

# The Sabbath Recorder

## New Youth Music Evaluated

A new theme in music appealing to youth today has been in evidence over the past several months. The influence of the drug culture is still with us, and the themes of love and sex are still felt in the popular music that mirrors the temper of our time, but many of today's most sensitive and involved rock-music artists have found a new theme to explore, a new message to disseminate — religion.

This new religious emphasis doesn't center on either Eastern mysticism or occultism — movements that have attracted wide followings among musicians and young people in recent years. The new theme is a shift toward traditional Judeo-Christian values.

Sometimes called "Jesus Rock," the new music attempts to interpret the old religion in novel ways. It is inextricably mixed with the outer trappings of youth culture. But — and this appeals to the young — it is straightforward and sincere.

While the theology of the lyrics may be imprecise — or worse in some cases — at least the latest craze in music can be seen as a reaction against rockdom's precipitous leap into drugs and drug-related mystical pursuits during the middle 1960's.

—Youth Today (IVCF)

## WANTED

Daring Youth, 15-20 yrs. old  
Male and Female  
Black or White or Red or ?  
at

Pre-Con at Amherst, Mass.  
Aug. 4th through 8th

Reward — \$30 — Payable to University

## Why I Keep

### the Seventh-Day Sabbath

1. *Because* God, in the beginning, rested on the seventh day and sanctified it.

2. *Because* God said in the fourth Commandment, "Remember the sabbath day to keep it holy, the seventh day is the sabbath of the Lord thy God, in it thou shalt do no manner of work."

3. *Because* our Lord said, "I come not to destroy the law."

4. *Because* He also said, "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."

5. *Because* our Lord kept the Sabbath, and said, "the sabbath was made for man."

6. *Because* I cannot find that the apostles broke the Sabbath, or taught the Christians to do so.

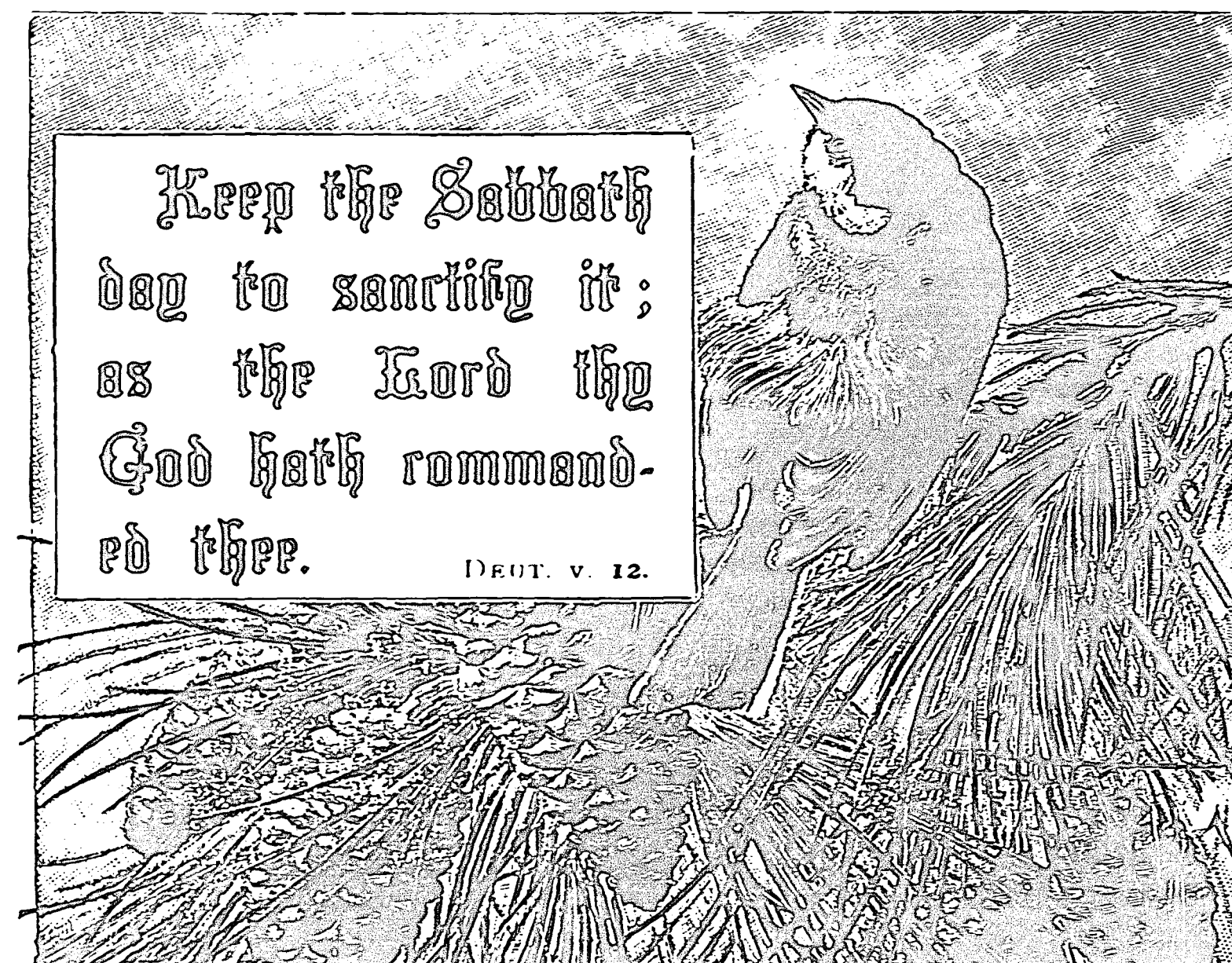
7. *Because* I do not find that they kept the first day or commanded it to be substituted for the seventh.

8. *Because* I find it mentioned in numerous places that they frequented divine service on the Sabbath day.

9. *Because* I find in early ecclesiastical history that it was Roman Emperor Constantine who commanded the first day to be kept as a holiday, in addition to the seventh.

10. *Because* I believe it is better to obey God than man.

—Ralph Hays



"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Matt. 5:17-19).

# 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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## Terms of Subscription

Per Year ..... \$5.00    Single Copies ..... 15 cents

Special rates for students, retired Seventh Day  
Baptist ministers, and servicemen

Postage to Canada and foreign countries 50 cents  
per year additional. Gift and newlywed subscriptions  
will be discontinued at date of expiration unless re-  
newed. All subscriptions will be discontinued six months  
after date to which payment is made unless renewed.  
The Sabbath Recorder cannot pay for contributed articles  
but will send the writer, upon request, up to 10 free  
copies of the issue in which an article appears.

Second class postage paid at Plainfield, New Jersey.

The Sabbath Recorder does not necessarily endorse  
signed articles. All communications should be addressed  
to the Sabbath Recorder, P. O. Box 868, Plainfield,  
New Jersey 07061.

