

The Sabbath Recorder

Nation's Top Leaders Declare Need for God

At the annual Presidential Prayer Breakfast President Richard M. Nixon joined some of the nation's top public officials in proclaiming need for prayer and dependence on God during these times of turmoil and challenge.

The president of the Baptist World Alliance, William Tolbert, vice-president of Liberia, was one of the honored guests seated at the President's table.

Congressman Albert H. Quie (R., Minn.), presiding officer, noted that the larger group of the 2,600 had come from around the world and were "joined in Christ's love."

After reading from the 15th chapter of John, Secretary of Defense Melvin Laird observed that twenty centuries had passed since these words were spoken by the Prince of Peace. He referred to the progress men had made since the first century and reminded the audience of the problems of hunger, disease and poverty which are still unsolved.

The secretary of defense then said that "we believe that church and state must be separate, but we do not believe that God and state must be torn asunder."

After listening to the remarks from his cabinet members and elected officials in Congress, President Nixon said it meant a lot to him to hear other top officials speak in their faith.

Since 1953 members of the weekly House and Senate prayer breakfast groups have sponsored this Presidential Prayer Breakfast in the nation's capital.

Heard in Israel

When one gets away from his own country, he may hear some interesting things about people of like faith. The corresponding secretary of the Tract Society was asked by a Sabbathkeeper in Jerusalem about Seventh Day Baptists in Russia. He was sure that there was a large number of such believers in the Soviet Union. Our only reply was that if there are such it has not been by our effort, for we are not in touch with them.

This is not the first time we have heard of people of like faith in Russia. Up to the present we have not had any leads by which we could establish contact. It would not be strange if there were people calling themselves by our name over there, for Seventh Day Baptist is more of a concept than an organization. People all over the world who discover the Sabbath truth in their Bible study and believe in the Baptist principle of immersion of believers naturally combine the two and call themselves Seventh Day Baptists.

If any of our readers have any information about such believers the American Sabbath Tract Society would like to follow up the leads. It is evident that these scattered people or flocks do not know that we exist and that fellowship by mail is possible.

SABBATH SCHOOL LESSON

for March 7, 1970

THE COST OF FOLLOWING JESUS

Lesson Scripture: Mark 8:34-38; Luke 14:25-33.



Board of Christian Education

Back row L - R:— Hurley S. Warren, Luan Sutton Ellis, Helena Knox Aldrich, C. Harmon Dickinson, Harold King, David S. Clarke, Robert Stohr, L. Maurice McCrea, Harold O. Burdick, Donald Van Horn, John Reynolds

Front row L - R:— Mae R. Lewis, Burton B. Crandall, Rex E. Zwiebel, Ethel D. Dickinson, Mary Clare, Jean Palmer Snyder, Susan Davis Bond

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

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ADVISORY COMMITTEE

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Contributing Editors:

MISSIONS Everett T. Harris, D.D.
WOMEN'S WORK Mrs. Earl Cruzan
CHRISTIAN EDUCATION, Rex E. Zwiebel, B.D., M.A.

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Getting Rid of Anti-Semitism

Anti-Semitism (hatred of all Jews) may exist in varying degrees and may have a number of root causes. Fear on the part of people of Jewish origin that it will flare up again in this country and result in open discrimination or persecution has not been laid to rest. Some of us would say that it could never happen here—as it appears to be happening in Russia—but highly educated, well-adjusted Jews are afraid that it is just under the surface ready to erupt.

Christian people must constantly guard against thoughts that lead to anti-Semitism. One of the chief causes, historically, of this society-poisoning disease has been that the Jews killed Jesus and therefore must be hated. The way to overcome this idea is not to attempt, as some have, to deny the facts of history and remove the blame from the Jewish leaders who contrived the death of Christ. The facts are spread out stark and clear on the pages of gospel history. But any interpretation of those facts which carries the blame down through the centuries and attaches it to all succeeding generations of Jews is absurd as well as completely unworthy of a Christian — a ghost of the Middle Ages that should never be called up. But laying this ghost to rest is not the real Christian exercise called for.

Anti-Semitism should be replaced by long-neglected, love-motivated evangelization. Have we forgotten that a large number of the Jews who were responsible for the condemnation and crucifixion of Jesus were later converted and, like Paul, preached Christ to their countrymen after having been persecutors? This is the very essence of Christianity — to offer forgiveness and salvation to all, even to those who have committed the sin of murder. If the worst of sinners can appropriate the love of God in Christ Jesus, how much our neighbors of Jewish peoplehood whose sins are no more and no less than those of the Gentiles among whom they live. The Scripture says that there is no difference, no more middle wall of partition. We are all sinners in need of a Savior.

Let us take a modern example. Some fifteen years ago a small group of mis-

sionaries sought to bring the gospel to the Auca Indians in the jungles of Ecuador. All were killed. The widows of those young men could be bitter; they were not. Many good Christian men condemned the Auca Indians as a bloodthirsty lot and were opposed to sending any more missionaries to that tribe. This idea did not prevail. Rachel Saint and others went back and with love won the hearts even of the murderers themselves as well as those who had not been involved in the senseless killing. The result is that almost the whole tribe has been converted and members of it have been greatly used to bring the love of Christ to other Indians and white people. In less than fifteen years any insipient "Anti-Aucanism" has been stamped out. It was not by rewriting history, but by living out and proclaiming the gospel of love.

A Brotherhood Year

The new decade begins with the tormenting awareness that social problems in our land remain unresolved.

Each of us, in the words of Charles Lamb, is unconsciously a "bundle of prejudice." But it is within our power to rid ourselves of such a load . . . an unnecessary burden which only halts our personal progress as well as that of our fellowmen.

If we can but set our sights on the goal of true brotherhood . . . the belief that one should act brotherly toward one another regardless of race, creed, or nationality . . . the load will lighten.

The National Conference of Christians and Jews calls this the "brotherhood commitment." They ask us to establish our own Brotherhood Week this week and next week and the next, all through the year.

This need not necessarily be an act of love, but of respect. Brotherhood begins with respect. As a human being simply engaged in the act of living in these difficult and divisive times, each of us is entitled to respect.

Yes, give us this day our daily bread and give us this day our daily dignity.

