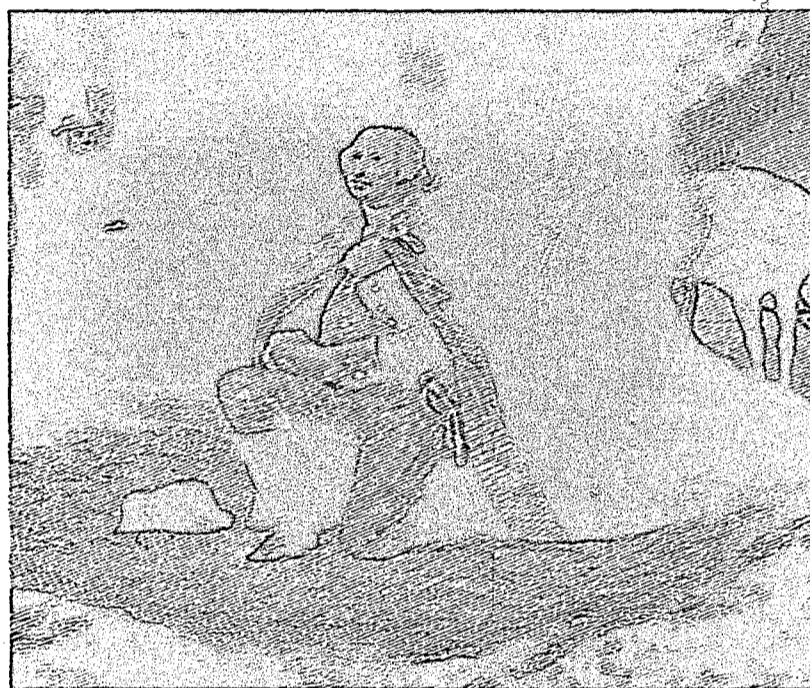


The Sabbath Recorder



American Ideals and Values

Five basic values and ideals have developed out of the American tradition.

1. *Faith in the moral law.* When the Declaration of Independence and the Constitution were written, faith in the moral law was almost universal. Before it all men were equal, and from it they derived equal rights and privileges. Faith in its immutability and permanence gave men a sense of certainty and security.

2. *The ideal of the free individual.* The free individual, in the conception of the founders of the United States, was not licentious and unprincipled. He did not do anything he pleased. On the contrary, he was one who knew the moral law and lived according to it. He was self-disciplined and self-directive. He stood on his own feet and faced the world with confidence and courage that came from a faith in the moral law.

3. *The team method of solving group problems and promoting common concerns.* Frontier living promoted cooperation among equals. All free men had the right to participate in government. The rights and freedoms of the individual were imbedded in the Constitution. Sovereignty was vested in the people. Suffrage became universal.

4. *Faith in reason.* Faith in reason is derived from the Greeks. It was reinforced by frontier conditions, the advances of modern science, and the success of our form of government and way of life.

5. *Faith in the mission of America.* This faith has been pronounced in American history. It inspired Lincoln during the dark days of the War between the States and has been a source of strength and fortitude in other times of danger.

I. James Quillen

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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The Future Is Now

In the past few years well laid plans for religious conventions and long range plans for social service have had to be scrapped because of the urgency of the demands of certain groups attending the conventions or the realization that projected plans must be speeded up to meet the needs of the hour. We have seen in ecumenical circles such as the National Council of Churches the emergence of task forces and crash programs. Even so it has been evident that the machinery was not adequate to handle all of the unpredictable situations. There is a feeling abroad in the denominations that the future is not conveniently distant, but is now.

When the Southern Baptist Convention met in St. Louis recently it took care of the vast amount of business that was at hand, and not without some unscheduled fireworks that disturbed the quiet of the democratic organization. The spirit of the times was evident in this denomination that now has churches in all fifty states and therefore feels the throbbing religious pulse of the nation. In planning publicity for 1973-74 the Convention approved an emphasis which is called "Share the Word Now." The year 1973-74 is still quite a distance away. The denomination apparently does not want to get caught with an outdated theme. The publicity for the future puts the emphasis on now.

Seventh Day Baptist churches have made a lot of plans for what they were going to do in the future, even in the latter part of each current year. More frequently than not they have made plans and taken training for evangelism and then postponed the execution of those plans until the year had gone by. Some of the recent emphasis, however, has been on putting the training into effect even while it was going on. Such is the case with Campus Crusade and with SCSC training. The difficulty in such cases is that the "fresh glowing ardor of youth," to quote a Christian song, is likely to cool rapidly. Somehow we must grasp and retain the enthusiasm of treating the future as now. Whatever ought to be emphasized two years hence probably needs emphasis this year also.

"Sharing the Word Now" has content. It may mean distributing Scriptures with more urgency. It also means preaching the central themes of the Word and conducting Bible studies. It is the Word of God not the word of man that is authoritative for time and eternity.

We have been privileged to comprehend one truth that many others have missed. To share the Sabbath is not to force a doctrine on unwilling people but to bring hungry people the blessing that we have found and that they will thank us for when they have appropriated it.

Investment Leverage

The church is the biggest private organization for disbursing money in the United States; it is the business of giving. In a 78-page document recently prepared by the NCC's Office of Resource Studies under the direction of Frank White it is stated that churches are "second only to the federal government in monies received and distributed yearly—over \$22 billion." Religious institutional wealth is estimated at over \$160 billion.

Much of this \$22 billion handled yearly by the churches is not current giving that goes directly from the people to the work sponsored, but is investment income. The purpose of the above mentioned study was to assess the capability and corporate responsibility of the churches in bringing about social or political reform by investment leverage. The idea is that the churches working together can control enough of the capital so that companies and governments will be pressured to doing the will of the churches. Ideally the investment leverage exerted by the churches would be used on certain specified moral issues in which the church "sees itself as the locus of moral and ethical initiative and because it would have the financial 'clout' of its huge holdings."

TEMPO, Newsletter of NCC goes on to show what could be done in this matter of church "corporate responsibility." It quotes Joseph H. Brandon, an investment adviser, on the use of common stocks as a tool of reform. Many denominational and ecumenical leaders feel that

MEMORY TEXT

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise" (1 Cor. 1:26, 27a).

the church should not only look for investment yield and growth, but should also develop policies as to restricting the use of the money invested.