A Seventh Day Baptist weekly (two issues  
omitted in August) published by the American  
Sabbath Tract Society, 510 Watchung Ave.,  
Plainfield, N. J. 07061.

PLAINFIELD, N. J.                      July 31, 1971  
Volume 191, No. 5                      Whole No. 6,460

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## Self-Condensation, Good or Bad?

Sometimes there is nothing better for a person, a church, a denomination, or a nation than some healthy self-judging and self-condemnation. For one thing, if we are sufficiently self-critical we do not leave room for others to initiate judgment against us and put us on the defensive. It is not easy or comfortable to point out to ourselves our weak spots, but it is less comfortable to be accused and condemned by those who are bitter against us and point out something we have been unwilling to look at or acknowledge.

What church has not been criticized either for its doctrine or the failure of its members to live up completely to that which they profess to believe? The church that claims to be the one true church leaves itself open to criticism for any failure to adhere to truth counted important by others. Far better to make claims for God, Christ, and the Word of God than to claim perfect understanding or fulfilling of the will of God. We are likely to be viewed realistically in our achievements and it behooves us to take a realistic view of our shortcomings.

It is a pretty difficult thing, however, to voice just the right amount of criticism of our organization — the local church or the denomination. We must first be sure that our motives are pure, not mixed with some personal pique or a half hidden desire for some kind of prominence. Are we sure that we are voicing the criticism out of loyalty to the cause, or is our criticism an indication that we have abandoned the cause and espoused another? Such things can happen, and there are Biblical examples of Satan's getting into the hearts of professed disciples.

Criticism of our government at every level of administration is a guaranteed right of a citizen. We can freely talk about the evils that exist in our society. There are, however, limits to the range and the value of such criticism. There is possibility of poor judgment and bad motives. For example, there is a tendency to make much noise about a narrow area of shortcoming when there is in fact a very wide area of achievement. We so easily forget that we have a wonderful transportation system and blame the government for a

few traffic jams. Other countries don't have traffic jams because the people can't afford cars. We can't forget our slums, but neither should we forget that two-thirds of our nation's families own their own homes.

There are many people (college professors) who have the ear of our young people and are assaulting the reputation of our country at home and abroad. Some of them willfully obscure the fact that one reason our nation has faults is because it has higher ideals than other countries. We are condemned if we fall ten percent short of our ideals while some other nations are praised for approaching standards that are far lower. It has become commonplace for Communist conspirators on trial in this country to condemn our system of justice, knowing full well that it is infinitely more lenient than in any Communist country.

We are about to gather for another Seventh Day Baptist General Conference. There are some failures that will be apparent and which we ought to criticize in our small committees or even on the floor of Conference. Let us be sure that we do not condemn the foundations of our faith or belittle the rather noble achievements that we have made. Let us remember that we have an obligation to help our young people develop hope for the future and not succumb to the climate of doubt and disparagement that exists in secular society.

## Keeping in Touch with Vietnam

I had an experience recently that is common to quite a few people but quite new to me. I had heard about a remarkable service rendered to families that are divided by 10,000 miles or more due to military assignment. I knew that certain public-spirited people in this country had invested considerable sums of money in radio equipment and were using it to bring happiness to people on opposite sides of the world. It was my privilege on the morning of July 5 to visit friends some ten miles away who render this kind of service regularly. I listened to the conversation of a sergeant in Vietnam with his wife in New Jersey. It was almost

as much of a thrill for me to be a silent participant as for the husband and wife to discuss home affairs and be cheered by each other's voices.

For myself, I had never before been in shortwave radio communication over such great distances. I knew it was possible to reach out a long way, especially with Morse Code, but this combination of radio and telephone was something new to me.

It works something like this. The volunteer radio operator with his room full of equipment and his big antennae outside the window of his home on Long Hill Road, Millington, N. J., searches for a sending station in Vietnam. At first he says it doesn't look as if he can get anything clearly this morning, though he had a whole page of contacts logged the day before. Then he begins to get a response to his call letters and the voice of the operator in Vietnam comes in clear. That operator is in touch with military men who want to make radio contact with their families at home. When station-to-station contact is established the operator in Vietnam gets hold of one of the men—in this case a sergeant—either on the field phone or present in person at the sending point. The operator transmits the phone number of his wife. Holding the connection our friend dials the man's wife somewhere in New Jersey. When she answers, the phone is connected with the radio and the conversation begins. Each remark is followed by the "over" that is customary in two-way radio communication.

What do they talk about? Nothing but what they are willing for any shortwave radio operator in the world to hear. But it is intimate. The husband and father doesn't have so much to say, but he has questions about the children, the mail, and the things going on around home that

HEY U!

Coming to Pre-Con?

Aug. 4-8 at U. of Mass

There'll be four action packed days with Christian fellowship and fun like you've never had before!

JULY 31, 1971

may have been mentioned in letters. The wife tells him what he wants to know; the conversation doesn't end without exchanges of love expressed.

We marvel at how voices go around the world just as if it was a local telephone call. How does the radio signal know whether to go east or west? A foolish question of an editor who doesn't know much about radio! How wonderful that the signal follows the earth around and the voices are heard without interruption or interference at the farthest point of the globe! There are organizations sponsored by the gifts of countless people that provide such weekend possibilities of communication for a limited number of military families. It is an extremely generous thing for a private family to finance such equipment and use it to bring joy to so many people who could not be served by the few stations available.

Such service may not be in the name of Christ, but it is Christian in spirit. It involves a great deal of time as well as money with no thought of monetary gain. There are always some satisfying rewards for service freely rendered. Those who have been brought together by radio are not likely to forget the people who made the phone call and provided the know-how for the instantaneous communication across the miles. An illustration of this was the couple who were visiting the home and contributing shrubs for the beautification of the yard. How did they become friends? The man had been stationed at the South Pole some years ago and his only contact with home and the rest of the world was by radio — the shortwave radio center in this New Jersey home.

Genuine service makes genuine friends. Not all of us can do the same thing but all of us can serve certain needs that no one else can serve as well. Thoughtfulness finds wings. We may find it flying back like a homing pigeon.

### Three R's

The church is going to school. It is beginning to learn the three R's — reading, righting, and reconciliation.

## Our Prayer Corner

### Suggestions for Prayer This Week

#### Pray for:

- 1) An enlarging of our vision of world work beyond the mission fields and Conferences represented by SDBWF delegates.
- 2) Individuals in Lebanon, Israel, France, and Switzerland as well as several countries of Africa who ask an interest in our prayers as they seek to know and do the will of God.
- 3) The sessions of our historic Conference, that we may plan for future sacrifices even as we express appreciation for the sacrifices of our first 300 years.
- 4) A warmth of Christian love that will break down all personal barriers and enable us to communicate the gospel effectively.

