

# The Sabbath Recorder

## Black Africa?

"The darkest thing about Africa is America's lack of knowledge about it," a nationwide group of church women was told at a seminar on "Economic and Social Development in Africa." Held the last week in February at the Church for the United Nations in New York City, the seminar was addressed by women specialists from Liberia, Sierra Leone, Zambia, Nigeria, Sudan, Ethiopia, Uganda, Tanzania, Ghana and South Africa. The Rev. James Robinson, director of Crossroads Africa, also spoke to the group on the nation-building process going on on that vast continent. The changing role of women is the last of four recent revolutionary developments, he declared, seeing it as outliving even the currently prevalent nationalism in Africa.

It was Mrs. Yahne Sangare of Liberia who cited "the darkest thing" and who undertook to clear up some "myths and misconceptions" current in this country. Describing the similarities among the diversity of the African peoples, she said that no one should underestimate "the common bond which unites us in Black Africa." She saw the continent in a period of transition, developing new values and cultural patterns in a "system suited to our needs."

—Religious Newsweekly

## SABBATH REST

Another six days work is done,  
Another Sabbath is begun;  
Return my soul! enjoy thy rest,  
Improve the day thy God hath blest.  
Improve the day thy God hath blest.

—J. Stennett

## Church's Role in Crisis

A Southern Baptist conference on "The Church's Role in the National Crisis" ended on a note of optimism in Chicago, with speaker after speaker indicating that there is hope that the Southern Baptist Convention can play a creative role in finding solutions.

The pastors of six churches shared with 250 Baptist leaders what their congregations are trying to do to find solutions to some of the problems that plague the nation. Each one indicated there is hope, but it is a struggle.

Brooks Ramsey of Second Baptist Church in Memphis, shared in the closing address his personal experience as pastor of a church that has struggled with the racial question.

He urged those attending the conference to return to their churches and enforce upon people who cry out against the "social gospel" that "there is no real gospel that does not have its binding social imperatives . . . . Let us tell them that lovingly, but fearlessly."

—BP

## SDB GENERAL CONFERENCE Nyack Missionary College Nyack, N. Y.

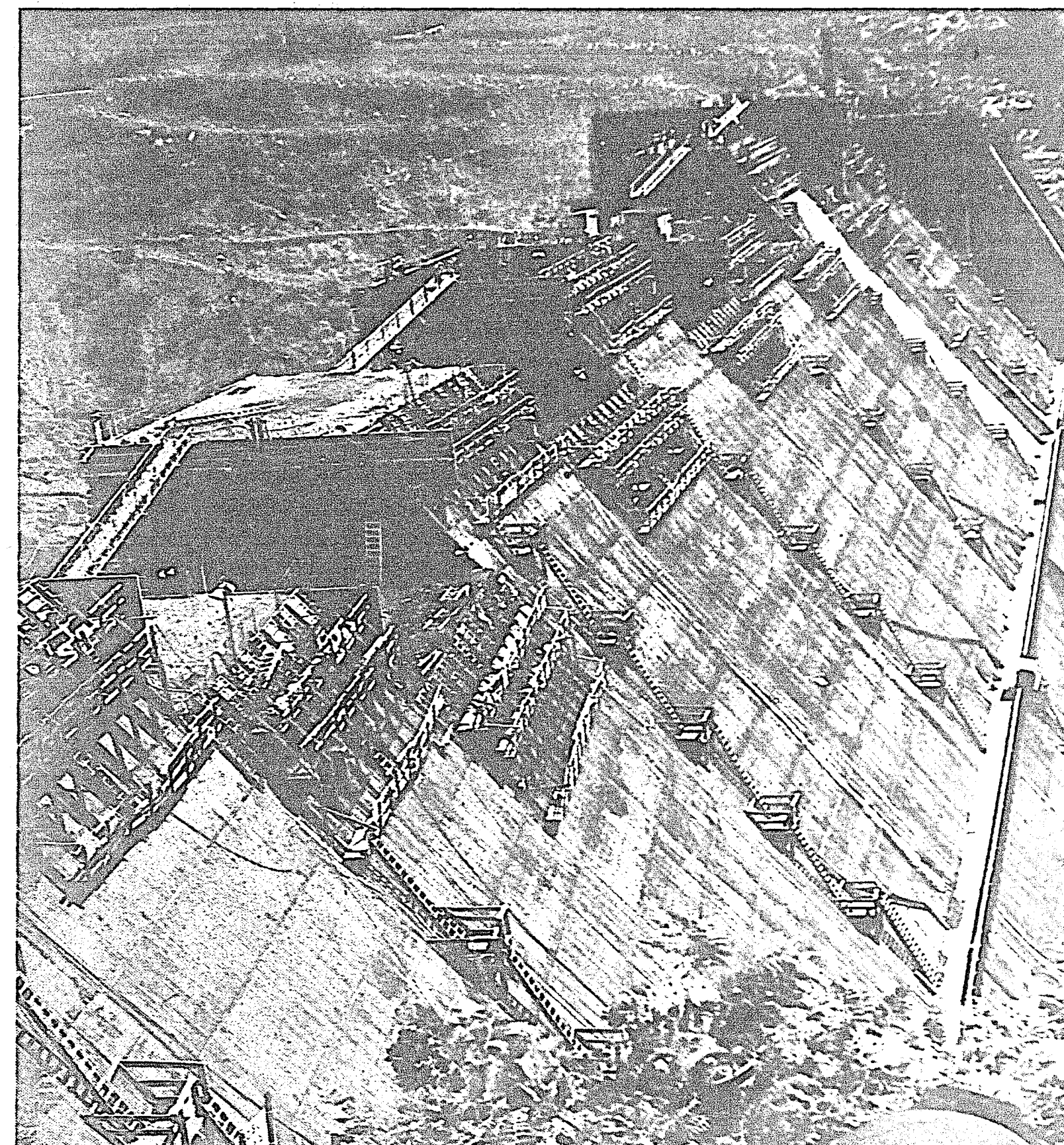
August 10-17, 1969

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(per person) \$40.40 (shared)

Meals: \$20.40  
(children 2-8 — ½ price)

Rooms: \$30.00 (single)  
\$24.00 (shared)

Children 0-12 with own bed - Free



## In Search of More Power

A great dam rises by stages until it reaches a height that will make a large lake and provide power to light a nation's homes and turn its industrial wheels. Man needs other power, spiritual power, to light the inner life that dwells in darkness and powerlessness. The church is the instrument ordained of God to cooperatively channel the power of regeneration. Is our church such an instrument of light and power?

