

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.

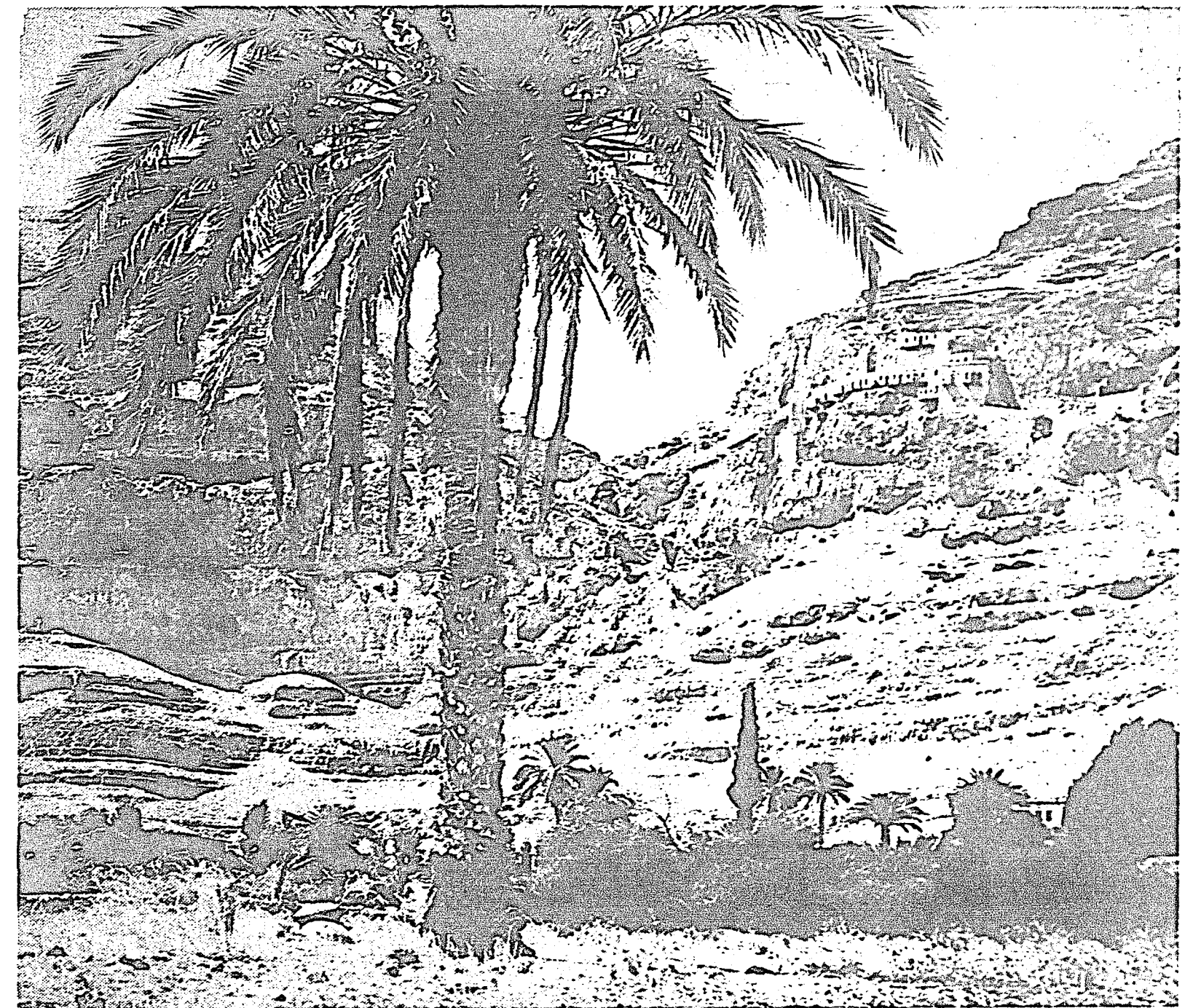
3. God gave the Sabbath AS HIS sign,
A token of HIS love,
THAT DRAWS US FROM A life of SIN,
TO REALMS of light ABOVE.

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.

The Sabbath Recorder

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Ecumenics and Ecology

Our government, from the President on down to the mayors of the smallest municipalities, is showing a great concern for what is called in a *Newsweek* article "The Ravaged Environment." There is danger that man will destroy himself by polluting his air, water and land. Another word for environment control is ecology. Our tendency to gather into cities upsets the whole balance of nature. Some one has appropriately proposed, "We have met the enemy and he is us." It is hard to deal with an enemy who is us. It takes determination or, in theological terms, conversion.

There is an interesting relation between two words that are now frequently heard, ecumenics and ecology. Both come from the Greek word *oikos*, meaning house. Ecumenics in an expanded meaning has to do with the whole house, which is in a sense our ecclesiastical environment. The present emphasis stems from the contention of many that we can no longer exist or function properly if religious people think only of their particular denomination and make no effort to achieve a unity or union with all other Christian bodies. We must, they say, think of the church as a whole, one house, and get on with the work on that basis. In the minds of some this is the main purpose of the National and World Councils of Churches.

A giant step in ecumenicity, many believe, is being taken in the present development of the Blake-Pike proposal for church union by which nine major denominations are engaged in a consultation on church union (COCU). It has progressed to the point where this month the representatives have been meeting to consider a definite plan of union to be submitted to the participating churches. It will be discussed for several years at all levels of denominational structure and ultimately accepted, modified, or rejected. No one dares predict the outcome or say for sure what the values will be. There are a good many "ifs" yet to be resolved. Some people have high hopes, some have grave doubts. There is danger that the union will reduce the faith content to the lowest common denominator and that the hoped-for renewal of the church will not materialize.

J. Robert Nelson, who favors COCU, concludes an article in *Christian Century* with these words: "We are not sure what renewal means. And indeed the more popular the term becomes in ecclesiastical jargon, the less content it seems to hold. However, if the Spirit will provide the power, the churches now have a plan."

