

The Sabbath Recorder

LET'S THINK IT OVER

Constitutional Prayer Amendment

With the death of Senator Dirksen his prayer amendment (which did not get much support) died also until it was revived recently with slight changes by Senator Hugh Scott (R, Pa.).

With the addition of nine new words the Scott Amendment is the same as the Dirksen Amendment. The new revised proposal reads:

"Nothing contained in this Constitution shall abridge the right of persons lawfully assembled, in any public school or other public building which is supported in whole or in part through the expenditure of public funds, to participate voluntarily in nondenominational prayer or meditation."

The new words added to the Dirksen amendment are: "in any public school or other," "voluntarily," and "or meditation."

W. Barry Garrett, writing for Baptist Public Affairs, maintains that there is nothing essentially new in it and that it gives no guarantees not already covered by the "free exercise of religion" clause in the First Amendment. Voluntary prayer in public schools is permissible; required prayer is not.

The Baptist writer contends that the proposed amendment "continues to make a political, partisan football out of the sacredness of prayer."

"To be for God, mother, and the flag is always a popular political strategy. For a politician to appear to be against these is unthinkable. This makes it most difficult for those who choose to stand on the solid ground of basic principles in the school prayer controversy," he adds. The proposal limits a person's rights to "nondenominational prayer or meditation." Would this mean that if a group of Bap-

tist students got together at lunch in a public school to pray, the location of their prayer would determine that it had to be "nondenominational?" What about the theology and prayer convictions of other groups who pray in certain specific ways? Would their "voluntary" prayers be ruled out?

Mr. Garrett concludes that although the Scott Amendment is relatively harmless, compared to other proposed constitutional prayer amendments, there is no need at this time for a constitutional prayer amendment.

College Faculty Members Drop Denominational Ties

Faculty members in American colleges and universities have a tendency to shed their religious commitment as they enter their professional careers according to a survey of the Carnegie Commission on Higher Education.

A summary of the survey has been published in The Chronicle of Higher Education with editorial offices in Baltimore, Md., in an article by Malcolm G. Scully. The survey included 60,447 faculty members of all ranks and all types of institutions and in all disciplines.

On the subject of religion the faculty members were asked, "In what religion were you raised and what is your present religion?"

Of the 64 per cent that were raised Protestant only 45.3 per cent remain in that faith. Catholics also slipped from their faith—15.5 per cent were raised Catholics, but only 11.8 per cent remain so. Ten per cent of the faculty members were raised Jews but only 6.7 per cent have continued in the Jewish religion.

Of the 60,447 faculty members surveyed 24.6 per cent reported that they now have no religion.

Printed in Over a Thousand Tongues



Seventh Day Baptists, called into existence by a thorough study of the Bible and a courageous determination to follow its precepts even if it meant a break with the established church and the lifetime habit of Sunday observance, have been pioneers in translating the Bible into Chinese. We rejoice when the Bible reaches another people in their native language, for the Bible speaks to hearts.

The Sabbath Recorder

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Editorials:

Student Political Action	2
For the People, By the People	3
Willing To Wait for Harvest	3
Of Men and War	4

Features:

World Fellowship and Service	5
Bibles in Israel	5
American Bible Society Increases Its World Work	6
The Most Important Question	7
Dare We Ask?	8
Eastern Association Proves a Spiritual Blessing	9
Let's Think It Over	14

Missions:

Giving and Overseas Missions	10
Guyana Stewardship Emphasis	10

Christian Education:

Drug Abuse Convocation	12
Now Songs	13

News from the Churches	15
Marriages.— Obituaries	15

Student Political Action

Events in Cambodia, in Kent State, and elsewhere have triggered student action in many universities that can hardly be called political action. Pressure on college administration to declare a moratorium on classes and examinations would appear to have some other motive than persuading President Nixon to pull American troops out of Cambodia. There are a good many students who would grasp any excuse to avoid examinations.

In some universities a percentage of the students involved in recent protest demonstrations have endorsed a political program known as the Princeton plan. After an all-night session some 800 of Wake Forest's 3,000 students decided not to call a strike when the president denied their demand for a moratorium on classes and examinations. They asked concerned individual students to request individual professors to let them off from classes and exams "to work for things about which the students feel strong moral convictions and obligations." The president of the student body, Ed Wooters, said he had given a letter to the university's Executive Committee asking that students be allowed two weeks away from school next fall to campaign for political candidates.

The suggestion for time off next fall sounds like a reasonable idea, one that is in line with what most colleges do upon occasion for some of their students. It might contribute as much to their education to get out into actual political campaigning as to take time off for musical or athletic excursions. To speak to audiences that may be hostile would be a better preparation for the realities of life than many of the activities of dissident students on their cloistered campuses.

It is presumed that the request at the Baptist Wake Forest University does not mean a complete cessation of classes for two weeks next fall but permission to individual students to absent themselves to campaign for the candidates of their choice. The request implies that there will be candidates championing the views which the protesting students now think they could endorse. There may be some question as to whether the issues that

caused the recent demonstrations will be live moral issues next fall.

Furthermore, if students from the so-called silent majority took advantage of the opportunity to campaign, the results might not be pleasing to the more vocal minority. But to engage in the democratic process of trying to influence votes is far more commendable than for the minority to violently pressure duly elected administrators or government officials. We can have a viable society only when we all live by the same rules and accept the best judgment of the majority of our fellow students and fellow citizens.

That is the way it must be with Christianity and the church. Our business is to present Christ and persuade people to accept Him. If persuasion fails, we cannot resort to the sword to convert nations. History shows the wrongness of that method. Political changes must come the same way or we will lose our liberty.

For the People, By the People

We live in a great, expansive land stretching from sea to sea, a land in which there are still many "wide open spaces." Through the years we have attempted to tie the country together with great white ribbons of concrete over rivers, mountains and plains, east to west, north to south. Though travel is not free, we can freely travel everywhere on these smooth ribbons. We discover, however, that it takes more than roads, rails and airways to tie our country together.