—NCCJ

MARCH 2, 1970

The Board of Christian Education

Burton B. Crandall, president*



In his article last year President Wayne Cruzan emphasized the universality of Christian education — at all age levels and in all branches of our church and religious life. The areas and topics considered in the reports of the committees and the papers

by Mrs. Nelson Snyder and the Rev. Earl Cruzan testify to the diversity of the Christian education activities of the board.

I would like to commend Mr. Cruzan and the Milton church in releasing the pastor for this important contribution to our denomination. The paper created a most favorable impression at the meeting of the Baptist National Denominational Executives in Christian Education where it was presented.

One of the major areas in which some in our denomination feel we should be more active is in the publication of lesson quarterlies. We have been fortunate to secure the Rev. Duane Davis as the new editor of the *Helping Hand* but we would need additional editors for the junior, intermediate, and college levels. We have found no one to assume the editorship of the Junior quarterly so ably filled by Mrs. Catharine Jacox. Secondly, publication would require a sizable circulation if printing costs were to be covered. These must be published on at least a three-year cycle (International has a sev-

* Dr. Burton Crandall has long been an active member in the concerns of the denomination and of the Alfred church of which he is a member. He is a vice-president of General Conference and a deacon of the Alfred church.

Mr. Crandall received his education at the University of California, Harvard Graduate School of Business Administration and the American University, Washington, D. C. He is at present a professor of Business Administration at Alfred State College.

Burton and Carol Davis Crandall are parents of four children, Barbara (Mrs. Herbert Saunders), David, Brandon, and Stephen.

MEMORY TEXT

Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him to you. —John 16:7

en-year cycle) which would involve a greatly expanded use of these by our churches. The third related problem is one of finance, were we able to find the editorial talent. This, I realize, is a denominational problem but it does prevent us from even attempting this — or other — projects.

We are most appreciative of the financial aid from the Tract Board and the activities of Dean Skaggs on our behalf in the publishing of the lectures of the Rev. Herbert Saunders given at the Ministers Conference.

One area in which we are very much concerned is the need for a full-time youth worker. This person has a most beckoning field of activity among our churches as well as being of inestimable value in coordinating and promoting the present activities of the board committees as well as some other youth-related activities of other denominational agencies. Here again we have been plagued by financial and personnel difficulties but this still continues to be one of our major projects.

The members of the board feel that the newly-formed Committee on Family Life will contribute to both our knowledge and action on social problems which are particularly serious among our youth. As one of the first members of the Social Action Committee I was surprised and pleased at the number of statements passed at General Conference on social issues through the years and I think now is certainly a time for pronouncements accompanied by more adequate information dissemination to our members on the issues of the day. Any suggestions as to ways and means to present these to our denomination will be welcomed.

State of Communication

By Earl Cruzan

Communication is our means of sharing with one another in those ideas and programs which are important to two or more parties.

Within the Baptist framework, all agencies outside the local church are created to help the local church perform her primary task more efficiently.

This is probably not the place and certainly there is not time to define the primary task precisely. In general terms it is to carry out the commission of Jesus Christ to teach, to preach, to baptize, remembering that the commission is worldwide in its scope, but also being keenly aware that the primacy of witnessing begins where you are and reaches out in ever widening circles until the very outposts of the world are reached.

What is important in the ministry of the church? Is it not that the Word of God be taught clearly and with such penetration that it reaches out into life situations and living relationships so that they become meaningful? Is it not that people may be challenged to examine their lives and their interests in the light of God and of His forgiveness and His love? Is it not so that people will commit themselves in relationship to God as the primary commitment in life?

Denominational organizations: general office, boards, agencies, commissions, etc., are to help the unit of the church to do a better job of her primary task. This is either by feeding into the local church ideas, ways, methods, areas of service upon which the church may act or by acting for the church in the larger outreach that the local church cannot make by herself.

For this to reach the local church the pastor must often serve as the medium of communication between the agency and the people who are the church. Not always do either the pastor or the agency seek to fulfill the primary purpose. Sometimes they lose sight of it in their own concerns. Sometimes an agency seems to seek to identify and promote itself more than to serve her primary purpose; and

sometimes the pastor becomes so wrapped up in himself and his program that he does not see the larger vision.

And since there are many avenues of service which on account of their specialized natures need an organization to serve their speciality: education, missions, publications, social concerns, as well as general denominational concerns, there is a multiplicity of materials which come across a pastor's desk.

There are general materials promoting often worthwhile programs; there are State Council materials, denominational and local materials, and a host of others.

There is always a question as to what to do with all of it. What has priority? Many materials are excellent, many programs and causes are worthy. To give a careful study to all these materials, to choose the most worthy of them and to work them into the life of the church could demand a larger portion of the pastor's time. There are other things which demand his time if he is to truly be a pastor to the flock he serves. There are study, preparation for services, committee meetings, calling and counseling, plus a host of community demands upon his time. These demands come because he can arrange his schedule so as to be available at times when many men cannot be, plus an ability in leadership which has called him to the pastoral office in the first place. These facts, I am sure, are not new; they are general information. The pastor also has the problem of the use of his time to the best advantage, so that he truly uses it instead of wasting it. He must discipline himself to the primary task before him. This is difficult with the many demands upon his time as well as an inherent tendency to put off those tasks which are not the most interesting, or the most demanding.

If there is not a clear understanding on the part of both pastor and agency that they are to each help the other in a primary task, then communication breaks down. The agency becomes impatient and frustrated because it feeds materials to the local church through the pastor and his channels become so clogged that it does not become incorporated into

the life of the church. On the other hand, the pastor can look upon material as an intrusion upon his time, his initiative, his programming of what he thinks is needed in the local situation.

In our communion, Seventh Day Baptist, we have taken steps to overcome some of this in recent years. To say that we have fully accomplished it would be an over-statement. For a number of years we have had the representatives of our boards and agencies working more closely together in a joint planning committee which is charged with general programming. This has proven helpful in that each organization is aware of the thrust being made by other organizations or the thrust they would like to make. As these are shared a program of outreach is formulated. In the total program specific emphases are assigned to specific agencies. A timetable is set up for the mailing of materials which will enable them to arrive in ample time to be studied and used in the church program.