# The Sabbath Recorder

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REV. LEON M. MALTBY, Editor

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## Contributing Editors:

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

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## Speaking from Strength

In the present conflict in Vietnam we see a struggle for peace, but for peace on different terms, depending which side you are on. The Vietcong and the North Vietnamese state that they are stepping up their Tet offensive to force the Americans to withdraw. They want to bargain for peace from a position of strength. The South Vietnamese and their allies want a different kind of peace than that which would be imposed by Communists. Thus they, too, have been trying to have a show of strength sufficient to guarantee freedom for South Vietnam in the Paris peace talks.

Here in America there seems to be a growing frustration over the long drawn out war and the once heralded peace talks. Some people are ready to give up and withdraw. Others, strange as it may seem, have persuaded themselves that the Communists now can be trusted. They say that if we would unilaterally cut down our forces or withdraw completely the other side might do the same. The lessons of Twentieth Century history should not be forgotten.

When people operating from the same set of high principles are in disagreement and conflict they can reason together in good faith. One side can announce a cease fire or withdrawal and call on the other side to do likewise. Our experiences in Korea and in Europe give no reason for faith that the Communists would bargain in good faith or honor any bargain agreed to. As Paul Allen says editorially in *Crusader*:

Marx-Leninists, therefore, are not concerned per se with fair play or goodwill. They come to any confrontation looking for a springboard for their next act of aggression which will advance their dialectic timetable. Hence they respect and respond only to force or to that which is in their own interests.

There are numerous passages in the Bible that should help us to show wisdom in the foreign and domestic troubles our nation faces. In the suggested Bible reading program for Seventh Day Baptists we have been reading recently in the book of Proverbs. One verse in particular seems to fit the situation of a righteous person dealing with one of

lower principles, "He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot" (Prov. 9:7).

There are people to whom you must speak from a position of strength or you might as well keep your mouth shut. What have these considerations to do with Christianity? Much. The Christian is called upon to be wise, to understand the work of the devil. Also he is told, "Resist the devil and he will flee from you."

## The Pope and the World Council

On June 10 Pope Paul was a guest of the World Council of Churches at Geneva. It has been hailed as a great break in the tradition of papal isolation from non-Roman churches, and so it was. Never before has the leader of the Catholic faith made such a visit or joined in prayer with Protestant leaders on such a scale. This is indeed a great step in the direction of inter-church relations.

This is not the time, however, to jump to hasty conclusions about reunion. It is true that Pope Paul and leaders of the World Council of Churches prayed together that God would gather them "into one flock" and teach them "to be truly sorry for the scandal of our divisions," though the WCC news release doesn't say who used those quoted words. It was a fifteen minute ecumenical prayer service. It sounds like we might be on the verge of a reunion, and there has been much talk of it. But we had better rein up our horses and take a closer look at what the Pope said at Geneva and what Protestant leaders actually expect.

Let us pause for a moment to reflect on that oft-repeated phrase, "To be truly sorry for the scandal of our divisions." There is a sense in which a divided church is a scandal to the world. People outside the church are scandalized by the hundreds of Protestant denominations and by the two major divisions, but it is not a scandal in the usual sense nor one of great magnitude in the minds of those whom we suppose to be thus scandalized. People are as accustomed

to different churches as to different nations. Further, in honesty, we cannot say that when our church and others struck out for truth — neglected truth — that it was a scandal. Rather, it was of the Lord, as history attests. The representatives of the World Council at Geneva elected by their denominations cannot condemn the existence of their denominations as being scandalous. We have to be practical as well as theoretical.

What did Pope Paul say about the Roman Church and the World Council? He said very clearly that the Roman Catholic Church will not join the World Council of Churches in the near future. That should lay to rest for the time being some of the talk about restructuring the WCC so that the Catholic Church will not, by its larger numbers, out vote the other members when it joins. It would seem that the WCC leaders could turn their attention to more pressing problems. Said the Pope, "In fraternal frankness we do not consider that the question of membership of the Catholic Church in the World Council of Churches is so mature that a positive answer could or should be given." He added, "It contains serious theological and pastoral implications and needs profound study. It commends us to a way that honesty recognizes will be long and difficult."

Thus we should not read too much into the Pope's visit to Geneva. It is well to recall the primary occasion of his visit. It was not at the initiative of the World Council. He was invited to Geneva by the International Labor Organization (ILO) to address its Golden Jubilee session. He and his predecessors have long been interested in organized labor, probably because in so much of the world labor is still exploited — a fact which is hard for us in our labor-dominated economy to remember. In his address to the ILO Assembly by Roman leader pleaded, "Hear this cry of sorrow which still rises from suffering humanity."

The Pope did include in his Geneva trip a visit to the headquarters of the WCC. It was well planned for on both sides judging from the news reports and

the exchange of gifts. Its significance from the point of view of change in the Catholic hierarchy was great. However, Pope Paul has demonstrated by his deeds and his encyclical that the change of Catholic policy is not as great as some had assumed. He spoke of cooperation with other religious bodies. He even brought a gift of \$100,000 from a Catholic individual for the leprosy work of the WCC. He spoke of "a ministry of communion that does not exclude collaboration, fellowship and ultimately, the recomposition of unity." The last phrase does not seem to imply membership in the WCC, for that is not unity. He is probably voicing again the long-held position of Rome that all the "separated brethren" must come back into the fold of St. Peter. Unity must ultimately mean organic union, a goal that many ecumenists have been championing.

#### To Run a Race

One of the beautiful comparisons of Psalm 19 is, "Rejoiceth as a strong man to run a race." What a picture that brings to mind! A man who is trained and in top physical condition rejoices when he has an opportunity to run a race.

