DAILY BIBLE READINGS
For April 1971

A lamp to my feet
A light to my path

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

Christ Acclaimed and Rejected
1—Thurs. Lack of Belief. John 12:27-45

The Nature of Our Resurrection
4—Sun. Resurrection Fact. 1 Cor. 15:1-11; Acts 9:1-6
5—Mon. In Christ All Are Alive. 1 Cor. 15:20-28; John 20: 19-29
6—Tues. The Resurrection Body. 1 Cor. 15:35-45; John 20: 19-29
7—Wed. Paul’s Hope in Resurrection. 2 Cor. 1: 15-10; 16:21
10—Sab. Significance of the Resurrection. 1 Cor. 15:15-19; 50-58

The Role of the Hebrew Prophet

15—Thurs. Denouncing a King. 2 Sam. 12:1-15
16—Fri. God Speaks Through His Son. Hab. 1:1-14

God’s Judgment Upon Israel
22—Thurs. Calamitous Times. Amos 8:9-14
23—Fri. God Deals Justly. Ezek. 18:19-23
24—Sab. Good and Oppression. Amos 8:1-8

God’s Call to Ethical Living
26—Mon. “Hate Evil, Love Good.” Amos 5:10-15
27—Tues. “Let Justice Roll Down.” Amos 5:16-21
29—Thurs. Amos Rejected. Amos 7:10-17
30—Fri. The Lord Judges and Redeems. Amos 9:1-15

If you wish to finish week’s readings, include May 1—Sab. Use of the Sabbath. Isa. 55:1-11

“Sinner” — That’s Me

An African sat reading his Bible, when a white man taunted him by saying that the book was not for blacks. To this the African replied that the book was his, because it had his name written in it. Pointing to the word “sinner” in the text, the black man said, “There! Sinner! That’s my name. I am a sinner; so that means me.”

Until we recognize our true condition as sinners, neither the Cross nor the Christ of the Cross will mean a great deal to us.

The Voice of the Bell

In the 300th anniversary year of Seventh Day Baptist churches in America we cherish, among other things, the bells like this one which have called our people to worship. They have tolled for our ancestors and have challenged our youth to the higher things of life. Great bells help voice “The Responsibility of Maturity.”
February Giving Falls Far Short

We believe in the loyalty of Seventh Day Baptists to the total cause which they support. If we did not believe in this loyalty we would be shaken. Low February receipts reported in this issue by Gordon Sanford, Our World Mission treasurer.

We have come to expect a little lower giving in February than in most other months, though good reasons for it are elusive. We are hardly prepared for figures as low as $4,653. This is unheard of. Last year we expressed concern when the total was only $8,757. January 1971 was a relatively good month with budget giving of $12,632. But compared with last year the first two months' receipts are $6,195 lower.

What will our missionaries, missionary pastors, and our boards and agencies do if our giving does not show up far, far better in March and April? The work will suffer along with the workers. A careful look at the figures on page 15 will show that giving in the churches may have been higher than reported, since several churches failed to get their February issues of the Recorder by the time in which an article could be signed copies of the issue in which an article could be signed, and that many who have been highly trained in a church vocation are not given positions equal to their training. After a while they begin to doubt whether they really are capable.

The second woman, Lorraine Potter, a senior at Colgate Rochester Divinity School, said that it took her a full year in seminary before she regained confidence in her academic ability. "I continually had to prove that I deserved to be there. I felt that this whole process was a questioning of the integrity of my commitment. I can't tell you how devastating this was to my self-image."

Miss Potter said that while the church may not know that she has been highly trained in a church vocation, the church knows it is now a no-no-to say it won't hire a woman minister, it is still acting the same way. "The message that women are getting is, 'don't get near the pulpit,' " she said.

As a result of the presentations the General Council passed a motion, "that the ABC's newly formed Fair Employment Policy-making Committee devise an instrument of inquiry to be used to evaluate the performance of all administrative units of the church, the status, salary levels and expectations for appointment and advancement of women at all levels of our denominational life."