MINISTERIAL EDUCATION—Rex E. Zwiobel

### Continuing Education

In this era of rapid social change it is assured that churches and ministers will be faced with new and unexpected conditions. In aviation and space travel back-up systems are provided that make possible an instant change of procedure. Dr. Franklin Titbell, president of Iowa Wesleyan, speaking on the need for continuing education declares: *Educational institutions must be geared to produce men and women who have the spiritual resources to shift gears radically without cracking up, who have the intellectual capacity to make a world new when old and familiar patterns are flagging and failing. In short, we must become a pilgrim people.*

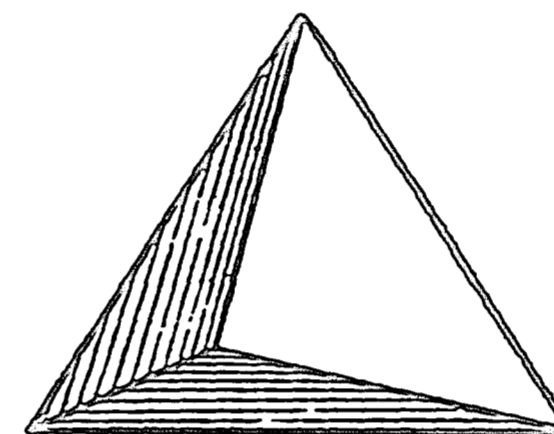
A seminary education is not once for all. Neither can the theological school be seen as a service station to which you return to "fill up the tank." The seminary may, however, enter into a covenant with men and women of serious purpose who know that ministry demands a lifetime of preparation.

—United Theological Seminary Bulletin  
June 1971

## The Tetrahedron Symbol of Mature Christian Life

By Conference President  
Stephen Thorngate, M.D.

A tetrahedron is not a modern figure or invention, yet it is used in modern design a great deal. For example, it is the structural unit of the geodesic dome. Its functional beauty lies in its simplicity and strength. It is three dimensional. It is the simplest and strongest plane solid. It cannot be sheared, nor can the shape be changed by external pressures.



Tetrahedron.

The tetrahedron has four triangular faces (usually all represented as equilateral). Each face touches every other face making six edges. It has four poles: one opposite each face made up of the junction of the other three faces.

So where is the symbolism?

Picture the structure itself as symbolic of mature Christian life. Each individual, family, church; each action, thought; each minute, day, year lies somewhere within the structure: being influenced by all four faces in proportion to the distance from each face. Since life is dynamic, use the analogy of molecular structure of matter. The molecule is always moving about, variously being repelled or attracted by the faces, poles and edges in such a way that the entire effect is the solid tetrahedron.

Each face then represents a force in Christian life: worldliness, faith, hope, and love. Whole libraries have been written expounding upon each of these. Perhaps just a definitive word by me is in order.

*Worldliness* is not sin. Jesus' life contained it. He satisfied hunger when it

gnawed. He knew pain, anger, fatigue, joy. He was affected by the mundane suffering of others and could not resist the temptation to relieve it. He was "in the world" and showed us a worldly face often using worldly stories to illustrate His teachings.

*Faith* is well described and defined by the apostle in Hebrews.

*Love* is that to which Paul attends in his letter to the Corinthians.

*Hope* is the face of God: a promise, but *not* a contract, a desire but *not* a wish, an end but *not* the means to an end; a difficult force to describe: always changing, seldom completely fulfilled as expected. Prayer is a manifestation of this force and plays a strong part in a mature Christian life.

Obviously no Christian life can ever attain purely one face to the exclusion of the other three (or if it does it cannot stay there long.) Even love, without the background of faith, the anticipation of hope and "all human knowledge" of worldliness is a wheel, spinning with its gears stripped.

Nor can a life be sustained at any of the six edges without the influence of the other two faces. Psychiatric institutions are filled with those who want to live in the world with love but have not a faith to give them strength, nor an aspiration to pattern their lives. Life on any of the other edges is similarly such a delusion.

A life which considers itself as one of the four poles of the tetrahedron (to the exclusion of the opposite face) is a life unfulfilled. Faith-hope-love without worldliness is either a short-lived unrealistic hermit or a parasite on society. Faith-hope-worldliness without love is a "blaring brass or crashing cymbal." Faith-love-worldliness is what existed before Christ. Even today, other religions offer this much. The hope-love-worldliness pole without faith is too often the Christianity we see today; superficial and undisciplined.

The mature Christian — individual family, church, denomination — is a tetrahedron with all four forces acting equally. Dynamically, he never remains

too near any face, edge or pole, but is always affected by all four forces.

#### The Responsibility of Maturity Is Fourfold

1. Maintain maturity by faith  
1 Corinthians 13: ("Now I am a man . . .")
2. Exhibit maturity with love  
Matthew 5: ("Let your light so shine . . .")
3. Accept responsibility in the world  
Matthew 28: (You are to go and teach . . .")
4. Achieve the greater maturity of hope  
Hebrews 6:3 ("If God allows, let us go on . . .")

The tetrahedron, to be symbolic of a Christian life, must conclude that it has the responsibility to be strong, unyielding to external pressure and stresses, secure of its shape as each face bolsters each other face but like the molecule that make up the structure, vibrant and alive with internal energy. Such a Christian life is a building block for His Kingdom.

#### Washington Church Holds Community Night

By Leo Floyd

On the night of May 27 the first Community Night for 1971 was held by the Washington Seventh Day Baptist Church. The program included movies, songs by Yvonne (Mrs. Melvin) Stephan, as well as refreshments.

Also included in the program was the presentation of awards for attendance and achievement to the students who attended the arithmetic tutoring classes sponsored by the church throughout the past school year. Three of the students attending were presented awards both in achievement and attendance. Those who assisted with the tutoring classes in a teaching capacity were: Miss Rua Van Horn, Mrs. Veronica Randall, Mr. and Mrs. Melvin Stephan, and Pastor and Mrs. Delmer Van Horn. Mrs. Randall is not a member of the Washington church but assisted very effectively in what was a true community project. Each lady was given a corsage.

The Community Night was well attended with over sixty present. Among them were many parents of children who

#### MEMORY TEXT

"I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father" (1 John 2:13).

attended the tutoring classes and the principal of the public school that cooperated in the tutoring effort of the church. The church, in view of the success of the gathering, made plans to hold two more similar nights. July 14 and September 15.

These community night and tutoring class efforts of the Washington church are a part of the overall Washington Pilot Project. This is a program of expansion and growth within the inner city of Washington. It is a joint program utilizing both local and General Conference resources. Within this overall project plans are being made for an eventual expansion into many other areas to reach the surrounding Washington community for Christ. Included in these plans are programs of visitation, literature distribution, and the formation of a Discoverer's Bible Study Club and a Teen Club. Some of these programs are already about to become a reality.