It could be remarked in passing that blame for the success or failure of the plan cannot be put on the Holy Spirit. If the plan comes from the Spirit it will work out. Perhaps those who look back on the 70's with spiritual vision may be able to say whether or not the mind of the Spirit was found in devising and implementing the plan.

What relation does ecology have to ecumenics other than in the common derivation of the words? If our environment is being ravaged by our exploitation of natural resources and by the pollution of air, water and land that goes with our modern living then we all have a stake in it. Something must be done for this "whole house" in which we are trying to live without the adequate curbs of desires and action that are needed.

The nation is becoming acutely aware of our unintentional altering of the balance of nature. Government, industry, and finally people, are forced to do something about ecology. Otherwise birds, animals and fish will disappear in large areas of the world. Our progeny will not be able to live as we are living, if at all. Human survival is contingent on some drastic modifications of our accustomed way of doing things. This comes down ultimately to our willingness to deny ourselves. In that respect it takes on a sort of religious significance, for Christianity is basically a denial of self that looks forward in faith to a brighter future for ourselves and those who follow in our train.

The parallel between ecology and ecumenics may not be very strong. We can see pretty clearly what will happen to our country and the world if we do not unite in these matters of ecology. We cannot see so clearly what will result from the organic union of denominations. History has some lessons that are uncomfortable. There was a time when the church was almost completely united. The situation

became intolerable and, by any standards, is much better since the Protestant Reformation. People are still people and a bit greedy for power, even if they are nominal church members. If church union was sure to produce lasting church renewal every Christian would have to be all for it. Since we have no real indication of this renewal we have to wonder whether if it comes to pass it will be stepping into the light or a jump in the dark.

Mission or Missionary

When Christian work starts in a land it almost has to be initiated by someone sent from another country. It is usually financed by a church or a mission board. However, an individual may feel the call to go without any sponsoring agency. In either case the land receiving the gospel for the first time is called a mission country. It continues to be so designated for a considerable length of time — until churches spring up that are led and administered by the natives.

The people back in the sending country may continue to think of it as a mission country long after the work has reached the proportion of a fully organized national church. Perhaps there is good reason to do so as long as part of the support of churches comes from outside through a missionary board. Indeed, the people in the home churches would feel that they were deprived of certain joys and satisfactions if they could not think of themselves as being missionary-minded.

Isn't the money we give to Jamaica (to take a Seventh Day Baptist example) missionary giving even though the churches are well-organized and self-supporting in large measure? There are not many countries in the world today that do not have churches of some denomination, though the percentage of Christians in many is less than 1 percent. We can't have mission countries in the sense of the first presentation of the gospel to the country. Of course there are tribes and sections that haven't heard, and there are still some 2,000 tongues in which the Bible is not available.

Let us come to the other side of this

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question of mission or missionary. In the providence of God and through the faithfulness of preaching there comes a time when a country becomes a missionary country, like ours. Just as we have felt the call to do missionary work and as we feel a rosy glow from going or helping others to go out as missionaries, so the new Christians feel. They become evangelists to their own people and cross the borders to neighboring tribes or lands. Even when there are many still unreached in their cities — as there are in ours — they hear a call to do for others what was done for them some years earlier.

Let us take an example. The United States of Brazil is still in a sense a mission country. In another sense it is a missionary country. At a Baptist convention in Brazil recently 50 youths responded to an invitation to become missionaries of the convention. Baptist work has been carried on in Brazil for quite a long time and is now spreading out.

In 1969 nine Brazilian Baptist missionaries under assignment in Bolivia, working with 13 churches, nine missions, a theological seminary and a Bible institute. Four missionaries were working in Paraguay with three churches, a Bible institute and three primary schools.

Baptists from Brazil have long been active in Portugal. One, Antonio Mauricio, has completed 50 years as a missionary there.

I Have To Ask Myself

When I sit down to think it over, there are a few questions I have to ask myself—about Christian growth and giving.

I have been reading again from the Bible about how much God has done for me in sending His Son to die for my sins. I am reminded that it was through His sacrifice that the burden of my sins was taken away. Now I have to ask myself how much gratitude I have shown. Is it enough just to express it in words and not in deeds? I do give to Christian work, but if my giving were the only evidence of my gratitude, how well would it express it?

I am concerned about Christian work—home and foreign mission work. I have told the pastor and many of my friends

how concerned I am that the work go forward. In my public prayers I never forget the missionaries. But I have to ask myself a disturbing question: If the amount of my giving is a measure of my concern, how concerned am I, really?

I love my church. I am happy that I can attend the worship service almost every Sabbath and hear a good sermon. My best friends are in the church. We have fellowship together as we worship and study in comfortable pews. Once in a while I have to ask myself if my contributions to the maintenance and extension of the church would be very convincing proof of my love.

I believe that it should be the goal of every Christian to grow in grace. There are many ways in which we should grow, many aspects of growth. With that I can well agree. I do have to ask myself if I have been willing to grow in the grace of giving. I know that the Bible teaches tithing and some of my friends have grown to the point where they conscientiously set aside a tenth of their income for the Lord's work. I have to ask myself if I have been willing to grow in the matter of tithing or if I have insisted on remaining small of stature in this matter.

I guess I shouldn't ask myself these questions unless I am willing to pray about them.

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1) An outpouring of the Holy Spirit upon laymen and pastors who are trying to present Christ to new people this month.

2) The assurance that answers to prayer for conversions, healings and problems are on the way.

3) The people who are seriously considering the Sabbath question — some who are growing in grace and some who are subjected to pressures that might rob them of Sabbath peace.

4) The consistent daily walk of church members, that it may back up the witness that we make by word of mouth.

Church Councils: Under Metamorphosis

By Russell Chandler

Local Councils of Churches in many major cities are sick and dying. For example: both the Berkeley Area Council and the Oakland Council in northern California have voted themselves out of business. The Oklahoma City Council has been phased out. Councils in Kansas City, Mo., Nashville, Tulsa and Columbus have been replaced. And, while executives ponder its future, the pulse of the St. Petersburg Council grows feebler.

