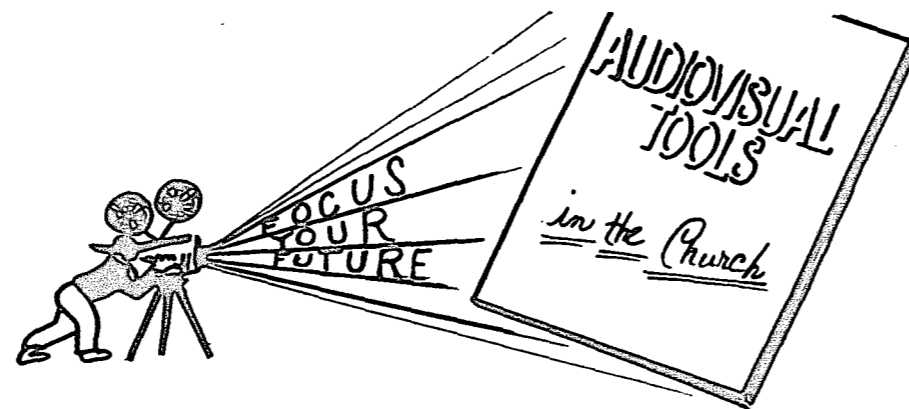


# The Sabbath Recorder

life. Some time later at a Sunday night service I rededicated my life to the Lord. With my rededication I took the opportunity to attend several Bible classes and began coming to church on Sabbaths. This is how I became a member of the Seventh Day Baptist Church.

Note: Bro. Bowen has been a key assistant at our Georgetown Crusade of the Americas in 1969, and then in 1970 he led out in evangelistic meetings in at least two rural villages since Pastor Bass returned to America. Also, it is anticipated that he will be director of our Youth Camp this August.



## Filmstrip Library Continues to Grow

Three Burma filmstrips have been added to the library for the free use of the churches. One not previously mentioned is entitled "Burma Playmates." The script is written for children of junior age and up. It pictures Baptist work in Rangoon and has been used to promote interest in that work.

Attention is again called to the two new Burma filmstrips with records that were described in the issue of December 14, "Boys and Girls of Burma" and "Baptists in Burma." It is suggested that church leaders plan for their use in January or at any convenient later time.

A series of four filmstrips designed for use in church membership classes, mentioned in the Tract Board emphasis issue of December 7, can now be ordered. Pastors are urged to note that this teaching material is available.

All of the filmstrips on our foreign mission fields and conferences come back to the filmstrip library and can be ordered for use at any suitable time as well as the month they were originally scheduled to be shown.

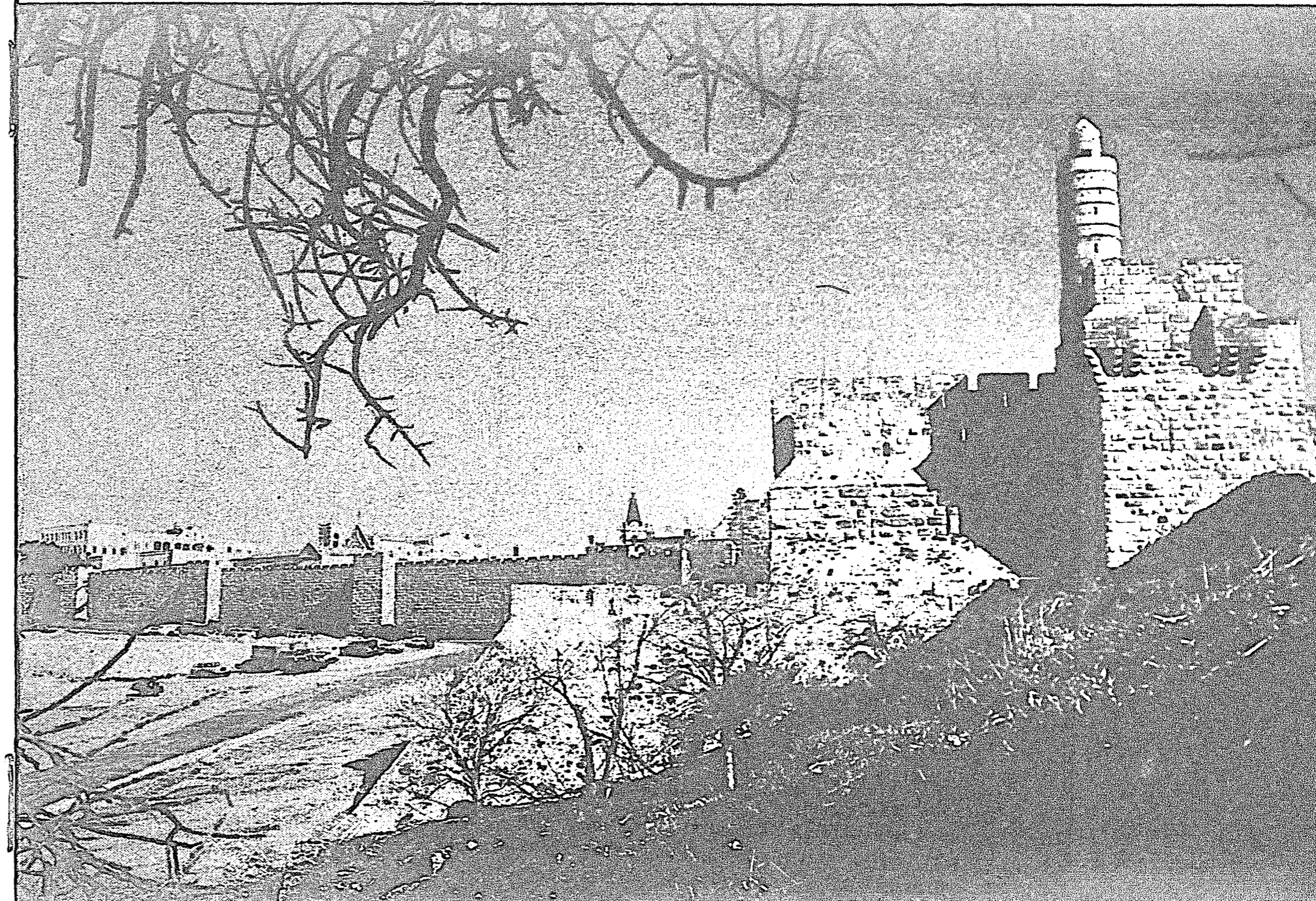
## Congress Acts To Speed Up Church War Claim Payments

The U. S. Congress has completed action on a long-delayed bill to give equal treatment to nonprofit charitable and religious organizations in the payment of war damages claimed after World War II.

Two Baptist denominations, the American Baptist Foreign Mission Society and the Seventh Day Baptist Missionary Society are among thirty-three nonprofit groups due to receive full payment for their claims.

Under the terms of the bill, nonprofit organizations "operated exclusively for the promotion of social welfare, religious, charitable or education purposes" will receive the same priority of payment as small business concerns.

The American Baptist Foreign Mission Society, according to a spokesman for that group, is due to receive, upon final action of the bill, up to \$310,000. The Seventh Day Baptist Missionary Society will receive about \$20,000.