The members of the Washington church are looking forward to the future and achievements of these plans and projects, trusting in Christ for guidance that many will be led to Him and the Sabbath truth as a direct result of the implementation of these activities.

#### An Invitation

The people of the Verona, N. Y., Seventh Day Baptist church would like to extend an invitation to anyone traveling to Conference to visit us. A fellowship dinner has been planned at church Aug. 1, hoping we may have some visitors. Also space for camper trailers is available in the churchyard. Church service is at 10:30.

Parsonage telephone: (315) 339-0060  
Or (315) 363-1709

#### Religious Liberty Battle Not Yet Won

By John W. Baker\*

The United States Supreme Court, in its historic decisions on state and federal aid to religious education, made only a tenuous beginning at a solution to this problem which has divided the nation for years.

The number of concurring opinions and the number of dissents indicate that the justices have only minimal areas of agreement and broad areas on which they are strongly divided.

In the case which tested the validity of the Higher Education Facilities Act of 1963 (Tilton V. Richardson), for example, only four of the justices could agree on a single statement.

A decision as divided as this does not provide sound case law for a determination of how the court, even in the immediate future, will decide on acts which provide state or federal aid to higher education. State laws to provide scholarships to church-related colleges and universities face uncertain litigation and do proposals to exempt tuition paid to these schools on the individual income tax.

Chief Justice Burger's statement that the line of separation between church and state ". . . far from being a 'wall,' is a blurred, indistinct and variable barrier depending on all the circumstances of a particular relationship" gives little guidance and less security to those who oppose the use of public funds for religious education.

In the cases dealing with state aid to elementary and secondary schools (Lemon Dicenso) the court had a little more agreement. Chief Justice Burger was joined by Justices Stewart, Harland and Blackmun in a decision which held that the programs in Pennsylvania and Rhode Island were in violation with the First Amendment.

These rulings are landmark cases.

\* John W. Baker is acting executive director of the Baptist Joint Committee on Public Affairs, Washington, D. C.

However, they do not completely answer the question of the constitutionality of all forms of state and federal aid to parochial schools. The court left intact the previous cases in which they had agreed to transportation, secular textbooks, school lunches, etc.

Those who are proponents of public aid to parochial schools view the decisions as a setback but not a defeat. They feel that the court has struck down the form of public aid but not the concept itself. It is their belief that if the proper vehicle can be found — one which does not make for excessive entanglement of the state in religion — the court will declare it to be constitutional.

This leads to a final point. Because the court was divided on these cases, the shifting of one or two votes could make for substantive changes in future decisions. The membership of the court changes. There are several current members who are eligible to retire now. If they chose to do so, the kind of men appointed as their replacements would be decisive. Former Chief Justice Stone said, "The Constitution is what the Supreme Court says it is."

As the court membership changes so will its interpretation of the Constitution. The lack of clear decisions and the lack of substantial case law developed by these cases indicates that the proponents of the principle of religious liberty must not be lulled into thinking that this segment of the struggle is won.

Supporters of religious liberty must work on the state and national levels for programs which do not compromise religious liberty and must actively oppose those which do. They must be concerned about future presidential appointments to the courts. They must be willing to sacrifice if they hope to achieve and maintain religious liberty in the United States.

#### Let's Mass at U. Mass!

Who? — Pre-Con'ers  
15-20 yrs.

When? — Aug. 4-8 at Amherst!

Why? — To discover "How To Become Responsible Disciples"

How much? — \$30 payable upon arrival

## The Work of the Quarter

Report of the Executive Vice-President  
to the Quarterly Meeting  
of the Missionary Board

Thanks be to God for His leading and blessing during this busy quarter. It has been varied in activities, most of them away from the office. In fact, over three-fourths of the time has been spent in this way.

Minister's Conference was attended at Battle Creek, Mich., April 27 - May 6 and the interests of the Society were presented. Opportunity was also afforded for counsel with several pastors on matters of concern and responsibility. Eastern Association was attended at Shiloh, N. J., May 21-23. It was heartening to renew fellowship with the several Jamaicans who were there and who entered into the program as well. We hope there can be more such occasions for fellowship and understanding.

The Summer Christian Service Corps training session was directed at the Marlboro, N. J., church, June 8-16. Ten young people were there. Evangelist Mynor Soper served on the staff and time was spent discussing his work during the coming months.

This report is being written in Malawi. Following the action of the Missionary Board Executive Committee on June 2, arrangements were made for a visit to this field at the request of the missionaries. A forty-five day excursion rate lessened the travel cost and also allowed travel through South America en route. Thus one Sabbath was spent with the brethren of the Brazil conference at Curitiba, June 19. It was helpful to meet with the directorate of their conference and help them understand the coming meeting of the Seventh Day Baptist World Federation. Action was taken to enable Pastor Antonio Barrera to be their representative at the Federation sessions.

Because of the last minute arrangements for travel, some difficulty was experienced that delayed my arrival in Malawi by over a day. But, the Lord did answer prayer to make this possible.

Extensive field travel was arranged by the Central Africa Conference Board. At least fifteen churches or branch groups were visited. The graduation exercises of Likubula Bible Institute, Blantyre, were attended. Three of the four graduates were Seventh Day Baptists, outstanding young men who now enter into the work of the churches. Two of these are from the north where leadership is welcome.

Time was also spent at Makapwa Station becoming familiar with the work of the clinic, school and Conference headquarters. In effect, Makapwa is still a hospital with maternity and medical wards. It lacks only a resident doctor and active surgery. The new mission vehicle is well meeting the need and is in use carrying serious cases to the closest hospital.

A meeting of the Central Africa Conference Board of Trustees was attended and there were extensive discussions both in the churches with members and with the pastors at Makapwa. About thirty gathered at Makapwa for seven days of training classes, with the teaching shared by Missionary John Conrod. The Pearsons left for their furlough just before these classes ended.

Great appreciation must be expressed to consultant Everett T. Harris and office secretary Helen Waite who have continued the work of the office while I have been away. The prayer support of many has been felt and is also a vital factor during these days.

Yours in His service,  
Leon R. Lawton

### U. S. Church Membership

Membership in the three largest U.S.A. church bodies, as based on the reports to the 1971 Yearbook are as follows: The Roman Catholic Church, 47.9 million; the Southern Baptist Convention, 11.5 million and the United Methodist Church, 10.8 million. Protestant bodies that have shown losses include the United Methodist Church, the Episcopal Church, the United Presbyterian Church, the American Lutheran Church, the Lutheran Church in America, and the United Church of Christ.

## The Family and I

### Part II

By Victor Skaggs

In the Christian family each person is an "I." Each person is an ego. Each person is an individual. Each person has a part to play — a responsibility — in family life.

You children, you young people, you parents, you grandparents — each of you is an "I" in the family.

Now be honest with yourself: What is your part in family life?