Women's Lib and the Ministry

When the 100-member policy-making General Council of the American Baptist Convention met February 10-11, part of the time was spent listening to a symposium on the status of women employees in the Convention. The women charged that there was a declining number of women employees in positions of power and influence in the denominational life. Particularly emphatic were two who claimed that ordained women were discriminated against by the churches.

The Rev. Miriam Eckard, director of the ABC's Women's Ministries, said that her women called to the ministry may be more readily accepted in our churches. Let us not discriminate against people by race or sex, but accept them individually according to their ability and their call of God.

MARCH 27, 1971
or are increasing their private study of the Bible. There is little to substantiate such an assumption.

The future of a Bible-oriented church like ours depends on our laymen being well versed in the Scriptures so that they can lead Bible studies. The Sabbach School is one of the best opportunities to prepare ourselves for leading people into the truths of the Bible and applying them to life situations.

There Will Be Light

It is not just children who are hesitant to venture into the dark. These are days of violence. Dangers lurk on our streets and in our alleys even in the daytime, but perhaps more so in the dark of night. Women are fearful of entering their homes at night unless they have left a light on for fear of encountering an intruder who might do them bodily harm. Mugging and purse snatching have become much more prevalent because desperate youth are trying to support their expensive drug habit by stealing. It is no wonder that girls and women are apprehensive of dark places on the street or in public buildings. It is possible, however, to dispel fear by knowing that in many cases there will be light when needed.

The other day I had an experience that reminded me of the truth of the statement just made. A young lady visiting our Publishing House needed to select some samples of Sabbath Recorders stored in the basement of the building. We started down the open stairway which was lighted only from the skylights in the Publishing House. The landing at the bottom was in darkness that seemed to push out from the unlighted, cavernous basement. We who are accustomed to it think nothing of that darkness. But the young lady was a little apprehensive; it was a dark unknown. Others have felt the same.

Those of us who are familiar with the building know that the door casing just inside the dark basement there is a light switch that is easy to find. One takes only a step or two into the dark and then there is light — light enough to take one to the next door or to the next light. It is a pleasant experience even for us who are familiar with the building to proceed down the long corridor connecting the two buildings turning on lights as we go. We walk toward the dark in confidence that there will be a light just in the edge of it.

When Joshua led the children of Israel across Jordan, the priests went ahead of the people. They bade the people into the Promised Land of the United States providing the spark, and the location of this church in Newport, Rhode Island, making a New England setting appropriate, this host group is going out to provide the best of this significant event. Arrangements for the General Conference sessions, the World Federation will convene in Westerly, R. I., as guests of the Pawtucket church. This organization will meet beginning Wednesday morning, August 4, and will adjourn to join with the General Conference as individuals Sunday morning.

The planning committee is hard at work to provide the very best facilities available within the area desired so that all phases of the General Conference program, the 300th anniversary observances, and other considerations can be accommodated. To this end, the conference center of the University of Massachusetts in Amherst has been secured. Details of the arrangement and meeting rooms will be published later, but it is worth noting at this time that the University of Massachusetts is a modern campus, and the Campus Center is so new as to still be in its final stages of construction.

For delegates who recall attending the 1961 sessions on the same campus, a word of caution is in order. The auditorium is not a "church-like" structure and cannot handle the anticipated congregation for Sabbath services; therefore, meetings will be held in Stockbridge Hall located adjacent to the Campus Center. This is the scene of the 1961 sessions, and will be an appropriate worship center for the climax of Conference week.

All arrangements for the Conference sessions are being made by the host committee of the New England Yearly Meeting. They are in close consultation with the Conference president, Dr. Stephen Thorngate and the general secretary, Rev. Alan Wheeler. As these advance articles are released, more details and information will be developed. However, if delegates possess potential publications think of items they’d like to have covered or have questions requiring specific answers, it is requested that they forward them to Conference Publicity, c/o The Sabbath Recorder.