The old Council of Churches of the Pittsburgh area (comprising 600 Protestant congregations with 400,000 members) recently vanished like magic. But, although area councils seem to be faltering, many states councils appear to be alive and well. (Arizona, Nevada, New Mexico, Tennessee and Texas already have joint Protestant-Roman Catholic Councils of Churches, and eight other states are contemplating combined councils.) The emergence of more informal "coalitions for metropolitan mission" may be a trend for getting things done in the seventies.

Why are local councils in trouble? Two chief reasons are lack of funds, part of a syndrome affecting most of the American church scene, and a poor image. After the Berkeley and Oakland Councils folded, the Rev. Raymond Jennings, pastor of Berkeley's First Baptist Church, noted that the demise of local councils is a national problem.

"Councils of Churches have tried to follow the middle of the road," he said. "They have tried to give the image they are socially oriented and it hasn't worked. The conservatives are disenchanted with the council's social-action stand, and the social action groups are turned off because they're tired of getting nothing but resolutions and no real action."

Another reason for the decline of area councils, according to Fr. Bowman, is the development of more inclusive neighborhood parish councils that include Catholics and Jews. He said Catholic parishes are now members of at least 40

city and local church councils, a development since Vatican II.

Fr. Bowman and others see the emerging pattern as implementing on the regional level what General Secretary Dr. R. H. Edwin Espy proposed at the stormy December triennial of the NCCC in Detroit. That plan calls for an inclusive General Ecumenical Council, a national umbrella organization with near-autonomous program units to bring like-minded people together for specific tasks. Most, presumably, would center on social issues.

The NCCC's Fr. Bowman thinks the word "council" may not be in the future of these groups; "Conferences" (more acceptable to Catholics) may become more common.

Whatever the diversity of names and structures that may attach themselves to these burgeoning alliances, fund-raising will continue to be a problem. And it seems clear that the ecumenical imperative won't allow most participants the luxury of discussing what they believe before jumping into action.

—From his article in *Christianity Today* of which Mr. Chandler is news editor.

600,000 Gospels for Japan's Expo '70

History's largest world's fair is a ready-made opportunity for the Pocket Testament League to carry the Christian message to a great host of people in the space of a few months, according to PTL International Director J. Edward Smith.

Expo '70 opened March 15. Between 30 million and 50 million fair-goers are expected in Osaka, Japan's second largest city, during the six months of the fair. PTL Gospels are being distributed in the strikingly simple Christian pavilion designed as an interpretation of the theme of the fair, "the progress and harmony of mankind."

In addition to handing out hundreds of thousands of Japanese Gospels, PTL is also distributing Gospels of John in at least fifteen other languages—including Russian — to visitors from more than 70 nations.

Not a Happening

By Charles H. Bond

The "Preaching Crusade" which was held in Shiloh, N. J., February 6-14, 1970, was not just a happening. It had been planned for months in advance. The guest preacher, the Rev. Herbert E. Saunders of Plainfield, N. J., had received his invitation to come and bring a special series of messages two years before the meetings were to start. As the scheduled time approached, committees were appointed to work out the details, but God's guidance had been sought at every turn.

Study groups had been established. The Disciples Class for the young people between the ages of 10 and 14, who should be considering the greatest decision of their lives, had been set up for the Sabbath School hour and would continue to run for eight weeks. Interested adults were welcome to attend a study of "Seventh Day Baptist Beliefs" held on Wednesday evenings, and home studies had been arranged for certain individuals.

Perhaps I should mention one special event, which so far as we know was a first, the "Youth Feed-in" held on Wednesday evening. The members of the Junior and Senior High Youth Fellowships were given tickets for this meal. Each member received at least two tickets. One ticket was for himself and one ticket for a friend. There was no charge for the meal, which was provided by the ladies, but no one was to take a ticket unless he promised to come to the "feed-in" and the evening service. The turnout was wonderful, and what a challenge to see half the church almost filled with young people.

Publicity is always important if the message is to reach out to others. Printed cards with a picture of the speaker giving the time of the services and the nightly topics were prepared for distribution. Advance articles were printed in the local paper, and the "Church News" editor was kind enough to run brief articles during the week to keep the people in the area aware of what was taking place. The radio also played its part as two messages were presented by our speaker on "Windows for Christian Living." This weekly program has been presented by

MEMORY TEXT

The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him. — Isaiah 56:8

our church for over twenty-five years, and has a large listening audience. The station also ran spot announcements during the week without charge.

After such planning and preparation, it is expected that something is going to take place, and God does not disappoint. The messages presented by our speaker were of the highest quality both in content and delivery. The special music provided for each service lifted one toward heaven. Souls were stirred night after night. Decisions were made and lives were dedicated anew.

The meetings are over and we look back with thankfulness. But in a sense the work is just beginning as the study classes continue, as calls are made, and as we try even harder to walk in the steps of our Master.

(It is interesting to note that on the Wednesday before the opening service on Friday, the new fiber glass baptismal pool arrived. We are looking forward to the first baptismal service to be held in our own church for many years. Many such services have been held in other places.)

Spending Doubles in Ten Years

In less than ten years the federal budget has shot up from \$100 billion to more than \$200 billion.

Defense spending at \$73.6 billion for fiscal 1971 will claim the smallest proportion (37 per cent) of any federal budget since 1950.

About \$81.9 billion will be devoted to the betterment of people — education, manpower training, health, income security, veterans' benefits, and welfare programs too numerous to list.

That fast-approaching April 15th date with Uncle Sam reminds us that he's our rich uncle only because we give him the money. Let's keep an eye on how he spends it!

Conference Publicity

General Conference Fees

By Mrs. H. Laurence Burdick

An outline of costs for delegates to 1970 General Conference on the campus of Milton College, Milton, Wis., is now available.

Registration fee has been set at \$2.50.