Each of us has different responsibilities in the details of living, but in the broader sense our responsibilities are all alike.

"I" am responsible for myself. I must be honest. Not only do I refrain from taking or using the property of others in the family without permission, but also I honestly face myself and understand my failings and my strengths. I face my family honestly, not in the disappointment of thwarted personal desires, but openly and truthfully, seeing the power, the strength, and the weakness of my family. I take my place in the family first by being responsible for myself.

The faith of a family in its own members will be broken in pieces unless I am trustworthy. The oneness and unity of my family can be mended only after long hard months of prayer and self-sacrifice once it has been broken by my rebellion and my selfishness. The love of my family is disrupted when I betray it. The strength of my family is destroyed when I turn away from it. The worship of my family becomes mere form when I participate reluctantly.

"I" am an important person in my family. On me — on every "me" — depends the life and welfare of a little group of human souls whom I love.

Yes! I am responsible! I am responsible for myself! for my attitudes! for my labor! But I am responsible, too, for others. As a husband or wife another life besides my own is entrusted to me. I have power over it. I can make it happy and beautiful and lovely and useful. I can make it wretched and useless and ugly

and damned. I can make of it a heaven on earth. I can make of it a hell on earth. This is my power because that life loves me and trusts me.

As a parent I am entrusted with the lives of babies and growing children. Each life will bear my imprint. Each growing personality will be conditioned by my attitudes, my love, my faith, my sin. Their lives will bear the scars of my misdeeds. Their souls will bear the marks of my unlovely attitudes. Their emotions will carry the darkness of my desires. Their minds will be stunted in some respects by my stubbornness and my closed mind. Their whole future of glad and useful living depends to a large degree on me. The happiness of their youth, the usefulness of their adult life, the successfulness of their marriages, the development of their children and their children's children lays its duties and privileges upon me.

As a youth or young adult in the home I am entrusted with a special and important responsibility. I am experimenting with new ideas. I am thinking new thoughts. My horizons are broadening out. I am finding personal companions outside the family circle. I am spending time away from the home in the enlarging circle of my friends. I am working or planning my life work. I can in a few moments destroy the faith of my family by showing that I cannot be trusted. I can undermine the family's love by betrayal. I can destroy family fellowship by open criticism of the family to outside friends. I can separate parents and children by my rebellion, or I can be the bridge over which youth and age have free access to one another. I can build family confidence by resisting temptation. I can strengthen the ties of family love by forgetting myself and demonstrating the love that is in me. I can be the person that younger children ought to idolize. I can turn my parents' life into a life of tension and destroy their confidence and forbid their hopes, or I can bring them peace and confidence and hope and joy. I can make or break the lives of those around me. I am a youth in the family.

As a growing child in the family I have special responsibilities. I can disrupt

## Oldest Living Church

One of the host churches for Conference in August is the First Hopkinton Seventh Day Baptist Church in the village of Ashaway, R. I. It holds the distinction of being the oldest living church of our faith in America. The Piscataway, N. J., church organized three years earlier in 1705 and disbanded after celebrating its 250th anniversary. The Newport, R. I., church, whose founding in 1671 is celebrated this year as the beginning of organized Seventh Day Baptist work in America, ceased to be an active church many years ago after contributing members to other New England and New Jersey churches. (There was limited activity after 1843. The last business meeting was June 5, 1872.)

There is a bit of history of the First Hopkinton church that is lost sight of when its organization date is posted. The following paragraph comes from the church bulletin of July 10 as part of a series of articles showing the place of that colonial church in the 300 years of Seventh Day Baptist witness in America:

"After existing for thirty-six years as a branch of the first Seventh Day Baptist church in America at Newport, the First Seventh Day Baptist Church of Hopkinton was constituted as a separate church in 1708. Its history, therefore, goes back to 1671 when the Newport church was organized.

"They had their own meetinghouse at that time, having built it twenty-eight years previously. First called the Sab-

home life with my rebellion. I can destroy the oneness of my family with my selfishness. I can be a source of constant irritation and turmoil, or I can be a source of happiness and love. I can disobey, or I can obey. I can love, or I can hate. I can learn, or I can refuse to learn. I can do what is expected of me, or I can "conveniently" forget. I can make life miserable for my brothers and sisters, or I can help them to happiness. Even though I may be small I have the power to make or break my home. The happiness of these others rests in my hands as much as in theirs.

batarian Church in Westerly, the organization took its present name in 1880."

In recent years, under the pastorate of the Rev. Edgar F. Wheeler, the church has had a noteworthy record of professions of faith and accessions of adults and young people by baptism.

## Correcting Myths of Leprosy

By Mary Burns

To most people, the word "leprosy" conjures up visions of running sores, decaying appendages and demon-possessed victims shouting "Unclean, unclean!" But Chaplain Oscar Harris, Protestant chaplain of the U. S. Public Health Service hospital at Carrville, La., is trying to demythologize leprosy.

Probably one of the most dreaded diseases, leprosy is also one of the most misunderstood. Its proper name is Hansen's disease — a disease of the nerves. An organism resembling the tuberculosis germ attacks the skin and some of the nerves, but not the central nervous system. One of the first signs of Hansen's disease is the loss of sensations in the body.

Chaplain Harris said that it is not leprosy that causes mutilation and injury to the body, so commonly associated with the disease; but this loss of sensation. Because the patient cannot feel pain he can do great harm to himself unawares.

"The big problem is when a patient enters the hospital," he explained. "They have such horrible ideas about the disease. They don't know what the disease is. One lady even lost her speech and her ability to walk out of fear of the disease."

The chaplain explained that the patient's adjustment depends in large measure on the reaction of the doctor who discovers that the patient has leprosy.

Harris explains that leprosy is hardly as contagious as people imagine. "None of the hospital staff members have contracted the disease," he said.

The hospital is located on 325 acres, about 25 miles from Baton Rouge. The patients live in dormitories; there are also apartments for the married patients.

CHRISTIAN EDUCATION—Sec. David S. Clarke

## Highlights of C. E. Convention

Youth from throughout North America were "turned on" and challenged to new living in their individual lives and in their communities by speakers and leaders at the 51st International Christian Endeavor Convention in St. Louis, Missouri, July 5-9.

"We are in the beginning stages of a great spiritual awakening," the Rev. Bill Glass, president of the Bill Glass Evangelistic Association and former football player for the Detroit Lions and Cleveland Browns, predicted.

"Historians will be forced to call our time an 'age of revolution,'" the Rev. Tom Skinner, twenty-nine-year-old former leader of a teen-age Harlem gang and now head of Tom Skinner Crusades, Inc., told the more than 1,500 delegates. "As he explained the tremendous changes taking place Mr. Skinner said he is involved in a new kind of revolution—the Kingdom of God.