We call this land the United States of America, but we become more and more aware that unity is a matter of heart and soul rather than transportation and telephone lines. The helps to communication produce only the semblance of communication apart from love. The country is not the places linked together but the people linked together. Historically our government is for the people, by the people. Government itself breaks down unless there is a will to live together in harmony.

We who are Christians must lead the way in tying together the people of our land with ribbons of love and standing

guard over the bridges we have built within our cities as well as between them. Many are the forces attempting to polarize our people and to isolate us from one another like an estranged husband and wife in the same house. Let us proclaim and prove the power of love — that it can overcome distrust and hate and make every means of communication a means of expressing the love that we have learned from Christ.

Willing To Wait for Harvest

The agricultural missionary can teach us patience in evangelism and church building. Deep in the interior of Tanzania an agricultural missionary can now point to successful growing of fruit trees and protein-rich vegetables that fortify the diet of the Tanzanians. He can now also point to a church that grew up because he was helping the people with better agriculture. It takes time to grow trees and produce new strains of grain in sufficient quantity to help a large group of people.

A pound of new hybrid rice was brought from the Philippines and has been multiplied into several hundred pounds to be distributed through the rice growing areas. The missionary learns to wait. In his work he can't turn the world upside down overnight. Rice may be multiplied in a couple of years but new strains of animals and fruit trees take longer. The aim of agricultural missions is evangelism, using agriculture as a door to the hearts of the people. When they see the love and devotion of the missionary and observe how much he has improved their health and economy they are ready to listen to the story of a better life through Christ. Douglas M. Knapp of Tampa, Fla., has been in this area of Tanzania for five years. There are now 120 churches or preaching points in a district 100 miles square with a population of 350,000.

Christ fed the hungry miraculously and used the miracle to win souls. Agricultural missionaries must work a little slower, but they do get results in lives that are economically and spiritually blessed.

Of Men and War

Our nation is torn with internal dissension, much of which is related to what is currently called the Indo-China War, since it involves more than Vietnam. If we are to listen to some popular voices, this is the worst war in which we have ever been caught. Before accepting that verdict we would do well to brush up on our American history and ponder the justification for the French and Indian War, the Spanish American War, the Mexican War, and perhaps some others. Before making loss of life in Vietnam the criterion for submitting to the sweep of Communist expansion there, we would do well to ponder the loss of life that we have tolerated in previous wars.

It may be answered that what we tolerated in the preceding generations is intolerable now because we have at last become more idealistic, more Christian; we now see that violence must give way to arbitration as the better way. How good this would be if it were true! The facts seem to be otherwise. It happens that pacifism is at last making an impression and impact on American society, for it has become popular as never before. Unfortunately, this is appearance rather than reality. All hail and honor to the Christian pacifists who are Christian in action as well as in word!

This new love for peace must be judged as superficial, if for no other reason, because it has sprung up like mushrooms after a rain. Who in his right mind can say that this sudden peace-loving noise is an evidence that our society has at last embraced the turn-the-other-cheek philosophy of Jesus and has turned its back on all violence? No, we are seeing more violence on our streets and our campuses than ever before. Our police officers are unable to cope with the burnings, shooting, and rock throwing perpetrated by those who, in many cases, are working under a cover of idealism. Never before have governors so frequently had to call out the National Guard to protect life and property against the depredations of those who may claim, among other things, to be against war. It

proves that we need the military and a better-trained National Guard.

There must be some other explanation for the present criticism of the military and the Chief Executive than the loss of life incurred in Vietnam. Life has not suddenly become so much more sacred than before. For instance, few people seem to be vitally concerned about the thousands upon thousands of avoidable fatalities on our highways caused by our lack of idealism in the matter of beverage alcohol. A better illustration may come from previous battles. The following comes from *South African Scope*:

"On July 15, 1961, General Sir H. T. Lukin, in command of the South African Brigade, received order to take and hold Delville Wood at all costs. The force succeeded in capturing it, but a series of counterattacks were launched by the Germans. For five days these continued almost day and night, the South Africans holding their ground despite fearful losses. Relief came on July 20. Of 121 officers and 3,032 men, the uninjured survivors were five officers and 750 men."

No one likes war, and none are more in a position to hate it than those who have served as officers or enlisted men in a war situation. I recently went to hear in a neighboring church a man whom I had known as a boy in my second pastorate and had not seen for nearly twenty-five years. He is now retired from the Air Force as a lieutenant colonel after 22 years of service, which involved many hazards like piloting U2 planes, flying dangerous missions over North Vietnam.

Retired at the age of forty-three, he is engaged in teaching aviation to missionary candidates and preaching at missionary conferences. His is a high idealism, and he believes that our military involvement in Indo-China is comparable to the police action so desperately needed in our own country in this time of violence. He did not want to go to Vietnam, but looking back on his tour, he notes that he was in the right place at the right time to bring several officers and men to a saving faith in Christ.

World Fellowship and Service

By Council on Ecumenical Affairs

Five areas of World Fellowship and Service have been singled out for special emphasis on June 13 by the Council on Ecumenical Affairs. This date, or any other during the month of June, has been designated as World Fellowship and Service Sabbath.

The council has been asked to help supply funds to meet the critical needs in Nigeria. Our affiliation with the Baptist World Alliance permits our denominational participation in this organization's Relief Fund.

Through the years Seventh Day Baptists have maintained an interest in the work of the National Council of Churches and the World Council of Churches. Annually token amounts are marked as a part of the CEA's budget for this continued affiliation. The current budget calls for \$150 for the NCCC and \$275 for the WCC. To raise these amounts interested churches and individuals must designate their gifts for these particular items. Undesignated giving does not include either the NCCC and WCC.

In addition to the financial commitments to the NCCC and the WCC, Seventh Day Baptists have been represented consistently at the major sessions of these organizations. To be able to support the delegates' expenses, as well as delegate expenses to other meetings, over \$700 has been budgeted and must be raised by designated Our World Mission giving.

One delegate expense of the near future of special interest to all Seventh Day Baptists is that of having a representative at the forthcoming Baptist World Congress which will convene in Tokyo, Japan, next July. This cost was not foreseen by the council and it is hoped that a minimum of \$200 might be realized for this purpose during the special emphasis on World Fellowship and Service Sabbath in June.