Manifestly it is inappropriate for a church to invest its money in companies that manufacture products that debase men or are injurious to the general health and morals of the people it is trying to help. It is possible to withhold millions from banks or businesses that serve South Africa where segregation is government policy. It is possible to do the same with companies that produce military goods. Whatever the church disapproves could be banned from its investment portfolio.

In general it sounds good, but there are likely to be some problems in getting all churches to agree on what should be banned and what should not. In these days of conglomerates and huge holding companies with widely diversified activities, it may be difficult to pull out the tares without uprooting also the wheat, as Jesus said.

Furthermore, if unity can be achieved so that a central organization, such as the NCC, tells the denominations how to exert financial pressure, there is a possibility that a power structure would develop that would be detrimental to the liberties of minority denominations. It is something that needs to be watched just as denominations or churches have been watching some policy statements that may not be representative of their corporate conscience.

Churches need to study their investment policy and to make the capital as well as the income count in the cause of Christ wherever this is possible.

The above mentioned resource document can be obtained at a price from the NCC office in New York.

JULY 3, 1971

Making the News

Some of the churches "make the news" quite frequently in the usual sense of newspaper publicity. They have good public relations people in their membership who know what the church is doing in the community and also know what will make good reading in the daily or weekly paper. The result is that these churches become well known and respected. They can expect to have visitors at their services. Other churches do not put much effort into their work or a bright report of it.

Much the same thing is true in regard to churches and our denominational weekly. Some make sure that they have a good correspondent who sends in frequent brief items. Others just let it go, and the rest of the denomination is not able to rejoice with them when there are things to rejoice about. Every church has something going on that might be of encouragement to others. If not, then the members and pastors need a little self-evaluation and Holy Spirit motivation.

There are specific and overall benefits from "making the news" in our weekly. If you are making news printing that news helps the mission of your church.

What is your church doing? Do you want church members throughout the world to pray with you and for you? Do you want them to know that your church is praying for the larger work? Then make sure that your correspondent gets the proper encouragement to send in the news when it happens.

Summer is a time of outreach in most of our churches. Let's hear about it in these pages. The editor would rather struggle with too much news than give the readers too little.

Secretarial Help Needed

The editor-secretary of the American Sabbath Tract Society asks for the prayers of *Recorder* readers in securing a suitable half-time assistant before the end of August to replace Mrs. Helriegel who finds it necessary to terminate her valued work at that time. It is a position that calls for considerable ability and involves responsibility.

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1) The many people who have discovered the Sabbath in the Bible but have not yet been able to establish fellowship with a Sabbathkeeping Baptist church as they are anxious to do.

2) The thousands of Seventh Day Baptists in this country who are trying to put meaning into our current Conference theme "The Responsibility of Maturity."

3) The continuing attempts of Sabbathkeeping groups in other countries to unite into Conferences and apply for membership in the Seventh Day Baptist World Federation.

4) The dedicated service workers from Southern California who are assisting in the many-pronged outreach of the Seattle church under the direction of Pastor Duane L. Davis.

Women's Work Emphasis Issue

Another blue-ink special emphasis issue may be expected next week. The new Women's Board officers have gathered material that emphasizes the important work of women in the Seventh Day Baptist denomination. Regular readers will look forward to five special articles and pictures. Normally these emphasis issues are the first rather than the second week of the month.

There are other good issues coming. The series of stories of churches continues. The sermons "If I Had Only One Sermon To Preach" will appear about once a month. During July and early August the forthcoming meetings of General Conference and the Seventh Day Baptist World Federation will be emphasized each week to encourage attendance and to feed the interest also of those who must "keep the home fires burning."

Faithful to Our Past

If only we are faithful to our past, we shall not have to fear our future. The cause of peace, justice, and liberty need not fail and must not fail.

—John Foster Dulles

Stewardship Letter

Dear Fellow Seventh Day Baptists:

Happy Birthday! Yes, this is our 300th Anniversary year, and we're planning a big celebration at Amherst in August. I hope you are going to be able to attend.

Just think, 300 years! I am thinking of President Thorngate's challenge, to consider "The Responsibility of Maturity." I wonder if we are mature enough to fulfill our ever increasing responsibilities.

We have been asked to give our share of the cost of the Seventh Day Baptist World Federation meeting this August. Now, although our membership is only about one-sixth of the total SDBWF membership, our proportion of the wealth of the world is close to 95 percent. Thus we have a large responsibility in meeting the SDBWF budget for the 1970 session, \$6,000.

We have also invited the world delegates to SDBWF to be our guests at our General Conference in August. We hope there will be twenty able to attend, and the cost of hosting each one will be just under \$60, another large responsibility.

And we must also remember to be mature in carrying on the work set before us. The current budget for Our World Mission is still expecting faithful support as we show the responsibility of maturity! But we are slipping, whether in responsibility or maturity or both, you decide. The OWM needs have been met only 82 percent thus far this year. Where shall we reduce expenses? The largest single item is salaries, and those aren't easy to reduce!

I spoke with one of our city pastors, whose income is partially supported by the Missionary Society. He was aware that some have been critical of the large amounts of money spent on the home field, especially in salaries. "But," he said, "if I got any less money, I would have to leave my field of service!" What should he do? Are you going to tell him to forget God's call, that we aren't mature enough to give the funds needed for such work?

We make increasing demands on our board and agency personnel. All of them have ever increasing costs facing them

both at home and in their office. Shall we cut their take-home pay, or cut their office expense money? Pretty dumb to train a horse, then fail to feed him so he can work, or else cut the harness short!

Those of us who are already giving large amounts to support our local church and Our World Mission are going to have to give more, to learn sacrificial giving. And we're going to have to be better examples as stewards to interest those who are not yet convinced that it pays to give to God that which is His!

Let's pray and teach and give! Together! For God!

In His Service,
Paul B. Osborn, Stewardship Chairman

Mark of Maturity

Familiarity with Bible passages, and much learning about doctrinal matters, does not prove that we are spiritually mature. Rather, the mark of maturity is to be seen when our love for the brethren grows to where we are *grieved* rather than *angered* by their faults, wrong doctrines, etc. Mellowness and gentleness replace the bitterness and critical "bite" of our replies. We cease to defend ourselves. (So-called "defense of truth" is often a disguise for defense of *our* doctrine.)