On Memorial Day for the past twenty-six years there has been a 50-mile bicycle race at Somerville, N. J., that attracts as many as 175 cyclists from all over the United States and some foreign countries. The pace is grueling and less than one third of the starters finish the course. They enter because they are strong and want to compete for the honor. I was talking with one of the young men who had to drop out on the fifth lap because of a flat tire. He slapped his chest and the front muscle in his leg and said, "If you haven't got it here and here you haven't any chance of winning." It is a matter of strength and, as he said, a willingness to hurt and hurt. The same is true for foot racing.

Let us remind ourselves of the context of that verse in Psalm 19. It is the sun that is spoken of as rejoicing as a strong

#### MEMORY TEXT

Unless the Lord had been my help, my soul had almost dwelt in silence. When I said, My foot slippeth; thy mercy, O Lord, held me up. —Psalm 94:17, 18.

man to run a race. Every morning the sun comes up and runs its course. It never tires; it never diminishes the force of its heat. Such constancy of strength is inspiring to men who are not always strong.

That verse has been coming to mind of late. It was about a year ago that the editor had a fall that put him out of the running as far as footwork was concerned. He is still wearing a short brace on his right leg waiting for an X-ray that shows the bone completely restored to strength. It interferes with any attempt to run a race but not with riding a bicycle. Consistent riding for the past month and more has brought back strength. He has gone from a few miles on level ground to a conquest of hills and distances until there is nothing reasonable in speed or miles that seems impossible. With this returning strength has come some of that "rejoicing" that David spoke of in the psalm.

There may be some spiritual, if not physical, applications for all of us. Just as the sun has its daily race to run, "from the end of the heaven, and his circuit unto the ends of it," so we have our daily course to run. How do we begin, and continue, and end? Is it with rejoicing "as a strong man to run a race"? Our problems are not so much physical as spiritual. We have infinite resources of spiritual strength and repeated promises of the Old and New Testaments that He will give us strength for our tasks. Can we, like the bicycle racer, slap our chests and say, "I have it here"? How much are we willing to endure with a smile to "run the race that is set before us"? Let us face each day with exhilaration and joy; it's more fun that way.

## President's Column

### Conference Program

Thursday at Conference will be Youth Day in many ways. Although we will be observing our youth at work throughout Conference, this day has been set aside for emphasis on youth. The evening program will feature addresses by two young people of college age and we are anxious to know how they feel about being "Sensitive in His Service."

One of the greatest stimuli to our denomination has been the inspirational, dedicated contributions of the youth in the last few years. New life seems to be radiating from this generation. Let us capture some of it and maybe we can surge forth in a way that we have never done for a long time!

Thursday will be the night of the youth banquet. I understand plans are progressing along this line also.

A youth sponsored amateur hour is scheduled for Thursday night following the evening devotions. This is always an interesting presentation and a change of pace in the Conference program which can be enjoyed by all.

Dr. Kenneth Smith is scheduled to conduct daily youth discussions immediately following the noon lunch. We will choose topics that should be of greatest interest to youth.

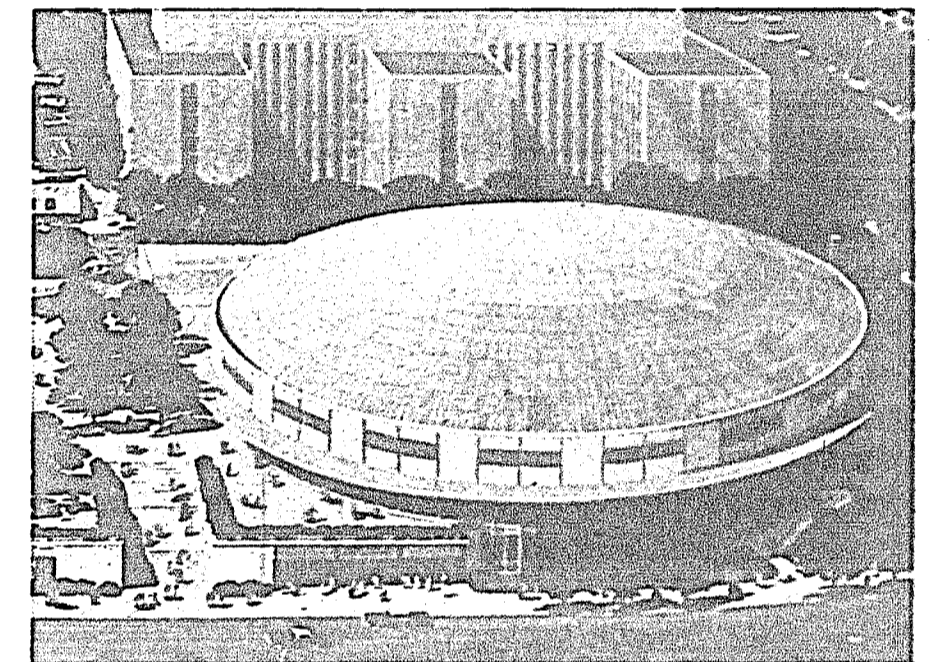
A vital part of our Conference each year is the publication of the Conference "Crier." Last year an outstanding job was done by a team of young folks under the leadership of Miss Becky Butts and Mr. Craig Prophet. I am happy to announce that this same couple has volunteered to carry this big responsibility again this year. This is what makes a Conference president happy. This is "sensitivity" in action.

The youth are normally in the background, working tirelessly, contributing hours of service which is not readily recognized by the nonobservant individual. Most of them are ready, willing and able to be of service if they are made

aware of the needs and plans to be accomplished. Our youth will shine forth again this year and we can be more "sensitive" by recognizing their capacities and giving them a "pat on the back." Come to think about it, "Just what would we do without them?"

### Crusade of the Americas Lay Evangelism Congress

Related and contributing to the great program called Crusade of the Americas is the Baptist Men's Congress on Evangelism scheduled for July 3-5. It will be held in the unique Municipal Auditorium



Nashville Circular Auditorium

in the heart of Nashville, Tenn. Preparations are being made to accommodate 3,500 laymen, pastors and wives.