All Seventh Day Baptist churches and fellowships are urged to make an all-out effort to exceed their past giving during this period for a greater and more meaningful Christian witness.

MEMORY TEXT

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth . . . and, lo, I am with you alway, even unto the end of the world.—Matt. 28:18, 20b

Bibles in Israel

Jews coming back to Israel come from many different nations throughout the world. Although Hebrew is the official language of Israel many cling to their native language and do not readily learn to think in Hebrew. To the Christians in Israel who sent the Jews to read the whole Bible this presents a challenge.

In the last days of 1969, through the generosity of friends Shlomo Hizak, a converted (Sabbathkeeping) Jew of Jerusalem was able to place an ad in several papers offering to mail to anyone requesting it a New Testament in his own language. Although most of the requests were for Testaments in Hebrew there were requests for thirty other languages. Filling such a demand is quite an undertaking for Mr. Hizak and his staff. (Your editor saw them working at it well beyond the business hours of the day.)

During January, it is reported, there were 2,489 letters requesting New Testaments and Bibles. In a letter received at Plainfield, February 18, this self-appointed Bible distributor and evangelist reported that 936 letters had come in during the first ten days of the month. Requests are filled and a careful card index of all addresses is maintained.

Not all citizens of Israel are interested in reading the whole Bible but the number indicating such an interest is surprisingly large. Here in the land of the Bible the beautiful passage in Isaiah may yet find a new fulfillment: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

Something New This Issue

We are experimenting this week with a new combination of ink and paper. Do you find it easier to read?

American Bible Society Increases Its World Work

It was a privilege to sit at one of the press tables at the annual meeting and luncheon of the American Bible Society in New York on May 14 among some 380 others interested in the greatest Bible distributing organization in the world. Men and women connected with the United or the American Bible Society had gathered from our own and many other countries. In fact, the speaker at the luncheon was an African, the Rev. John T. Mpaayei, executive secretary of the Bible Society in Kenya. The list of guests was imposing. Attendance, it is assumed, was largely by invitation. The cost of the meal was high in order to help support the work of the society. It is hard, however, to outgive the American Bible Society on such occasions. Each guest was given a little tape recording cassette of the entire Gospel of Mark to show the new service being rendered to the blind.

This was the 154th annual meeting of the society and the 135th anniversary of service to the blind. The new tape recording ministry to the blind was the vision of Secretary Dale C. Recker, who himself has been without sight, but not without vision, for more than ten years.

He knows that many persons who lose their sight, especially those who become blind late in life, do not learn to read braille. For them the talking records and cassettes are a godsend to them abreast of the times.

That is why the American Bible Society secretary was so anxious to get "Good News for Modern Man," the society's New Testament in Today's English Version, on tapes and is so grateful for its recording by the late Clayton (Bud) Collyer of television fame. A set of fifteen cassette tapes of his father's recording of "Good News" was presented at the luncheon to Michael Collyer for his mother, who is on a service mission in Europe.

Fifteen cassettes fill a box 10½ inches square and not much thicker than a large book. It is the first time that the whole

New Testament has been available to the blind in a package easily carried. Machines for playing these tapes may be purchased for about \$15.00 or borrowed from the Library of Congress by anyone who is legally blind. Dr. Recker explains that a person is legally blind who "sees less at 20 feet than the normal person can see at 200 feet."

The society, whose sole purpose since its founding in 1816 has been to make available without comment the Scriptures to every man in the language he can read at a price he can afford, yearly sends many Bibles in braille, on records or tapes without charge to blind persons.

The May-June issue of the *Bible Society Record* edited now by Benjamin A. Bankson (your editor's table companion at the luncheon) is devoted almost entirely to articles and pictures of the work for the blind.

The president of the American Bible Society in presenting the printed annual report said that many were agreed that it was the best report ever submitted. The officers of an organization that reaches around the world and had a budget of \$8,340,000 determined that the annual meeting would be interesting and short. It was conducted in less than half an hour prior to the luncheon. The highly attended luncheon meeting itself was carried through with dispatch, being dismissed before 2 p.m. in spite of the many important people introduced and participating. Perhaps denominational program planners could take a lesson from this bigger organization which does most of its work ahead of time.

The annual report, with its concise paragraphs and graphic charts, sets forth a great program which should make every Christian happy if he has supported the work in prayer and gifts. The charts of the various continents and the world measure the distribution gain against the population gain. The estimated world population gain from 1968 to 1969 was 2.0 per cent — from 3,490,768,000 to 3,560,583,000. Total United Bible Society Scripture distribution increased 31.5

(Continued on page 11)

The Most Important Question

A highly acclaimed German theologian of liberal persuasion, Helmut Thielicke, was invited to the United States a few years ago by universities and churches for a lecture tour that took him across the country East and West, North and South for a period of six months. In addition to his formal lectures he had lengthy lecture type conversations or question and answer periods which have since been published as a book with the help of a translator and editor. The topics are many. Particularly significant is the discussion in the last chapter of the question that was asked him by reporters on his arrival, throughout his journey and again upon his departure. The question: "What do you consider the most important question of our time?"

The question is natural enough. The answer gives us pause for thought and challenges us as to whether or not he has hit on something that most of us have not really considered. He introduces his thought by reference to a statement by Einstein, "We live in an age of perfect means and confused ends." He adds to the illustration by quoting the words of our Lord, "what shall it profit a man if he gains the whole world and forfeits his life?" Americans, he thinks, pride themselves in having the best methods and solutions for every problem but they don't know where they are going and do not have a sufficient view of the goal to enable them to patiently endure what has to be endured to reach that goal.

There is the question of suffering. Americans do not want to come to grips with it. We do not want to give consideration to any problem that we cannot solve. This is typically American rather than European attitude. Since we cannot remove suffering and death we tend to obscure the reality of it. We maintain cemeteries like Forest Lawn where you are not supposed to observe that it has any relation to death. By the same token we deny that we are growing old. It is more than a matter of cosmetics and dressing to look young. We are not prepared for the next step beyond growing

old. We don't like to think of it as a reality. A thing for which we have no solution should be pushed out of mind, we seem to say.