Lodging in dormitories on campus will be charged as follows: Per person dormitory rates August 9 to August 15, inclusive:

One person in room — \$25.00; in air-conditioned room — \$30.00

Two or more in room — \$18.50; air-conditioned room — \$22.50

Children age 12 and under with own bed and/or bedding — free

Beds for children will be charged at rates quoted above. It should be noted that only one dormitory, Crandall Hall, housing somewhat more than 100, is air-conditioned. While it is the farthest from the cafeteria and other Conference buildings it is accessible by car. In any case, the greatest distance between the buildings being used is not more than three city blocks.

Meals in the air-conditioned college cafeteria Sunday night, August 9, through breakfast Sunday, August 16, will be \$22. Meal tickets for children ages 3 - 10 will be \$12.50. For those under age 3 there is no charge for meals. Single meals will be available at \$1 for breakfast, \$1.25 for lunch, and \$1.50 for dinner. A snack bar will operate at unspecified hours. While Wisconsin has a 4% sales tax on meals served, lodging, etc., all prices given here include applicable tax.

Arrangements will be made for a limited number of campers at Camp Wakonda, about four miles from Milton, for a nominal fee.

Information on hotels, motels, and commercial camp grounds is available from Charles H. Williams, 428 Green Hill Drive, Milton, housing chairman.

People take your example far more seriously than they take your advice.

Christians and Jews Consult on Technology

Thirty-five Presbyterian and Jewish theologians and academicians, at the end of a three-day conference on theology and technology at Princeton, N. J., agreed that man's future was at stake in the technological revolution, that efforts must be made to inject the moral values of religion into the development of science, and that Jewish and Christian theologians must talk with each other and with the scientific community as to how this can be done.

The meeting, first of its kind, sponsored by the United Presbyterian Church in the U.S.A. and the American Jewish Committee, brought together ministers, rabbis, seminarians and college professors from as far away as San Francisco and Canada.

They were worried about a world and a technology in which decisions will be made as to who may be born, who may live and who shall die. They foresaw a total invasion of privacy through the use of such mechanisms as data banks and technological spying devices. They expressed fear that modern science could destroy the dignity and individuality of man.

Setting the tone for the conference, which was titled "Judaism and Christianity View the Technological Future," Dr. Etzioni of Columbia University stated:

"Genuinely, our society has proceeded on the assumption that science should be free to investigate any lead it wishes to follow, and that any new result will be allowed to spill over freely into society, and society will have to adapt. But we can no longer accept scientific claims to an unlimited, unqualified superiority over all other values."

But the participants were far from unanimous in their views of the relationship between religion and science.

Although the Presbyterians and Jews reached a general consensus that religious value systems were threatened in today's world, there was evident bewilderment as to how to reverse the trend, or how to influence it, or how to accommodate to it.

**Miss Sarah Becker
Departs for Malawi**

With the Rev. Edgar Wheeler, chairman of the African Interests Committee, presiding a large group of Missionary Board members and friends met at the Pawcatuck Seventh Day Baptist Church in Westerly on Sunday afternoon, March



1, 1970, to bid farewell to Miss Sarah Becker, R.N., before she left for a tour of duty at Makapwa Station, Malawi, Africa. It is expected that Miss Becker will take over the direction of medical work at Makapwa, relieving Dr. and Mrs. Victor Burdick. The

Burdicks will be coming back to the states in May to take up a residency at White Memorial Hospital, Loma Linda, Calif., beginning July 1, 1970.

Church members and friends attended the recognition service and reception for Miss Becker representing the following Seventh Day Baptist churches: First and Second Hopkinton of Ashaway and Hopkinton; Pawcatuck; and Waterford (Conn.).

After introductory remarks by the chairman, and a prayer by the Rev. Paul S. Burdick, Treasurer Karl G. Stillman gave a brief resume of Miss Becker's previous services as a Seventh Day Baptist Missionary to China and Malawi (then Nyasaland).

Miss Becker then spoke briefly of her past work and experiences, first as our missionary to China, 1947-1949, and then as missionary nurse at Makapwa, serving from November 1, 1959 to August 1964. Her hopes and plans for her second tour of duty in Malawi were also expressed by Miss Becker. Many questions were asked Miss Becker by those in attendance indicating the intense interest of all in the mission work in Malawi.

Mention was made that Miss Becker will travel to Makapwa by way of Holland and Germany where she will visit briefly

with our Seventh Day Baptist brethren. She is scheduled to arrive at Blantyre, Malawi, on Friday, March 13, 1970.

It was also mentioned that the Rev. and Mrs. John Conrod and two sons are scheduled to follow Miss Becker to Makapwa arriving on April 28, 1970. Miss Becker's arrival ahead of the Conrods will provide opportunity for a gradual take-over of the medical work at Makapwa from Dr. and Mrs. Victor Burdick. It is expected that Miss Becker will direct the medical work for two or three years. It is anticipated that she will eventually be succeeded by Mr. Harold Dzumani, a national leader of much promise, who is taking preparatory training at Orpingham Hospital, Kent, England, and expects to graduate in 1972.

Following the recognition service, tea was served by members of the Women's Aid Society of the Pawcatuck Church with Mrs. George Potter in charge. It was a happy affair, giving an opportunity to renew Miss Becker's acquaintance and to express best wishes as she prepared to depart for the mission field in Africa on Tuesday, March 3.

A reception for Miss Becker was also held at the Plainfield, N. J., Seventh Day Baptist Church on Monday evening, March 2. Friends from Plainfield and New York saw her off at Newark and Kennedy Airports respectively on Tuesday afternoon and evening, March 3. Miss Becker flew by KLM (Royal Dutch Airlines) to Amsterdam, Holland, on the first phase of her flight to Malawi. Our prayers and Christian love go with her. Word has come from Dr. Victor Burdick, Rev. David Pearson, and Otrain Manani assuring that a royal welcome will be accorded Miss Becker when she arrives at Blantyre.

Bible Study in Italy

Mr. C. Stacy Woods, general secretary of the International Fellowship of Evangelical Students, commenting on the progress of the work in various countries states that Roman Catholics in Italy frequently seem more open to study of Scriptures than do Protestants.