News from India

Next month the Worldwide Witness materials sent to our churches will feature information on India, the newest (and largest) Conference in the Seventh Day Baptist World Federation. Recent letters tell of officers just elected and the newest progress made. A letter dated February 22 states that 468 Seventh Day Baptist families in primitive areas were granted one and one-half acres of land for cultivation on the fifteenth of the month.

Appreciation is expressed for the help given by the Tract Society in publishing eight of our tracts in the Telugu language over the past two years and funds momentarily expected from the same source for the first two tracts in the Tamil language.

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New England Yearly Meeting

A group of Seventh Day Baptist churches banded together in an organization known traditionally and officially as the New England Yearly Meeting is the sponsor or host for General Conference sessions this year. With the occasion of the 300th anniversary of the founding of a Sabbath School church in the United States providing the spark, and the location of this church in Newport, Rhode Island, making a New England setting appropriate, this host group is going out to provide the best of this significant event. Arrangements for the General Conference sessions, the World Federation will convene in Westerly, R. I., as guests of the Pawtucket church. This organization will meet beginning Wednesday morning, August 4, and will adjourn to join with the General Conference as individuals Sunday morning.

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An active volcano in California?

Traffic was tied up as hundreds of drivers traveling along the busy highway stopped to stare at the black smoke and flames belching from the cone-shaped hill a half mile or so away. Every few moments a loud explosion accompanied a stream of sparks arching upward into the twilight sky. State patrolmen were finally dispatched to keep cars moving and to investigate the phenomenon.

The next day newspapers reported that the incident was a super practical joke. The pranksters were never discovered. Several years later, however, one of them told his friends the story of what had really happened.

The two — young men at the time — passed the hill every day; they had often mentioned to each other how much it resembled a small volcano — even to the extent of having a crater-like depression at the top.

"What would people around here do if they thought this was a volcano?" they asked the other one day as they passed it.

"Why not find out?" was the reply.

A few evenings later, the two climbed the hill carrying some old inner tubes, used crankcase oil, and a few fireworks. Shortly afterwards bystanders were watching the "performance."

On the opposite end of the human gullibility spectrum was a recent news item. An eccentric millionaire had declared that no one would hand out good twenty-dollar bills. Some who had accepted the twenties felt, was not to have it in their possession.

The true item often finds less acceptability by the public than the false. This is a hard-to-understand trait of mankind; as Bret Harte philosophizes in his parody of the poem "Maud Muller": "It is, but hadn't ought to be."

To know the true from the fake can affect our eternal destiny when spiritual things are concerned. Much of the knowl-edge of the world is transitory. Less than thirty years ago, Americans "knew" that only the Chinese and Russians were our friends, and the Japanese were our enemies. At one time, everyone "knew" that tomatoes — called "love apples" — were poison, and that breathing "bad air" from windows open at night caused malaria.

But some truths are eternal. Times may change, but they remain immutable. The great spiritual truths of God's Word fall in this category.

Were we to forget all the bits of information that are relatively unimportant to our eternal destiny and retain only the essence of vital knowledge, what would be left? The apostle Paul stated it well: "All I want is to know Christ and experience the power of his resurrection; to share in his sufferings and become like him in his death, in the hope that I myself may be raised up with him in life (Phil. 3:10, 11, Today's English Version).

In terms of eternity, all our knowledge is useless unless we have a personal, saving knowledge of Jesus. Too often we know about Him without knowing Him.

A widow was standing in a vast crowd in the White House — then called the Executive Mansion — waiting to see the President. A boy rushing through the hall told her, "I can take you to the President. Just follow me."

She followed in wonderment as he opened the door of the President's office without even knocking. "Do you know the President?" she asked.

"Know 'im? Sure I do!" was the reply. "I'm Tad an' he's my pa!"