Related to this side-stepping of suffering and death is the "suffering" of the young who are awakened to sex at an early age and have to spend years of maturing before finding fulfillment of this sexuality in a life relationship. Dr. Thielicke suggests that one of the reasons why this is more of a problem now than it was in previous generations is that we have not disciplined ourselves or taught our youth that life involves waiting and enduring. Since we are generally unwilling to bear any pain at all, why should not the young person avoid this age-old pain of waiting. Why not take the line of least resistance? There are medications to relieve even the most minor pains. Why not use those also that make it easier and safer to enjoy sexual fulfillment prior to marriage? Why not, except that Christianity calls for patience and endurance in various kinds of suffering. We must see life in its larger concepts. The goal of a happier married life is worth waiting for, and chastity has its later rewards. The goal of eternal life constrains us to accept a little suffering. "What shall a man give in exchange for his soul?"

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1) The two associations yet to meet, Southeastern and Southwestern, that the camps and the other projects connected with them may be successfully carried on.

2) The ministerial students now taking intensive summer training for three weeks, June 1-19, at Plainfield, that they may be well equipped for a Seventh Day Baptist ministry.

3) The continuing exchange and orientation of missionary personnel: Malawi, Guyana, Jamaica, United States, and that funds may be contributed sufficient for the need.

4) Wisdom in responding to the more important calls for relief and evangelism support throughout the world.

A young business woman
learning the power of prayer
answers the question

Dare We Ask?

By Kay Satterlee



"Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you. For every one who asks receives . . ."

(Matt. 7:7, 8a)

Sure, we say, but *do* we "ask"?

Our basic needs of shelter and nourishment seem to be almost automatically met because in this fortunate country there is abundance — plus the opportunity to work for it. But what about the just-as-real daily haunting needs (or wants) that we push into the background of our minds? The fact that we can't push them out of mind proves their reality!

Most of the time I, too, find myself saying, "After all, I have so many blessings; I will not starve or be evicted; I should be satisfied."

I am *not* satisfied. I know the things of this world cannot satisfy me. But I *know* my Lord, my Friend, my Jesus and His love, His power, *can* satisfy me! These things can come to me while I am still of this world—insofar as I will allow them to.

My Lord, my Friend loves me so completely, so eternally — and He is very much concerned about even the tiniest thought, desire, or detail of my life! I found this extremely difficult to believe until I stopped to realize how concerned I am about my four-year-old's dental health, mental attitudes, language, clothing, etc. My love for her is a long, long way from perfect! For whatever may happen to me, my real friend, my Jesus, feels it too. You see, He is with me always — everywhere — even when I choose to be inhospitable! Who else could be such a friend? I know He cannot let me down. When I receive direct answers

to prayer about things like my job meetings, even what to eat or what to say—could there be any doubt?

If this Jesus is so concerned about the details of my life, He is just as aware and concerned with yours! You see, he loves you too! This thought just thrills me; think, just think, of the beautiful plan He has for us by which our daily situations intertwine to work for good to accomplish His task. To think that He would use, yes, even me or my problems! To Him our "problems" are tools, stepping-stones, so I now prefer to call them circumstances or situations. For each, my Friend always has the answer. I often choose not to listen, but He understands—and keeps on answering!

Do you dare to ask your Friend, your Jesus, about *anything*? It is our tendency to think we should not ask for what we want. My Friend loves me; I ask Him for everything I want! He can give me anything! I would be afraid to ask any human. You see, Jesus knows everything. His wisdom is infinite. If I ask Him for something that will hurt me (if I should ask Him for matches before I'd learned their power, their danger), He will not give them to me; He knows. My vision and judgment are limited, often nearly blind.

What compelled me to share this way Jesus is helping me is a miraculous series of happenings in my business. I'm so stubborn that my Jesus had to back me into a dead-end corner and close all other doors before I would choose to enter the right one! Who isn't afraid to try anything new? Yes, I, too, forget the eternal presence of my Friend — but He still stands by. He has allowed me to climb out of myself to view something I say or do and its effects in His plan and on others. This gives me unquenchable hope!

My position (in a very material retail clothing business) and my friend Jesus cannot be separated. You see, each has grown into the other. Two years ago—in an informal "talk-it-over" and prayer group — I began to pray about a branch management position with my company. The idea seemed impossible — especially when I began attempting the task of hiring over thirty girls to build a

"branch." Not until last fall did I realize that we *had* to become a branch to do business the way I saw fit — and to make financial ends meet!

In February of this year we seemed no closer to our goal — so I turned it all over to the Lord. I was failing. As of May 1, 1970, we have become the Satterlee Branch, with over thirty girls, three new managers under me within a six week period of handing it *all* over to our Father's trust.

Often I cannot find time for even passable rest or sleep. My Jesus can take three hours and fill me with the rest, the energy to last the forty-eight hours that it must. He lets me weaken at times—to allow others to give of themselves. When I ask again I have no fear—I dare to ask. My Friend Jesus' first words are always . . . "But I love you, my child."

Eastern Association

Proves a Spiritual Blessing

Many months before the scheduled meeting of the Eastern Association of Seventh Day Baptist Churches at Plainfield, May 22-24, a theme was chosen, "Christ-Power for an Explosive Age." The committee could not have known how many indications there would be of the explosiveness of the age in those intervening months. The program planners did know that there was a great power through Christ sufficient to meet the needs of such an age or such an hour. They hoped that the speakers would emphasize this — which they did.

Eastern Association by its geography is numerically the strongest of our continental associations. It encompasses more churches and more denominational centers and agencies. Some of the best recognized speakers are readily available and were called upon for messages.