Vonda Kay Van Dyke, Miss America of 1965, who is a singer and author, was presented with International Youth's Distinguished Service Citation at the opening session in Kiel Auditorium Opera House. The award was given because Miss Van Dyke "exemplifies the heart of the Christian Endeavor pledge."

Dr. LaVerne Boss of Grandville, Michigan, was elected president of the International Society which has a million members in Protestant churches in North America. The Rev. Charles W. Barner was reelected as general secretary and publisher of the Society with headquarters in Columbus, Ohio. Phyllis I. Rike, with twenty-five years of service at International Headquarters, was again chosen as administrative secretary, treasurer, and editor of *The Christian Endeavor World*.

"I challenge you to live globally," were straightforward words from Dr. W. Stanley Mooneyham, president of World Vision International. "I detect that we are entering into a period of new isolationism here in the United States and I think it is not only unrealistic, but for the Christian unthinkable. The world has

become a neighborhood. The speed of communication and transportation now makes today's events in Nairobi tomorrow's headlines in New York. There are more geographical and space barriers in the world—only ideological and spiritual." He also challenged people to live dangerously. "You cannot play it safe," he explained. "God forgive us. This may be the sin of the twentieth century that we have played it safe."

Evansville, Indiana, was chosen as the site for the next convention to be conducted, July 2-6, 1973.

## BWA President Urges Effort at China Communication

Communication with Christians in mainland China and other restricted countries was the goal expressed by the president of the Baptist World Alliance.

V. Carney Hargroves of Philadelphia told messengers to the Southern Baptist Convention that renewing contacts with Chinese Christians should be a result of Alliance's emphasis on reconciliation through Christ.

"Reconciliation of man to God and man to man will be the thrust of the Baptist World Alliance in the years immediately ahead," Hargroves said.

"This theme will challenge us to pursue peace in the world. It will encourage us in a vast program of evangelism intended to involve every Baptist today in the Alliance," the minister said.

Hargroves referred to Alliance action in Cuba, where both American Baptists and Southern Baptists have had missions work. Neither convention has been able to maintain contact with Baptists here.

"The Baptist World Alliance has been able to do in Cuba what neither convention could do by itself. I cannot spell this out too specifically."

Hargroves urged Baptists to concentrate more on their oneness and to demonstrate it by action. He said that the Alliance serves Baptists by allowing identification, giving inspiration, and permitting cooperation.

"I believe the similarities between our Baptist groups, conventions, unions are measurably greater than the dissimilarities," he said.

## Pakistan Refugees in India

In a world that has become accustomed to human catastrophies there is one that stands out above all others in number of people suddenly needing help. Over 6 million residents of East Pakistan became refugees in India some two months ago. India, already overpopulated, could not handle such an influx of homeless people. Some catastrophies have to be alleviated quite largely by contributions from churches and other charitable organizations (which are doing their part), but this was a case in which the United Nations could act.

According to a press release from Geneva on July 2 huge sums of money and quantities of goods that would seem astronomical to charity organizations had been solicited from the international community and were on the way. The report states:

Six weeks after the appeal of the Secretary-General of the United Nations for aid to East Pakistani refugees in India, efforts to deal with one of the greatest challenges which the United Nations has ever faced in the field of humanitarian assistance are being steadily intensified. The "focal point" for assistance from or through the United Nations system is the Office of the United Nations High Commissioner for Refugees (UNHCR), and to date more than \$46 million in cash or kind has been contributed or pledged to the "focal point."

The United States and the USSR provided transport planes to distribute the refugees over a larger area of India. Medical and other supplies were flown in by airlines of numerous countries.

Of the approximately 6 million refugees, 3 million are in camps, 1 million are lodged in schools and public buildings which must be evacuated immediately, and 2 million live outside camps.

The most immediate need is shelter for some 4 million refugees. The local authorities have ordered 55,000 tents from Indian manufacturers, which will become available within the next two or three months.

Planes carrying 129 tons of unreinforced sheeting and 200,000 self-adhesive grommets, plus five portable warehouses helped to provide shelter and

storage space. Together these flights will provide the equivalent of some 31,000 tarpaulins affording shelter for about 500,000 people at a total cost of around \$500,000 provided by the "focal point" from governmental contributions.

Food from government sources in thousands of tons from many countries is helping to keep the refugees alive until they can be repatriated.

At the end of June thirty countries had contributed through the United Nations in cash or in kind \$42,048,900. Sweden and the United Kingdom contributed almost as much cash as the United States \$4,500,000 to \$5,500,000, but our country contributed \$15,000,000 in kind. Japan was second with \$2,500,000 in kind. (Later figures state that the U. S. is now channeling another \$50 million through the focal point which will bring our contributions to \$30.5 million in cash and \$40 million in kind).

## Resolution of Sympathy

The trustees of the Seventh Day Baptist Memorial Fund at their quarterly meeting July 11 adopted a resolution of appreciation and sympathy for the family of Adelbert A. Whitford who died June 23, 1971. Mr. Whitford was a trustee of the Fund for approximately fifteen years and its treasurer and executive officer for a portion of that time.

Joining the board in 1952, Mr. Whitford brought to it his experiences as trust officer in a Plainfield, N. J., bank. His loyalty and services were deeply appreciated. He also headed his own insurance and investment management firm. Mr. Whitford was born Sept. 11, 1897, son of Dr. Myron J. Whitford of Dunellen, N. J., and was a member of the Piscataway Seventh Day Baptist Church.

Survivors include the widow, Grace Carson Whitford; a son, Adelbert E. Whitford of Stamford, Conn.; two daughters, Mrs. Virginia W. Henry of Dunellen and Mrs. Lynne W. Henry of Montrose, N. Y.; a sister, Mrs. Dora W. Burdick of Milton Junction, Wis., eight grandchildren and five great-grandchildren.

## Water in the Desert

By Tom M. Olson

Since the 1967 six-day war, Israeli scientists have been surveying the desert and have discovered that below the surface of the Sinai are great reservoirs of water — enough to supply the wide, dry regions in the center of the Sinai Desert with millions of cubic meters of water per year for the coming fifty years and likely longer. The water is not salty but drinkable. Their tests cause the scientists to believe that the water has been there thousands of years.

Yet, in that very place during the war, many soldiers died in agony of thirst because they were cut off from supplies of water!

When Moses led the children of Israel out into the wilderness from Egypt, they came to this same desert place and they, too, were thirsty until the Lord commanded Moses to strike the rock in Horeb. Water came out from the rock and flowed out into the desert. The people drank and were satisfied. The Lord knew that water was there thousands of years ago, but it was unattainable to the Israelites until the rock was smitten!