## Pray for the Peace of Jerusalem

The desire of the people of God in regard to the Holy City is beautifully expressed in Psalm 122; "Our feet shall stand within thy gates, O Jerusalem." Jews and Christians alike have echoed those words with new meaning since 1967 when the city was again thrown open to all. Other words in that psalm are equally applicable to all Christians, "Pray for the peace of Jerusalem: they shall prosper that love thee." There may be little about modern Jerusalem that is qualitatively holy, but praying for its peace in these uncertain times has world significance.

# The Sabbath Recorder

First Issue June 13, 1844

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## Better Memory, Better Life

The new year is already launched—like a well-powered rocket to an objective in space (or time). Perhaps we launched it with some good resolutions. If so, it is possible that we have detected some errors that could get much more serious. As with rockets to the moon, we can make mid-course corrections that will help us to reach our proper objective during the 365-day excursion on which we are embarked. One such correction might well be to give more attention to Scripture memorization. A better memory can mean a better life.

Do we say that we cannot memorize and retain Bible passages? Do we retreat behind the excuse that we just do not have a good memory or that we are too old to commit verses to memory? I have used and believed such excuses, but I wonder. Most of us can remember the things that we think are most important. It is primarily a matter of attention and concentration says ninety-seven-year-old David Roth of Los Angeles who can repeat the telephone number of any of the 600 members in his chapter of the Rotary Club.

We marvel at the ability of little children to memorize songs and all kinds of data. How do they do it? With a desire to learn they pay close attention, concentrate, and repeat. We could do the same with surprising results if we really tried. Our problem is that we let our brains get lazy. Lloyd George said that we only use about one tenth of our brain potentiality. One of the most satisfying exercises in memory improvement is making more of the Bible our own through memorization.

John Ruskin, the famous author, painter, and lecturer of the past century was taught early in life to memorize Scripture and he tells us: "It is strange that of all the pieces of the Bible which my mother taught me, that which cost me most to learn, and which was to my child's mind most repulsive—the 119th Psalm—has now become of all the most precious to me in its overflowing and glorious passion of love for the law of God."

It would be quite a feat to memorize

all 176 verses of that longest chapter of the Bible, but if it later resulted in making love for the law of God precious to us, this would be a profitable mid-course correction for 1971. We can have a better memory and a better life with more Bible in it.

## Jewish Attitudes

### On Church and State

Not all Jews are agreed that there should be a complete separation of church and state and that the government should not aid parochial schools whether Jewish or Christian. However, the majority are so agreed.

The American Jewish Congress has answered one of the rabbis who has recently contended that there are signs that this once solid front is not holding and that this stance does not serve Jewish interests today. The American Jewish Congress as well as various other Jewish organizations strongly repudiates this position.

As recently as last June the National Jewish Community Relations Advisory Council at its annual plenary session reiterated its long standing policy and declared its "firm opposition to the use of public funds directly or indirectly for the support of religiously controlled schools including transportation and textbooks." This advisory council represents nine national Jewish bodies and ninety local Jewish community councils across the country.

On the other hand, the Union of Orthodox Jewish Congregation of America and the Orthodox Rabbinical Council of America decided in 1965 to support proposals for government aid to parochial schools. The Orthodox movement (a minority) now operates a network of private schools which have been receiving government funds since the enactment of the federal Elementary and Secondary Education Act of 1965.

How does one explain the fact that it is the Orthodox rather than the Conservative or Reformed Jews that are promoting government aid to parochial schools? It seems a bit strange. One would think the more Orthodox a Jew

is the more he would see that to preserve Judaism it must be free from government support or meddling. Can it be that the American Jewish Congress and those other bodies aligned with it think more clearly on this subject of separation of church and state than the more Orthodox Jews do?

Whatever the answers are, it is clear that in this case it is the more liberal element of Judaism that is standing for a principle that Protestants and others have found to be necessary for the independence of religion in our country. We must hasten to add that it is not because they are more liberal in their thinking theologically or that they care less about the continuance of Judaism. The American Jewish Congress makes some statements that clearly show their loyalty to their own religion and their desires to keep it going in this country. We quote:

"We shall continue our efforts to strengthen public education as an instrument for all the American people for we believe that any proposal that endangers public education will in the long run threaten the security of the Jewish community.

"At the same time as a Jewish organization committed to the strengthening of the Jewish life, we believe deeply in Jewish education. Indeed the American Jewish Congress has publicly urged local Jewish welfare funds and federations across the country to intensify their support of all forms of Jewish education including Jewish day schools and congregational and secular schools, institutions of higher learning, and adult education programs.

"Equally deeply we believe it is the responsibility of the Jewish community itself, not any arm of government, to provide the funds necessary to offer such an education to our young people.

"We are the largest, richest, and most influential Jewish community in the history of our people. We need not—indeed dare not—turn over to the state the financial responsibility for transmitting the Jewish heritage to the next generation."

The above position is one which most Protestants have taken for many years.

We are not against private church schools. We only contend that it is better for the church and for the nation as a whole if the private church schools are supported by the church; whether or not it is possible for a church to provide religious education along with secular educations at its own expense is something the church has to ponder. We cannot and we dare not, as the above writers have said, ask the government to support our own particular religious beliefs by helping in the schools which we feel may want to have to take the place of public schools.

### Specializing in Service

If the people of the United States could sit back and look at themselves in relation to the rest of the world it might give them something to think about. Did you know, for instance, that we are a people more involved in service than any other nation? This may not be entirely good, though it sounds good.

We have it on good authority that ours is the only major industrial country in the world with a majority of its workers providing services—such as education, trade, housing, finance, health, recreation, transportation, communication, and government. We are being told that most of our people are engaged in providing service rather than goods. It may be a sign of affluence. It is not necessarily a sign of altruism or a desire to be of service to mankind.

One disturbing observation is made by representatives of the Chamber of Commerce of the United States. We are charging more for services than for goods. In the last five years the price of services (except rent) rose three times as fast as prices of durable goods. The old law of supply and demand seems to come into play here. People are demanding more services so the price of services goes up. Economists say that we must learn to produce services more efficiently if we are going to avoid further inflation.

Service is to many of us a lofty Christian word. Our highest aim is to render the most needed service to our fellowmen. The answer to our economic as well as

### MEMORY TEXT

"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Romans 12:3).

our spiritual problems can be found in permeating society with Christian principles—which do not really come apart from Christ in the heart.

We are, of course, part of the American society in which we live; it can't be otherwise. However, the Christian looks at his work not from the point of view of getting an economic advantage for himself through strikes at the expense of society. He thinks primarily of the service he can render and wants to give a full measure of work each day in his chosen field of labor.

Individually and collectively we can hold to the loftier concept of service. There is something more important in life than getting on "Easy Street." Let us help America to become a nation of people who really want to produce goods and services to the have-nots as well as to the haves.

### Our Prayer Corner

#### Suggestions for Prayer This Week

Pray for:

- 1) The young people of many denominations who were inspired to dedicate their lives to Christ as the great youth missionary conference between Christmas and New Year's at the University of Illinois.
- 2) The unsupported leaders of Seventh Day Baptist work in various countries, that they may not become discouraged in their evangelistic efforts.
- 3) General Secretary Alton Wheeler in the WCC meeting in Ethiopia.
- 4) Rev. Leon Lawton, executive vice-president of the Missionary Society, who has been visiting churches and participating in Conferences in the Southwest.