The program started off on Sabbath eve in the newly redecorated and uniquely beautiful sanctuary of the Plainfield church with General Secretary Alton Wheeler speaking on "Christ-Power for Man — Agape." On Sabbath morning Conference President Edgar Wheeler was

called upon for a message "Christ-Power in the Life of Our Church." In the afternoon there was a three-part program involving a number of lay speakers including Dr. Victor Burdick just returned from thirteen years of missionary service in Malawi. The evening service was also strong, featuring a message by the new executive vice-president of the Missionary Society, the Rev. Leon Lawton, whose subject was "Christ-Power for Every Generation." With such speakers leading the way and well supported with worship services and inspiring music, the people who attended from the many churches found themselves receiving a spiritual blessing and feeling an urge to draw on the power of Christ for the tasks ahead.

The speakers could not help but dwell on the explosiveness of the present time. Secretary Wheeler pointed out that all the newspapers had been emphasizing our theme and preparing us for the great message of the gospel that there is power in love, the *agape* love brought to the world in Christ and expounded further in 1 Corinthians 13, the love chapter. We are called upon to demonstrate in the midst of this explosive age that *agape*.

President Wheeler called upon the churches to live up to their profession and to tell the world that there is a power better than the various kinds of power that are now paraded before our eyes. Many call for a change in society until it is brought home to them that there needs to be a radical change—a new power—within their hearts. The church must realize that it needs the power of the Holy Spirit more than organization. It is the only machine, he observed, that adds more wheels as it slows down. He pointed out that we must be more willing to give full obedience to Christ and more willing to have an openness to the guidance of the Holy Spirit. The Rev. Leon Lawton, with his accustomed vigor, brought a message filled with "power" references in Scripture showing how power is promised and can be used by this generation.

(Continued on page 11)

Giving and Overseas Missions

While some individuals say you can prove almost anything with figures, there are others who claim, "Figures don't lie!" It is an interesting study to seek some facts from the figures given in the 1969 Seventh Day Baptist Yearbook on the total giving for Seventh Day Baptist as reported by their church treasurers.

On page 18-g the totals are given. We usually check these for membership. Do we also note those given for "paid pastor," "rent allowance or equivalent," "utilities," etc.? If all these (and there are several other categories) are added together we find they total about \$685,635. As near as we can tell this is the total amount given by Seventh Day Baptists for all purposes. With a membership total of 5,308 the average giving per person would be \$129.15. This is not a very high figure, for some of the fastest growing denominations record individual giving at over twice this figure.

On pages 26-28 of the same Yearbook is the report of Our World Mission treasurer for the year, June 1, 1968 - May 31, 1969. This is about the same period of the church reports given above. His total receipts both undesignated and designated are \$132,835. Of this amount \$52,068 was disbursed to the Missionary Society and another amount (of the total of \$5,983 to all boards) was also received by the society directly. Thus we can conclude that the Missionary Society received about \$55,000. This means that over 40 percent of O.W.M. but less than 8 1/3 percent of the total giving of Seventh Day Baptists went to your society.

This 8 1/3 percent can be further broken down: About 3 1/3 cents of every dollar go to overseas work; 2 1/2 cents to home field ministry and 2 1/2 cents to fringe benefits, promotion and administration. If we divide this latter figure the totals would be about 4 1/2 cents for overseas and 3 3/4 cents for home field work.

You may wonder what motivated one to gather and relate these figures. In the May issue of *The American Baptist*, page 10, Dr. Chester Jump, general sec-

retary of the ABFMS states: "Of every dollar given in American Baptist churches (by treasurer's official records for 1968) an average of 95 cents was used for the local church and missions in the U.S.A. Just 5 cents came to the Foreign Mission Society for work abroad . . ."

This study was started to show that Seventh Day Baptists were better. But . . .

**Guyana Stewardship Emphasis
May 1970**

"What shall I render unto the Lord for all His benefits toward me?" (Ps. 116:12). In searching for the thoughtful answer to this question put to us, Pastor Leroy Bass has prepared the following Bible quiz, based upon the truth that:

When you accept Christ, you become His steward.

We further quote a few of the questions of the quiz:

True or False

—Were it not for God's power on earth, and in us, we could not earn a living (Deut. 8:18).

—It is better not to vow any payments to God (Ps. 76:11).

—The Lord commands all Christians to provide a living for ministers of the gospel (1 Cor. 9:14).

These are three of sixteen.

Multiple Choice

—Psalm 50:14, 15. If we suffer a setback, and trouble comes as a result of conscientiously meeting all our vowed obligations to God and to our church: (a) God promises to come to our rescue; (b) we should learn our lesson and make no further commitments of what we are going to do; (c) we should ask God to excuse us from finishing that which we have undertaken."

—Proverbs 3:9. The way to truly honor the Lord with all your earnings is to (a) try to have something for the Lord; (b) take out the first portion of your income as your gift to God; (c) put all your profits into the Lord's treasury.

These are two of ten.

Completion

—"And here men that receive

....." (Heb. 7:8).

—"Gather my together unto me; those that have a with me by" (Psa. 50:5).

These are two of eight.

The questionnaire continues:

As you were taking this Bible quiz, did some thoughtful questions come to your mind? Like the ones on this page? Let's discuss these in class.

—"How do you feel about making financial vows to the Lord?

—"Can we count on God, *really count on God*, to stand by us and deliver us from trouble, when we are truly serving Him?"

These are two of eight.

If you find this quiz interesting and would like to have all the questions your Missionary Society office will be happy to send them on your request.

**Eastern Association
Proves a Spiritual Blessing**

(Continued from page 9)

By no means all the blessing came through the powerful preaching of the big men mentioned above. One doesn't know how much to expect from a panel discussion at a Sabbath afternoon meeting even on such subjects as "Christ-Power for Foreign Churches," "Christ-Power for the Local Church," and "Christ-Power for the Individual." The first two presentations, by the Revs. Alton Wheeler and S. Kenneth Davis were thought-provoking, but the third presentation by a young woman, Mrs. Betty Cobb from the Marlboro church, was a gripping testimony of the new power that had come into her life through Christ in the last few years. A portion of this has been promised for publication.