A Call to Clean Living

By Rev. David C. Pearson
Blantyre, Malawi

Sponsored by the Christian Council of Malawi a Temperance Conference was held at the Blantyre Mission (Church of Central Africa, Presbyterian) from January 11-13, 1970.

Leadership for the conference was provided by the Seventh-day Adventist Church, which is highly qualified to lead a program of this kind. Elder B. E. Jacobs, executive director for the South-Central African division of their International Temperance Association, took a prominent role. A very informative address was presented by the former holder of an important public health position in a sector of New York City at a salary of \$35,000 a year. Currently he is serving his Lord and his church in Africa for considerably less. Elder P. J. Salhany, a local Seventh-day Adventist missionary, was chiefly responsible for handling details and heading up the program.

Seventh Day Baptists were well-represented by Pastors Manani, Mataka, and Pearson. Some churches show little interest in temperance, possibly because their leaders are known to drink and smoke in spite of the harmful effects.

Alcohol was studied and its effects noted. Even relatively small amounts affect the brain adversely. Statistics show that one out of six who drinks will become an alcoholic.

Tobacco was said to contain three hundred chemicals, thirty of which are poisonous. In addition to this twenty-five acids are found.

Cholesterol is twenty per cent higher in smokers than non-smokers, and the heart rate is also higher by ten per cent. This latter figure means that the heart pumps an additional 10,000 beats per day. A smoke causes one's blood pressure to go up twenty-five points. All of these factors make the way easier to heart diseases. Smokers are said to have ten per cent mental handicap, and it was pointed out that Harvard never produced a magna cum laude who smoked.

Newborn babies of smoking mothers on the average weigh eight ounces less.

Nicotine, a deadly poison contained in tobacco, is passed right into the unborn child through the umbilical cord. This causes the baby's pulse rate to go up, as well as the death rate, and rate of mental retardation.

A fascinating item on display was Smoking Sam, a life-size replica of an African boy. Upon demonstration Sam could actually inhale a cigarette, the tars of which were taken into his lungs, bottles filled with fiber glass. A few smokes are sufficient to darken the fiber glass and clog Sam's valves. Poor Sam. It was stated that half a pack a day would produce a quart of tars over a period of one year.

In the United States seventy per cent of doctors smoked, but now only twenty per cent. Along with this decrease in smoking is also a decrease in lung cancer among physicians.

Drug addiction was noted, although this is not yet the problem in Africa as in more highly developed countries. Now is the time to forewarn the people of Africa.

It was pointed out that temperance promotion is often associated with negativism, and that a positive approach was necessary to success. When something is denied, something more attractive needs to be substituted in its place.

Some of us pride ourselves, "we don't smoke; we don't drink; and certainly we are not given to drugs." But as we look around and do a bit of searching we find that we are intemperate in other things. It is suggested that 1 Cor. 10:31 be kept in mind: "So, whether you eat or drink, or whatever you do, do all to the glory of God."

College Student Relations

Salem College President K. Duane Hurley was interviewed in Pittsburgh recently for an article in the Sunday paper. He spoke well of the students. The final quote was, "It would seem that much of the current generation confrontation could be resolved by lending an understanding ear, keeping a firm hand and setting a good example."

The Smile

By Eugene Lincoln

We were caught in the stop-and-go traffic of the Kennedy Expressway in Chicago during the evening rush hour. We were out-of-towners and we had never experienced anything like it before. For what seemed like hours we would be stalled while traffic in other lanes passed us; then we would be able to move a few feet forward, while traffic in adjacent lanes waited.

We needed to be at O'Hare airport to meet a plane and our getting there on time did not seem likely. The others in the car were getting nervous; but their nervousness was nothing compared to mine; I was driving.

"How can anyone stand jams like this twice a day, going to and from work?" my wife asked.

I had no answer. Mentally I was asking myself if I could stand it this once.

During the stops, I began noticing the other drivers. The strain showed on their faces too. One seemed to be biting his lips; a mother was wrestling with her active little boy, who wanted to stand on the seat.

Soon I noticed that all lanes, over a period of time, were moving at about the same speed. We would notice a car beside us, then pass it. While we were stopped, it would pass us, and a few moments after we would be beside it again.

After a while, I saw one that was beside us much of the time in the lane to my right; it was an old station wagon, with one back door wired shut, the back filled with painting equipment, and a ladder with red handkerchief attached sticking out the back window. It was not the car or its contents that attracted my attention, however, it was the driver. He bore a remarkable resemblance to the late Dr. Martin Luther King. Despite his paint-splattered overalls and cap, he had a look on his face that seemed to indicate that he was at peace with the world, himself, and his God.

As I observed him more closely, I began to imagine him at the end of a week

standing behind the pulpit of a small church, preaching a down-to-earth sermon to his congregation.

I must have been staring while we were stalled side by side in the traffic. He noticed me. There probably was a twinkle in his eyes, though I was not able to see it; but I did see what must have been one of the biggest, warmest smiles ever given to another.

His lane began moving before mine, and though his car was in sight for a few moments after that, I did not catch up with him again. Then he turned off the expressway.

We seemed to be moving faster now and the stops were less frequent. A warm feeling I had not had before came into my heart. Perhaps I was wrong; possibly he was only a painter — not a part-time preacher. That smile, though, did me more good than most of the sermons I have heard.

Thanks for Recorder Publicity

Pastors and church leaders have done a good job of publicizing the *Sabbath Recorder* recently, judging by the bulletins that come to the editor. The first annual Sabbath Recorder Day on our denominational calendar may prove to be a big stride forward in full utilization of our weekly periodical.

One church bulletin with half a page devoted to subscription promotion contained these sentences: "Thirty families of our church now receive our church weekly — about half our active membership locally. Use the green insert to order or renew."

Some of our pastors could not wait until the special day to distribute the cards offering a trial subscription. Even before Sabbath Recorder Day our subscription desk had received fifty such cards. We are limited by postal regulations as to the number of "sample copies" that can be sent out each week. Some requests may have to wait until the first ones go off. Eventually all will be taken care of and hopefully will result in a desire to subscribe at the regular rate.