Some of this can be done more readily in a small denomination than in a larger one. But smallness does not necessarily lessen the degree of individuality.

A multiplicity of meetings may make demands upon a secretary's time so that it is difficult for him to spend as much time as he feels he should in his primary task.

This advance planning enables a year's packet to be sent out well in advance of the particular programming. The packet outlines the emphasis to be made. Then the communication in regard to each emphasis follows at the specific time. There is a definite help here in the area of communication. We still have many negative attitudes and breakdowns in communication between denominational programming through the boards and agencies and the local churches.

One factor may be that the initial load of materials may be too voluminous to digest as it should be digested. Really, time should be taken to study it thoroughly and to place as much of it as seems wise

(Continued on page 14)

Sex Education in Public Schools By Amanda S. Snyder

To quote Thomas Paine: "Panics, in some cases, have their uses; they produce as much good as hurt But (panic) duration is always short; the mind soon grows through them and acquires a firmer habit than before."

Such is the case with the controversy of sex education in our public schools. The extreme rightists try to deny that any such need is required for the children of today. On the opposite side, there are those who believe that children of today see and learn much more much quicker and need to be guided in their learnings. One writer states that "We have only to look at (news media) to see the one-track view of sex that can't help but seep into children's minds. They may believe that this is what sex is all about."

It has been pointed out that parents should be the ones to do the teaching of this delicate and emotional subject. However, through opinion polls, a high percentage of parents feel inadequate to deal with this subject.

In the articles surveyed most writers in favor of a sex education program in the public schools expressed the desire that religious organizations help back this program and that moral and religious aspects of concern should be included in such a program, particularly during the senior high school age.

One school system has a complete program developed and passed by its school board. This is the Monterey Peninsula Unified School District, California. It might be wise to write to this school to get further details.

NEA (National Education Association), proponents of sex education in the public school, states this position: "Sex education which provides children and youth with information appropriate to their age is basic to healthy, well-adjusted mental attitudes." NEA also "urges parents to seek facts on sex education" for their own peace of mind.

A small group in favor of public school sex education, founded in 1964 by Wil-

liam Genne and Dr. Mary Calderone, is Sex Information and Education Council in the United States (SIECUS). This organization has no chapters or affiliates. Its main role is as consultants, strictly on request, with educators, religious leaders, medical and professional societies, and community groups. Its unpaid fifty-member board of directors is made up of educators, doctors, psychologists, lawyers, clergymen, and marriage counselors.

William Genne, coordinator of Family Ministries of the National Council of Churches, feels that there is no question about having sex education but that the question is "What kind of sex education do we want?" He urges united religious backing; the need to develop greater understanding among all; and young people need to find out "how they can manage their feelings."

I make the recommendation that the Conference Committee on Christian Social Action of the Seventh Day Baptist denomination urge each affiliated church to work with other churches, "schools, and community organizations to build coordinated, comprehensive community programs in education for sexuality, marriage, and family living."

Sex Education in Public Schools Bibliography

BOOKS:

Parker, Brad. *Family Life Course Approved*. Monterey Peninsula Herald, California

Warner, Hugh C. *The Christian View of Sex*. Concordia Publishing House, St. Louis

Will, Elmer N. *Life Can Be Sexual*. Concordia Publishing House, St. Louis

MAGAZINES & NEWSPAPERS:

Dear, Abby. "School Sex Education Questioned." *Olean Times Herald*, Monday, Sept. 8, 1969

Genne, William. "What Kind of Sex Education Do We Want?" Family Ministries of the National Council of Churches

Huffman, James. "Sex Education in Public Schools." *Christianity Today*, Sept. 26, 1969

Hunt, Earl G. *The General Committee of Family Life*. Publication of Church Leaders.

—"Sex Education Controversy" (The school system in Parsippany, N. J.). *Olean Times Herald*, August 4, 5, 6, 7, 1969

—"Urge Parents To Seek Facts on Sex Education." (Represents NEA's position on sex education). *Olean Times Herald*, August 14, 1969

Yuncker, Barbara. "Sex Education: Should It Be Taught in School?" *Family Circle*, January 1970

FILMSTRIPS:

"Male and Female." Broadman Films, Nashville, Tenn.

"More Than Love." The Seventh Day Baptist Board of Christian Education, Inc., Box 115, Alfred Station, N. Y. 14803

Family Life Committee

Each member of the Family Life Committee is doing research on one aspect of family living. The topics under consideration are: Family Planning, Sex Education in Our Public Schools, Communication and the Generation Gap, Abortion and Sexuality.

The complete report of each member will be sent to the Conference Committee on Christian Social Action for its use.

The committee also plans to incorporate some of the information found in this research with materials to be sent to the churches for Family Life Week in May 1970.

"Sex Education in the Public Schools" was researched and reported by Mrs. Nelson (Amanda) Snyder who is cochairman with Mrs. Frank (Jean) Snyder of the Family Life Committee.

Amanda is a graduate of Fredonia State College and is working for a Master Degree in music at Alfred University. She is a member of the Alfred Station choir, director of the junior choir, chairman of the Committee of Christian Education, and teaches grades 1-2 in church school.

Other members of the committee are C. Harmon Dickinson, Catherine S. Jacox, and Helena Aldrich.

Awards Offered

Each year the Publicity Committee of the Board of Christian Education invites the Sabbath Schools of the denomination to work for a Bronze, Silver, or Gold Cross Certificate. These awards are given at General Conference following notification of the board that the certificate requirements have been met.

Nine Sabbath Schools are working for a certificate: Alfred Station, Battle Creek, First Hopkinton, Lavander Mountain, Lost Creek, Pawcatuck, Plainfield, Richburg, and Shiloh.

We hope that each school will receive a certificate at General Conference 1970.

The members of the Publicity Committee are: Mary Clare, chairman; Mae Lewis, secretary; Donald Van Horn and Rex Zwiebel.

Board Resignations

The board notes with regret the resignations of Mrs. Gordon Ogden and Mrs. Harley Sutton. They have each served many years as directors of the Board of Christian Education, committee chairmen and members. Mrs. Ogden also was editor of *The Sabbath Visitor*. We shall miss their leadership and counsel and wish them well as they continue working in their own churches.