### Missionary Convention Opens Urbana '70

Nearly 12,000 college-age youth from American and Canadian colleges and universities poured onto the campus of the University of Illinois, Urbana, for the ninth Inter-Varsity Missionary Convention on Sunday, December 27, to spend the remaining days of the year listening to addresses from world missionary leaders, talking with several hundred missionaries and mission board personnel, and spending time in 1,200 small groups for Bible study and prayer.

"Student Power in World Evangelism" was the title of the first address given by David Howard, missionary director of IVCF. He emphasized, "A man is not only lost when he does not know where he is going. He is also lost when he does not know from where he has come . . . history may be a pedestal on which we may stand and launch out to new horizons." He then reviewed the history of missions, pointing out that it has been from academic centers that the vision for missions sprung forth, which shows "that students have played a decisive role in most, if not all, of the greatest forward movements of the church in world evangelism."

In tracing the rise and decline of the Student Volunteer Movement for Foreign Missions, it was shown that in the 1920's there was a polarization of issues: "It became an 'either-or' situation, either social concern or world evangelism . . . Today we dare not ignore the burning issues of race relations, economic injustice, and imperialism . . . we dare not ignore God's eternal and unchanging commands to His church to make the gospel of Jesus Christ, in all its totality, available to all mankind."

Setting a keynote for understanding and discussion, the Rev. C. Peter Wagner missionary in Bolivia, spoke Monday morning on "What Is Evangelism?" Initially he pointed out that "both evangelism and missions are deeply concerned with making Christians of non-Christians." The first dimension of the motivation is "inward and upward" (1 Cor. 4:1, 2). "Faithfulness is the key word

. . . God requires . . . faithfulness of Christians: unbending obedience to His commandments." The second dimension is "outward and forward" (2 Cor. 5:11), or the horizontal. It complements the vertical one."

The three styles of evangelism were presented in terms of good, better, and best. GOOD—*presence evangelism* ". . . set in contrast to proclamation as the most desirable action of Christians in the world. It meant not only to be there in the world where the action is, but also to become involved in what (as they said) God was doing in the world; to campaign against all that dehumanizes man." By definition then, presence evangelism is "any effort made by a Christian to better society or help his fellow man." But the speaker forcibly emphasized that to call this "evangelism" in the Biblical sense "places us in the dangerous position of obscuring the primary mission of the church." This is seen in the BETTER—*proclamation evangelism*.

"They represent two different philosophies, with two different starting points. Christian presence asks the *world* to set the agenda; proclamation takes its agenda from the *Word*. Presence sees the root of the problems of mankind in *society*; proclamation sees it in *sin*. Presence emphasizes the *horizontal* aspect of reconciliation, man with man; proclamation emphasizes the *vertical* aspect, man with God. Presence attempts to arouse a *social conscience*; proclamation attempts to arouse *spiritual conviction*."

Mark 16:15-16 is the text often used to back proclamation evangelism and the "task of the evangelist has finished when the message is heard and understood by the non-Christian."

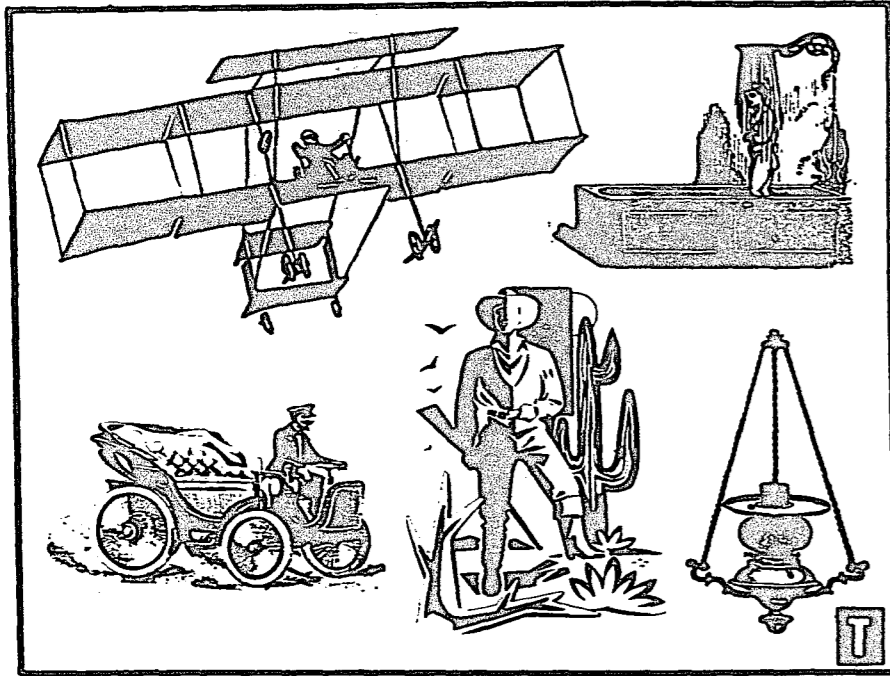
The third style we can label BEST—*persuasion evangelism* which "sets as its goal nothing less than making disciples . . . the imperative (Matt. 28:19-20). Going, baptizing, and teaching are merely supporting activities and, along with proclamation, means to the end."

His concluding remarks included: ". . . the theological and spiritual basis for what I am saying: it is nothing less than

(Continued on page 13)

### What a Century!

Who would have believed a hundred years ago in the possibility of a metal machine flying through the air? Wagons pulled along the street without horses? Pills that make "crazy" people well again? Hot and cold running water in almost every home?



One hundred years ago, right around 1871, the first elevator was installed in an office building and two patents were granted for a thing called a typewriter. Working in a school for deaf people, Alexander Graham Bell was inspired to invent the telephone. The first telephone communication took place in 1876, when Bell said to his assistant, "Mr. Watson, come here; I want you."

A short time later, the "Wizard of Menlo Park"—Thomas Edison—set up shop in that New Jersey town and advanced the telephone with his development of the carbon transmitter. Edison's bright idea was the light bulb, although he patented 1,092 inventions in his lifetime.

Ford's 1893 invention prompted the passage of new speed and safety laws in each state; New York had a law restricting "speed demons" to ten miles per hour in cities, twenty miles per hour on the open road.

In the same year, the Wright brothers headed straight for the sky—and covered 120 feet of it in twelve seconds!

A hundred years ago, people still hunted for their food. Now millions hunt for fun, sport and relaxation. The Na-

tional Rifle Association, one hundred years old in 1971, was founded and dedicated itself to promoting the safe and efficient use of firearms for sport and recreation. Through its programs, millions of Americans have discovered the pleasures of competitive shooting, hunting and recreational marksmanship.

Fifteen years ago there was no polio vaccine, and seven out of ten of the medications prescribed today were unknown. While General Eisenhower was president, the first atomic submarine, Nautilus, was launched. The three-minute mile became a hard-run reality—and the "1½-hour 25,000 miles" was achieved by orbiting artificial satellites (the first "sputnik" went up in 1957)! And in 1969 a man actually landed on the moon!

What's in store? Laser beams probe a shining future in medicine, entertainment, industry and the military. New surgical techniques aim at "freezing" old problems and transplanting new hope in man's heart. And just as man conquered Mt. Everest, his plans have expanded to the challenge of space, the mountains of the moon, and the tempting flicker of the faintest stars.