CHRISTIAN EDUCATION—Sec. Rex E. Zwiebel

Sabbath School Grows in "Christian Maturity" and in Numbers

The senior high and all three adult Sabbath School classes have entered upon a study of Ten Basic Steps Towards Christian Maturity. The senior high and young adult classes plan to study the series straight through. The ZYW and men's class will use it to supplement their study of the *Helping Hand*. Produced by Campus Crusade for Christ, this study was first introduced to our church by Evangelist Mynor Soper while he was here last fall conducting a training session in lay evangelism.

Our Sabbath School continues to grow in nearly all classes of both departments. Attendance for the last quarter of 1969 averaged 67, an increase of 13 over 1968's average of 54 for the same period.

Our November Sabbath School attendance contest (a part of a denomination-wide program — Seeking Souls for Sabbath School) resulted in Dorcas Van Horn's Junior class winning the award for the largest percentage of new people and Mary Lewis's Primary class for the best attendance record. Valerie Breed and Janice Davis were awarded prizes for bringing the most new people. In a follow-up contest JoAnne Barber tied their record.

The Primary class has grown so large that it has been divided into two classes, requiring additional teaching staff and classroom space. It is inspiring both to see the willingness with which people accept the challenge of molding young lives through our Sabbath School and to see the "new addition" already bulging. We are increasingly thankful to those who had the vision and those who persisted in the work of erecting a Christian Education addition. —Pawcatuck Post

SABBATH SCHOOL LESSON for March 28, 1970

GOD CONQUERS SIN AND DEATH

Lesson Scripture: Matthew 28:1-10, 16-20

MARCH 16, 1970

Church Broadcasters

To Develop "New Style" Program

A new approach to television programming which will accent the positive was unveiled at the annual meeting in New York City of the National Council of Churches' Broadcasting and Film Commission. Expressing the conclusion of many broadcast specialists that too many network programs, by concentrating on social and human problems through critical analysis, lead viewers to despair rather than action, Nelson Price, chairman of the BFC Broadcast Operations Committee said: "We are going to show concrete evidence of the ways individuals and church groups are attacking these problems, instead of talking them to death."

Four emphases for the "new style" were listed. One would deal with the prevention of freedom, to counteract what the board felt is a current swing toward its repression. The second would introduce the many new forms of ministry. The third emphasis would deal in individual terms with the world of science and technology. And the fourth would treat personal problems arising from drugs, alcohol and sex relations from the family perspective.

In his address to the annual meeting, John W. Macy Jr., president of the Corporation for Public Broadcasting, set up in 1967, asked for cooperation between the religious and public broadcasters, many of whom "are traveling parallel roads." The churches, he said, should also help make sure that public broadcasting "remains public in fact as well as name." The meeting was led by its newly elected chairman, Dr. Everett C. Parker, director of the Office of Communication, United Church of Christ. BFC executive director is the Rev. William Fore.

We can mouth words and make flowery speeches and profess much. But until our spirits are quickened, until our lives become vital, active recipients and transmitters of God's love and spirit we are but as "sounding brass and tinkling cymbals" (1 Cor. 13:1). —P.V.B.

The Door Was Shut

A short sermon based on Matthew 25:1-13

By Mark R. Sanford

I have often been disturbed by those who read too much into the parables of Jesus, but I can see no harm in using some of the same illustrations to fit different situations if we do not claim the authority of Jesus for our own ideas.

As I was reading the parable of the ten virgins, one statement struck me with more force than ever before: "The door was shut." If we look for the real message which Jesus was trying to present we must start with the statement, "The kingdom of heaven shall be compared to the marriage feast where five were admitted and the door was shut in the face of the other five." Then comes the warning, "Watch therefore, for you know neither the day nor the hour."

Some day the call will come to each of us. Will our lamps be burning or will we be looking for oil when the call comes? With this central thought in mind I will try to make some applications as some of the details appear to me.

Thus ten young ladies were a select group who had been invited to usher the bridegroom into the banquet hall. One translator refers to them as bridesmaids. They are not referred to as saints and sinners or righteous and wicked. They are referred to as wise and foolish. Other translators use such words as prudent, sensible, stupid, thoughtful, or thoughtless.

The foolish took their lamps, but no extra oil. They would have been all right if things had gone as they expected, but they were not prepared for the unexpected. The wise had a reserve to draw upon, and they were ready when the door was open. Too many of us let our lights shine brightly for a time. Then we get careless or involved in other things, and when the testing time comes, we have no oil.

Whether or not those who had oil should give to those who had not has no real bearing upon the real actual message of the parable. There are many things

which others can do for us, but there are things which we must do for ourselves. In the end we must stand upon our own record. There is much truth in the statement of the wise virgins that there is not enough for all. Many people feel that all their needs and wants should be supplied by others, but no one can solve his own problems by pulling others down. The real values in life must be earned, they can not be given. There is unequal and often unfair distribution, but the fact remains that if everyone had all he needed there would not be enough to go around. There would have to be increased production, and all would have to do their share.

The foolish virgins had their opportunity, but they waited until the door was shut. How often that happens in life. There are doors which can be opened. There are doors which serve as detour signs to guide us in the right way. There are many other doors, which we shut ourselves, which cannot be opened. Opportunities come to us all, but too many times we fail to act until it is too late, and the door is shut.

I remember talking with a friend about a trip which we had taken, and he said, "I always thought that I would do something like that, but I was always too busy, and now I can't." His wife was gone, and his health was gone. The door was shut.

I doubt if any one here today has closed more doors by procrastination than I have. If I had ever carried out 10% of my good intentions, my life would have been far different than it has been. I think, but I wait for the door to shut before I act. We appreciate our friends but do we let them know before the door is shut, and we make our call at the funeral home? Most of the great problems of today are with us because people did not act while the door was open.

The race problem might have been solved many years ago if the doors to mutual respect and understanding had not been shut by indifference, injustice, misunderstanding, and hate. We cannot undo all that has been done, but we can

make a new start. We can try to understand.