Wayne Cruzan, Warren Brannon and Richard Horwood have also resigned from the board. They have also served the board well, if less long, and we thank them for the fine work for the denomination.

We welcome to the board Donald Van Horn, retired teacher; Kathy Pierce, high school senior, Mrs. Nelson Snyder all of the Alfred Station church; and John Barber, a student at Alfred University.

The Book of Books

Within this ample volume lies,
The mystery of mysteries,
Happiest they of human race
To whom their God has given grace
To read, to fear, to hope, to pray,
To lift the latch, to force the way;
But better had they ne'er been born
That read to doubt or read to scorn.

—Sir Walter Scott

Why "Helping Hand"?

By Ethel Dickinson*

The question came up while we were discussing cover designs for our seventy-five-year-old lesson quarterly, *The Helping Hand*. One of the designs submitted was a hand, palm open, reaching downward. Though beautifully drawn, we passed over it, choosing another picture. And no one really answered the question, "Why 'Helping Hand'?"

At the time the name was chosen for our quarterly there probably was a great deal of meaning in the words "helping hand." Those were the days of manual labor when a helping hand was really appreciated. Now, with automation and power tools, the would-be helper sometimes just gets in the way.

What the oldsters meant by the phrase, "Helping Hand in Bible School Work," we can only imagine — or do some research, perhaps — but we can be sure that their interpretation of those words was influenced by the times in which they lived.

We can't know for sure what they thought, but we can concentrate on the meaning of the words for us in our day.

Communication Via the Handclasp

Telephone, television, and Telstar all have their place, but when one is lonely, frightened, or just slipping on the ice, it's good to hold a hand. Think of the messages relayed by the touch of a hand: sympathy, encouragement, agreement, friendship, love, appreciation, reassurance, restraint — and more. It is no wonder last year's Conference president

* Mrs. C. Harmon Dickinson (Ethel) is chairman of the Publications Committee for the Board of Christian Education. She has been a member of the Board of Trustees of the American Sabbath Tract Society, worked on the Publications and Audiovisual Aids Committees, and worked in the General Conference office and for the Publishing House.

Ethel has also been a member of the Women's Board and active in Church Women United.

Other members of the Publications Committee are: David S. Clarke, John Reynolds, Harold King, Onnalee Saunders, Dora Norwood, and Catharine Jacox.

chose the outline of a hand to illustrate sensitivity in Christ's service.

Our lesson quarterly is intended to be of assistance in the task of communicating. It offers an outstretched hand so that those who use it can in turn reach out to others, and to God.

What is it that needs to be communicated? The Board of Christian Education thought this over several years ago and came up with some purposes for *The Helping Hand in Bible School Work*. You'll find those purposes printed inside the front cover of the publication. We'll not quote them all, but among other things the board felt that Seventh Day Baptist young people and adults wanted to know, or needed to know, more of the Bible; more about the body of Christ, the Church; what the doctrines of Christian belief are; and what it means to live a Christian life. This is a very large assignment, one that takes a lifetime, in fact. Our lesson quarterly would try to help, the board said.

The Helper Needs Help

For many years Seventh Day Baptists have sought the help of a group of denominational leaders in Christian education in the preparation of lesson outlines, and have participated in the planning as well as the use of the International Uniform Lessons in outline form. Persons from a number of denominations, including Secretary Rex Zwiebel representing Seventh Day Baptists, sit down together to formulate lesson plans for years ahead.

Such advance planning makes provision for the study of the whole Bible over a period of years. People's needs are prayerfully considered so that under the guidance of the Holy Spirit lesson topics can be chosen in an attempt to meet those needs. A balance of emphasis is sought so that all areas of need can be given attention.

Keep in mind that it is outlines and not lessons that the interdenominational committee furnishes. There is flexibility in the treatment which our own editor-writer gives to the outlines. He knows the particular needs of Seventh Day Baptists. He knows the heritage we have to

share with the world, and will always give the Sabbath a prominent place. At times a whole quarter of special material may be substituted.

Speaking of meeting needs, readers can help by writing to the Publications Committee of the Board of Christian Education. What problems do you face in your particular situation? What do you need to know to be able to help others? It would be helpful to know if the material in the *Helping Hand* has strengthened your faith in the Lord Jesus Christ. Are there any instances where the lessons have motivated community action?

Looking Ahead

Lessons for the second quarter of 1970 (April-June) will conclude the series on "The Story of God and His People," and will be the concluding work of Editor-Writer Don A. Sanford. A service of recognition for the Rev. Mr. Sanford is on the program of General Conference to be held next August in Milton, Wis.

The first lessons written by the Rev. Duane L. Davis will appear for use during the third quarter beginning July 1, 1970. These will be a study of the book of Genesis.

During the second quarter of 1971 a set of lessons on Seventh Day Baptist history written by students at the Center for Ministerial Education will be published. They can be studied in preparation for the celebration of the 300th anniversary of Seventh Day Baptists in America.

During the summer of 1971 a two-months' study is scheduled on alcohol problems. Those who have been worried by the unfounded rumor that there would be no more temperance lessons in the Uniform series will be glad to know this.

A current trend in church schools is to move away from a formal curriculum. Some of our own churches are announcing a choice of adult classes, each taking up a different topic of study. There are excellent Bible study guides and study books for this type of use, and we do not quarrel with the idea that those learn best who want to learn. We would urge, however, that Sabbath Schools continue to subscribe to the *Helping Hand* for the

use of individuals in cases where classes are studying other material.

No, we don't anticipate a new name for our lesson quarterly. In this audiovisual era we might select "The Hearing Aid," or "The Optical Illusion," but we won't. We feel sure there is still a real need for the personal touch of the "*Helping Hand*." We may even get that drawing out again and use it someday.

Seventh Day Baptist Camping Dates for 1970

Camp Holston of the Battle Creek church — Ruth Bennett, reporting

June 22-26—Day Camp

June 28-July 5—Junior Camp

July 5, 6, 7—Primary Camp

Camp Wakonda of Milton—"Milton Annual Reports"

June 21-28—Intermediate Camp (Association-wide). Rev. Wayne Babcock, director

June 28-July 5—Junior Camp (Wisconsin, Illinois, and Minnesota).

