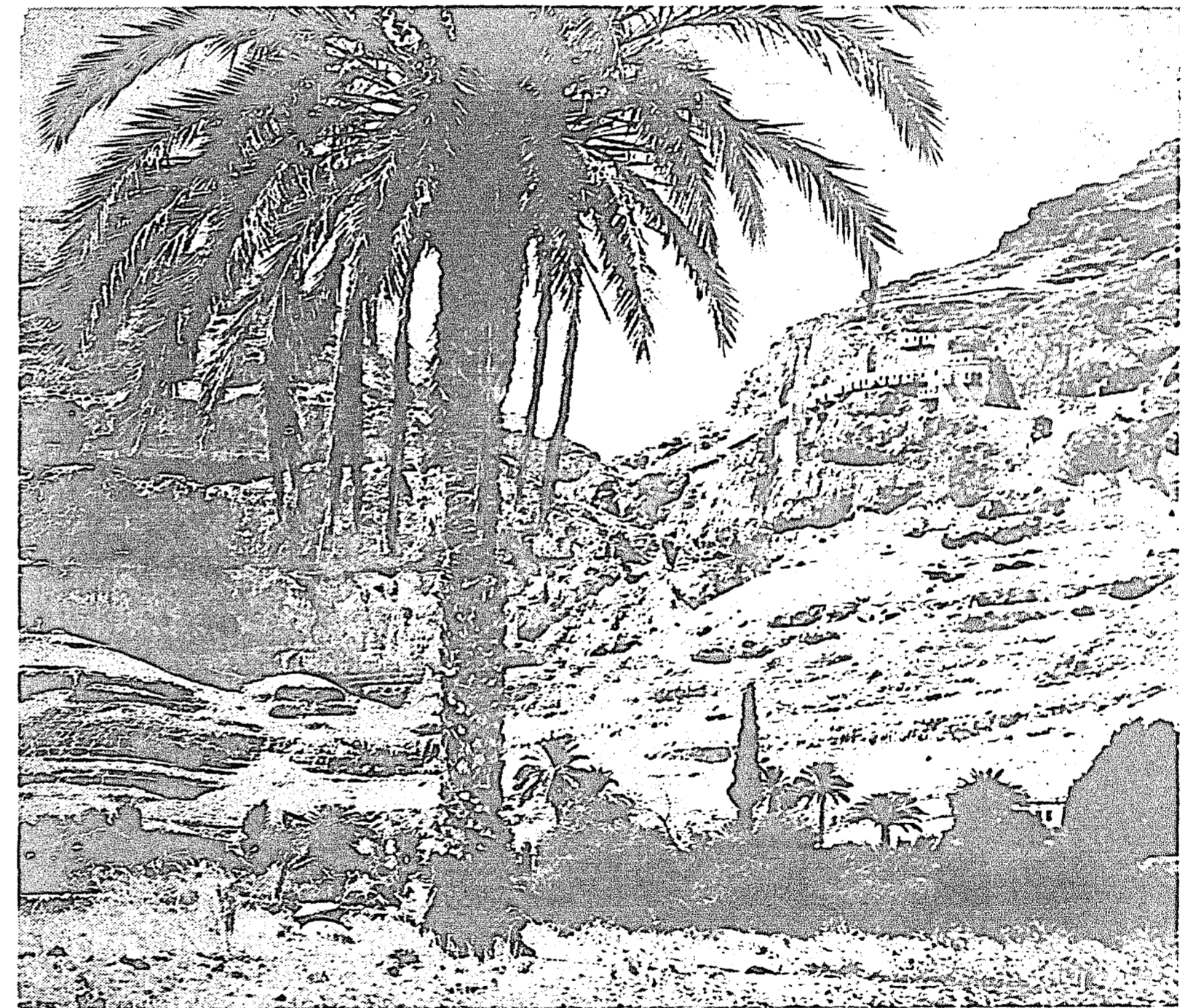
THE HOLY SABBATH DAY

1. This is the Ho - ly Sab - bath Day, The Day God MADE AND blest,
The Day HE MADE AND gave to us, FOR WOR - ship AND for REST. A - MEN.

2. JEHOVAH finished ALL HIS WORK
AND RESTED ON THIS DAY,
SO WE WILL REST FROM ALL OUR TOIL,
AND SING AND WATCH AND PRAY.
3. God gave the Sabbath AS HIS sign,
A token of HIS love,
THAT DRAWS US FROM A life of SIN,
TO REALMS of light ABOVE.
4. Upon this Holy Sabbath Day,
WE RAISE OUR HYMNS OF PRAISE,
TO HIM WHO LOVES AND KEEPS US ALL,
AND BLESSES ALL OUR DAYS.
5. DEAR FATHER, AS WE REST IN THEE,
THIS Sabbath Thou hast giv'n,
PREPARE US FOR THAT Sabbath REST,
PREPARED FOR US IN HEAV'N.

TUNE: DOWNS C.M.

William L. Davis



Oasis Near Jericho and the Dead Sea

To the weary traveler or wandering Bedouin herder towering palms on the horizon signify an oasis in the Judean desert where there is sweet water and green grass. In the background is a cliff-hanging old monastery where monks live their austere and probably not very productive lives. Here at 1000 feet below sea level the contrasts of nature are as sharp as the contrasts of national and religious life. It is Arab country under Israeli control.