No 100-year period in the history of man witnessed such thrilling promises for the future!

Man's spiritual development has not kept pace because man is man and his will is not subject to scientific development. Human relationships, as in all past history, are a long way from the ideal that is held before us in the Bible. The century mentioned above has, however, witnessed the power of the gospel to change hearts as countless thousands have come face to face with Christ through faithful witnesses and the preaching of such earnest evangelists as Billy Graham.

What's in store? Possibly the harnessing of technology to fulfill the Great Commission. Hopefully we shall see an increasing percentage of the growing population denying self and living for Christ.

Those who live in the Lord never see each other for the last time.

—German motto

### Seventh Day Baptist World Federation News

By Rex E. Zwiebel

The New England Yearly Meeting of Seventh Day Baptists will host the "71 Session" of the Seventh Day Baptist World Federation in the Pawcatuck Church at Westerly, R. I., August. 4-8, 1971. The Rev. E. T. Harris represents the host organization. He has chosen Mr. and Mrs. Elston Van Horn to help him organize the entertainment.

The program is being planned by the SDBWF president, Mr. Loren G. Osborn, with the help of the Executive Committee. This presents quite a challenge because of the varying backgrounds of the participants, yet this is the very reason that we are planning to meet—to endeavor to find common agreements whereby all Seventh Day Baptists can be most effective in living and spreading the gospel in spite of our differences.

Besides the delegates appointed by the United States General Conference, all of whom are expected to attend, it is our hope that many others of our conference will plan to attend as "observers." Delegates will be cared for by the hosts, but observers will have to make their own arrangements for accommodations.

Volunteers, both individuals and families, are needed to help care for hosting of out-of-country delegates when they are not attending sessions of the Federation or General Conference meetings. Those who have time and space available are urged to contact the denominational hostess, Mrs. A. N. Rogers, 609 Watchung Ave., Plainfield, N. J. 07060, to offer their services.

This is the first periodic meeting of the Seventh Day Baptist World Federation since its organization. We have been assured that delegates will be coming from seven countries, and there are indications that more will be doing so, if financial and political entanglements can be overcome. Gifts to help with the support of this worthy endeavor may be sent to Our World Mission treasurer, Mr. Gordon Sanford, Little Genesee, NY 14754. Mark your contribution, "Special SDBWF."

### Linkletter in Drug Film

The eventual answer to the drug abuse problem is a combination of "community effort, family effort, and religious effort," Art Linkletter said in Muskegon, Michigan, December 4.

The TV personality spoke at the world premiere of the film, "High on the Campus," a drug documentary in which he appeared.

"I've discovered," Linkletter said, "that better than science, better than psychology, better than counseling, religion has done more to effectively halt and cure drug addiction than anything I've seen."

Linkletter, who lost a daughter a little over a year ago through the use of narcotics, told how he now devotes approximately a third of his time to combatting the problem.

In the year since his daughter's death, Linkletter has talked to experts on all phases of drugs and listened to hundreds of addicts, ex-addicts, social workers, and law enforcement officials. He styles himself "an expert on experts" and speaks about the problem regularly to civic groups, private groups, and on radio and television.

"There is no one reason why young people take drugs," Linkletter said. Among the reasons they do, he listed curiosity, rebellion, the influence of drug-taking rock idols, and the seductive message of television advertising which tells us that "peace, happiness and success are only a swallow away."

The film is a fifty-two-minute documentary, focusing on middle-class, young Americans, the routes that lead to their drug involvement, and the resulting social, psychological, and physical damage.

There are no actors as such, but fragments of interviews with young people, most of them still on heroin, LSD, barbiturates, marijuana, etc.

The film will be available free to high schools and junior high schools through the National Educators' Association. In the past several years, Gospel Films has released seven titles through this group and recorded more than 21,000 showings of those films.

### Radio Ministry in Africa

In the December 1970 issue of the World-Wide Missionary Crusader publication there is a rather startling article about the effectiveness of broadcasting the Christian message by radio in Africa.

The vice-president of Pan-American Broadcasting Company of U.S.A. who is deeply involved with shortwave broadcasting to Africa states: "The recent roll-back of anti-Christian forces in Africa gives cause for joy. It seems the prophets of doom who were predicting a Communist takeover did not hear the Christian voices in the air emanating from ELWA, or felt they were too insignificant to be placed on the scales with diplomacy, intrigue, power blocs, and arms. How wrong they were!

"The government Minister of Information of a large African country claims categorically that Christian radio programs heard throughout Africa are the largest single factor in keeping Africans God-believing."

There is an increase of no less than 2000 percent in the number of radio receivers purchased in Africa since 1955. There are thus more radios per head in Africa than in China or India, and the rate of increase in the number of sets is easily the highest in the world.

The above statements are true in regard to Malawi, Africa, as well as other countries of Africa. Seventh Day Baptist missionaries and national pastors and leaders are taking part in this radio ministry in Malawi. The Rev. David Pearson has written, "Seventh Day Baptists are given a goodly portion of time, not in proportion to their small size at all. We are not permitted to give denominational emphases, but only evangelical messages which are readily acceptable. I enjoy working in this sphere, though it is time-consuming. Pastor Watson Mataka provides our Chichewa (national language) messages."

Pastor Pearson has sent the two following radio messages which he had prepared and presented on shortwave broadcasting at Blantyre, Malawi:

### I

Letwaba, an African preacher, was once attacked by the henchman of a witch doctor. The attack was made near to a river, and the attacker missed his target and found himself in the water. Hungry crocodiles would have made quick work of him, but the godly preacher saw the plight of his would-be murderer and jumped in and saved him.

How many of us would have done it? It would have been much more human to have had a coarse laugh and say, "Fair enough, scoundrel — come on crocs."

Letwaba was human, but he was a genuine Christian. Not all Christians are genuine. Some bring much reproach to the cause of Christ, but Letwaba knew his Master, the Lord Jesus Christ. He sought by the grace of God to pattern his life after the life of his Master.

The rescued man did not merit being rescued, but he was rescued just the same. He wondered, "Why?" Letwaba desired to show him the love of Jesus. Frequently men preach the love of Jesus and they should. His love is perfect material for a sermon. Men like to hear of His love, but men desire more to see it put into practice by those who call themselves Christians.

So it was that Letwaba had made a point. His sermon didn't take half an hour to deliver, and was over almost before he began — but such logic, such eloquence — even without words.

Bernard of Clairvaux wrote: "But what to those who find? Ah, this nor tongue nor pen can show: The love of Jesus, what it is, none but His loved ones know."

I'm sure there is a place for both the pen and the tongue in declaring the love of Jesus, but it is also the life which speaks.

In living, Christ loved men — He taught, He cured, He raised the dead—but we believe His love is best seen in His death. He died for me. Unless I accept Him, He died in vain as far as I am concerned, for I am still without hope, still in my sins.

We thank You, Jesus, for love. It's

real; we have experienced it, for we are continually the objects of Your love. We love You too, and accept Your offer of salvation. Forgive us of our sins, and enable us to cling unto You, for You are the "way, the truth, and the life."