Other camp activity planning still incomplete

Camp Harley Sutton of the Allegheny Association—C. Robert Stohr, chairman, Camp Planning Committee

July 5-12—Senior Camp. Rev. David S. Ciarke, director

July 13, 14—Primary Camp. Pastor Harold King, director

July 19-26—Junior Camp. Rev. Edward Sutton, director

July 3-5—Family Camp. Gordon Sanford, director

September 4-6—Family Camp. Sec. Rex Zwiebel, director

The Rev. Harmon Dickinson, manager for all camps.

(We shall be happy to publish camp listings. Send them to the Office of the Seventh Day Baptist Board of Christian Education, Box 115, Alfred Station, NY 14803.)

SABBATH SCHOOL LESSON

for March 14, 1970

JESUS PROMISES THE SPIRIT

Lesson Scripture: John 14:15-29

Christians and Change

By Cynthia Wedel*

Rapid and profound change is the most characteristic mark of our time. It has been said that there have been more changes in the lives of people since the beginning of this century than in all of previous recorded history. And most of the changes have direct effects upon each of us as a human being and upon our relationships to others. Therefore, the church — which is deeply concerned with God's children and their relationships — must be aware of the changes and discover ways to minister to people in the midst of change.

The catalogue of changes in our world is a very long one. Let us look at just a few of these and ask what the church can do.

Modern transportation and communication have made our world a very small place — a "global village" as one writer has said. No longer do we live in isolation from people different from ourselves, who may live in faraway lands. Through its missionary program the church was—75 to 100 years ago—a pioneer in teaching many Americans about other lands and peoples. Are we still using the same methods of teaching in this area? With our worldwide ties, and by imaginative use of movies, recordings, radio and television can we not find many more vital ways to develop bonds of love and concern with other people? Could we not, with a little more ingenuity, find many occasions for personal contacts with those from other lands — bringing them to visit us, or going to visit them, or seeking out foreign visitors already in our communities? The church today needs to exploit to the full its treasures of worldwide contacts.

Ours is a day of "bigness." We are crowding into big cities, working in big corporations, feeling uneasy with big government, attending mammoth universities. A critical need of our time is to help people live as effective persons in the midst of these mass movements. Can a

* Dr. Wedel is president of the National Council of the Churches of Christ in the U.S.A.

church which tells of a God who "numbers the hairs of our heads" help modern man to retain his sense of individual worth and dignity? Perhaps this will involve being ceaselessly alert to the danger of "bigness" in the church. We may want to think less about numbers, the size of the buildings, the amounts of money raised, and to ask "What is happening to people?" Many churches are devising more and more small groups within their fellowships, where each person can be known and cared about. Others are seeking forms of Christian service which will change the significance and the dignity of individuals.

Ours is also a day of increasing interdependence. No longer can a family or a small community or a nation provide entirely for itself. We must all depend on others and give to others. May this not be precisely what God wants for his human children? Within the life of the church itself, we can find new and better ways for the laity to share burdens of administration and pastoral care with the ordained ministers. Our barriers between "men's work" and "women's work" are breaking down in many congregations, and men and women are discovering great advantages in working, studying and praying together. Have we *really* learned to be interdependent across age barriers? Older persons need not feel useless and forgotten, and the youth of today—who know much more than any previous generation and many of whom have a deep concern for human values—need to be given a voice — and listened and responded to.

The knowledge explosion is changing educational methods and materials and even the ways in which people think! The fields of mathematics, science, and languages are becoming so vast that it is no longer possible to learn them by a series of courses. Educators have had to isolate the fundamental principles of science or mathematics, and find out how to teach these to children and young people in such a way that they can handle a growing body of knowledge as it changes and develops. Children are now being taught to *think* mathematically, scientifically,

historically. They are then able to handle factual information on the basis of this solid foundation.

Within a decade or two, all children will be learning in this way. What will happen when they come to the church, if our teaching is the traditional imparting of factual information about the Bible, the Church and the Christian faith? In all probability, they will not know what to do, or how to react. This will not be education as they understand it.

Our task—and an urgent one for every Christian educator today—is to discover how we can teach people to *think* theologically. What are the fundamental principles of theology? How can these be imparted to children, youth and adults? How can people be helped to see that theology is not a narrow speciality reserved for the clergy, but has to do with our relationship to God and to one another, with the meaning of human existence and the ultimate purpose of creation?

Here and there, in all our churches, groups of youth and adults are beginning to study and discuss theological questions. They find themselves deeply involved and greatly stimulated by the discovery that their faith *does* matter in every day life. Much of the renewal of the churches today stems from such groups. The future of Christian education is hopeful and exciting!

Catholic — Protestant

Church Attendance Slumps in U. S.

Forty-two per cent of the U.S. adults in 1969 attended church in a typical week, 7 per cent less than in 1958, a Gallup Poll reported.

Attendance at worship steadily declined over the 11-year period, the survey organization said. The 1969 percentage was down a point from 1968.

Gallup reported that the fall-off was twice as great among Roman Catholics as among Protestants. The Catholic decline was from 74 per cent adult attendance in 1958 to 63 percent in 1969.

The Protestant drop was from 43 per cent in 1958 to 37 per cent in 1969.

The greatest decrease was noted among young adults of all traditions.

Youth Work Committee

By Luan Ellis*

The Youth Work Committee of the Board of Christian Education is composed of thirteen members from the Alfred area. They are: Helena Aldrich, John Barber, Susan Bond, Cathy Clarke, Wayne Crandall, Mr. & Mrs. Doug Davis, Mr. and Mrs. Ronald Ellis, Kathryn Pierce, Rev. Edward Sutton, Lyle Sutton and Gretchen Zwiebel. We also enjoy the presence of the president, Burton Crandall, and executive secretary, Rex Zwiebel, of the board.

These faithful members are concerned with the youth of our denomination and their programs. At our monthly meetings we enjoy fun and fellowship as well as planning for our many projects.

One of our more important projects is the youth field worker for the denomination. This project has had more time and energy spent on it than any other. Finding a willing and qualified person to fulfill this task has proven to be a difficult job. We are hoping we can have someone agree to take on this responsibility in the near future.