Seventh Day Baptists, part of the Crusade of the Americas, will draw inspiration from this great rally. President Leland Bond has been asked to give a ten minute personal testimony on Sabbath morning, July 5. Another official representative of Seventh Day Baptists will be the Rev. Mynor Soper, evangelist, who was planning to be in that general area at the time. It is hoped that some of the inspiration of the meetings and the know-how of evangelism will come back to our churches as we make our major thrust in evangelism this fall. Our people are encouraged to pray for the rally and for the later results in lay evangelism on the local level.

## Responses to the Black Manifesto

What has come to be known as the Black Manifesto was adopted by the newly formed National Black Economic Conference which was spawned at Detroit in April under the sponsorship of IFCO (Inter-religious Faith Community Organization) and is promoted by James Forman who has confronted the NCC and various denominational headquarters with astronomical reparation demands. How have the church organizations responded?

The NCC appointed a task force which met on June 4 and again on June 11 to attempt to draft a response to present to the Executive Committee on June 23. The manifesto with its demand for \$500 million was first presented to the General Board of the NCC. There was sentiment to accept some of the program but not the ideology — which called for complete socialization of the U. S. under Black control, among other things.

The General Board of the Christian Church (Disciples of Christ) has rejected the extremism of the Black Manifesto but called for dramatic increases in its own programs on behalf of "the poor, the powerless and the victims of racism."

The Catholic Archdiocese of New York when confronted with specific demands by James Forman dealt summarily with those demands, rejecting them. It is thought that this action may set the pattern for other archdioceses throughout the country.

The American Baptist Convention meeting at Seattle in May had an unannounced visit from Mr. Forman. He spelled out a number of demands for the convention to meet which totalled far more than the \$500 million originally asked from all churches and synagogues. The convention did not take action on the demands but two of four white speakers who followed Forman on the platform supported his demands. A fifth speaker, chairman of the Black American Baptist Churchmen announced that his group endorsed "the principle of reparations without necessarily agreeing with the methods of the Black Economic Con-

ference."

Mr. Forman was invited to appear before the General Assembly of the Presbyterian Church USA. This great body listened graciously, we are told, and considered what more they could do to improve the economic status of Negroes. The assembly did not endorse the manifesto itself.

The largest denomination in the United States, Southern Baptist, held its annual Convention in New Orleans in June. Mr. Forman did not appear on the floor to make demands similar to those presented to the American Baptist Convention. He was invited, however, to speak to a small group of ministers at New Orleans just prior to the convention. News from Baptist Press makes no mention of consideration of the Black Manifesto. C. R. Daley, editor of the influential *Western Recorder*, state paper of Kentucky, commenting before the meeting wrote, "Those who advocate what is in this manifesto and its preamble should be considered and treated as traitors and criminals." (It recommends the overthrow of the U. S. government and the seizure of American churches.) —Ed.

## Our Prayer Corner

### Suggestions for Prayer This Week

Pray for:

- 1) Our brethren of like faith in Mexico who ask for prayer, not for financial help, and for their leader, the Rev. Elias Camacho, who is reportedly suffering from a back injury.
- 2) The leaders of churches in this country whose work could be much greater if they were not hindered by health problems or physical disabilities.
- 3) The members of the churches of the Eastern Association who need extra wisdom and strength as they fulfill their committee responsibilities in preparing to host General Conference at Nyack, N. Y.
- 4) The unusually large number of young people now entering upon their period of dedicated service in our churches.

## The Brighter Side

The Black Manifesto of James Forman has been mentioned in these pages in a report of a meeting of the General Board of the N. C. C. The demand for \$500 million reparations from the white churches and synagogues has made sensational news. Mr. Forman increased his demands when he attended the American Baptist Convention, calling for 60% of the income from invested funds and \$700 million for Negro schools. Another organization CORE, which is counted as one of the more radical and militant Black groups has since come out with a demand of the bankers of America for \$6 billion, hinting that they will work on the streets if they fail on the drawing board.

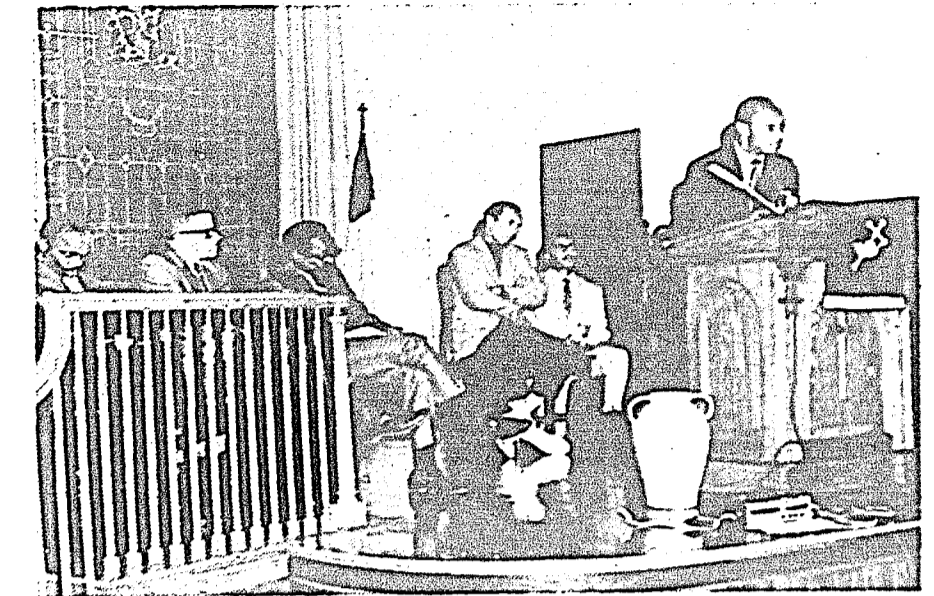
In contrast, and more worthy of church publicity is the less sensational Black Christians' Literature Conference under the sponsorship of the American Tract Society, the speakers of which are pictured here.

We quote extracts from the news release to point out that there is a brighter side, a Christian side, that it is well to look at:

The Black Christians' Literature Conference, sponsored by the American Tract Society on April 28 - 30, sounded an urgent call for more literature with Black identity, broader leadership from Black Christians, and far greater involvement by all evangelicals.