### II

An African boy of about twelve, unaccustomed to the ways of town, sat in my study and became somewhat engrossed as lights began to appear in the distance, as he looked out over Namiwawa and saw Nyambadwe in the distance.

He began to speak of those lights and showed genuine interest in them. I told him to stand, to go to the switch on the wall, and to push. He walked to the switch, raised both hands as if he expected a major task, and pushed. Suddenly that room was flooded with the light produced by a bulb of 150 watts. This must have been a thrilling moment to him.

In a small way this story speaks of an occurrence recorded in Genesis, Chapter One. "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night."

Out of darkness, God called forth light. And there was light, and God saw the light that it was good—that it was very good.

There is nothing evil about darkness in itself, but darkness sometimes speaks of evil. Those living in sin may be said to live in darkness. God wants so much to dispel that darkness. Can't you hear Him still say, "Let there be light"? Permit the light of the gospel, the light of Jesus Christ to shine in your hearts.

Our Father, we thank You for that true light, Jesus Christ, the Light of the World. May we not walk in darkness, but possess the light of life.

For Jesus' sake, Amen.

### Religious Comeback in Nigeria

Letters from E. Osa and G. Harrison, independent Seventh Day Baptist leaders in Nigeria, tell of renewed interest in the faith and revival in the churches. It is a marvel that such a revival of faith is possible in war-torn Eastern Nigeria. The letters indicate some acute economic problems remaining but speak of many baptisms and rebuilding of damaged or destroyed churches. The same seems to be true of Baptist as well as Seventh Day Baptist work in Nigeria as the following news release states:

ENUGU, Nigeria (BP)—People in the war-affected area of Eastern Nigeria "have made a dramatic comeback in every way," according to a Southern Baptist missionary couple who visited among Baptists in the Owerri area.

Baptist churches and associations in the area have experienced renewed vitality with a minimum of assistance from outside, and associational meetings held recently in Owerri were well organized and much bigger than previous ones, reported Mr. and Mrs. Robert D. Williams, who were appointed to Nigeria in 1964.

They attended three associational meetings and visited about ten churches and preaching stations. We are thrilled with what the people are doing for the Lord," said Williams, "Everywhere they are putting up their own buildings, and people are really flocking to the churches."

Farm production in the area has been good, Williams noted. Though much of the area was the worst hit by the war and the last to receive relief, he said he saw only one child who showed signs of malnutrition in a crowd of about one hundred children.

Even though many of the children were skinny, they were active and bright-eyed, Williams observed. He predicted that the area's inhabitants will be "fully recovered" within the next six to eight months, or by the time another crop comes in.

Good resolutions are like babies crying in church. To be good they must be carried out. —*The Magnificat*

## One by One in India

Reports of Seventh Day Baptist work in Southeast India have told of large numbers of people converted in mass meetings and of thousands of members in Andhra Pradesh (State). Not until recently have we received pictures showing the more normal and continuing way of presenting Christian truth — to one person at a time.



In the accompanying snapshot the Rev. B. John V. Rao (left), leader and secretary of the India Conference, is shown witnessing with a tract to the supervisor of one of the forests in an area where there are a number of Seventh Day Baptist churches. The tract Mr. Rao is using is the well-known Sabbath tract "Lovest Thou Me?" The American Sabbath Tract Society provided funds for the Indian leader to publish an edition of 10,000 copies in the Telugu language. The tract in India as well as in America makes a point of contact, a way to open a conversation, and something for the interested person to study later.

### SABBATH SCHOOL LESSON

January 16, 1970

#### THE VALUE OF THE KINGDOM

Lesson Scripture: Matthew 13:44-46;  
Luke 14:15-24

## CHRISTIAN EDUCATION—Sec. David S. Clarke

### Hearing the Love Song

A seldom-used verse of the familiar carol of the Nativity season "It Came upon the Midnight Clear" bluntly but appropriately tells us to stop our noisy selfish grabbing, to hear the love song of God's reconciliation, and to retool our activities accordingly.

That almost unused verse goes:  
"But with the woes of sin and strife  
The world has suffered long;  
Beneath the angel-strain have rolled  
Two thousand years of wrong;  
And man, at war with man, hears not  
The love song which they bring:  
O hush the noise, ye men of strife,  
And hear the angels sing!"

At the beginning of the new year we of the Christian Education Board very sincerely request for ourselves and for all Seventh Day Baptist educators that particularity of choices which makes for "peace on the earth, goodwill to men, from heaven's all-gracious King." The golden promise of that angel-strain which brightened "that midnight clear" must find in us as educators—whether it be in Sabbath School, Youth Fellowship, Bible study group, public or private school—that dedication which causes us to choose specific plans that bring peace into our own world. May God grace your teaching with the mind of Christ.

### Behaving Like Christians

Laboratory experiments recently completed indicate that "there are centers in the brain which stop attack behavior in full-charge," showing that even animals' violent behavior yields to the control of the brain.

Christian education processes in our churches call for the very best of training for the mind if we are to have the spirit of Christ at the base for our behavior. Not only are we called upon to avoid violence that hurts others and ourselves, but we are called to develop those ways and means of peace which express the mind of Christ, the Word of God. If the brain is to link the revelations from God with the behavior that is Christlike then Christian education is crucial for

every parent and teacher who names Christ as Lord.

Dr. Vernon Mark, co-author of *Violence and the Brain*, says in a recent publication: "The human species now dominates the earth. Our greatest danger no longer comes from famine or communicable disease. Our greatest danger lies in ourselves and in our violent fellow humans. In order to reverse the trend of human violence, we must set certain basic standards of behavior, (for example, the 'Golden Rule' or 'Ten Commandments') that any individual with a normal brain can follow." Dr. Mark goes on to describe the need for detecting those persons with brain abnormalities in early life so that their tendency to violence can be overcome as much as possible.

The important thing for us lies in Dr. Mark's emphatic reminder that the Ten Commandments lie at the base of civilization and also at the root of individual health — and salvation.

Shall we not develop each new day and each new year better ways of clarifying the goodness in store for those who prepare their brains for bringing the covenant of God into the relations of men — and thereby glorify Christ?

Your Board of Christian Education would always seek to serve you in meeting the test of glorifying Jesus the Christ. If we can assist you in '71, let us know.

### WHERE THEY ARE NOW

There have been a number of talented young ladies who have served the denomination full time for a year or more without adequate salary or almost on a dedicated-service basis. While they are serving they are much in our news and everybody knows where they are. After they have completed their special service and wide circulation among the churches it is not so easy for their many friends to keep in touch. This may be an opportune time to locate three of these much loved people.

Connie Coon of Ashaway, R. I., who taught in Michigan before giving full time to child evangelism and other projects under the Missionary Board, is now

## WOMEN'S WORK—Mrs. Elmer E. Andersen

### Women's Board Assignments

The new president of the Board of Directors of the Women's Society of the Seventh Day Baptist General Conference, Madeline Fitz Randolph, of 1648 Ninth Street, Boulder, Colo., asks the women of the denomination to note the following assignments of work within the board.

1. The Lone-Sabbathkeeper Committee chairman is Mrs. Kenneth Crosby, Lookout Mtn., RD 3, Box 868, Golden, Colo. 80401. All materials to be distributed by that committee, *Helping Hands, Sabbath Recorders*, etc., should be posted directly to her.