Someone has said that a man is the closest to God either when he is forgiving someone, or asking to be forgiven. One of Satan's devices is to make us unforgiving. I heard of a case of a father, speaking about a daughter who had rebelled against her home, who said, "She was old enough to see the faults in her parents, but not mature enough to forgive."

In many places and ways the Bible urges us to be forgiving. We are told of the destructive force of a "root of bitterness" in our hearts. Jesus said plainly that if we would be forgiven by God, we must be willing to forgive one another.

God is mature. Though God never excuses sin, God can forgive all sin.
—Editorial in "The Vision," March 1970

Pacific Northwest Continuing Witness

(Excerpts from report of Rev. Duane Davis, pastor of Seattle, Wash., church.)

Beginning February 1, 1971, the Rev. Mynor G. Soper, evangelist on the home front, served for three weeks as field evangelist in the Pacific Northwest, working with members of the Seattle Area Seventh Day Baptist Church and with their pastor, the Rev. Duane L. Davis. Financial assistance on Pastor Soper's expense came from the Pacific Coast Association.

Pastor Soper began by directing a week-long Lay Training Session in Evangelism in the Des Moines area, where Seventh Day Baptists meet regularly. A total of twenty-nine adults and youth participated in the training program and about seventy calls were made in the homes of the people, with emphasis on "The Spirit-Filled Life — and How To Share Our Faith with Others."

A second training seminar was held at Edmonds, Washington, thirty-five miles north of the Des Moines area for four meetings in the home of Mr. and Mrs. Alan Posey. Fifteen persons participated in the lay training course there.

Pastor Soper and Pastor Davis then journeyed to Randle, a little mountain town 100 miles South of Seattle, where church members, the Mynor McPhersons, live. Five meetings were held, from February 10-13, with average attendance of fifteen persons. Calls were made and as a result it was decided to hold fellowship meetings at Randle Community Hall every Sabbath in the future. Thirteen people in Randle have pledged their support of these meetings.

A meeting was held at the home of Mr. and Mrs. Justin Camenga in Portland, Oregon. Several families have shown interest in continuing Seventh Day Baptist contacts in the area of Portland. There are several individuals and families in the tri-cities area of Pasco, Wash., around Spokane, Wash., and in Wallace, Idaho, who are interested in keeping contact and fellowship with Seventh Day Baptists.

"Words cannot express the Christian experience that took place in our church during the weeks Pastor Soper was with us. Better than 100 percent of our local members took part in the training sessions (with fourteen who are not members but active in our fellowship participating). There were at least three decisions to receive Christ as Savior during the meetings, people who are showing a continual spiritual growth. Perhaps even more pronounced was the rededication and yielding to the filling of the Holy Spirit in most of our membership, with a new joy of the Christian life and a joy in Christian witnessing which has filled our church life and drawn us closer to one another in Christian love and fellowship.

"During the three weeks Pastor Soper was with us, a family from Everett, Washington, the Virgil Elmores, came in contact with us through their own searching and by writing the Seventh Day Baptist headquarters. They were able to participate in the last part of training sessions, and have continued to work and worship with us, planning to unite with us soon as new Seventh Day Baptists. With this added interest in the city of Everett where we now have two families living about fifty miles from the meeting place of our church we are praying for God's leading about a branch church or fellowship in that area. We have five active families who live at least thirty-five miles north of our church meeting, and have begun weekly Bible studies on Tuesday night at Everett."

The spring meeting of the Pacific Coast Association voted, "up to \$500, for travel and program expense for dedicated workers in the Seattle area this summer." It has now developed that Peter Morris of Los Angeles and possibly one or two others from that area will be available for this program. Therefore a team of workers is being raised within the association and being supported by the association for the summer outreach follow-through in the Pacific Northwest.

Let us uphold our brethren in this area in prayer and praise the Lord for those whom he is calling out to join with them in the gospel witness and work.

A Challenge with Children

(By Mrs. David Pearson, upon request)

When the idea first came to have a series of children's meetings at our new church in Naperi, Blantyre, it seemed a good idea. Pastor Nantikwa agreed to the plan, and when asked, Miss Doripha England said she was willing to help.

As the time drew near I began to be a bit anxious. It had been planned to be in the afternoon, but we discovered that a school in the area had changed some classes to the afternoon. So at the last minute we decided we would conduct sessions both morning and afternoon to enable students who went to school either time to come when free.

The announcements had been duplicated, and Miss England was to come on Thursday when we would distribute them from door to door in the residential area nearest the church. I wondered what reception I would get, a white woman walking from door to door in the national housing district and if they would consider me out of place. Actually the reception was very respectable — varying from real friendliness to courteous acceptance. As we attempted to cover the densely populated area, Miss England up one lane and I another, explaining our meetings and giving notices and tracts, we soon came to realize that there were hundreds of children within a half-mile radius of the church. We had sufficient advertisements for only a fraction of the homes. I was apprehensive again. What if too many children came and we couldn't handle them? Or what if we were accepted politely, but no one turned up after all? We took it to the Lord in prayer and left it with Him.

Monday morning, May 17, arrived, cold and rainy. Miss England and I went at the appointed time, and sat in the chilly church for an hour, and not a child appeared. Our spirits were like the weather about us as we returned home. That afternoon upon arrival at the church we found Pastor Nantikwa waiting for the meeting and were glad to have four children of the Manani household soon join us. We sang almost all the Chichewa children's songs we knew, waiting for

A CHALLENGE IN GIVING

The Ladies of our Holland Conference recently sent a gift for "Missions" amounting to \$225. This was from a special project they had. To us it doesn't sound like very much, but divided by their total membership, and then multiplying by our USA membership, we get a total of \$16,206.24. That would come in very handy for our Missionary Society right now, as they try to meet demands for work around the world! How about it?

—Stewardship chairman

others to arrive, then told the flannel-graph story still with no newcomers. The handwork had been distributed when I noticed a few boys out on the street looking toward the church. I went to the door and called to invite them in, and they readily responded. Soon others in the distance came along too. Then some girls appeared and joined us and the number grew to twenty-four. They were pleased with the coloring of pictures, and after songs and prayer of dismissal, they were told to come back earlier the next day and bring their friends.