There is a remarkable verse in the New Testament referring to this incident. It says they all "drank from the same spiritual drink, for they long drank the water that flowed from the spiritual rock that went with them — and that rock was the Christ." (1 Corinthians 10:4 Weymouth)

You see this world is truly a wilderness because of sin. And everyone is thirsty — apart from Christ! There is nothing of the world itself that can truly satisfy the human heart. Solomon had every opportunity to find satisfaction in wisdom, in great works, in gardens, in music, and in great riches of silver and gold; but he was still thirsty! He said: "All is vanity and vexation of spirit."

## SABBATH SCHOOL LESSON

for August 7, 1971

THE FAMILY FINDING RECONCILIATION

Lesson Scripture: Genesis 27:43-45; Genesis 33:4-11

That rock in the desert which Moses smote — and from it flowed out water — is a type of the Lord Jesus Christ who was smitten on Calvary because of our sins. Now, from Him flows true satisfaction to all who will place faith in Him; and what He gives will not only quench our thirst as we journey through the wilderness of this world, but He also gives eternal satisfaction and joy!

It was sad indeed that those many soldiers during the war had to die of thirst because, even if they had known of the great reservoirs of water underneath them, they could not get the water because it was so many feet below them.

We do expect that in the coming years the technology of pumping the water from those reservoirs will so advance that extraction of the water will become practicable and the desert will be transformed into gardens.

In our situation, spiritual satisfaction is now attainable; for the Lord Jesus said: "If any man thirst, let him come unto me and drink" (John 7:37). And: "Let him that is athirst come. And whosoever will, let him take the water of life freely" (Revelation 22:17).

## American Baptist Goes Southern

People who follow Baptist church news are aware that the Southern Baptist Convention now has churches in all the northern states and that some of them are growing quite rapidly.

Another item of news that is not so well known is that American Baptist churches are also to be found in the South. As a matter of fact, a new convention has recently been constituted which is known as the American Baptist Churches of the South. It includes some 120 churches in fourteen southern states. Thirty of the 120 churches are predominantly white. The headquarters will be in Atlanta, Ga. The Rev. E. B. Hicks became its regional executive minister as of July 1. He has been with the national American Baptist staff since 1956 and has been instrumental in promoting cooperative work of the ABC with other Baptist conventions.

## ITEMS OF INTEREST

### Ministers Experience Stress

The results of an extensive study of vocational stress among ministers were presented to the General Board of the National Council of Churches at the meeting of the board, June 11 and 12, at Atlantic City. Questions on the nature of their vocational stress were answered by 5,000 clergymen with some surprising findings. Four out of five say that they experienced excessive career stress at various times and more than two-thirds describe it as severe.

The stresses are of different kinds: problems with the congregations, career problems, and to a lesser extent family problems such as divorce, finances, etc. Those who analyzed the study distinguished two levels of stress. The first or lower level is that which produces excessive tension and failure to master difficulties. The second level is that at which the minister considers withdrawal from the ministry because of inability to manage the problem.

Second level stress was reported by one minister in eight among Protestant clergy while one in four Catholic priests are experiencing sufficient stress to make them contemplate leaving the ministry.

The news release from NCC does not elaborate on the difference, which may not have been covered by the questions. The celibate life of priests is known to produce some stresses that are severe. It may also be assumed that the present turmoil in the administration of the hierarchy adds considerably to the percentage of priests thinking about leaving the priesthood.

### Decisions in the Dark

Evangelism has to do with light. It is presenting Jesus as "the Light of the World." When this light comes into a heart darkened by sin it is called conversion or regeneration. Gospel meetings are normally held with the best light available. The Billy Graham Crusades are held under floodlights that turn darkness into day in the stadiums. When we invite people to step into the light of

Christ we like to symbolize that light with the best of modern illumination.

A story comes from Mexico that is a little different. At Reynosa, Mexico, there was to be a revival meeting in the bullfighting arena. They had to wait until the Sunday bullfight was over. There was a further delay because of a heavy rain. The lighting system went out but the meeting went on. Fernando De La Mora of Mexico City, editor of *La Luz Bautista* (*The Baptist Light*) was the evangelist. He preached to 250 people in the dark. You couldn't see the preacher from the front row, it was so dark. Strange as it may seem, there were eighteen professions of faith in Christ. Those who made decisions literally stepped out of the darkness into the light, for at the close of the service a truck's lights were turned on and those ready to accept Christ were asked to step into the light. It was later learned that the arena lights went out because someone opposed to the meeting had cut the wires. Out of adversity blessings may come, noted the missions director, Robert Smith.

## NEWS FROM THE CHURCHES

**MARLBORO, N. J.**— The Marlboro congregation attended the Eastern Association at Shiloh the weekend of May 21-23 with the theme: "Let Go and Let God."

The SCSC Training Session in June at Marlboro was a highlight for everyone involved. Fourteen young people from different sections of the denomination were present. They were dedicated and enthusiastic in the Master's work. The teachers were: Rev. Leon Lawton, Rev. David Clarke, Rev. Mynor Soper, and Miss Florence Bowden. The young people were entertained in seven different homes; the pastors in two other homes. Luncheons and suppers were served by the Ladies Aid of the church under the leadership of Mrs. Rose Davis. The youth did field work in the community during the week.

The project for May was: "Wanted, Ten Brave Christians." Several members signed for this. Five goals had to be met.

Youth Retreat was held in May at

Jersey Oaks. On May 1 the morning service was conducted by the Evangelism Committee.

The study of the book of Romans has been completed in the Friday night prayer meetings.

The movie "Explo 72" was shown by Rev. Mynor Soper. He encouraged people to attend in Texas in 1972.

Children's Day June 19 was observed during the morning worship service. The dedication of two babies and the honoring of the 1971 grade, high school, and college graduates was observed. Graduates included: Russell Johnson from Eastern Baptist Theological Seminary (Master of Divinity); Joseph and Donna Campbell (AA) Alfred Ag-Tech; high school, Sharon Cobb; eight grade, Jonathan A. Davis, Joan Cook, Brenda Cobb, and Barbara Ayars.

Mr. and Mrs. Leland Cobb, delegates to the Southeastern Association, reported that the Washington project is in need of help.

Migrant services are being held at the Cohansey Baptist Church with Marlboro assisting with refreshments following the services.

On June 12 we were privileged to have the SCSC leaders and workers take over the morning service. The young people gave special music and one gave the message to the children. The Rev. Mynor Soper brought the message "Keeping God's Appointment." In the evening there was a social time for the SCSC at the nearby Rollo Davis farm.

—Correspondent

**RIVERSIDE, CALIF.**— Summer camps have been completed at Pacific Pines Camp. Approximately two hundred children and young people were in attendance and twelve conversions to Christ were confirmed with baptism. Some fifty adults served on the staffs as teachers, counselors, cooks, and maintenance people. Four junior counselors also served very effectively. We all express our appreciation to these as we do also to the many who helped with the physical work of preparing the camp for use.

—Church Bulletin

## Accessions

STONEFORT, ILL.

By Letter:  
Mrs. Emma Lewis Dunn

WASHINGTON, D. C.