The same is true of international relations. Many doors have been closed which should be open. We cannot place the blame entirely on any one people or nation. But in too many cases we have not been ready when the door was open. Thoughtless tourists and businessmen have often shut the door so that other people can see only the bad side of American life.

The doors of the church may some day be shut. If they stay open, we must enter while they are open. We cannot take the attitude that the church will always be here if we need it. If we are not here when the church needs us, the church may not be here when we need the church.

LET'S THINK IT OVER

Ministry to Draft-Dodgers

One denomination, the Christian Church (Disciples of Christ) is reported to be studying how it can provide some sort of chaplain ministry to the 60,000 young men who are living in Canada in order to avoid induction in the U. S. Army.

It is evident that most of these draft-dodgers are not well-educated idealists who have thoroughly studied the present war and the legal alternatives to induction. The Board of Trustees of the Disciples' United Christian Missionary Society in discussing the proposed ministry introduced a study of the emigrants to Canada which revealed that only 2 percent of the men there had ever heard of their legal rights to be conscientious objectors. They need help more than approval or sympathy.

The Board stated: "The church in this matter is not sanctioning desertion or draft-dodging when it expresses concern for these young men and their families."

It pointed out that the church provides chaplains to men in the armed forces without seeking to justify the war, and provides pastors to men in prison without asking first what crime they had committed, "just so, the church is called upon to provide pastoral care to these young men and their families."

News of Ministers

Recently we carried an item about ministers and churches indicating some of the pastoral changes that had been announced locally. There are some additional items of news that will be of interest to those who like to remember churches and pastors in prayer.

The Waterford, Conn., church, which has been without regular pastoral leadership since the retirement of the Rev. Paul S. Burdick is reported to have secured the services of Dale Rood who completes his seminary training this spring.

Several of our pastors have been or expect to be temporarily incapacitated. The Rev. John Schmid of the Irvington, N. J., church has had a short stay in the hospital with a leg infection. The Rev. Charles Swing, new pastor at White Cloud, Mich., was reported in the February 21 bulletin as being hospitalized for about one week. Word from the Rev. Marion C. Van Horn of Daytona Beach indicated that he expected to spend part of March in the hospital. Not long ago the Rev. Duane L. Davis of North Loup, Nebr., had to have emergency surgery. It is natural that others of our ministers and their families have been subject to the flu that has been so prevalent.

April Meetings of Associations

Pacific Coast

The Pacific Coast Association, which regularly meets in the spring with the Riverside church and in the fall with the Los Angeles church, will convene at Riverside, Calif., April 17 - 19 under the presidency of Elmer Maddox. Other Seventh Day Baptist churches included in the association are Bay Area (San Francisco) and Seattle Area, Washington.

North Central

The first meeting of the newly formed North Central Association will be held in Battle Creek, Mich., April 24, 25, 26. This association now comprises the Seventh Day Baptist churches in Wisconsin, Minnesota, Illinois, Michigan, and Ohio. The Rev. Mynor Soper is scheduled to be the featured speaker on the program.

Letter from Brazil
(To Miss Mabel West)

My dear friend,

I have been busy all the time. At the end of 1969 we began a new work with the young people in the church. As I have told you, we don't have many boys and girls in our church here in Curitiba. I used to teach the children before my children were born. My mother plays the organ and another lady has been teaching the children. But now some of the children are twelve and thirteen years old and they do not go into the children's class any more. I decided to begin a work with these young people. They are from twelve to twenty or twenty-two years old. They aren't baptized yet. Some of them are studying and intend to be doctors some day. Others are poor and have only a few years of school. But with God we go on. So my friend, I need more and more your prayer for the work and for myself.

We don't have a pastor yet.

I think I will go to study English again, as I have lost a great part of what I learned, during these five years. I need to know more. Later I would like to study German and French. I studied German some years ago for two years. It is very difficult, but for me the French is easy since I speak a Latin language. I studied French in the school.

Our summer is good now. We have rain every day, but it is natural in this season.

My best wishes to you,

Raquel Carvalho

Women of the Albion, Milton Junction, and Milton Seventh Day Baptist Churches met in the social rooms of the Milton church, Monday evening, February 23, to honor Miss Sarah Becker. Sarah stopped off a few days to visit with Miss Mabel West enroute to the east coast and on to Malawi, Africa. This gave an opportunity for those of us who know Sarah to renew our acquaintance and for those who had not met her to do so.

After a bountiful potluck supper, Sarah showed slides and told many interesting

facts and stories about the people of Malawi. A question and answer period followed and we closed with a fellowship circle wishing Sarah Godspeed in returning to the mission field to show the love of Christ to the people there for us.

What Is Stealing?

The eighth commandment is, "You shall not steal." Condemnation under this law is passed upon a wide variety of activities in our modern business and financial life. Every phase of human activity that undertakes to secure something for nothing when such acquisition is a loss to others is *stealing*. Withholding the tithe is stealing from God, according to Malachi 3:8. —Howard B. Rand

NEWS FROM THE CHURCHES

RIVERSIDE, CALIF.—As our 1969-70 schedule of church activities got under way last fall, much of our time and attention went to the planning of a Christian Life and Witness Mission which was held over a ten-day period early in November. Our guest speaker was the Rev. Duane Davis of North Loup, Nebr. One of the results of the mission was the reactivation of a calling program (by laymen) which had been carried out rather extensively some time back, and which needed to be emphasized again.

The men of the church have demolished the 'Old Lodge' at Pacific Pines Camp; so passes the last of the original structures which constituted the camp when it was purchased in the early 1940's. Our plant now consists of a large lodge (kitchen and dining hall, also used for campfire sessions) boys' and girls' dormitories, Miller Cottage (to house staff members), an infirmary and a craft hall. With increased facilities, we can serve many more campers, and other church groups who rent the camp from us also profit by it. This is an ongoing work; plans are being made for the 1970 camping season. Our white gift at Christmas time went to Miss Sarah Becker (whom we claim as ours, since her church membership was once with us). Our love and prayers go with her as she returns to Malawi.