The *Beacon*, our publication for the youth of our denomination, is now being printed in Milton, Wisconsin. The committee is very pleased with the results under the leadership of Miss Alice Rood and her capable staff.

The National Officers of the National SDBYF work closely with our committee in the planning of Conference activities for the young people. They also work hard to raise funds to help support the youth field worker. As time progresses, the duties of these officers become more and more important to the total program of the youth of the Seventh Day Baptist denomination.

* Mrs. Ronald (Luan) Ellis has been a member of the Youth Work Committee for ten years. She is a member of the Alfred Station church. Luan was graduated from Alfred University and received her masters degree in mathematics in June 1969.

The Ellises are parents of two sons, Timothy and Terry.

Review of Work at Makapwa in 1969

By Dr. Victor H. Burdick

The Medical Work

Our hospital continues to be the busiest department of Makapwa Station work, involving the largest staff and budget. Our medical assistant, Mr. Sankhulani, carries a heavy load, with long hours, but still maintains a cheerful disposition and evangelistic zeal. Although surgery has been gradually decreasing, the out-patient census and ward admissions continued in 1969 about the same as usual, and may be expected to continue without much decrease after the doctor leaves in 1970, thanks to Mr. Sankhulani's efficiency and experience. With his three assistants he cares for an average of 96 out-patients per day and 4 male inpatients per day. Commonest diseases treated are malaria, bronchitis, dysentery, hookworm, and tropical ulcers.

Female wards and the maternity unit were handled capably by three nurse-midwives. Average number of women in-patients was 6 per day; maternity in-patients, 8 per day; deliveries, one per day. Well baby, and prenatal clinics were held weekly.

Most of the record-keeping and dispensing of drugs and medical supplies was carried on by Beth Burdick, while general administration, consultation, and some, surgery, was handled by Dr. Burdick.

Thembe Dispensary was operated on a daily basis by one medical assistant, Mr. Mtengle, and one orderly, Mr. Mbawa. Dr. Burdick made monthly supervisory visits. Average number of outpatients—40 per day.

Our medical program benefited, as usual, by Government grants on drugs and salaries. Further assistance has come through Private Hospital Association of Malawi, through which Church World Service and Catholic Medical Relief channel gifts of drugs and medical supplies to member hospitals. Dr. Burdick served his second and last year as a P.H.A.M. Board member. Board meetings were held

twice, May and October. (Dr. Burdick missed the October meeting due to Mrs. Burdick's emergency leave.)

Mr. Harold Dzumani has continued his studies and training for male nurse at Orpington Hospital, Kent, England, intending to join our medical staff after his graduation in 1972. His wife is already living and teaching at Makapwa.

The Schools

We are very grateful to have Mr. Sam Mzumara as our manager of schools, from December, 1968. His spiritual approach to education, his efficiency and interest in promoting the progress and upgrading of our schools, have given us new hope. His work as manager involves much correspondence, and frequent trips—usually by motorcycle, to Cholo and Mlanje—for education meetings and supervision of Thembe School. Besides this he has heavy teaching responsibilities at Makapwa.

Makapwa School has had seven Government-paid teachers (out of nine), including Headmaster L. Sibande; the manager of schools and his wife; Mrs. Harold Dzumani; and three other men. The two lady teachers taught needle work and handwork to the girl students besides their regular class teaching. Agriculture has been given a more prominent place in the curriculum of all schools in Malawi—a practical step in a country whose resources are limited to "muntu" and "munda" (men and soil). Government requires Bible and Religious Education in all schools, yet allows schools their own choice of materials used. Thus, each student has daily contact with God's work and wisdom, and our teachers present these as the beginning of knowledge. School enrollment was 340, with 75 girls.

Boarding accommodations were provided for students from distant places preferring to study at Makapwa; these included: sleeping rooms, dining hall, and full-time cook. Twelve boys and seven girls took advantage of this service in 1969. Fees were enough to cover cost of food, cook's and prefects' wages, with some extra for general charges, and new beds.

Chikanda School continued with only five standards, capably taught by five mission-paid teachers. Enrollment was 100. Appeals to the community to send more children and to assist with building projects have met with little response so far.

Thembe School made use of its new 4-classroom block during 1969, but this has made the older one, where 4 classes must still meet, seem more shabby than ever by contrast. Hope waxes and wanes for a second, similar school block through a self-help scheme (with assistance from our Conference funds). The morale of the community received a boost in September, when a long-requested borehole was sunk and pump provided, by Government, from funds from Germany channeled through Christian Service Committee of the Churches of Malawi.

There were five Government-paid teachers and three mission-paid teachers at Thembe School. Government would pay for eight teachers at Thembe School, if we could find more who were willing to teach there. Improvement of housing and school buildings would make the position more attractive. Enrollment was 206, including 56 girls.

General

Incorporation of the Central Africa Conference of Seventh Day Baptists became an accomplished fact in 1969, after several years of pursuit. Accordingly, we now hold a Certificate of Incorporation, signed by the Malawi president, Dr. Banda, dated 22nd April, 1969. This was good news to our Conference members, who met for the first "official" Annual General Meeting during Camp Meeting (General Conference) held September 9-12 at Makapwa Station.

Mr. Watson Mataka, while a third-year student at Likubula Bible Institute, Blantyre, became "student pastor" for Makapwa church early in 1969, assisting us about every other weekend, until his graduation in September. He was ordained to the ministry shortly before graduation, and has begun full-time work as pastor of Makapwa and branch churches. Distant trips are possible for the pastor by

motorcycle. His zeal and spiritual insight together with a humble spirit make his ministry appealing to humble villager and educated teacher alike. We praise God for this leader.

Mr. Fedson Makatanje, our church journalist, has continued his work in publishing church news and Sabbath School materials, quarterly, at Makapwa, serving also as evangelist for Mlepa Branch church. His willing and cheerful spirit are a welcome asset in many ways to our work here at Makapwa.

A Management Committee, made up of leaders in the various departments, and chaired by Pastor Mataka, has met regularly through 1969, in order to plan and direct the affairs of Makapwa Station and church. The result has been a smoother, and better coordinated program than ever before.