2. Chairman of the denominational Directory Committee is Mrs. Duane D. Davis, 1651 Yarmouth, P. O. Box 1144, Boulder, Colo. 80301. All changes of address to keep the directory up to date should be reported directly to her.

3. The Christian Social Action Committee chairman is Mrs. Gary Cox, 1490 Greenbrier Drive, Boulder, Colo. 80302. She has charge of SCSC (Summer Christian Service Corps) volunteers and projects.

4. Contributions for the work of the Women's Board by individuals or local societies should be mailed to Mrs. Barbara Wright, 316 29th St., Boulder, Colo. 80303.

back in Michigan teaching school at Benton Harbor. She is able to get to Battle Creek frequently for Sabbaths.

Esther Burdick, who was a field worker for the Board of Christian Education from Conference 1968 to Conference 1969 and lent much encouragement to young people's groups, is now making her home with her parents at 4 Shore Road, Waterford, Conn. She is the social worker for the New London schools, having an office in the new Nathan Hale school building.

Linda Bingham Hays has been out of the employ of the Board of Christian Education long enough to take on several other duties. Now married to Jack Hays of Harvey, La., she has three children, one born recently. She and her husband are active in the Metairie church.

## Russian Anti-Semitism and the Hijacking Trial

The full truth about the recent hijacking trial in the Leningrad court in which two of the eleven Jewish defendants were condemned to death does not come from the Soviet news sources. Though other sources may not be in a position to get all the background facts, some of them are now available and ought to be publicized so that Christian people may be able to put the whole affair in proper perspective and avoid judgment from a prejudiced viewpoint.

The recent wave of plane hijacking has created a world sentiment that says nothing can be too severe for those who engage in that life-endangering crime for personal or political ends. There is reason to believe that the Soviet authorities contrived and planted the hijacking plot of which the nine Jews of Riga were accused in order to capitalize on this hijacking resentment for their anti-Semitic purposes. The world would supposedly not protest the mass trial of Jews as Jews if attention was diverted to the narrow legal question of a hijacking plot.

The American Jewish Conference on Soviet Jewry in an article in *The New York Times* stated: "This trial would not have received world attention nor would it have ended with death sentences if it were simply an ordinary criminal proceeding. On the contrary, this was one of the most important political trials held in the Soviet Union since World War II. The real defendants in the court were not the handful of accused, but the tens of thousands of Soviet Jews who have courageously demanded the right to emigrate to Israel."

There may be many reasons why the Soviets have embarked on a strong campaign against the Jews that bears resemblances to the "black days of Stalin." When 100,000 citizens express a desire to leave the wonderful social system of the Soviet Union, this is damaging to national pride. Furthermore, the Soviet Union has taken the side of the Arabs in the Middle East struggle for economic and political reasons. To allow large numbers of Jews to go to Israel would

strengthen that country in its struggle for survival.

Again the determination of these young Jews to maintain their religion is quite contrary to the aims of the Communist Party. Incidentally, the police raids on the Jewish homes in connection with the trials of the past few months have concentrated on confiscating any religious literature, prayer books, etc. Repressive measures are already in force to stamp out Jewish faith, which is considered to be contrary to Russian national interest. Although there are 3,500,000 Jews in Russia, they are not allowed to train a single rabbi or to publish any religious literature. Christians have had similar restrictions, which have recently been relaxed somewhat.

Here are some of the facts about the recent hijacking trial. No plane was hijacked. The arrests of nine Riga Jews were made at Leningrad's Smolny Airport on June 15, 1970, before they reached the ticket office. It is claimed that they intended to hijack the plane, but the actual charge against them was attempting to illegally leave the Soviet Union — for which the death penalty is allowed. Back in Riga one of their group (probably a secret police agent who had infiltrated) promised them that he could get them out of the country. They accepted that promise. Later they told a similar group of Jews in Leningrad of the offer. These were afraid and did not join them. They, however, were arrested simultaneously at work and were charged with not revealing their knowledge of the alleged plot to escape from the country.

Since Moscow never publicizes a crime until much later, it is presumed that the whole thing was a carefully planned plot to discredit the Jews and to make a public example that would break the spirit of all the Jews who wanted to maintain their Jewishness or their interest in Israel.

Christians do not need to take sides in the Arab-Israeli conflict. There is much about it that is strictly nationalistic. We find right and wrong on both sides and excesses on both sides. However, we cannot avoid making our own personal

judgments as to which side should have our sympathy and encouragement. On the other hand, we as Christians should raise our voices against injustice wherever it appears. In this case, facts previously hidden seem to indicate that the recent trial in Leningrad is part of a well-organized system of oppression and repression with strong elements of anti-Semitism. We should follow our conscience and help to arouse the world conscience against such treatment of minorities.

If the truth is known the free world will be watchful and will condemn any further encroachment on human rights in a Russia that does not seem to have changed much since the days of Stalin.

—Leon M. Maltby

## Missionary Convention Opens

(Continued from page 5)

faithfulness and obedience to God . . . . Evangelism is seeking and finding the lost, effectively communicating the gospel to them, and persuading them to become Christ's disciples, responsible members of his church" (2 Cor. 5:11, 20).

Each of the four mornings, the Rev. John R. W. Stott, chaplain to Her Majesty the Queen of England, is giving the Scripture exposition from the upper room discourse of our Lord (John 13-17). There is time for open discussion with all speakers; for discussion on varied topics by missionaries; for those attending to view displays and discuss mission work with representatives of the majority of North American mission boards; for matching their interests and training to the needs for personnel by these agencies through computer.

Seventh Day Baptists are present. Your Missionary Society has its display for information, if not for recruitment. At least six Seventh Day Baptist youths are active participants. Leon R. Lawton is leading four discussion groups and Helen Ruth Green is leader of one of the Bible study groups. Future issues will carry further information on the largest gathering of youth for missions in this generation.

—Leon R. Lawton

## WCC Justifies Fund Appeal for U.S. Draft Evaders in Canada

Following are portions of a news release by Charles P. Lutz, of the World Council staff.

The World Council of Churches announced in Geneva last month that it has asked its constituency (240 member churches in ninety countries) to support a program of refugee aid among American draft-age immigrants in Canada amounting to \$70,000 a year for three years. The World Council has made *no judgment regarding the legitimacy of the decisions* which brought to Canada the thousands of draft evaders and military deserters. In announcing the program of aid, it said:

"It is clearly understood that none of the funds so granted are intended to be used to induce desertion or evasion on the part of the U.S. citizens of draft age."

The WCC views the Canada need in exactly the same terms it has applied over the past two decades to other refugee situations: Hungarian, Nigerian/Biafran, Vietnamese, and so on. When people anywhere are in great need because of international turbulence, Christians who have the means to do so are expected to respond to that need, without inquiring into the political thinking of the refugee.

In this case, the need is for material assistance initially and in some cases more than others. The broader need is of a more pastoral nature: counseling, concern for the psychological adjustment of the emigrant, and help in integration into Canadian society.