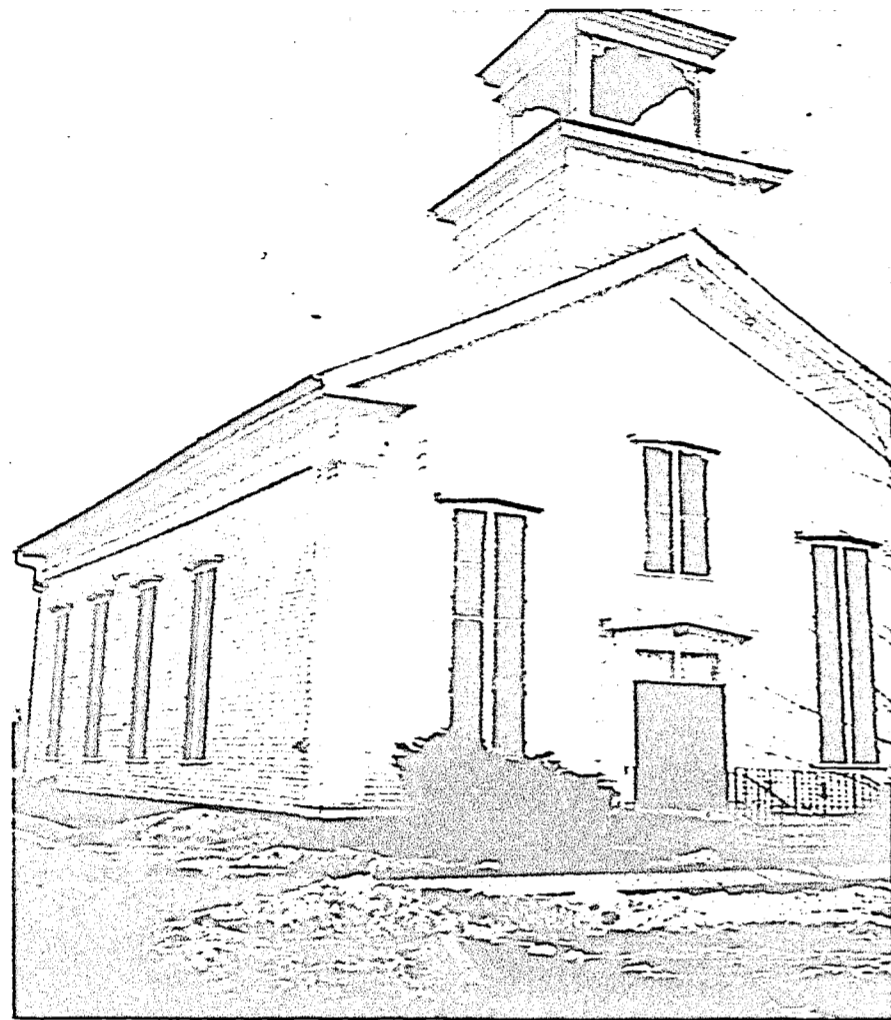
The second morning was not such bad weather as the first, but still there appeared only two Manani children during our hour at the church. That afternoon, however, when we arrived we found quite a number of children with Pastor Nantikwa already in the building waiting for us. (Pastor came by bicycle four of the five days from his home about twelve miles away to be with us.) We were pleased that afternoon to receive a total of sixty children. The morning meetings were cancelled for the rest of the week, but attendance for the remaining afternoons was 90, 119, and 133.

The Lord had indeed worked for us. We were not able to keep perfect order at all times with such a large group and so few leaders, but they always did listen intently to the illustrated stories. Some of the subjects covered were creation, sin, the coming of Christ, His death and resurrection, Jesus and the children, and the Israelites and the serpents with John

(Continued on page 12)

Albion Church Is Involved in Many Areas

By A. Addison Appel



Mrs. Reva Maltas, of the Albion church, is president of Church Women United of the Edgerton, Wis., area. The church women joined other area women in participating in World Day of Prayer, UNICEF, and a clothing drive for CROP. Until August 1970, four of our ladies were members of the Women's Board.

The ladies of the church belong to two groups, the Home Benefit Society which meets bimonthly, and the Missionary and Benevolent Society which meets once a month. Both societies aid in the upkeep of the church and have rummage sales, smorgasbords and bazaars.

The Couples Club, which is the Christian Education Committee, is an active organization composed of young (?) adults. Our service projects include a year-round collection of labels, cartons, coupons, stamps, etc., to aid retarded children at Southern Colony, Union Grove, Wis. At our monthly meetings, our programs are varied, including: rolling cancer bandages, socials, potluck sup-

pers, guest speakers, packing Christmas fruit boxes for shut-ins.

Youth Fellowship consists of nine young people who meet the first and third Sabbaths. They have a devotional service, business meeting and fellowship time. They raise money to send members to Pre-Con by baking cherry pies and having bake sales. Four of the members participated in a fifteen mile hunger march for CROP, getting sponsors at five cents per mile. All finished the march!

Recent improvements at the church and parsonage include new pumps and furnaces. The church foyer was renovated recently. A new Hammond organ adds greatly to the worship service. New front steps and railings, and new cupboards and paint in the kitchen have improved these areas. We celebrated the 125th anniversary of the church in 1968. Sabbath School is well attended by children and a few adults. Our average worship service attendance is fifty plus.

Our church, until last year, conducted Vacation Bible School which was attended by children of all faiths in the community. Our Christian Education Committee recommended joining Milton in Day camps at Camp Wakonda last year. Several of our members are officers of the Albion Historical Society, which is an outgrowth of the Albion Academy. The Civic Club meets once a month, too, and is active in beautifying the park and improving the village.

The officers of our church are:

Rev. A. Addison Appel, pastor; William Baum, Sr., president; Mrs. Robert (Geraldine) Kenyon, vice-president; Miss Shirley Vaught, secretary; Mrs. Harold (Ruth) Baum, treasurer; Mrs. Neil (Roselyn) Geske, Jr., organist; Morris Streich, choir director; Mrs. William (Colleen) Baum, Sr., and Mrs. Addison (Jeanette) Appel, junior choir directors; Mrs. Addison (Jeanette) Appel, Sabbath School supt.; Mrs. Floyd (Adele) Schock, primary department.

Our church has fellowship dinner the first Sabbath of each month. We take turns hosting the Quarterly Meeting of the Southern Wisconsin and Chicago Seventh Day Baptist Churches.