There are many persons around us who are secretly longing to be introduced to the Lord. Can we say to them, "Surely I know Him. He's my Father?"

THE SABBATH RECORDER

CHRISTIAN EDUCATION-Sec. David S. Clarke

"POPULATION"

As a family we were watching a TV program on environmental conditions. We noted that a too-easy analysis had been made early in the two-part program when it was said that "over-population is the cause of environmental pollution" and "very definitely, that abuse of God's provisions and man's revisions (including that complex of "living-room")-lebensraum-such as misuse of land, misusing personally and industrially, overuse of incinerators and of autos, or use of the alcohol-gasoline mixture, just for instance) was the problem and not just "over-population" of this abundant earth. That simple answer does not give one any honest view of man's other abominations thereby infringing upon his neighbor's rights. That over-simplification evades the whole issue of community, to say nothing of the matter of loving one's neighbor in the same careful way we love our own selves!

As we discussed the subject further, our son misconstrued "population" with a word used in athletics, as "population" might well describe the monster pollution by our wasteful population.

It is an easily established fact, for instance, that the average American uses thirty-five times the resources that East Indians normally use. That contrast can be diluted somewhat by the demands of our colder climate, but the fact remains that in our earth, air, and waters with "dumbed-by-products" of fast living. These facts challenge the truth of it. In a by-by, products of convenient living could well serve the needs of neighbor, family, or institution. Just consider: think how many boxes are immediately burned or crushed without a thought to neighborly needs. A neighborhood community center, or the youth or women's group of a church, may need boxes for sorting clothing, toys, crafts, or supplies for one of their projects. A neighbor family needs them for moving or sending Mary off to college. Or maybe, at times, they are a fire hazard if stored.

Too many of us expect abundant living at the expense of the other fellow's abundance. Let not "population" con-vict us of misuse of God's great abundance to the neglect of our neighbor. Loving obedience to the two great commandments could make all of us great in the eyes of our God. An ultimate meaning should be a primary goal in the teaching of our Sabbath Schools and camps. Camps offer an especially sig-nificant laboratory in which to learn the full cycle of God's abundant creation.

Make sure that your 1971 camping programs do not settle for too-easy answers on this matter of "population," and certainly assure your campers of the bright hopes of fuller life with God in His central place.

God of the Status Quo

Meets Jesus Christ

When we confront violence, mass action, impersonal social forces, we often may resort to various "establishments" to protect us from chaos. We find an American Baptist folder on small group growth in Christian service well points out, "Each of us Christians must develop a day-to-day sensitivity to change and choose to live and serve to fulfill that will . . . Our Lord is dynamic — the God of change. Baal was a god of the status quo . . . The Bible teaches us to expect change — and to effect change in light of God's purposes. Jesus faced the world as He found it — lowly peasants, dusty feet; occupation — taxes to Caesar; sin; suffering; hypocrisy; betrayal. He served that world — gave his life for it. His followers in this world we live in — became changed ourselves; to advance those changes that are in harmony with His plan and to help correct those that are not for not all change is good. When at a crossing point (decision in light of the Gospel's challenge to the world), having faced life issues, let us roll up our sleeves and start to do the right thing — that's Christian faith at work!"
The Responsibility of Maturity

By Rev. Edgar F. Wheeler

"We then that are strong ought to bear the infirmities of the weak." (Romans 15:1)

It was quite an awesome experience for me when we moved into the pastorate of a church celebrating its 250th anniversary. I felt inexperienced and uncertain as to how I would adjust to a church with this much history behind it.

A surprise was in store, however. The venerable age of the fellowship and the institution had not quenched a warmth, a spiritual vitality and a spiritual hunger. If these things were not at their peak, they only waited to be stirred. It was soon clear that there was at the same time a “maturity” that included tradition and the esteem of long standing in the community, and a reaching for spiritual maturity through which the individuals of each generation must pass. I must minister to this church in the name of Jesus Christ who died to give life to the present generation, too.