By Baptism:  
Miss Ann Dickinson  
Miss Marsha Galloway  
Miss Lynel Van Horn

By Letter:  
John Nagel  
Mrs. Janet Smith

By Testimony:  
Leo Floyd, Jr.  
Mrs. Leo (Zelia) Floyd, Jr.  
Miss Mary Floyd  
Gregory Floyd  
Philip Floyd

## Marriages

Bugh - Mallison.— James E. Bugh and Melinda Lou Mallison, daughter of Mr. and Mrs. William H. Mallison of Westernville, N. Y., were united in marriage in the Verona, N. Y., Seventh Day Baptist Church, June 27, 1971, Pastor Wayne Babcock officiating.

## Births

McSparin.— A son, David Shawn, to David and Donna (Rodgers) McSparin on June 4, 1971. David is serving this country near the DMZ in Vietnam while Donna is with her parents in Marissa, Ill.

Thompson — A daughter, Rebecca Louise, to Harold and Louise (Hyde) Thompson of Oneida, N. Y., on June 25, 1971.

## Obituaries

**TOMLINSON.**— Myrtle D., daughter of Albert M. and Anna Davis Turner, and the wife of J. Ward Tomlinson, was born in Stow Creek township, April 24, 1897, and died suddenly at her home near Shiloh, N. J., July 6, 1971.

Mr. and Mrs. Tomlinson observed their fifty-sixth wedding anniversary on April 30. For seventeen years they owned and operated the J. Ward Tomlinson General Merchandise Store in Shiloh. Mrs. Tomlinson was a member of the Seventh Day Baptist Church in Shiloh.

Surviving in addition to her husband are: a son, Allan R. Tomlinson of Bridgeton; four daughters, Miss Evelyn J. Tomlinson of Shiloh, Mrs. Russell H. Bell, Sr., of Bridgeton, Mrs. Verna T. Bosshart of Woodlynne, and Mrs. Norman E. Shimp of Shiloh; 14 grandchildren; 11 great-grandchildren; and one nephew.

Funeral services were held July 9 with the Rev. Charles H. Bond, officiating. Interment was in the Shiloh Church Cemetery.

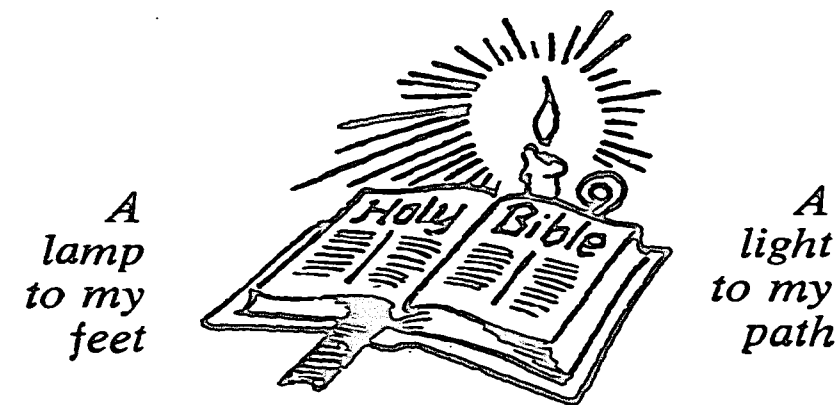
—C. H. B.



# The Sabbath Recorder

## DAILY BIBLE READINGS

For August 1971



(Including and supplementing the daily Bible readings of the Uniform Series of Bible Lessons published in "The Helping Hand.")

### The Family Finding Reconciliation

- 1—Sun. A Dishonest Plot Is Worked Out. Gen. 27:1-29
- 2—Mon. Divisive Results from Deceit. Gen. 27:41-45; Proverbs 12:12-22
- 3—Tues. Strength Through Knowing God's Presence. Gen. 28:10-22
- 4—Wed. Reconciliation Is Begun. Gen. 32:24-30
- 5—Thur. Taking the Initiative in Reconciliation. Gen. 33:1-11
- 6—Fri. The Healing Power of Love. 1 Cor. 13; John 14:23, 24
- 7—Sabbath. The Sabbath Keeps Us Humble Before Christ. Luke 14:1-14

### Alcohol and the Family

- 8—Sun. Loyalty to a High Standard. Jer. 35:1-10, 18-19
- 9—Mon. A Father's Counsel. Proverbs 23:1-3, 15-25
- 10—Tues. "Glorify God in Your Body" 1 Cor. 6:1-20
- 11—Wed. "Be Filled with the Spirit" Eph. 5:5-20
- 12—Thur. Appeal for Righteous Living. Titus 2:1-14
- 13—Fri. Greatness Is a Stewardship. Luke 1:5-17; 12:42-48
- 14—Sabbath. The Sabbath Renews Enthusiasm. Luke 23:50 - 24:27

### Alcohol and Society

- 15—Sun. Strong Men Stay Free. Daniel 1:1-16
- 16—Mon. Self-Indulgence Brings Woes. Isaiah 5:11-25

- 17—Tues. When Leaders Are Unfaithful. Isaiah 28:1-7; 14-20
- 18—Wed. Sensuality Brings Punishment. Amos 6
- 19—Thur. A Call to Love and True Order. Romans 13:1-14
- 20—Fri. The Sorrows of Alcoholism. Proverbs 23:29-35
- 21—Sabbath. Society Suffers from Sabbath Abuse. Amos 8:1-14

### Alcohol and the Christian Community

- 22—Sun. Don't Be a Roadblock. Romans 14:13-23; Luke 17:1-4
- 23—Mon. Christian Sensitivity. 1 Cor. 8
- 24—Tues. The Law of Freedom for Love. 1 Cor. 10:23-11:1
- 25—Wed. Caring for Our Brothers. Gal. 5:16-6:10
- 26—Thur. Transformed Persons for Christ. Romans 12
- 27—Fri. Christ Draws a Sinner to God. John 8:1-11
- 28—Sabbath. God's Covenant Honestly Accepted. Isa. 58:1-14

### Thinking About God

- 29—Sun. Thirst for God's Presence. Psa 42 and 62
- 30—Mon. The Need To Seek God. Psa. 53 and 14
- 31—Tues. God's Infinite Knowledge and Power. Psa. 139

**Seventh Day Baptist  
 GENERAL CONFERENCE  
 August 8-14, 1971  
 University of Massachusetts  
 Campus Center  
 Amherst, Massachusetts**

Registration ..... \$11.00  
 (Under 12 — \$1.50)

Room (double occupancy) \$ 2.50  
 Room (single occupancy) \$ 3.50

Your own linens and blankets required  
 Meals — individual option:  
 snack bars, coffee shop, cafeteria

Register now. Plan to arrive in time for Sunday evening reception at Newman Center honoring Federation representatives from abroad.