Peter Bailey, associate editor of *Ebony* and a special speaker at the workshop session on "What It Takes to Communicate Effectively to the Black Community," stated, "The allegiance of the Black masses is up for grabs." At the same time he noted a widespread rejection by Black youth of so-called "White" Christianity. The general feeling among the fifty-six participating delegates, however, was that Christian literature keyed to current needs and speaking the language of the Black community still offers one of the most effective avenues of witness.

Because of the growing polarization on the part of the Black community, most



Speakers (left to right) George M. Perry, president, National Negro Evangelical Association; Howard O. Jones, associate evangelist with the Billy Graham Evangelist Association; Alex Poinsett, editor *Ebony* Magazine; William Pannell, author, *My Friend the Enemy*; Stanley B. Long, director, Negro Division of Evangelism for the American Tract Society; and Rev. James E. Massey, campus pastor, Anderson College.

delegates agreed that the Gospel witness in this segment of America must be directed by Black evangelicals. This stemmed from the feeling that the White evangelical church has generally failed in its task of leadership and no longer has an influential voice in the Black community.

The Black Christian has found that he must demonstrate a concern for, and identification with, the social needs of his Black brothers without compromising the Gospel. Such social involvement was felt to be a proper fulfillment of the total Christian responsibility. It was also felt that, to be relevant, White Christians must manifest more than a verbal concern for the social problems of our society.

Howard Jones, associate evangelist with the Billy Graham team, summed up the sentiments of the group when he said, "As Black evangelicals, we stand in the gap."

Against the backdrop of a society in upheaval the delegates, representing a wide spectrum of Christian witness, concluded the pioneering conference with an increased awareness of the urgent need for united action and a fresh determination to be totally dedicated to the claims and commands of Jesus Christ.

## News from Nellore

Compiled by L. M. Maltby

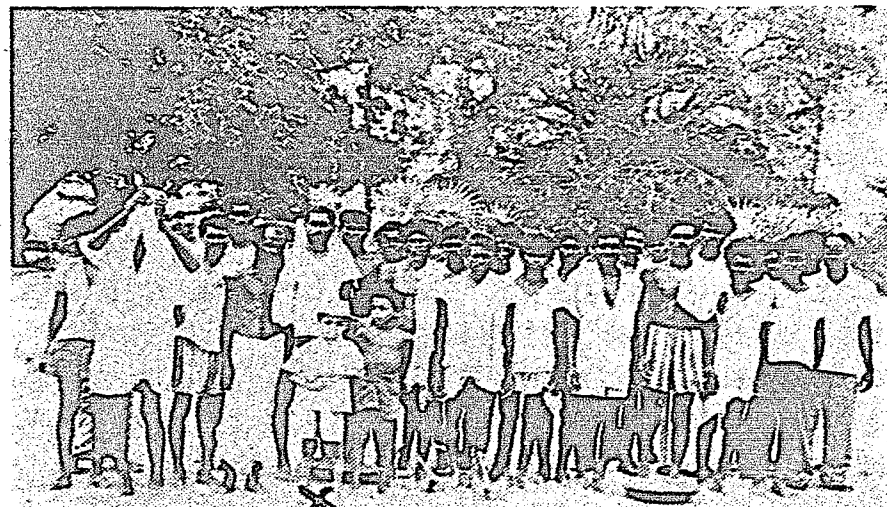
Correspondence continues to come about once a week from the Rev. B. John V. Rao of Nellore, India, telling of the progress of the work under the Seventh Day Baptist name of which he is the leader, a work that has been going on for several years.

Recent letters have told of the distribution of two of our tracts, "Statement of Belief" and "What Is the Difference?" translated into the Telugu language. It appears that the major literature distribution is in the vicinity of the city of Nellore, but that most of the churches are in the primitive forest and mountain area of Rapur.

A short time ago Mr. Rao and another evangelist made a gospel preaching trip to a forest area not previously visited. It is a corner of the Rapur Forest called Udayagiri Forest, about 100 miles from Rapur. The missionary speaks of them as dirty, ugly, half naked, given to superstition, drink and selfish desires. He was almost afraid to attempt meetings. He writes, "I wondered like anything for two days . . . They make always quarrels among themselves . . . Sometimes they abuse their gods. Therefore I need not tell anything about other gods. Anyhow, the first day I distribute them some biscuits and sweet buns to make friendship with them." He did the same the second day, and by the third day they became friendly enough so he could talk to them about public meetings. On that day the other evangelist, C. Ramayya, was bitten by a big cobra. It is related this way: "But we prayed for him nearly one hour. He was healed miraculously before them — therefore they wondered like anything for this wonderful God's miracle. Afterwards they accepted to allow open-air meetings in their area." He says that some thousands of people attended the evening meetings over a period of a few days.

A later letter (dated May 25) tells of a baptism in that area and encloses pictures of the converts. The river was dry so they asked the people to bring

their "weapons" and dig a hole six feet deep in the sand in the middle of the sandy river bed. When the water came into the well, they were able to baptize a considerable number of candidates who had been converted and instructed in the Ten Commandments.