Also, we were reminded that long history gave our church no right to rest on its laurels. Whatever advantages it had gained with age were to be used to best advantage in our witness and ministry for Christ in our area. Whatever degree of maturity we have attained carries with it the responsibility of using of our gifts and opportunities is essentially with our lives as a whole. It is a vital, growing condition. Experience and time in the faith are essentials to “Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.” (2 Pet. 3:18). Continual use of our gifts and opportunities is essential.

For a church and a denomination, as well as for individual believers, maturity carries with it the responsibility of using the position of age and ability to the advantage of God’s work — and this is the way that maturity continues to develop.

Paul the apostle describes the nature of Christian maturity as: “Until finally we all believe alike about our salvation and about our Saviour, God’s Son, and all become full-grown in the Lord. Yes, grow to the point of being filled all with Christ. Then we will no longer be like children, forever changing our minds about what we believe, because someone has told us something different, or has cleverly lied to us, and made the lie sound like the truth.” And then he emphasizes continuing growth when he says, “Be zealous to follow the truth at all times — speaking truly, dealing truly, living truly — and so become more and more in every way like Christ, who is the Head of His body, the church.” (Eph. 4:13, 14, 15, Living Letters).

Characteristics of Christian Maturity

Maturity is experiencing a vital and saving relationship with Jesus Christ, and then continuing to find new meaning in Him and to be able to serve Him better. Some characteristics of this maturity of faith are:

1. The ability to see things realistically. The immature believer has a tendency to become disillusioned when his idealistic dreams are dashed. The mature believer accepts the facts of human perversity, his own failures, disappointments in others, and goes right on in his faith in Christ.

2. The wisdom of experience. Maturity learns from past failures and successes, and from them learns how best to live and serve Christ.

3. Deeper insights into the person and work of Jesus Christ. The mature believer has come to sense the power of the Lord in his own life and for others, and he knows how to apply Christian truth in a practical way in life situations.

4. Ability to live without needlessly dissipating energies and resources. Experience has taught how to carry on consistently with what we have and with other God’s techniques are learned with experience.

5. Stability. Faith has been well-grounded in the gospel, so that the mature person is not shaken by changes in circumstances.

6. The ability to accept change. In-maturity tends to feel threatened by new methods and approaches. Maturity has come to realize that the truth of the gospel and its work in the world are so great that any and all methods of carrying it out are desirable, so long as they are consistent with the gospel itself.

The ability to take responsibility and carry through with it.

More Maturity Needed

Spiritual maturity with these qualifications (and others) is desperately needed in the Church and its ministry to the world. I believe that it does not do violence to paraphrase the words of Paul in Romans 15:1 to read: “We then who are mature ought to strengthen the immature.” For there is an understanding, strength, and patience necessary by the spiritually mature that is essential to the growth of those of lesser experience or growth.

Present experience in our church at Ashaway indicates that 260-odd years of existence does not mean stagnation and decline, but rather continuing growth to the point of being filled with Christ. Spiritual maturity with these qualifications is absolutely necessary in a church and a denomination that want to share the gospel with the community and the world, and to live for and serve Jesus Christ “where cross the crowded ways of life.”

Three hundred years of existence as the Seventh Day Baptist denomination seem to be teaching our people that their long years of experience and service of Christ place on them the responsibility to combine the lessons of tradition and the growing understanding of the present in order to serve our present age better in the name of Christ.

And again our attention must be turned to the individual. Have you made an honest commitment of your life to Jesus Christ as Lord and Savior? Are you using the experience you have attained in Him in the very best way possible in living life? There is a responsibility that goes with whatever degree of maturity we have attained. Indeed there can be no maturity without commitment to responsibility.