Pondering Chapel Attendance

The U. S. Court of Appeals is now considering the chapel attendance case that was in the U. S. District Court last year. It will be recalled that the American Civil Liberties Union is maintaining that required regular attendance at chapel in the officer training schools of the three services is in conflict with the First Amendment.

Last year the Pentagon attorneys maintained that such attendance was purely secular in purpose — that it was to help the prospective officers to understand “the impact of religion on various individuals” and that its primary effect is purely secular. Some of us who have been military chaplains would not consider it a ministry if the service of prayer, music, and message had no penetrating purpose but was expected to be like water on a duck's back.

Warren K. Kaplan, representing ACLU again at the recent three-judge hearing, accused the Pentagon of developing a theory “riddled with logical flaws.” He cited catalogs and manuals of military schools which he said showed that the real purpose “is to inculcate future officers with religious faith because of the government's belief that (to do so) they will develop better officers.”

When the government's spokesman began his presentation to the court, he was asked if the Pentagon rested its case solely on that stated earlier as a secular purpose to train better officers by helping them to understand how other men worship.

“This is the most important one,” replied Assistant U. S. Attorney Higgins, “but we regard the effect test as important also.”

Judge Harold Leventhal, one of the three judges hearing the case, asked why, if this was the Pentagon's “energizing purpose” in requiring compulsory attendance, it would not be better for the men to attend various churches each Sunday and to go to churches other than those of the men's particular religious commitment.

“This prohibition against switching churches is inconsistent,” Judge Lev-

enthal observed. Continuing his questioning, Leventhal asked how this regulation could be passed and maintain in view of the military's stated primary purpose.

Higgins responded that the military took this position because of “parents' concern . . . and so the academies would know where the men are on Sunday morning.”

Higgins contended further that the military's requirement of compulsory religion at the academies rested on the “undisputed facts” that “this is a religious country . . . that the military acts reasonably when it says inductees can expect religious facilities . . . and that in times of crises military leaders must be capable of responding to the religious needs of military men under stress.”

Leventhal asked Higgins whether “it is rational to expect regular attendance.” He observed that occasional attendance would accomplish this facet of the officer's training.

The questions asked by the judges may or may not indicate the conclusions they will come to in this compulsory chapel attendance test case. There are some new dimensions brought to light in this hearing. It comes down to the admission by the government's legal spokesman that the Department of Defense had found “no other way” to accomplish this part of an officer's training. If the case eventually goes against this compulsory attendance program the school administration may have to devise some other way to enable officers to meet “the religious needs of military men under stress.”

Perhaps the answer lies in the direction of not expecting line officers to meet these needs as a result of their military schooling but as a result of the faith they have built up on a voluntary basis. We could suggest that more emphasis in their training on the work of the chaplain might serve the purpose. The line officer who has no more religious convictions than what comes from required chapel attendance billed as secular in purpose cannot do very well in religious counseling. The chaplain, whose training and motivation are strictly religious, can meet those needs.

"Be/Come Community"

The new Graded and Uniform Series of Bible Lessons under the Baptist "Christian Faith and Work Plan" which begins in September 1971 has an exciting introductory resource titled "*Be/Come Community*." Bouncing off the lesson theme of "Becoming the Community of Christian Love," the author, James Ashbrook, claims that "persons can be truly human only as they participate in genuine community, created by God and clarified in Jesus Christ . . . true community can be found when persons give up their attempts to grasp life and dare to join the pilgrim journey of the people of God."

Kenneth Cober, well-known Christian educator among Baptists for many years, has written the guide for group use of "*Be /Come Community*." Stressing the use of subgroups in depth Bible study that helps persons probe into the depths of their lives with Biblical truth and inspired motivation, Cober helps users to probe their Bible on Christian fellowship, the "I Am" God and our situation, "breaking out" of slavery, priesthood and holiness, sacrifice and involvement, celebration and communion.

"Be Community" is the challenge of this resource book; "Come, Community of God" is its prayer, recognizing that God must be at the root of all Church life.

Typographically, this book will invite imaginative experiencing of Biblical stories and principles. For instance, he asks whether we are "c u t o f f o r c-o-n-n-e-c-t-e-d." Or he capitalizes chosen letters within a sentence to give dual meanings greater significance, as: "Yah-weh — Lord — Jehovah — that was the given name. To Identify reality—to know the nAMe—to be sensitized to the event—was to enter into contACT with the Other." Or he points to the contrast between static and hopeful religion by teasing your imagination with a square made of nine dots in rows of three. Nonchalantly he says "you can't connect all nine with only four connected lines." and later he uses a four-line arrow to empha-

size a dynamic faith moves out of the box of slavery to selfishness.

The author will be key leader in a Green Lake Conference on the '71-72 theme, Aug. 7-14. (Unfortunately for SDB's, this coincides with our Conference sessions at Amherst.) Workshops on selected concerns and programs, groupings on different educational functions, and fellowship experiences will comprise this national event. American Baptist, Disciples of Christ, Church of the Brethren and Church of God (Anderson) cooperated in publication of the Faith and Work Plan materials.

Central Association Theme

By Richard W. Burdick, president

In determining a theme for our meetings this year, we felt the theme "Listen-Love-Respond" was a natural, considering the work of our churches, the work of the Central Association Missions Committee, and the work of our Seventh Day Baptist people, in working with people outside the church.

Our emphasis as Christians doing the Lord's work is to "listen" to the call and the will of God. If we listen, we will hear the will of our Lord and hopefully will follow Him.

Jesus has commanded us to "Love our neighbors." He set and is the prime example of love. And what the world needs is love.

If we listen to God and if we love our neighbor, we want to respond to the needs of the world. Before you can make the world better, you must be better yourself. You must clean everything out of your heart and fill it with love. The world, especially at this time, is in dire need of the love of God. We can be a friend and neighbor and let the love of God shine through us to those we come in contact with.

We hope the theme of "Listen-Love-Respond" and the messages that relate to these, will be a blessing to your heart and that you will go home from the spring weekend in Verona (N. Y.), with a renewed vigor to "Listen to God,"

to "Love Thy Neighbor," and to "Respond to the World's Needs."

Very Interesting . . .

By Charles J. Bachman

Artie Johnson of T.V. fame makes this observation regularly on his show, and people smile, laugh, or smirk.

But when this remark is made concerning the main editorial of the *Recorder* (June 12, 1971) entitled "Where Are We Going," it should out of sheer curiosity make every one go and read this editorial again.