Not all the blessings of the gathering at Plainfield can be mentioned. The women's meeting was counted as successful; the men's meeting on Malawi was enlightening; the well-attended children's and youth meetings were helpful; and the fellowship of three meals together was enjoyable and profitable. What can one say? Perhaps it is enough to say that everyone who has an opportunity to attend his own association should do so, for it may bring the blessing of a rich

spiritual experience.

The business of association, taken care of in a two-hour session Sunday morning, included reports and consideration of future plans. No formal decision was made on the proposed plan for a country-wide exchange of delegates, but a representative was appointed to discuss with others at General Conference some such plan. The delegates voted to increase the per-member assessment from \$1.25 to \$1.50 in order to provide for the evangelism projects. The next meeting will be with the Shiloh, N. J., church May 21-23, 1971. The new president is Everett Dickinson of Shiloh and the corresponding secretary Mrs. Allan (Eleanor) Hanford, also of Shiloh.

On to Wisconsin

May this be the slogan of Seventh Day Baptists looking toward the 1970 session of General Conference at Milton, Wisconsin, August 9-15.

**American Bible Society
Increases Its World Work**

(Continued from page 6)

per cent in 1969—from 110,507,890 to 145,335,092. This does not mean complete Bibles. The greatest increase was in specially prepared portions. There was a portion of Scripture distributed to one person in twenty-four as compared with one to every thirty-one persons in 1968. Thus distribution is far ahead of population increase even though they are far from the goal.

It is interesting to note that Africa, with a population increase of 2.6%, showed a decrease in Scripture distribution of 9.2%. Europe had a population increase of only 0.8% and distribution increase of 32.1%. The United States gained 1.2% in population and 47.6% in Bible distribution.

The American Bible Society spends 25.9% of its income on Europe and 12.6% on the United States. The world total of Bibles, Testaments, portions and selections was 145,335,092, of which the American Bible Society, through donor gifts, provided 105,670,785.

—L. M. Maltby

Drug Abuse Convocation

No. 1

It was the privilege of the secretary of the Seventh Day Baptist Board of Christian Education to attend a "Drug Abuse Convocation" in Albany, N. Y., at the invitation of Governor Rockefeller. The following article, the first of two, came from a slide presentation of conditions in Harlem as they are pictured by Mr. James Allen. A more complete picture of the actual drug conditions may be found in the book, *The Silent Sound of Needles* by Michael Zwerin. It is published by Prentice-Hall and sells for \$5.95. Part of the proceeds from the sales of the book are given to the Addicts Rehabilitation Center. Reading it will cause you to cease to be passive about drug traffic and use in our great country.

Notes from a Drug Abuse Convocation

James Allen (founder and director of the Addicts Rehabilitation Center in Harlem) gives these facts out of his experience:

There are approximately 200,000 dope addicts in New York City.

It costs \$40 to \$100 a day for an addict to keep himself supplied with dope.

Almost all heroin addicts start with a "soft drug," such as marijuana.

In some instances he is dealing with the third generation of addicts.

Mr. Allen, quoting from his ARC Newsletter: "I am fighting against the top. I fight every step of the way to acquire operational funds; I fight against ignorant powers — against public leaders who are all too often ignorant of the misery and frustration that cause addicts to revert to drug-dependence behavior; I fight my own community because it has been led to believe: 'once an addict, always an addict.' (Mr. Allen was an addict for eighteen years.)

"I am fighting against the bottom, the crummy building I live in, the huge rats . . . foraging food in the form of human flesh; the millions of cockroaches crawling over me when I'm asleep, sharing my coffee when I'm awake, tumbling into my guests' drinks when I entertain

"I am fighting against the inside—ofttimes my supervisors, my staff, and even the people that I am trying to help don't understand my philosophy. I must then take valuable time away from my fighting progress and explain, reinterpret . . . fighting those who voice condemnation for the program and everything connected with it . . . especially me—and I fight against something that swells inside me

"I am fighting against the outside—the active drug-users that beat a steady path to my rooftop . . . two . . . three . . . four . . . five times or more a day to perform their rituals with the heroin-god; I fight the constant fear that, surely, soon a lighted cigarette will slip from near-paralyzed fingers and bring all our lives to a sudden, dramatic, fiery exclamation point . . . or again, perhaps, even my own fifteen-year-old might be 'drawn' into the halfway world of the living dead.

"The whole street scene—the drunk; the fifteen-year-old boy carrying a woman's purse . . . fading in the distance . . . pursued by a woman . . . yelling, 'stop thief' . . . the promiscuous lovers . . . in the airshaft; the quarreling lovers . . . leaning on the car; the young men making love across the street; the teen-age junkie-couples, who have established 'residence' in a vacant house and are playing 'man and wife' . . . ; the dope pusher who 'sets up shop' under my window and 'deals like he has a license'; the winos who use my stoop for a whiskey bar and break the empty bottles on the curb . . . and the mysterious Cadillac that pulls up to the pusher — puncturing a tire on the broken glass. The huge dice game up the street that the police can't seem to ever break up; the little kids, who should have been in bed hours ago—playing between cars that are driven much too fast in a side street shattering the night with the sound of screeching tires—digging the whole scene.

"The gloomy, defeated, hopeless looks on neighborhood faces that will change only with the sounds of gunfire, screams, or crunching metal . . . that will surely come before the night is over.

"I am fighting against conditions that allow a dead junkie to lay on a rooftop

for nearly twelve hours—until a morgue wagon 'gets around to picking him up' . . . and the condition that causes him to be there in the first place

"These conditions have many forms . . . I am fighting against the whole system . . . the things I see, feel, smell, hear, and taste. I am fighting against these things because I have been told that man is the highest form of God's creation and that He thought so much of man that He sent His own (only) Son into the world to see, feel, hear, and taste these same things . . . and to die so that I might not be humiliated, overcome and destroyed . . . and so that I might win this fight. If God did this for me, then I must fight to see if my life, which He considered valuable enough to die for, can have any positive value upon someone else's . . ."

Now Songs

Association Press is advertising a book of contemporary gospel songs with guitar chords. It is called *Now Songs*, and they have been compiled by Malcolm Stewart. "Through the music the events that surrounded the birth of Christianity regain their spiritual impact, and the gospel becomes once again something to sing about. *Now Songs* are written by, for, and because of the now generation." The book may be purchased from your book store for \$2.50.