Notice of Annual Meeting

The annual meeting of the members of the Seventh Day Baptist Missionary Society will be held at the Pawcatuck Seventh Day Baptist Church in Westerly, 120 Main Street, Westerly, R.I. 02891, on Sunday, March 15, 1970, at 2:00 for the following purposes:

1. To elect voting members, a Board of Managers, and officers to hold office until the next annual meeting and until their successors are elected.

2. To hear and act upon the reports of the Board of Managers and officers for the fiscal year January 1, 1969, to December 31, 1969.

3. To ratify the appointment of independent public accountants for the current fiscal year.

4. To consider and act upon such other matters as may properly come before said meeting or any adjournment thereof.

The Board of Managers has fixed the close of business on March 1, 1970, as the time at which members entitled to notice thereof and to vote at the meeting and any adjournment thereof shall be determined.

Elston H. Van Horn,
Secretary

State of Communication

(Continued from page 5)

to use upon the church calendar as soon as it arrives.

If the volume is too heavy and the pastor is not given to advance planning the material may be lain aside with the intent of giving it the proper study when there is more time. And this time is elusive in direct proportion to the days which pass from when the material was received. And oftentimes it becomes buried in the accumulation of mail which continues to come across the pastor's desk.

When individual mailings arrive it may seem that the material is being seen for the first time and no plans have been made to include it in the programming.

Christian Education is but one phase of the pastor's communication. Negative attitudes may also exist because there is not the recognition of the fact that we are working as a team.

Since the pastor has to carry the ball so much of the time in the local field he may lose sight of the goal as he sees open spaces through which he may pass. And sometimes these spaces which seem open lead off the field instead of toward the goal. There is the problem of enthusing a local congregation in regard to the larger area of service; so the pastor may apply himself more to that which already commands their attention.

In a committee meeting this past week-end it was brought out that there was a lack of knowledge about a certain project with which we were concerned; although letters had been mailed out in regard to it; it had been publicized in an article in the denominational paper; it had been placed repeatedly in a number of church bulletins. And yet people were asking: What is it? We don't know anything about it.

Communication is a matter of getting through as well as stating those things which need to be communicated.

If you were arrested for being a Christian would there be enough evidence to convict you? — Jane Corwin, IVCF

ITEMS OF INTEREST

Social Action in Christian Context

What is the word for the '70's? Gabriel Fackre, professor of theology at Lancaster Theological Seminary in Pennsylvania, says: "Realistic thinking about the role of the Church in social action in the 1970's must begin with the increasing polarization between those who want the Church involved in social issues and those who do not.

"Social action causes will gain large new constituencies in the 70's because of the manifest threat of modern social ills

"Christian visionaries are realists too. They know the Kingdom of God is always out ahead, that sin and its corruptions are a constant on the human scene. Therefore they will not wait upon a kindly establishment to awake by itself to the importance of its social action constituency. The 70's will be marked by movements within the Church to develop a power base for visionaries. What the blacks, the poor and the young discovered in the 60's—the need for 'getting it together'—will dawn also upon dreamers."

What Gabriel Fackre sees as a theology of the future is not a gimmick dreamed up to provide a convenient rationale for whatever we may feel like doing in the next decade. It is an effort to perceive what light a dynamic faith brings to the situation before us. Looking at both heritage and road ahead from that perspective, we realize afresh that: 1) Christian action in society is not something *added* to mission; 2) it is not the *whole* mission; 3) it *is* the mission—a part of it, intrinsic, essential—in sectors that cannot be ignored.

—Religious Newsweekly

Dr. Daniel Burke

Dr. Daniel Burke, LL.D., president emeritus of the American Bible Society since 1962, died at his home in Summit, N. J., on Jan. 26, after a long illness. He was 96 years old.

A lawyer, Dr. Burke became the 19th president of the Bible Society in 1944.

A son, Coleman Burke, is currently a vice-president of the Bible Society.

"Dr. Burke's broad vision and dedication to the Bible cause contributed greatly towards furthering the society's mission at home and overseas," said Mr. Edmund F. Wagner, current ABS president.

Middle East Crisis

Evangelist Billy Graham speaking before a crowd of 15,000 at Oklahoma City to inaugurate the Agency for Christian Cooperative Ministry turned the meeting into an evangelistic program to which 600 to 800 responded. In the opening part of his message he warned the crowd to keep their eyes on the Middle East saying that the war in Vietnam "is only a side show compared to what is building up in the Middle East."

When you think of yesterday without regret, and can think of tomorrow without fear, you are near real contentment.

NEWS FROM THE CHURCHES

BATTLE CREEK, MICH.— The new organ was dedicated with an impressive ceremony January 30 and an organ recital by Eric Franker of Grand Rapids.

The litany included these words by the leader: "May God graciously accept this offering of an organ in His name—an organ given through special gifts in memory of Dr. W. B. Lewis, Herbert and Ruby Polan, Edith Hurley, and Dr. and Mrs. Ben F. Johanson; and the White Gift offering in memory of all those who passed away this past year.

—Church Bulletin

MILTON JUNCTION, WIS.—The church Christmas party was held on Sunday afternoon, December 21, with a good attendance. The Intermediate Sabbath School Class arranged the program. There was an exchange of fifty-cent gifts and refreshments were served.

The annual church dinner was held Sunday, January 18. After the dinner and social hour the annual meeting was held with the election of officers.

—Correspondent

Obituaries

BLISS.— Mrs. Nina N., daughter of the late Horace and Flora Barber Clark, was born Dec. 3, 1880, in the town of Portville, N.Y., and died in the Charles Cole Memorial Hospital at Coudersport, Pa., Jan. 7, 1970. On Dec. 3, 1900, she married Fred Leslie Bliss, who died in 1964.

Mrs. Bliss was a member of the Seventh Day Baptist Church of Little Genesee, N. Y.

Surviving are a daughter, Mrs. Alton Bentley of Little Genesee, N. Y.; a son, Donald Bliss of Allegany; and four grandchildren.

Services were held at the Schaffner Funeral Home in Bolivar, N. Y., and interment was in the Wells Cemetery, Little Genesee. —H. D. K.

LOWTHER.— Grace Rood, daughter of the late Hosea and Elizabeth Munroe Rood, was born Sept. 23, 1885, in Milton, Wis., and died in Ontario, Calif., Jan. 23, 1970.