People in general have very little regard for those who continually go back and forth over established lines, such as today he is a Democrat and tomorrow a Republican; or, a person who today is a Presbyterian, tomorrow a Methodist, and the next day a Pentecostal. This does not say that there are not very good people in every one of these organizations, but the person who goes back and forth reveals that he does not have very deep convictions. And everyone should have deep convictions about that which is most important to him.

This article in the *Recorder* raised the question, "How deep are your convictions?" A person who has deep convictions, whether those convictions are right or wrong, knows where he stands and what the final outcome will be. If you say you have those deep convictions about the Seventh Day Baptist Church, then surely you know where you stand and will want to prove to others that your convictions are true and correct.

The obstacle of living in an opposing society was well handled in the article. A convicted person will not let obstacles stand in his way. The question is, are your convictions concerning the Seventh Day Baptist Church strong and deep enough to face up to the confronting problems, or do the problems seem so tremendous that convictions melt away and become that which we hold only in the privacy of being alone?

The editor says, "If we have something to give we can find folks who want it." In this age of gadgets and whatnots (which are sold in the millions of dollars every year) when a gold plated corkscrew sells for \$35 and is considered necessary

to many people; who can possibly say that there are not folks waiting—really waiting—for some one to bring them the religion of Seventh Day Baptists! This by no means places the S.D.B. religion on a par with a \$35 gold plated corkscrew; what it is saying very simply is that someone has to go and give it, or sell it. Someone has to present the product, and the product is the S.D.B. religion as a distinct brand not to be confused with any other. Without someone making it available, who can decide whether or not they want it?

When the editor says, "Where am I going," he is saying very simply, "Where are those with deep convictions about this church who are going to make it available to those who are waiting?"

The first response to this question is, "Let John do it." The only problem is, who is John? Do we know him and where is he? You, we know, but John is a stranger. The proper response to this challenge is "Here am I, send me."

Songs for Youth

Now in Second Printing.

The seventeen-page mimeographed publication "Songs for Youth" produced in mid-April by a committee of the American Sabbath Tract Society has proven unexpectedly popular. The first edition of 500 copies was exhausted before the middle of June. A second edition was immediately prepared and is now ready for distribution.

People have expressed appreciation for the committee's selection of songs and choruses known to many of our young people. The music sources listed are readily available. A suggested donation of ten cents per copy plus postage (sent with the order) will help to defray the cost of this service to churches as they minister to their youth.

SABBATH SCHOOL LESSON

for July 10, 1971

"God, the Christian, and Government"
Lesson Scripture: Romans 13:1-7;
Judges 9:8-15

Christian Views on Israel

Twenty-four prominent Catholic, Protestant and Evangelical leaders have made public their support of the reunification of Jerusalem under Israeli jurisdiction, declared their confidence in Israel's capacity to supervise the Holy Places in cooperation with Christian and Muslim bodies, and denied that Israel was making life difficult for Christians and Muslims in the Holy Land.

The Rev. Dr. Franklin H. Littell, chairman of the Department of Religion, Temple University, and chairman of a newly organized group, Christians Concerned for Israel, released the statement at a news conference at the headquarters of the National Conference of Christians and Jews. Dr. Littell was just reelected chairman of a Joint Faith and Order Study Commission of the National Council of Churches and the National Conference of Catholic Bishops on Christianity, Israel, and the Middle East.

The statement, Dr. Littell explained, was the result of a recent ad hoc meeting of Christian leaders responding to growing pressures from Arab countries and pro-Arab elements in the Christian churches that seek to discredit Israel's administration of the Holy City.

Answering charges that Israel was trying to "Judaize" the city and was "suffocating" its Christian and Muslim population, the Christian leaders' statement declared that such allegations were based on political rather than religious motives.

"The behavior of the government of Israel with respect to the holy places has been exemplary," the statement said. "It has achieved the main purpose of internationalization, which is to provide protection and free access to the holy places for all."

In addition, the Christian leaders refuted the charge that the Christian Arab population in Israel was decreasing. They pointed out that "since the end of the 1948 Arab Israeli war, the Christian and Muslim population of Israel has more than doubled" and that "in Jerusalem, the non-Jewish total (Christian and Muslim) has increased steadily in the last three years."

Disputing the logic of internationalizing Jerusalem, particularly at this time in history, the signers of the statement pointed out that the United Nations, which would have to supervise such an action, "now includes a large proportion of officially atheistic countries, or countries with no interest in or ties to the holy places of Christianity, Judaism or Islam."

Christians Concerned for Israel has as its primary purpose to "re-think the relation of the Christian Church to the Jewish people," stated Dr. Littell.

"It is not possible to love a 'spiritual Israel' and hate the earthly Israel. It is not possible to honor and obey the God of Abraham, Isaac and Jacob and wish evil to the Jewish people. To lay it on the line, it is not possible to side with those who seek Jerusalem's destruction and be numbered a faithful Christian."

A Challenge with Children

(Continued from page 7)

3:14, 15. What a wonderful experience to see the gospel message go out to these many upturned black faces. It was a thrill to see what an insatiable desire they have for tracts and gospels, but somewhat exasperating when they try to feign not having received in order to get two of the same thing, or to see them push and scramble for them as children would do for a tossed coin.

On Friday we gave the invitation for any of these who didn't go regularly to another church to come to be with us for weekly Sabbath services. To our joy, the attendance was swelled that Sabbath with about forty neighborhood children. We praise the Lord for His use of these meetings, and trust Him to nourish the seed that has been sown in the young lives, to His glory.

Public Statement

Nondiscriminatory practice — Any student, who meets other qualifications of scholarship, is most welcome to enroll in the program of the Seventh Day Baptist Center for Ministerial Education, regardless of race, color, or national origin.
—Rex E. Zwiebel, dean

"Spiritual Revolution Now"

More than 7,000 Christian youth, singing "Amazing Grace" and carrying placards urging "Spiritual Revolution Now," marched on the California capitol during a "Spiritual Revolution Day" observance in mid-February.

Youth from as far away as Colorado, Texas, San Diego, Calif., and Seattle, Wash., journeyed to march in the half-way rally and parade, according to the rally's sponsors.

Christians of several races, and of different styles of address and appearance—the hip and the straight, the young and the old—took part. The majority were high school- and college-age youths.