Our young people report a most successful and inspirational Winter Retreat at Pacific Pines Camp, during Christmas vacation, with an attendance of about 80 campers. The Los Angeles group joined with us. This has become a traditional event.

Miss Connie Coon, assistant in evangelism for the General Conference, has been with us for the month of February. She has organized children's Bible Clubs, and five are meeting weekly. Miss Coon has done a great deal of calling which has been fruitful in gathering in many unchurched children. It is planned that these clubs will continue under local leadership after she leaves us.

The year 1970 marks the 75th anniversary of the organization of the Riverside church. A Diamond Jubilee committee is planning activities which will be interspersed throughout the year. We need to take time occasionally to look back at our heritage to find inspiration for our future. Observances take many forms: a dinner honoring our eldest senior members, one of whom was a charter member of the church; Heritage Day, when we will review our history; Pilgrimage Day, when we will visit the original site of the first church building at Colony Heights; Homecoming Day; and a dramatic presentation on the actual anniversary on December 28th.

The annual Youth Sabbath showed us what a talented and dedicated group of young people we have, as they conducted with sincerity and poise, the church service on February 7. It is always a joy to watch our youth at work. Norman Burdick and Garry Morris were speakers at sermon time. —Correspondent

HEBRON, PA. Our church has three college students: Karl Kenyon, a freshman of Pittsburgh University at Bradford; Paul Snyder, junior at California State College (Pa.); and Keith Kenyon, junior at Bucknell University.

The annual church meeting and oyster dinner were held at the community hall in January. At the business meeting, conducted by Moderator Burton Hemphill, who was reelected, Pastor Harold King was unanimously chosen as pastor for 1970 at a raise in salary.

Kathryn Thompson hosted the February meeting of our women's organization (WSSS). Table decorations and refreshments expressed the Valentine theme. Evelyn Hauber was in charge of the program and devotions. It was voted to send \$10 to the Women's Board for Jamaica. The March meeting will be held with Evelyn Hauber, and Kathryn Thompson will give the program.

Mrs. Steven Snyder furnished the devotional booklet "The Secret Place" for the church during 1969 and the first quarter of 1970, after which the women's group will take over. —Correspondent

SHILOH, N. J.—With the beginning of Youth Week, the Senior YF under the leadership of Mr. and Mrs. Gilbert Ferguson sponsored a spaghetti dinner in the Fellowship Hall with the proceeds to be used for Pre-Con and Conference expenses.

Our young people were in charge of the regular church service on Sabbath morning. Donna Lane gave the children's message. The four speakers were: "Youth and Race" — Margery Dubois, "Youth and Parents" — Lois Dickinson, "Youth and Drugs"—Dale Ferguson and "Youth's Responsibilities"—Mina Rainear.

We are proud of and thankful for our young people when we see them accept responsibilities and duties as we know they are the future of our church.

The Preaching Mission of the Shiloh and Marlboro Seventh Day Baptist Churches was held February 6 - 14 with Pastor Herbert Saunders bringing us some very inspiring messages. Special music was furnished nightly. One of the many highlights of the week was Youth Night when a "feed-in" was held in the Fellowship Hall for approximately 60 young people. Afterwards they took part in the service by bringing a message in song. Pastor Herb presented a challenge directly to the youth. On Sabbath Day, he and his family were guests at a Emphasis Sabbath dinner served in Fellowship Hall. A period of questions and answers concerning Sabbath truths were discussed. We have been richly blessed by having Pastor Herb with us.

—Correspondent

The Sabbath Recorder

LET'S THINK IT OVER

Christians as the Minority

"Someone has said that Christians are not called to ever be a majority. On the contrary the 'little flock' to whom the Kingdom is promised will find itself always at odds with the majority, to which it has a definite ministry. This may take many forms: it can be salt that retards the utter corruption of the larger society; it can be leaven which permeates the whole mass and in a less symbolic way, it can even be a minority which 'turns the world upside down' — an accusation made in Thessalonica centuries ago. We are called to be the kind of a majority that raises its voice and seeks to be heard, that minority that is willing to commit itself and which believes in the power of love to change persons and things. To be a witnessing, untiring, undaunted minority, this is our call."

—O. Soto Fontanez, New York City

Alcohol Problem

The alcoholic beverage industry is largely unconcerned that alcoholism: is the number three public health problem; numbers at least seven million cases; ranks second as a cause of suicide; accounts for 50 per cent of admissions to mental hospitals; and costs industry upwards of seven billion dollars annually. The liquor industry's efforts to block legislation on drinking and driving points to its lack of concern that drinking drivers kill one American every twenty minutes and maim or cripple 5,000 people per day.

In the next 50 years the American people must face the problem of alcohol realistically, treating it as the number one addictive drug. The alternative is greater consumption with escalating waste of human resources.

—American Council on Alcohol Problems

Peace at Any Price

Self-respecting people looking at the international situation and remembering some of the things that have happened in this Twentieth Century are inclined to reject in a forthright manner the expedient philosophy of peace at any price. There is question, however, whether they all carry their ideals to the family living room or TV den where their children spend so much time in front of the screen.

A strong word comes from a six-page article prepared by the National Committee for Furtherance of Jewish Education. The organization reports that parents have allowed television to become the dominant "member" of the family because they have been lazy and "all too willing to purchase peace and quiet at any family price."

The report goes on to say, "If parents understood the very future of their children's lives is at stake, they might not be so content to park their children in front of a TV set every time they want to detach themselves from family responsibilities."

The child's mind, says the writer, is distorted by the unreal picture of life just as if he had taken hallucinatory drugs. "The Ten Commandments he learns on television are exactly opposite the ones we try to teach him," says the indictment.

The above statements are not much too strong when television is considered as a whole. It can be said, however, that there is some choice in programs just as there is some choice in books and movies. Parents who resist the temptation to obtain "peace at any price" will guide their children into seeing the wholesome programs only and limiting the hours of viewing. If we have to do some retooling for a better family life let us think it over and put forth the effort.



And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he said unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. — Mark 16:2-6