She was married to S. Norton Lowther, Oct. 10, 1907. He died Jan. 15, 1952. She is survived by three daughters: Mrs. Robert Durkee of Ontario, Calif.; Mrs. Edwin T. Clocker of St. Paul, Minn.; and Mrs. Roger Burdick, Milton; six granddaughters and five great-grandchildren.

Funeral services were held from the Milton Seventh Day Baptist Church by her pastor, the Rev. Earl Cruzan, on Jan. 27, 1970. Burial was in Milton Cemetery.

—E. C.

PETERSON.— Jessie, daughter of Bertus and Emma Gavitt Brooks, was born in Waterford, Conn., on Aug. 20, 1881, and died in Daytona Beach, Fla., Dec. 12, 1969.

Mrs. Peterson had lived in Florida for many years and for thirty-nine years in Daytona Beach. She was the oldest of fifteen children, nine of whom are still living. She is survived by two sons, David B. Geer of Waterford, Conn., and Silas Geer, of Palacios, Tex.

The funeral service was conducted by the Rev. Marion C. Van Horn in Daytona Beach on December 17, 1969. —M. C. V. H.

TOWE.— John J., of Costa Mesa, Calif., was born December 27, 1904, at Scottsville, Ky., and died December 28, 1969, at Hoag Memorial Hospital in Newport Beach, Calif.

A convert to the Sabbath, John was baptized under the ministry of the Rev. Leon R. Lawton and joined the Los Angeles Seventh Day Baptist Church. He was a faithful member, active in the ministry of his church and a fine teacher in Sabbath School. Even though he had to travel nearly fifty miles, he seldom missed a Sabbath Eve prayer service or a worship service on Sabbath Day.

Besides his wife, Helen, he is survived by a daughter, Margaret Joan Legg of West Virginia, and two brothers, George and Paul of Tennessee.

Memorial services were conducted by his pastor, Leland E. Davis, and interment was at Palm-dale, Calif., in Desert Lawn Memorial Park.

—L. E. D.

The Sabbath Recorder

LET'S THINK IT OVER

The Student Revolution

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

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

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

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

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

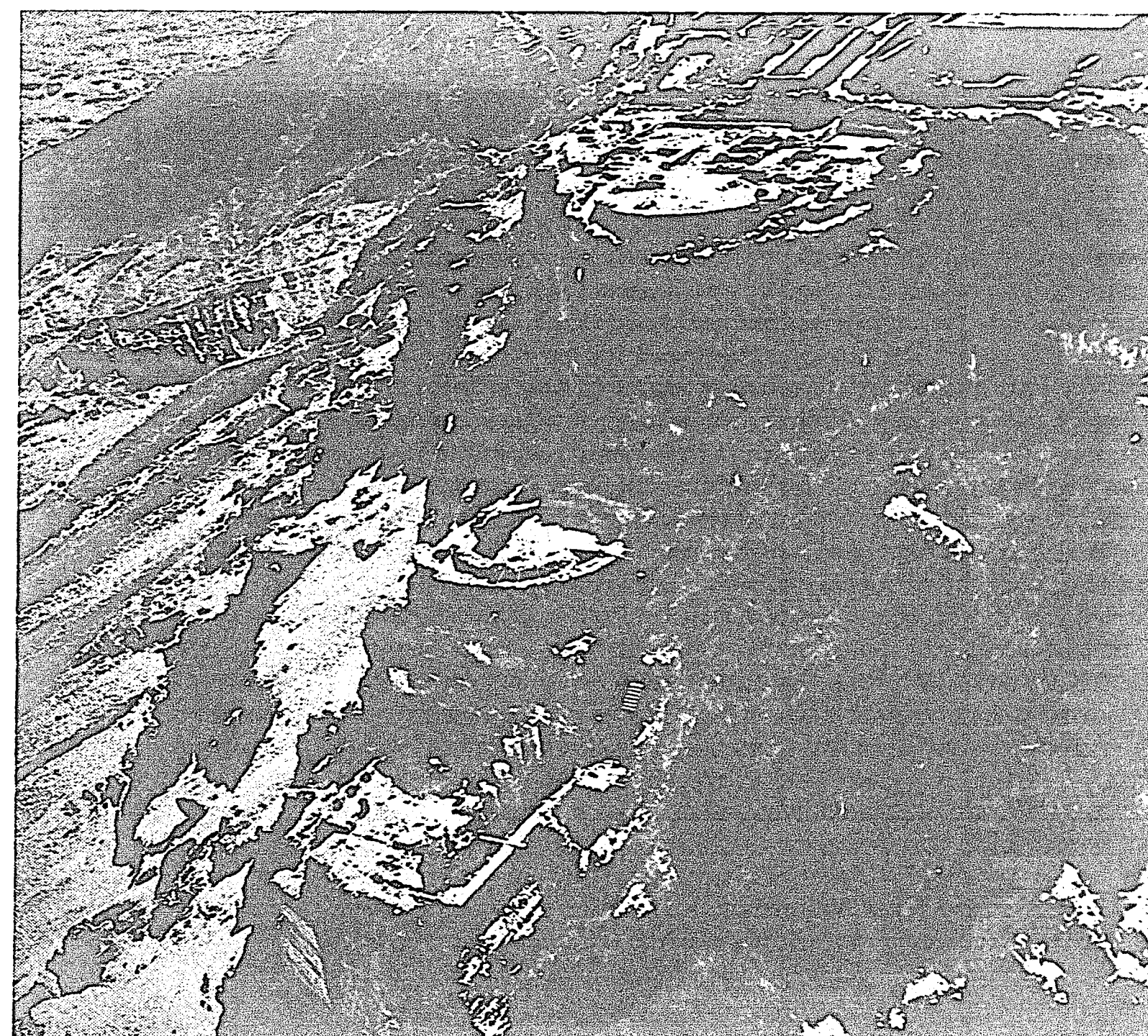
second American Revolution.' This revolution will likely spread from college campuses, to high schools, to churches, to business and labor. It has already hit the military hard, both in terms of draft resistance and in terms of radical opposition among the troops."

Here are his suggestions:

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

LSD

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



Fortress of Masada Overlooking the Dead Sea

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