The parade formed at noon when the "Jesus people" were organized into platoons. Instructions were given the marchers to keep order, to set a good example, to stay in the streets in ordered ranks, and to pray for success of the observance.

Sacramento police kept automobile traffic out of the line of the marchers. One police lieutenant asked, "How can you oppose something like this? It would be like saying you hate your mother."

A state policeman said he was amazed at the rally. "I thought all young people thought about was destruction and hate."

—BP

Nigerian Children Restored to Parents

World interest in the civil war in Nigeria has waned with the ending of that war and the general return to normal conditions. For many families in Nigeria, however, the war is not forgotten. Progress is now being made by the Rehabilitation Commission of the Christian Council in Nigeria in bringing many war-lost children back to their parents.

During the social upheavals of pre-war and war days, thousands of children became separated from their parents while fleeing; when moved from one home to another; perhaps when plucked out of sick bays where they were being treated, as the war front shifted.

In some cases one or both parents may be dead. In other instances the

family may still exist, unaware that their missing child is alive.

A four-year-old war orphan may have become lost as an infant, and thus be unable to furnish any clue as to his parents or home village. Other children can recall bits of information which are painstakingly pieced together by social workers, and may make it possible to begin the work of tracing relatives.

Between January and March 187 orphans were interviewed and 28 children united with parents who had never expected to see them again.

At the last report U.S. churches through Church World Service had contributed \$925,000 in 1970-71 toward the total program of rehabilitation undertaken by the Christian Council of Nigeria.

Southern Baptist Convention

The Southern Baptist Convention, conducting its annual business meeting in Saint Louis, instructed its publishing agency to drop the British Baptist writer of a controversial commentary section on Genesis.

Last year, the SBC in annual session voted 5,394 to 2,170 to ask the publishing agency to withdraw the Genesis-Exodus volume and rewrite it. The Sunday School Board responded by asking the original two writers to make necessary revisions of material to which critics had objected as being too liberal in viewpoint.

The SBC, largest Baptist union in the world and largest Protestant denomination in the USA, also passed resolutions dealing with abortion and the war in Vietnam.

It reelected Carl E. Bates, a North Carolina minister, as president for a second year—a rather traditional action. It took up a goal for its 34,500 cooperating churches to receive one billion dollars (\$1,000,000,000) annually in gifts by 1975.

Two main issues with which the 1971 SBC meeting dealt were essentially the same as handled at the 1970 assembly—the commentary and troop withdrawal in Vietnam. And the actions in 1971 followed the 1970 pattern.

Through a resolution on world peace,

the 1971 meeting commended President Nixon for his part in reducing the number of American troops in Vietnam. It also urged him to continue the troop withdrawal in keeping with the desperate concern for US prisoners held in North Vietnam.

The resolution dealing with abortion called for Southern Baptists to work for legislation allowing abortion under certain conditions. These were given as "rape, incest, clear evidence of severe fetal deformity, and carefully ascertained evidence of the livelihood of damage to the emotional, mental, and physical health of the mother."

It was the first time the eleven-million member denomination has ever taken a stand on abortion. Resolutions adopted at the meeting serve only as guidelines to churches and individuals, and are in no way formally binding on the churches.

—EBPS

Sabbathkeeper To Head Public Relations Council

The Religious Public Relations Council, a somewhat broader based organization than the Associated Church Press to which the *Sabbath Recorder* belongs, held its annual meeting in April shortly after the ACP Convention. This was its first interreligious workshop and convention since becoming an interfaith organization.

It is traditional for the vice-president to become president, which means that Paula Lee Becker, public relations director for the Southern Publishing Association of the Seventh-day Adventist church, is in line for president next year. Richard Cohen, associate director of the American Jewish Congress, also was elected to a national office in RPRC. The new treasurer is a Catholic priest, director of development for the Paulist Fathers.

Membership was broadened a year ago changing the Religious Public Relations Council from a basically Christian group to include all religious public relations personnel. The Associated Church Press, incidentally, is considering a merger with the Catholic Press Association.

Religious Spokesmen Ask Military Draft Reforms

Representatives of ten major religious groups in the nation urged reforms in the military draft law in three days of hearings conducted by the Senate Armed Services Committee.

The religious leaders pled variously for Congress to end the military draft in favor of a volunteer force, to broaden the definition of conscientious objection, and to provide a better system of alternative service for military conscription. A few of the spokesmen urged the committee to consider a law granting amnesty to young men who have fled to other countries to escape the draft.

Of special significance at this series of hearings was the fact that spokesmen from several of the mainline Protestant denominations joined a number of the traditional "peace" churches in their pleas for military service reforms. No Baptist body testified at the hearings.

"Military conscription is an infringement on personal freedom . . . more drastic than governmental appropriation of property; it appropriates the person, not merely his property," quoted John Kernodle from the official position of the General Synod of the United Church of Christ.

The Presbyterian spokesman, William P. Thompson, who also presented the testimony for the National Council of Churches, said that the question of military conscription "is a question of what kind of people we are."

"Are the American people a warrior race, mustered for perpetual warfare?" Thompson asked, appearing on behalf of the General Assembly of the United Presbyterian Church.

"The American male is not born to man the armies of a warrior people, but to fulfill the will of a God who is not a God of war but a God of peace," Thompson concluded, urging the abandonment of conscription.

Don't forget in the dark what God has told you in the light.

—Dr. Raymond V. Edman

Accessions

ALBION, WIS.

By Baptism:
Carl E. Smith
Donna (Mrs. Carl E.) Smith

DAYTONA BEACH, FLA.

By Testimony:
Alfred B. Hill, Sr.
Harriet (Mrs. Alfred B., Sr.) Hill
Jeffrey Hill
Jeannine Hill
Alfred B. Hill Jr.
Deborah (Mrs. Alfred B., Jr.) Hill

Marriages

Beger - Branch.— Manfred Emil Beger, son of Mr. and Mrs. Emil Beger, Germany, and Janet Claire Branch, daughter of Dr. and Mrs. Forrest M. Branch of Milton, Wis., were united in marriage in the Milton Seventh Day Baptist Church, June 6, 1971, with the Rev. Elmo F. Randolph officiating, assisted by the Rev. Earl Cruzan.