Camp Manual

The Youth Work Committee of the Seventh Day Baptist Board of Christian Education has agreed to publish a *Camp Manual* for Seventh Day Baptists. It will be mailed out as sections are completed in mimeographed form. The committee suggests that each pastor or layman who is interested acquire a large three ring notebook and insert the material as it comes. The mailings will be made to pastors and to those whose names we have who are interested in the formation of the manual. If you wish to receive the material, please send your name and address with your request to the Seventh Day Baptist Board of Christian Education, Box 115, Alfred Station, NY 14803.

Southeastern Association News

The dates for Southeastern Association are June 26-28, the place, Middle Island. The association which has been closely tied with Camp Joy as to time is now much more involved in that camp, which begins on the closing day of association. The greater involvement comes from the opportunity to develop their own camp at Berea. Previously they have used rented facilities. To own their own grounds and buildings creates enthusiasm and binds people together with the joy of hard work on a project.

At the April meeting of the association Executive Council the Rev. Charles Grafius of Salemville, Pa. this year's camp director, reported on plans for restoration of the camp and the need for donations and money and labor to restore the new dining room, swimming pool, and updating of the ball field, etc. In a letter sent out to the churches on May 19, there is a story of the enthusiasm mentioned above. The young people from Salemville spent Sabbath night at the new camp and worked hard on Sunday along with some West Virginia men. We quote from a letter to catch a glimpse of how the young people felt — the way they feel in all the other associations when they are preparing facilities and programs for church camp: "When we left on Sunday afternoon the old pump and pipe were out of the well and the new pump was down in the well and almost ready to pump water. Several cooking stoves were moved in, some clean-up work was done, kitchen remodeling started and — well, it just looks good.

"We need a lot more work and donations, so keep coming with both. Perhaps the boys' dorm will get started before or during camp, so, thanks everybody, for the wonderful response. Keep it coming."

SABBATH SCHOOL LESSON

for June 20, 1970

SERVING GOD IN THE WORLD

Lesson Scripture: Romans 12:1-2, 14-21; Romans 13:8-10, 13-14

LET'S THINK IT OVER

Does the Church Support Militarism?

The church has failed to be the conscience of the nation, and no factor behind militarism and war is sadder than that it has church support, said a seminary professor in a hard-hitting message.

Frank Stagg of Louisville, Ky., told a nationwide Baptist conference: "The church has made peace with war and even war on peace. The government does not have to justify militarism and war before the churches for the churches assume the burden of relieving the conscience of government."

In his speech on "Authentic Morality and Militarism," Stagg, professor of New Testament interpretation at Southern Baptist Theological Seminary, asked for a reassessment of the character, authority, and role of the military establishment in the life of the country.

He also argued U. S. involvement had "raped" Vietnam, and in detail sought to show the contradictions of commitments which have kept us there. He said pride is the major factor in our reluctance to leave.

While his speech was generally well received and interrupted with applause, he was challenged by a number of those present in a lively discussion period.

Owen Cooper of Yazoo City, Miss., called the speech "as a good a job of over-kill as you accuse the military of in Vietnam."

Cooper suggested that there is a realistic position that is capable of moving this nation to a more just policy and action.

"Militarism is a major foe to authentic morality," Prof. Stagg claimed. "Our ego-centric concern for survival, cost what it may in any realm of value, is a violation of what Jesus proclaimed as God's first commandments: To love God and neighbor as oneself"

Stagg's negative comments were not without a positive side. He called for an authentic world government, shaped by all the nations of the world, and empowered by those nations to police the member nations. "We have in the United Nations a step in that direction."

Stagg suggested authentic morality

"could best be expressed should we at once withdraw from our wars in Vietnam and Laos, drop out of the arms race, and declare our new stance to the world.

"This would be a calculated risk, to some a reckless, foolish and possibly fatal risk, I believe not."

Reparations from Mixed Churches

Something new has been added to the confusion that comes from the demands of organizations of Blacks for reparations from white churches.

Members of the National Baptist Memorial Church in northwest Washington have been asked to contribute \$250,000 to the Black United Front, a local organization that has been asking congregations for "reparations" since Sept. 7.

Reading a prepared statement from the pulpit of National Baptist Memorial Church was George Hart, who identified himself as a "representative" of the Black United Front.

The congregation listened respectfully but the pastor and the people are at a loss to know how to respond. For one thing, \$250,000 from a church with a total budget of \$120,000 seems quite impossible. For another thing the church is not, strictly speaking, a white church. One third of those attending services are black, and half of the Sunday School consists of black children. Those making the reparations demands have not explained which color pays when churches and denominations are mixed or when there are all Negro churches within a Conference that is asked to vote out reparations money.

The Black United Front of Washington (not James Forman's Black Manifesto group) has hit other church groups in the capital as follows:

The National Shrine of the Immaculate Conception, \$4-million; Washington Cathedral (Episcopal), National Presbyterian Church and Metropolitan Memorial United Methodist Church, \$2-million each; All Souls Unitarian Church, \$250,000; St. Stephen's, \$25,000 (plus 50 percent of its annual income) and the Washington Jewish community, \$10-million.

Sabbath School Contests

By now all of our Sabbath Schools who participated in the Enrollment and Attendance Contests should have the figures tallied. Please, send the results of your efforts to Mrs. Mary Clare, RFD, Alfred Station, NY 14803 as quickly as possible so that the winner can be determined. We have one return that is going to be hard to beat.

Expel Lawbreaking Students?

A Gallup survey taken in 1968 revealed that 82 per cent of the American people believed that college students who break laws during campus demonstrations should be expelled.

A recent survey taken by the Baptist VIEWpoll showed that 97 per cent of the pastors and 93.1 per cent of the Sunday School teachers of the Southern Baptist Convention's churches favored expulsion of lawbreaking demonstrators.

Analysis of the VIEWpoint response reveals that pastors who consider themselves to be "more liberal than conservative" in both politics and religion would take a more lenient attitude toward students than would either those of more conservative or more liberal tendencies.