What is the most important thing in my life? Is it eating? sleeping? being with my family? or knowing Christ?
MINISTERIAL EDUCATION—Box E. Zwicker

COUNCIL ON MINISTERIAL EDUCATION

There will be a meeting of the Seventh Day Baptist Council on Ministerial Educa-
tion, May 8-9, 1971, in Milton, Wis-
consin. Members of the council are the
Rev. Earl Cruzan, chairman; Dr. Melvin
G. Nida, Dr. Kenneth E. Smith, Dr. K.
Duane Hurley, Mr. J. Leland Skaggs, and
the Rev. Don A. Sanford.

POST-CONFERENCE INSTITUTE

As plans are now, there will be an in-
stitute following General Conference
which will include out-of-country dele-
gates to the Seventh Day Baptist World
Federation held at Jersey Oaks Camp,
Shilo, New Jersey, Seventh Day Baptist
pastors from the U. S. are invited to at-
tend. Watch for further announcements.

"SEVENTY-ONE SESSION"

The financing of the meeting of the
Seventh Day Baptist World Federation
meeting to be held in Westery, R. 1., Au-
gust 4-8, 1971, will materialize some-
what slowly. We urge each individual,
each church, and church organizations to
consider ways they can make contribu-
tions to undergird this undertaking. Send
your gift to OWM Treasurer Gordon
Sanford, Little Genesee, N.Y. 14754.
Mark it "71 Session SDBWF."
After a China.
Asia, the tenth day of every month is not the time of your prayer and missionary work.
the world's population. Do you give one tenth of your prayer time and missionary work to the needs of China?
Christ together. The waves penetrate it. The Chinese people are not spiritually "untouchables"!
like the men who dropped their sickles and hoes. There is always a way to bring people and nations to Christ. God will make a way for you. He cannot be stopped, He cannot be stopped.
Satan has worked overtime to squelch prayer for China. It is two decades since the film "The Bamboo Curtain" was released falsely regarding the country as closed. Satan's tactic is to convince Christians that China is "untouchable" now. Effective prayer must be united, regular, and specific. It must be permeated with faith. To that end, we challenge you, in your private and family devotions, your prayer group, missionary fellowship and your church to give your tenth for the quarter!

What To Pray For
1. For a definite "second chance" to evangelize China's millions in God's own way, in His own time and by whomever He chooses.
2. For strategic preparation of Chinese Christians in the West through churches and Bible study groups for the reentry of Christ.
3. For Christian broadcasts penetrating to untouched areas of China.
4. For increased personal involvement in world missions by Chinese Christians everywhere.

Current information and program materials related to China are available upon request.

Is the Door to China Closed?
Its front door to the outside world may be open, but its back doors are locked. Communists can build a great "wall" to keep people out. But they cannot build any roof to stop God's power from above! For those who have faith, like the men who dropped their sick friend through the roof for Jesus' healing, there is a way to bring people and nations to Christ together. The "great wall" is not sound proof! Both radio waves and prayer waves penetrate it. The Chinese people are not spiritually "untouchable"!

Chinese comprise one quarter of the world's population. Do you give one tenth of your prayer time and missionary concern to their needs? Throughout North America and now extending to the Far East, the tenth day of every month is increasing being set aside for prayer for China. Our challenge to give "The Tenth for the Quarter" is an encouragement to set aside that date every month for such intercession. It is based also on the numeral "ten" in Chinese, which resembles a cross. And the cross is the symbol of salvation. Our burden is to bring the good news of the gospel to China!

KOREA CHURCH NEWS
A Seventh Day Baptist witness is carried on or more or less privately in a number of places by a young man, Jinsung Kim, and a few helpers. It is centered in Kwangju where the leader lives.
When weather permits services are held in a tent purchased for evangelistic use. They feel the need for a modest church building so that larger Sabbath services can be held regularly during the winter months. Jinsung Kim receives a little monthly support from interested friends in America about one-third of what it costs to support a small family. Therefore, he has to largely support himself, using the contributed funds for the work.