Call - Applegate.— Steven Leslie Call, son of Leslie Call of Milton, Wis., and Catherine Ann Applegate, daughter of Mr. and Mrs. Richard Applegate of Milton, Wis., were united in marriage in the Milton church chapel, May 22, 1971, with Pastor Earl Cruzan officiating.

Lippincott - Henry.— Daryl V. Lippincott, son of Mr. and Mrs. Darwin Lippincott of Scotia, Nebr. and Marcia Denise Henry, daughter of Mr. and Mrs. Harold Henry of Elgin, Ill., were united in marriage at Camp Wakonda, Milton, Wis., May 29, 1971, with Pastor Earl Cruzan officiating.

Matthes - Sanford.— Lt. Gregory William Matthes, son of Mr. and Mrs. William I. Matthes and Cynthia Marie Sanford, daughter of Mr. and Mrs. Gordon L. Sanford of Little Genesee, N. Y., were united in marriage at the Seventh Day Baptist Church, Plainfield, N. J., June 5, 1971, by Pastor Herbert E. Saunders.

Births

Gugino.— A daughter, Valerie Ann, to Thomas and Dawn (Burdick) Gugino of Rochester, N. Y., on May 3, 1971.

Page.— A son, Matthew Charles, to Kenneth and Phyllis (Nelson) Page of Milton, Wis., on May 22, 1971.

White.— a daughter, Sherry, to Clarence and Donna White of Cary, Ill., on May 31, 1971.

Obituaries

BURDICK.— Deacon Arthur L., son of the Rev. Charles A. and Margaret Amanda Lewis Burdick was born Feb. 26, 1879, in Rapids, N. Y., and died at Bloomington, Ill., April 22, 1971.

He came to Farina, Ill., at the age of eight when his father became pastor of the Seventh Day Baptist church there. He received his public schooling at Farina, attended Salem and Milton Colleges, and was graduated from the Bryant School of Piano Tuning, a trade which he practiced at Farina until his retirement in 1961 at the age of eighty-two.

On June 30, 1914, he married Blanche Crandall of Farina who survives him. He is also survived by two daughters, Margaret E. Cunningham and Annabelle Fae Melton, both of Bloomington, and two grandsons.

Mr. Burdick was baptized and joined the Farina church, March 12, 1892, seventy-nine years ago. He was ordained a deacon, Oct. 24, 1936. He held the office of chorister for thirty-seven years beginning in December 1924.

Funeral services were held at the Stonecipher Funeral Home in Farina on Sabbath morning, April 24. The Rev. Robert Bielinberg of Bloomington officiated. Interment was in the Farina Cemetery.

DAVIS.— Nina, daughter of Mr. and Mrs. DeForest (Etta Pettibone) Ells, was born June 13, 1894, in Hartsville, N. Y., and died June 8, 1971, in the Jones Memorial Hospital, Wellsville, N. Y., after a brief illness.

Nina, as she was known in Alfred Station where she had lived most of her life, had been a life member of the former Hartsville Seventh Day Baptist Church. When it was decided to close the church there she united with the Alfred Station Seventh Day Baptist Church where she served faithfully as a deaconess until her death.

Mrs. Davis is survived by a sister, Mrs. Blanche Fenner, Almond, N. Y.; two brothers, Cleon Ells of Canaseraga, N. Y., and Robert Ells of Hornell; a daughter, Mrs. Edward Ellis, Wellsville, N. Y.; a son, Rodney E. Davis of Franklinville, N. Y.; four grandchildren; and seven great-grandchildren.

Funeral services were conducted from the Alfred Station Seventh Day Baptist Church with her pastor, the Rev. Edward Sutton, in charge. Interment was in the Alfred Rural Cemetery.

—E. S.

SAUNDERS.— Gladys, daughter of Mr. and Mrs. George Saunders, was born Aug. 21, 1895, in the town of Harmony, and died at the Memorial Community Hospital at Edgerton, Wis., June 1, 1971.

Funeral services were conducted by the Revs. Carroll L. Hill and Earl Cruzan. Burial was in the Milton Cemetery. She is survived by one brother, Jesse, of Milton.

—E. C.

The Sabbath Recorder

SEVENTH DAY BAPTIST WOMEN'S SOCIETY

Opposes Voucher Plan for Support of Non-Public Schools

The American Jewish Congress urged the House Committee on Education and Labor to bar the Office of Economic Opportunity (OEO) from supporting "any version of the voucher plan" for education.

Under the voucher system, the state or other government agencies would give to parents of school-age children a voucher for a specific sum of money equivalent to the cost of educating the child in the local public school. The parents then turn over the voucher to the school at which their children are accepted — public or private, sectarian or not.

In testimony at the committee's day-long hearings, Joseph B. Robison, general counsel of the American Jewish Congress and director of its Commission on Law and Social Action, said that "in practice and effect, the only nonpublic schools receiving voucher funds would be those already in existence, predominantly church-affiliated, and those that would be established to cater to the wealthy or to help them avoid integration."

He declared:

"It is illusory to hope that vouchers would induce independent entrepreneurs to build any significant number of schools for disadvantaged children. Nor could they be compelled or induced to do so either by statutory safeguards against discrimination — racial, economic or educational — or incentive payments to encourage acceptance of underprivileged children.

"The bulk of the private schools brought into existence by the voucher

program . . . would be selective and, in effect, discriminatory. Their existence would accelerate the flight from the public schools of favorably placed families," Mr. Robison warned.

He asserted that while adoption of a voucher plan would not significantly increase the number of nonreligious private schools, it would result in "giving massive aid to the existing systems of sectarian schools" which comprise approximately 90 percent of the nation's private schools, which he says would be a plain violation of the principle of separation of church and state under which religion has prospered in this country.

He Kept the Flag Flying

A year ago about 150 students in San Diego, California, gathered in a riotous crowd. Their object was to tear down and destroy the American Flag on the campus! They were screaming and threatening vengeance on the government, and menacing any who opposed them.

A navy veteran who was on his way to a class in San Diego State saw the fighting. He was a man who had seen service aboard an aircraft carrier in Vietnam. He also had had tryouts with two National Football Leagues and he weighed 250 pounds!

He calmly walked to the flagpole, raised the flag to the top and then stood there alone for three and half hours defying the crowd and defending the flag!

He said: "I was born under that Flag; I fought under that Flag and I am going to college because of what it stands for!"

A crowd without a worthy cause lacks the courage to stand against one lone man who has the courage of a cause.



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