It might appear from these findings that Baptist leaders would be harsh toward campus lawbreakers since they have expressed a harder line than the American people in general toward the issue.

However, an earlier survey of the same panel reveals that the majority of the panel would be fair but firm with college students in an atmosphere of student unrest. The difference between the two samplings may also indicate a change of attitude between 1968 and 1969.

NEWS FROM THE CHURCHES

LEONARDSVILLE - BROOKFIELD, N. Y.—The Homecoming Day celebrated by our two churches held in Brookfield, May 16, was a most interesting and enjoyable occasion. There were nearly a hundred present, some from quite a distance.

The sermon at the morning service was by the Rev. Albert N. Rogers, a native

of Brookfield and president of the Seventh Day Baptist Historical Society. His topic was "the Church's Duty To Get Outside Itself." Dinner was served in Fellowship Hall.

In the afternoon there was an informal program in charge of Moderator Raymond Burdick. Sherrill Palmer and Robert Whitford, long-time residents of Brookfield, and others spoke of the history of the churches and told of interesting memories. Mr. Rogers showed projected pictures of historical places and things in the library of the Historical Society. Mrs. Marguerite Whitford read an original poem in honor of the occasion.

At the service on May 23 we were happy to have four babies presented for dedication by the pastor.

Marriages

Peil - Lewis.— John Mark Peil, son of Mr. and Mrs. Bennie Peil, of Los Angeles, California, and Ruth Anne Lewis, daughter of Mr. and Mrs. William B. Lewis, of Riverside, California, were united in marriage December 28, 1969, at the Riverside Seventh Day Baptist Church, with the bride's pastor, C. Rex Burdick, officiating.

Obituaries

BONHAM.— Elizabeth Harris, was born in Shiloh, N. J., March 12, 1895, and died in Riverside, Calif., Feb. 23, 1970.

She joined the Shiloh Seventh Day Baptist Church at the age of thirteen. On July 30, 1924, she was married to Clarkson Bonham who preceded her in death in 1951. Their home was blessed by two children, Mrs. Philip (Jean) Lewis of Riverside, Calif., and Winfield (Bud) Bonham of New Jersey.

Since coming to Riverside, Elizabeth was active in the work of her church as she was in Shiloh before. One of her latest contributions was her share in the preparation of the recently published "Riverside Church History."

Besides her two children, she is survived by three brothers, the Rev. Everett T. Harris of Westerly, R. I., Olin Harris and Charles Harris of Shiloh, N. J.; three sisters, Mrs. Benjamin (Pauline) Irellan, Mrs. Elden (Marty) Hitchner, and Mrs. Belford (Ruth) Harris, all of Shiloh; five granddaughters and many nephews and nieces.

Memorial services were conducted by Pastor C. Rex Burdick in Riverside on February 25, and by Pastor Charles H. Bond in Shiloh, N. J., where she was laid to rest, February 28.

The Sabbath Recorder

Homecoming Sabbath*

By Marguerite S. Whitford

We gather together, this "Homecoming Day"
To recall some years that have passed.
We rejoice in the thought that many are here
To whom memories have come and will last.
There were stronghearted men, in those days
... gone by
And brave, courageous mothers
Whose lives shone forth with faith and love
With their concern for others.
Their faith in their Maker kept them true—
True to His Sabbath Day.
True to the way of a Christian life,
Striving never to wander astray.
Our forefathers gathered on Sabbath days;
And the meeting on Friday night
Was a quiet evening of song and prayer
That to many was a delight.
There were weddings too, in this dear old church
That lasted a lifetime through
With vows exchanged in God's own sight.
They were always held sacred and true.
To those who have come to worship here
When bells ring, each Sabbath day,
A blessing is waiting for each deep need.
Each is helped, 'ere they go away.
Some who have lived and loved the path
That leads up to the door,
Today only in memory
Can walk there as of yore.
Our hearts hold dear this grand old church
And those who have served it well.
To some it holds more beauty
Than a great cathedral.
In His wisdom, may God bless this church
And may we fail Him never.
May the good that has come from services held
Live and live on forever.

*The lines above were written for and read at the Fellowship Hour in the Second Brookfield Church, Sabbath afternoon, May 16, 1970.

Honest Sabbath Question

How can something be wrong to do one day of the week, but morally right to do the other six days of the week?

This might well be the question of a rebellious heart, not willing to submit to God's limitations. Or it could be the question from a sincere seeker after God's will. Only those who are sincere are likely to be helped by my answer.

Some parallel illustrative examples might help us here. Moses wore shoes when God met him at the burning bush, and was told to take off his shoes in that holy place. Now, why should it be morally wrong for him to wear shoes in this place if it was right to wear shoes in other places? Isn't God everywhere? Still God commanded, and that was enough. God puts His limitation in the realm of *place*.

Consider the marriage relationship. Can it be that it is morally right for me to be intimate with one woman (my wife) but wrong for me to be equally intimate with the wife of another? I feel sure of your answer on this! Yes, we must recognize a difference, for in this case God puts His limitations in the realm of *person*.

In the case of the Sabbath, also, I am not free to treat every day as being the same, for God has said that He put His special blessing on (in) one day, the Sabbath, which He calls "My Holy Day." Thus, to disregard the day is to disregard Him. This is a case of God putting His limitation in the realm of *time*.

—W. A. B. in *The Vision*

Without a belief in personal immortality religion is like an arch resting on one pillar, or like a bridge ending in an abyss.

—Max Muller



Vietnam Nurse Meets President Nixon

Mrs. Nguyen Thi Khang, supervisor of the Hoa Khank Children's Hospital supported by the World Relief Commission of the National Association of Evangelicals, is presented to President Nixon by Dr. Everett Graffam (center) head of relief work for N. A. E., who gave the President a copy of the new film "The Many Faces of Vietnam" which tells the story of the combined efforts of military civic action and medical teams along with nationals. The hospital, built and maintained through the personal contributions of the Marine and Navy personnel, has treated more than 50,000 children in five years.