Middle East Caldron Still Boils

Although this picture is not strictly up-to-date, it is illustrative of the uncertainties and the anguish that still come to the Middle East refugees because the long-standing conflict between Israel and her neighbors is not settled and civil war sporadically erupts in the unstable political climate of the Middle East.

Refugee camps, especially in the backwater countries, are crowded and poorly supplied with the necessities of life. Poor housing (largely in tents), malnutrition, and a bleak future make schooling impossible. Glimpses of need such as this picture affords should stimulate Christians to provide funds and personnel for the agencies that can relieve suffering.

Churches in the U.S., working through the Near East Council of Churches, seek to relieve some of their suffering. One Great Hour of Sharing, CROP, the community appeal of Church World Service, and similar efforts of the churches make the help possible.

Every Little Bit Helps
One drop of water cannot quench the thirst of everyone in a desert, but it can prove that there is such a thing as water. We have insufficient resources to meet the spiritual and physical needs of the world, but our contribution can prove that there is such a thing as Christian love.

THE SABBATH RECORD
THE SABBATH SCHOOL LESSON
for April 3, 1971
THE CHOICE IS MINE
Lesson Scripture: Matt. 21:9-11, 33-45

MARCH 27, 1971
Harry D., son of Charles and Fucia Fitz, daughter of Alva Crandall and Crandall of Westerly, R. I., Piscataway, and Plainfield, was born Jan. 14, 1977, in Hornell, N. Y., and died in Bethesda Hospital, Hornell, N. Y., on June 18, 1889, in Bethesda, Hornell, N. Y., after an extended illness. Her notes concerning churches were given, such as the Mill Yard Church of London, Pawtucket of Westerly, R. I., Piscataway, and Plainfield, which was organized in 1797, nearly 175 years ago.

In Mrs. Mills' paper on the Newport church she suggested we all attend Conference this year in New England when an opportunity to go on a tour to Newport will be given.

Mrs. Herman Palmer had her son William dressed to impersonate Samuel Hubbard. Four of her grandchildren represent the twelfth generation of Samuel and Tacy Hubbard, two of the founders of the Newport church.

The closing hymn, "Faith of Our Fathers," gave us all food for thought. Are we made of the stuff these people 30 years ago were made of? Is there so much distraction we forget the value of our heritage? Let's not forget these early members who overcame much.

—Correspondent

Obituaries

AUSTIN.—Harry D., son of Charles and Minnie Austin, was born in Alfred, N. Y., Nov. 6, 1888, and died in Bethesda Hospital, Hornell, N. Y., Feb. 26, 1971. Harry had been a member of the Alfred Station Seventh Day Baptist Church for sixty-five years. Surviving are his wife Elizabeth (Bessie); daughters: Mrs. Ethelyn Aldrich and Mrs. Burr Woodruff; a son, Leighton Austin; a sister, Mrs. Bertha Drake; nine grandchildren and four great-grandchildren.

The funeral services were conducted at the Crudall and Crudall Family Home in Hornell, by Pastors Hurley S. Warren and Edward Sarton. Internment will be in the Alfred Rural Cemetery.

RANDOLPH.—Fucia Fitz, daughter of Alva and Mary Hoff Fitz Randolph, was born June 18, 1889, in Berea, Vt., and died Feb. 7, 1971, in Bethesda Hospital, Hornell, N. Y., after an extended illness.

"Miss Fucia" taught public school in Good Ground, N. Y., and in the Fouke, Ark., Academy sponsored by Seventh Day Baptist women. She returned to Alfred in 1927 to care for her parents and aunt and uncle, and remained there. She belonged to the Fouke and then to the Alfred church and contributed in quiet and humble ways through many parts of its life. She was active in the Women's Society of the church.

Her vigorous concern for moral character made her an active W.C.T.U. member. She became a legend of loyalty to that organization in the Alfred church. She was also known for her neighborhood ministries.