We repeat: the ministry to young men in Canada is *not* designed to sanctify draft evasion (though some in the member churches and some WCC staff members in their private views would do so with regard to this particular war). Rather, this ministry is an attempt to respond to human beings who have need just now for a very special kind of pastoral care. The New Testament requires exactly this kind of response to people in need, that the Lord of the Church expects His disciples always to minister to those whom society views as

outcasts, without necessarily condoning the thinking or behavior of those who have become outcasts. This distinction between act and actor is a difficult one to communicate, and one that was misunderstood in New Testament times as well.

#### Religious Composition of Congress

There was a time when men aspiring to high political office could hardly expect to make it if they were not white Protestants. Certain religious affiliations seemed to make election to Congress quite difficult. That situation has gradually changed until the composition of Congress is quite cosmopolitan as far as denominational affiliation is concerned. A census of the ninety-second Congress compiled by the editors of *Christianity Today* lists the affiliation (or lack of it). It does not seem possible to draw any firm conclusions as to what these denominational changes may imply as to voting.

It is noted that there are now 116 Roman Catholics in Congress, slightly more than at any previous time in our nation's history—a gain of five.

What was counted as unusual was that three Congressmen said flatly that they had no religious affiliation. It is presumed that a good many are nominal members of churches rather than working members. There was also an increase from twelve to sixteen between 1968 and 1970 of those who identified themselves by the general term Protestant rather than specifying a denomination.

Methodists rank highest of all Protestant denominations with eighty-six in both houses. Presbyterians can claim eighty-three, Episcopalians sixty-six. Baptists, though larger than any other denomination, have only fifty-one.

Since Baptists of the various Conventions are lumped together, the list does not identify Jennings Randolph (D., W. Va.) as a Seventh Day Baptist. The lower house has one Seventh-day Adventist, Pettis (R., Calif.).

It may be interesting to note that there are fourteen listed as Jewish, nine of whom are from New York State, a proportionately large number.

The Christian and Missionary Alliance, a fairly large denomination, has but one Congressman.

Women are in Congress. Of the women there are four Catholics, two United Church of Christ, two "Protestant" and one each of Methodist, Christian, Christian Science, and Jewish affiliation.

It would be folly to try to relate the voting record of all the Congressmen to their denominational affiliation. Most of the matters coming before the lawmakers are not closely related to religion and especially not to denomination. There are, however, some churches that are constantly seeking special benefits for religious groups, their own in particular. It has been observed that a certain amount of pressure is put on these denominational representatives to vote funds for church related institutions and causes. The less centralized churches are not in a position to do that if they desired. Fortunately, many popularly elected men do not yield to the pressures mentioned.

#### NEWS FROM THE CHURCHES

**MARLBORO, N. J.**—Prayer meetings have been held at the church and in homes. Romans is being studied under the leadership of our minister, the Rev. Don Richards.

There were six baptisms at Jersey Oaks Camp, September 18. Four candidates joined the church.

Mrs. Jennie Geisinger celebrated her eighty-eighth birthday, October 14.

On October 16-17 Harvest Home was celebrated. The church was decorated for the occasion. There were vespers Sabbath eve, Communion Sabbath morning, and a panel discussion in the afternoon. In the evening a reception was held in honor of Mr. and Mrs. Russell Johnson. Russell filled the pulpit many times when we were without a pastor.

Sub sales have been held by the young people to raise funds for new hymnals.

On Thanksgiving eve a service was held with Shiloh participating. The new hymnals were dedicated. A color movie, "Visitors Only," was food for thought.

Pastor and Mrs. Richards and Jonathan Davis represented our church at the ordination of Pastor John Camenga in Salemville, Pa., November 21.

Hymn sings are held periodically at five different churches. Marlboro's turn came in November, with a good attendance. Marlboro brought the banner home in December.

Eric Peterson, veteran from Vietnam, was officially welcomed home.

Roy Hiles has graduated from basic training at Parris Island, S. C. Jeff Davis is in the Air Force. Edward Lawrence is stationed in Okinawa.

"The Light of Men" (arranged by Mattie B. Shannon), presented by Sabbath School Superintendent James Davis, was an effective candlelight service depicting the birth of Christ. Sabbath School classes voted to give their "white gifts" to different worthy organizations.

Some of our church young people joined with the Shiloh choir to present "The Messiah" by Handel on Sabbath night, December 19.

**SALEM, W. VA.**—The Salem Seventh Day Baptist Church choir, under the direction of Dennis Cox, appeared on the television program of WBOY, Channel 12, Friday evening, December 11.

The choir sang a Christmas cantata by the great Vivaldi entitled "Gloria." The television program, according to the *Salem Herald*, was sponsored by the Harbert Funeral Home of Salem.

The cantata was presented the next morning as part of the worship service of the Salem church.

#### Marriages

**Tichnell - Welch.**—Harold Leroy Tichnell and Cynthia L. Welch, daughter of the Rev. and Mrs. Leslie Welch, were united in marriage, November 30, 1970, at the Berea, W. Va., church by the bride's father.

**Unland - Champion.**—Gerhard H. Unland of Verona, N. J., and Miss Regina Eleanor Champion, formerly from England, were married in the Irvington, N. J., Seventh Day Baptist Church, December 26, 1970, with the Rev. Leon M. Maltby officiating.

**Whitesides - Sisson.**—Walter Whitesides, son of Douglas and Eloise Whitesides of Lanesville, Ind., and Susanne Emily Sisson, daughter of Ralph and Emily Sisson of Waterford, Conn., were married in the Waterford Seventh Day Baptist Church by the Rev. Paul S. Burdick, Aug. 30, 1970.

#### Obituaries

**COOK.**—Orlo C., son of Irving and Sarah Lewis Cook, was born Nov. 21, 1885, in the town of Sangerfield, N. Y., and died Dec. 18, 1970, in Community Hospital, Hamilton, N. Y.

From about the age of five he lived on the Cook farm north of Brookfield, N. Y. He was a member of the Second Brookfield Seventh Day Baptist Church.

He is survived by two of his five sisters, Miss Inez Cook and Grace (Mrs. Howard) Whitten, eleven nephews and two nieces.

The funeral service was conducted by Pastor Neal D. Mills in the Northrup Funeral Home, Waterville, N. Y. Burial was in the Brookfield Cemetery. —N. D. M.

**HUMMEL.**—Hannah Frances, daughter of Artie C. and Evaline M. Davis, was born in Shiloh, N. J., Jan. 15, 1875, and died at the Scott Nursing Home in Smyrna, Delaware, Dec. 9, 1970. She had been in failing health for several years.

She was married to Dr. Lester Hall Hummel who preceded her in death by several years.

Mrs. Hummel had been a member of the Seventh Day Baptist Church of Shiloh since her baptism on January 26, 1889, and was actively interested as long as her health permitted.

Surviving are: two sons, Dr. Merwin Hummel of Fort Lauderdale, Fla., and Dr. Lee C. Hummel of Salem, N. J.; two daughters, Mrs. Robert Kull of Washington, D. C., and Mrs. Fred Scott of Springfield, Mass.; nine grandchildren and thirty great-grandchildren.

Funeral services were held in the Shiloh church December 13, with her pastor, the Rev. Charles H. Bond, in charge. Burial was in the church cemetery. —C. H. B.

**YOUNG.**—Frederic Christo, son of Dr. Lester A. and Georgetta Gould Young, was born May 13, 1895, at Watson, N. Y., and died Dec. 3, 1970, at Westerly, R. I.