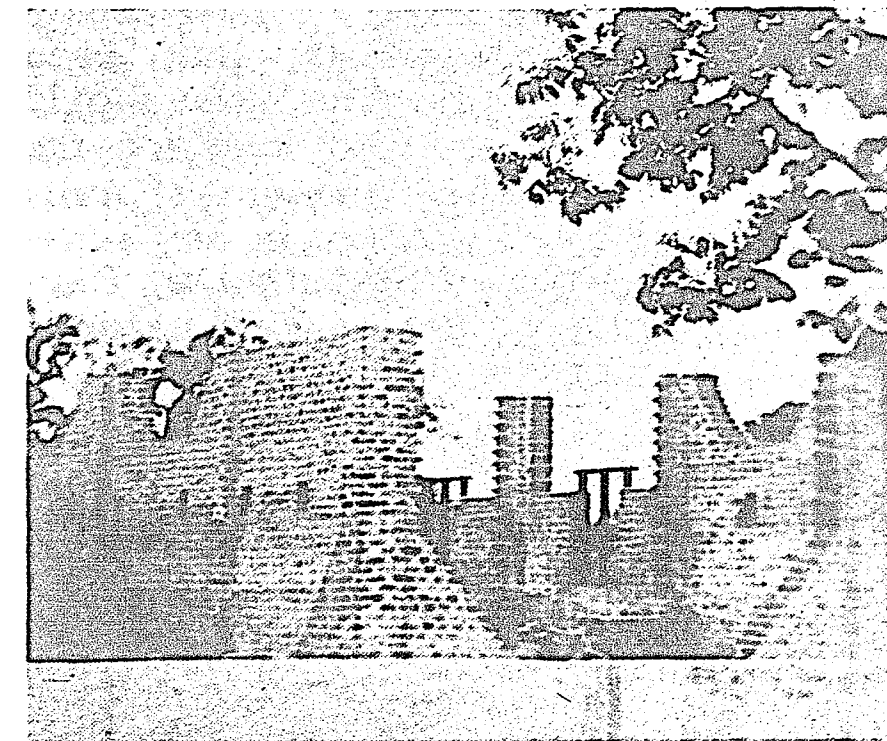
x Young son of Rev. and Mrs. Rao

Back in Nellore, according to the most recent letter, the Rev. Mr. Rao and his evangelists held open-air meetings from May 20-25. These were to be followed with a ladies rally from May 28-31. The report says: "In the open-air meetings nearly 100 persons were healed and they accepted the true Sabbath and Jesus as their personal Savior. To the above-said meetings more than 35,000 persons were attended and received the voice of our denomination." He says that he preached a number of messages on "God Is a Healer."



Mrs. John Rao preaching at outdoor Telugu S.D.B. Mission Convention.

It would be most interesting if someone could visit the various aspects of Mr. Rao's work (perhaps not in the most remote areas where there would be a good chance of being bitten by a cobra).



At the city of Nellore the Seventh Day Baptist leader is in the process of building a church. He wrote some time ago of selling his last acre of cultivated ground following an all night family prayer meeting. From the sale of this "wet" land he started construction of a brick church. With \$50 contributed by a man in Canada Mr. Rao purchased 5,000 bricks which enabled him to resume work on the building until those bricks were laid. In the accompanying snapshot if one looks closely he may see a pile of bricks inside the partial walls.

From reports received it appears that the leader is able to inspire evangelists and helpers to carry on the gospel work. The women in the Nellore area seem to be very active under the guidance of Mrs. Rao, who is reported to be an effective preacher. They have organized the Nellore Seventh Day Baptist Women's Society of which she was elected general secretary. We received a picture a few months ago of a team of women (nearly fifty) who were organized to distribute a large percentage of the 5,000 copies of our Statement of Belief.

It appears that the church organization is not as congregational in form as it is in this country. It is also apparent that

anything that is growing may have growing pains: There is always much more needed in the way of prayers (constantly called for) and financial help for equipment. One wonders how so much can be accomplished with so little. Whatever is done in the future will have to be done by the native leadership, for new missionaries cannot get into India, we are told.

## India's Greatest Need Is Medical Assistance

Missionary medicine continues vital in India with the urgency of planning for turnover to national Christian physicians, which may come as soon as 1971.

MAP\* Executive Director J. Raymond Knighton comments:

Overall, the greatest problem may not be deadlines, but strengthening the Indian physicians and their staffs. Without foreign financial aid, the Christian hospitals are going to be severely crippled.

Dr. Charles W. Emerick serving at Wanless Hospital, Miraj Medical Center, India, writes:

We have many cases of carcinoma of the hypopharynx requiring total laryngectomy . . . We have no speech therapist (there are only a handful in all of India) to teach esophageal speech.

Therefore we must offer mechanical assistance such as an artificial larynx (a vibrating device which provides sound necessary to enable speech). Since our patients usually neither read nor write and speak any of several languages, their need for speech is readily seen.

We either have to let our patients die and continue communicating until near death, or resect the cancer and the larynx. This for the illiterate essentially ostracizes him from society due to the extreme frustration of non-communication. Only very few learn, on their own, some type of pharyngeal or esophageal speech.

In a month we average three or four such cases, so you can realize the great need.

\*MAP is Medical Assistance Programs  
Box 50, Wheaton, Ill. 60187

## A Look Back

By Rev. David C. Pearson  
Blantyre, Malawi

Seventh Day Baptist work in Malawi began just prior to the turn of the Twentieth Century. The early beginnings were extremely disappointing, but progress made since makes us glad that the initial price, though high, was paid.

Mr. Olney Moore who visited this African country in 1912 wrote years later, "And what of Nyasaland (Malawi) now?" This same question might be asked today. The Lord has been exceedingly good, and the future is bright. The *Seventh Day Baptist Yearbook* for 1968 gives 3,338 as the total membership of the Central Africa Conference of Seventh Day Baptists. The giving is stated to total £913.14 or \$2,190.36. Statistics do not present the whole truth, but surely assist in the making of an evaluation.

Some years ago Robert R. Church, an aged Negro, died at Memphis, Tennessee. Earlier he had been sold as a slave, but died at the age of seventy-four worth one million dollars. Here in Malawi slaves of sin are being redeemed, prepared, and fitted for death and that future life. From slavery of the worst sort they are being made free, becoming sons of God and joint-heirs with Jesus Christ. Their inheritance is indeed great, defying all means of calculation.

Medical aid and education assist men here and now, but the main thrust of the church's mission must be spiritual. Thus it is that equipping men, women, boys, and girls for that future life is the work of Seventh Day Baptists in Malawi.

It seems fitting to look back and pay tribute to the first Seventh Day Baptist missionary to Malawi, Mr. Joseph Booth, an Englishman born in Derby in 1851.

On his second visit to the United States from Africa where he had already served other churches, he visited the Plainfield Seventh Day Baptist Church of Christ in July of 1898. There he embraced the Sabbath and became an active member.

The Sabbath Evangelizing and Industrial Association was soon formed, which sent Booth, his second wife Annie, and daughter Mary back to Africa in 1899. This was the beginning of our work in Central Africa.

Though Brother Booth has been blamed for many mistakes, we should note his zeal, energy and love for the African people, for these are traits worthy of praise. If we are in any sense proud of the work of Seventh Day Baptists in Malawi, we are at least partially indebted to Joseph Booth.