"Miss Fucia" is survived by two sisters: the Rev. Elizabeth Fitz Randolph of Alfred, and Vida (Mrs. James T. Barry) of West Newton, Mass., and a brother Dr. Lowell F. Randolph of Ithaca, N. Y., and several nieces and nephews.

Memorial services were conducted in the Alfred Seventh Day Baptist Church by Pastors Hurley S. Warren, Edward Sarton, and David S. Clarke, with burial in the Alfred Cemetery. —D. S. C.

BY STEWARDSHIP CHAIRMAN

Paul B. Osborn

In a world of dire need, Seventh Day Baptist Our World Mission has not been able to launch a really new work for some months. The February report of Our World Mission receipts show why! And these 1971 figures show about 50 percent of what was given in February of 1969 and 1970, and they were called "slumps-months."

We believe the work of the Lord through Seventh Day Baptists locally and in cooperation with Our World Mission is worthy of support. Why have we failed?

The February 1971 report shows twenty-six churches with blank spaces, which indicates they did not send in any contributions for that month. And that does not count the three churches which did not send in anything during the 1970 budget year.

I challenge you to read the list, and see what your church has done. Not all the blank spaces are by our "smaller" churches which might be expected to have an occasional battle with inflation on the local level. Ask yourself, "Am I doing all I should to support my church and Our World Mission?"

Let's not be found wanting in stewardship.
Take Up a Collection

There is a story told of a group of men who were in some grave danger, cut off from any human help. Pondering the seriousness of their situation they wanted to get some help from above. Not one of them was qualified to preach a sermon or able to recall helpful passages of Scripture. None were accustomed to leading in prayer or singing Christian hymns. They decided that the only religious thing they could do was to take up a collection.

There are those who think that in New Testament times the apostle Paul taught the observance of Sunday when he urged the Christians at Corinth to "take up a collection on the first day of the week." A closer study of the incorrectly quoted passage reveals that this is not a text to be used to establish Sunday observance in place of Sabbathkeeping but an indication that the first day of the week was not sacred.

Paul was giving instructions for gathering money to relieve the poverty of the Jewish Christian believers at Jerusalem who were having a hard time. He was going to make the long trip back to the headquarters church at the end of his missionary journey and could carry their contribution with him. What Paul wrote to the Corinthians was, "Upon the first day of the week let every one of you lay by him in store, as the Lord hath prospered him, that there be no gatherings when I come." It was not to be a collection in a public church service but something the head of the family, the bread earner, was to do in his own home.

Why is the first day of the week mentioned as the time for doing this? Those who have studied Jewish practice (and the appeal was primarily to Jews to help their brethren) say that no good Jew would handle money on the Sabbath. Therefore, Sunday, a non-sacred day, was a more suitable time for dividing up the money and putting some in the cookie jar for the relief of the poor. Kitto's *Cyclopedia of Biblical Literature*, a standard work, in an article "Lord's Day" makes this point clear. What was not considered proper to do with money on the Sabbath could well be done on Sunday, which was at that time considered not as a feast, but as a working day.

The apostle Paul was very careful in his Sabbathkeeping, and none of the persecutions coming upon him by Jewish instigation were for disregard of the Sabbath. If he had practiced or advocated the substitution of Sunday for the Sabbath as a day of worship he would probably have died at the hands of the Jews and would have died in something other than a Roman prison.

Heroin addicts are usually immature, irresponsible, often lonely, and resentful of authority, according to a new book, "How About Heroin?" by Lindsay R. Curtis, M.D., published by Texas Alcohol Narcotics Education (TANE).

Of the seven drugs classified as narcotics, heroin accounts for ninety percent of all narcotic abuse and addiction. There are an estimated 200,000 addicts in the United States, according to the book. Heroin addicts steal over one billion dollars a year to maintain their habits, according to Dr. Curtis.