On Aug. 28, 1922, he married Louise Rasmussen. He was a member of the Pawcatuck Seventh Day Baptist Church, having joined with his wife and two sons in 1947.

He is survived by his wife; two sons, Maurice of Ashaway, R. I., and Raymond of Garden Grove, Calif.; a sister, and several grandchildren.

Funeral services were conducted from Schilke Funeral Home in Westerly, by the Revs. Harold R. Crandall and Edgar F. Wheeler. Interment was in Hopkinton Cemetery, Ashaway. —E.F.W.



# The Sabbath Recorder

## Bible Readers Fellowship

Two great advocates of Bible reading have united forces to lead people everywhere to a greater awareness of God's love and care for his children as expressed in His word—a "truly great need in these days of tension and turmoil."

The American Bible Society, in cooperation with Evangelist Billy Graham, has founded the American Bible Society/Billy Graham Bible Readers Fellowship to encourage scheduled and planned reading of the Bible.

Scripture references for reading will be supplied to everyone who indicates a desire to participate. A certificate signed by the American Bible Society's president, Edmund F. Wagner, and the noted evangelist will be issued to each upon completion of the prescribed Scripture readings.

Persons indicating a desire to participate in the fellowship, upon filling out a blank with their name and address, will receive information and literature from the American Bible Society.

They will be encouraged to read the Bible "regularly and with confident faith."

A list of Scripture references, carefully chosen to help the reader better understand God's Word, will be enclosed. Also it will be recommended that the participants read these passages "thoughtfully and prayerfully," remembering that God speaks through the Bible.

"Read with imagination, make notes, and read each day," are further suggestions, with the final words of encouragement:

"If at first you don't understand remember that repeated readings will

often bring to light the answers to your questions."

The participants will be expected to read a chapter a day of the 50 chapters on a chart, and to check each after it has been read. Upon completion the chart is to be mailed to the American Bible Society/Billy Graham Bible Readers Fellowship in the envelope provided for that purpose.

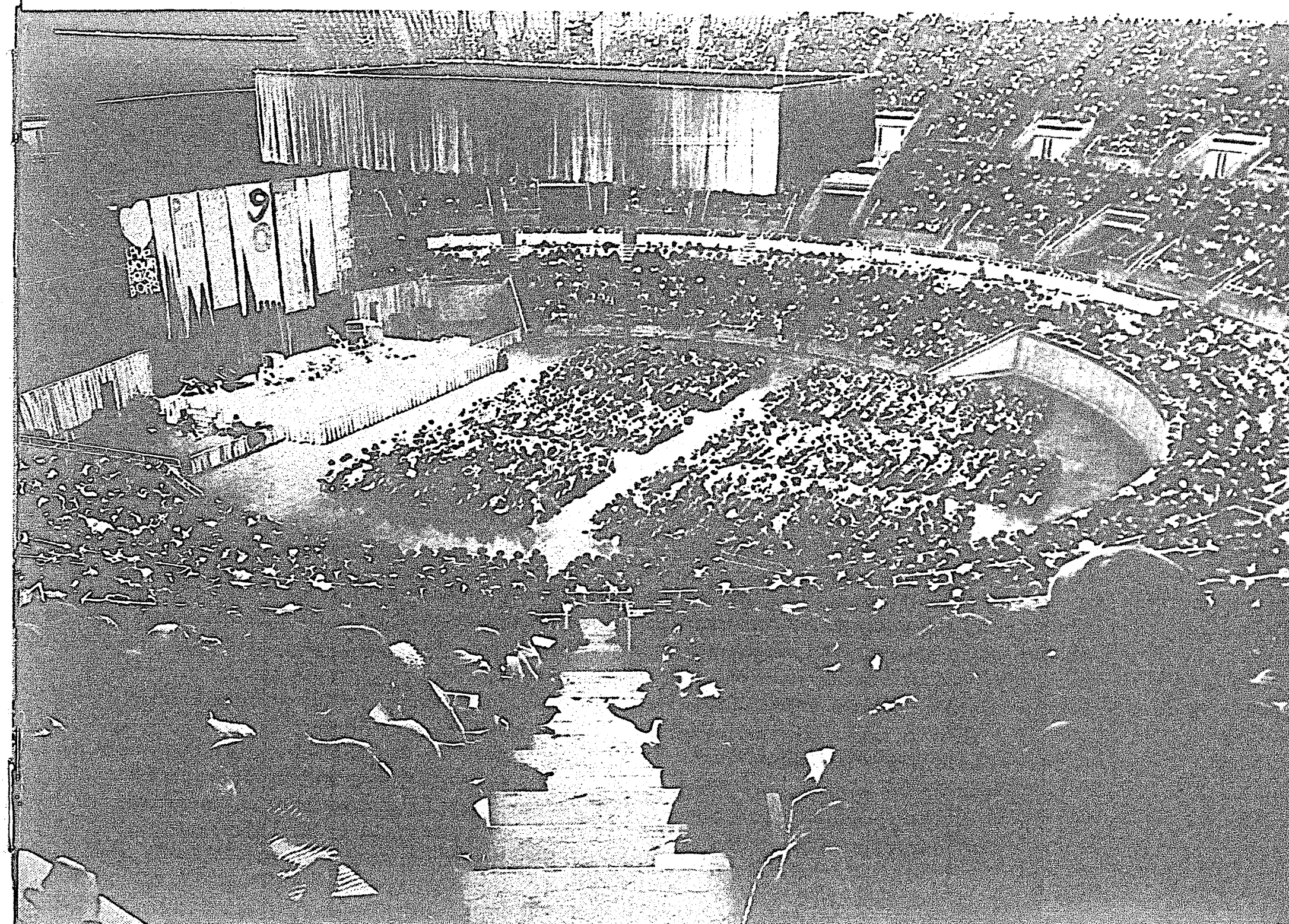
## New Meeting Place in Phoenix

Beginning the first Sabbath of 1971 the Phoenix, Ariz., Seventh Day Baptist Fellowship has a new meeting place, the YWCA Building, 230 East Earll Drive. The group, pastored by Arlie Davis of 1046 West Taylor St., holds regular Sabbath services with Bible School at 9:45 and worship service at 10:45 a.m. A mimeographed flier containing a challenging statement of the standards of faith of the group carries the invitation to residents and winter visitors, "You are welcome to study and worship the Lord with us."

The final statement (of seven) is as follows:

"The Sabbath Day (Saturday) is from sunset Friday to sunset Saturday. It is holy, sacred and set aside by Christ for worship. It commemorates creation by the Father, Word, and Holy Spirit. And it anticipates Christ's millennial Kingdom on this earth (Rev. 5:10; 20:1-15). The Sabbath antedates sin, was indelibly stamped in over one hundred major world languages. Christ called it His day (Matt. 12:8; Mark 2:27, 28; Luke 6:5).

"Let us give God the obedience He deserves (1 Sam. 15:22-29). Let us also love one another; seeking to win them to Christ."



Urbana '70/compro

In a day when a student gathering of thousands usually means protest and tear gas, it was awesome to see more than 12,300 gathered in the University of Illinois Assembly Hall because of a personal commitment to Jesus Christ. Students had been intimately involved in all stages of planning the convention. The result: the convention was uniquely designed to meet student needs and interests.