We are also indebted to Mrs. Annie Booth who must have suffered greatly in Africa. Imagine her traversing wild country, assisted by ninety-six stalwart blacks, in search of her beloved husband, a man called Joseph who was also in difficulty.

We are indebted too, to Booth's children. Emily, a daughter by his first wife, whose mother lay dead in a distant land, and whose father was sometimes many miles distant on mission business, suffered fever firsthand. Ned, another child by this same union, took ill and was laid to rest in Africa's warm earth. Both of these children had known the loving care of John Chilembwe, a household servant who later led the Chilembwe Rising of 1915, which tragically led to the deaths of some and the expulsion of Walter Cockerill, another Seventh Day Baptist who was working in Malawi at that time.

Again we are indebted to the members and friends of the Plainfield Seventh Day Baptist Church who established the Sabbath Evangelizing and Industrial Association.

Actually we are indebted to many — Bakker, Sayre, Moore, Wilcox, Cockerill, and others who have served since, black men and white men. But, most of all, we are indebted to *Almighty God*, who in His infinite wisdom permitted the establishment of Seventh Day Baptist and other Christian witness in the heart of Africa, during those early and formative years.

## Eastern Association Held

The Eastern Association, comprising the twelve Seventh Day Baptist churches of the area extending from New England to New Jersey, held its annual meeting for inspiration and business June 6 to 8 with the First Hopkinton Church at Ashaway, R. I., the oldest extant church of our faith (1708) in the United States.

The visiting delegates arriving by car in time for the Sabbath Eve service found the church and spacious, well-kept grounds inviting. Hospitality was generous. Homes of some non-members and members of the nearby Seventh Day Baptist churches were also opened to the visitors who, for the most part, spent two nights with their hosts.

The theme of the association, "I will make you fishers of men" was well carried out in the addresses, music and business meetings of the weekend. The Executive Committee, headed by President Martin J. Oates of the host church, had done a good job of program planning. Although a covenant or testimony meeting is usual at the Sabbath Eve service, the celebration of the Lord's Supper, as was done this time, was something of an innovation. The people were called to "Testing Our Lives" in the sermon of the Rev. Everett T. Harris which stressed the self-examination mentioned in First Corinthians 11:28.

The Sabbath morning audience filled the main floor and much of the circling balcony of the old colonial church building with its two-story, plain glass windows and its lofty white spire. The plainness of the exterior gives way to interior beauty. The congregation added warmth to the cool whiteness. The combined choir, singing beautifully from the choir and organ loft in the rear, could be imagined as voices from heaven. The music prepared the people to listen attentively to the challenging sermon by the Rev. Herbert E. Saunders of Plainfield, N. J., on the subject, "Equipped for the Job." The job, of course, was fishing for men. He emphasized the fishing gear that is provided and which we

must learn to use if we are to be successful in the task to which Jesus called His fishermen disciples.

The afternoon meeting picked up the fisherman theme again with the Rev. Leland E. Davis describing some of the successful methods used in his city church. Rev. Alton L. Wheeler, general secretary, followed this with a strong appeal to put into practice the good things we had heard in three sermons on a great theme. We have talked about fishing, but our church statistics for the United States seem to indicate that we have not thrown ourselves consistently into the work for the past half century, he noted. We are in the midst of "Facing Frontiers with Faith." Denominational leaders are striving to produce materials and programs that will help the churches to become "Fishers of Men."

The young people of the local area, a hard working, spiritually-minded group, had the evening program in the extensively refurbished auditorium on the second floor of the Parish House. They had done much of the redecorating work in preparation for the association. They also developed their own play about a Sabbath School class and a young person (offstage) who criticized almost all of the members of the class. Following the play the young people spent the rest of the evening playing various table games in the social hall where the meeting had been held.

At the business meeting on Sunday morning there was not so much organizational business to perform. It was more of a review of the work of the churches during the year, looking at the other associations to which delegates are sent, and planning the association work for the future year.

The Evangelism Committee gave a lengthy report gleaned from the reports of churches. There were some significant things noticeable. Thirty new members were taken into the eleven reporting churches with twenty-seven of these coming by baptism. On the other side, there were 21 deaths and 5 dismissals, leaving a net gain of four. It was evident that

## Bible Reading Guide for 1969

### JULY

1	1 CHRON. 24-26	(chapter 25)
2	1 CHRON. 27-29	(chapter 28)
3	2 CHRON. 1-3	(chapter 1)
4	2 CHRON. 4-6	(chapter 6)
5	2 CHRON. 7-9	(chapter 9)
6	2 CHRON. 10-13	(chapter 12)
7	2 CHRON. 14-16	(chapter 16)
8	2 CHRON. 17-19	(chapter 18)
9	2 CHRON. 20-22	(chapter 20)
10	OBADIAH JOEL 1-3	(chapter 3)
11	2 CHRON. 23-25	(chapter 24)
12	2 CHRON. 26-29	(chapter 29)
13	ISAIAH 1-3	(chapter 1)
14	ISAIAH 4-6	(chapter 6)
15	2 CHRON. 30-32	(chapter 32)
16	ISAIAH 7-9	(chapter 9)
17	ISAIAH 10-12	(chapter 11)
18	ISAIAH 13-15	(chapter 15)
19	ISAIAH 16-18	(chapter 18)
20	ISAIAH 19-21	(chapter 21)
21	ISAIAH 22-24	(chapter 24)
22	ISAIAH 25-27	(chapter 26)
23	ISAIAH 28-30	(chapter 28)
24	ISAIAH 31-33	(chapter 32)
25	ISAIAH 34-36	(chapter 34)
26	ISAIAH 37-39	(chapter 38)
27	ISAIAH 40-42	(chapter 40)
28	ISAIAH 43-45	(chapter 44)
29	ISAIAH 46-48	(chapter 46)
30	ISAIAH 49-51	(chapter 51)
31	ISAIAH 52-54	(chapter 53)

Introductory material covering 1 and 2 Chronicles, Obadiah, Joel, and Isaiah written by Miss Helen Ruth Green will appear in the next issue.

there have to be many converts and baptisms to offset losses by death.

Sabbath School and church attendance was up over last year's report. More Bible clubs were held (with substantial results); camps were going strong and Vacation Bible Schools reached many children outside the churches. All but one of the churches of the association had some form of an outreach program for youth other than Sabbath School.

Dedicated service workers contributed to the summer outreach of a good share of the churches. The Schenectady church, very small in membership, was able to carry on an outreach ministry with a full-time pastor through the help of the as-

## The Cost of Remembering

By Charles J. Bachman

*I remembered God and was troubled.*  
—Ps. 77:3

Life at its best is a very trying course. Who can understand the problems of an individual like that individual himself?

When each of us considers the weaknesses of his own character, he can shudder. Not only do we accumulate weaknesses by ourselves but we have those tendencies inherent in our nature not of our own doing. What a problem just to keep ourselves in the straight and narrow path!

Of course we will always have with us those who would rather straighten others out than themselves. But this is just another obstacle in the path.

With all these temptations facing us; being overcome by our weaknesses; others poking and probing at us; what a troublesome way life is!

And then we "remember God" and are "troubled." We know we are not doing all we can do for God. How many times we shame God by the things we do after professing His name. That failure to witness for Him at a critical moment! Talking back to that nice person who wanted to help me so much! Insolence, back talk, outright abuse, profanity, lost tempers, arrogance, pride! All of these in one short lifetime, all mixed up to-

sociation as a whole. To maintain this and other evangelistic ministries there was an assessment of \$1.25 per member paid by the churches into the association treasury. At the business meeting the Finance Committee proposed that the assessment be reduced to \$1.00 per member. In view of extra expenses in the next few months the delegates voted to continue the levy the same as last year.

A full slate of officers was elected upon recommendation by the Nominating Committee. The list will appear in the 1969 Yearbook as well as in the minutes. The next session will be in Plainfield.

—L. M. M.

gether cause us to be ashamed. We are sorry we ever professed the name of God, and became Christians. "I remembered God and was troubled."

Oh yes, we forgot something! Our lack of attendance at church. Our failure at giving for the church expense, the denominational budget, and other things like that. Oh well, we really don't approve of the things "they" are doing anyway. Or is it that we are troubled because of our own failures?

No one had more cause to be troubled at the thought of God than David. Yet he was a man "after God's own heart," the same as we are men and women after God's own heart if for no other reason than we have professed the name of His own Son.

David, despite his troubled heart, wanted to prove to God that he loved Him. David wanted to build God a great house in Jerusalem as a testimony to that love. So we can see that individual daily failure is no cause for complete and absolute failure.

We too, despite our failures due to our human weaknesses, should arise above and beyond these, and throwing our misgivings to the wind, go forward and accomplish much for God. Like David we are doing it for Him, and whatever we do is because of our love for Him.

"Remember God" and be "troubled"? Yes! Be troubled to the point that you do something — something constructive — about it.

The Communists claim they won China by the printed page. Within just one year, the Communists will print two pieces of literature for every man, every woman, every boy, and every girl on this spinning "oasis in the universe." They are on the job.

### SABBATH SCHOOL LESSON

for July 5, 1969

GOD'S PLAN AND MAN'S REBELLION

Lesson Scripture: Gen. 1:1; 2:7-9; 3:1-8

## More College Graduates

The list of graduates earning degrees this year is still incomplete. Some further information has come in.

Helen Ruth Green of Milton, Wis., received a Master of Arts degree in Christian Education on June 7 at Trinity Evangelical Divinity School in Deerfield, Ill. Miss Green has been writing the introductory material for the Seventh Day Baptist Bible reading program appearing in the *Sabbath Recorder* each month.

Wayne and Nancy Cruzan, whose parents are the Rev. and Mrs. Earl Cruzan of Milton, Wis., received degrees at Alfred University, the one a Master of Science in Education, the other a Bachelor of Science degree from the School of Nursing.

Philip Rood finished college at Milton with a summa cum laude and is giving the summer to the Summer Christian Service Corps.

Steven Crouch, also of Milton, graduated with a magna cum laude and is in SCSC work this summer.

An older graduate of Milton this year is Nancy (Mrs. Paul Abelmann) who received a B.A. in English.

The Berlin, N. Y., church has a graduate from the two year course at Alfred Agricultural Technical School, Paul Greene.

Kenneth Cushman of the Berlin church will get a master's degree in music from the University of Michigan at the end of summer school and expects to be inducted into the army immediately following.

The Shiloh, N. J., church honors another college graduate besides those previously mentioned, Joan Schaible, who graduated from Taylor University, Upland, Ind.

Battle Creek mentions Marjorie Cruzan as graduating from college.

Congratulations and best wishes are due to these and all others who have earned degrees and are thereby better equipped for service.

## ITEMS OF INTEREST

### Slower Church Growth

The 1969 Yearbook of American Churches with a publication date of February 12 gives the latest available statistics on 1968 church membership. The editor, Dr. Lauris B. Whitman of the N.C.C., notes that the figures are more accurate than previously but still are far from up-to-date for some denominations. The growth of Protestant churches last year slowed down to less than one-half of one percent. The net growth was 666,454 for a total of 126,445,110.

The Catholic Church figures show a gain 603,423 for a total of 47,468,333. This is also a slowing of increase, being only a little over half the annual rate of increase in the past ten years. The ten year increase is given as 31.7 percent. The number of students in Catholic colleges and universities continues to increase but the number of pupils in parochial elementary and secondary schools decreased last year.

### President Declares War On Sex-Oriented Mail

President Richard M. Nixon has declared war on sex-oriented obscene mail.

At the same time he called for a "citizens crusade" against the obscene.

"American homes are being bombarded with the largest volume of sex-oriented mail in history," the President declared. "Most of it is unsolicited, unwanted and deeply offensive to those who receive it," he said.

In a message to Congress asking for legislative action, President Nixon reported that 140,000 letters of protest came in during the last nine months alone.

"The problem has no simple solution," the President explained. "We believe we have discovered some untried and hopeful approaches that will enable the federal government to become a full partner with states and individual citizens in drying up a primary source of this social evil," he said.

These approaches include three new legislative proposals to Congress. The President explained:

"The first would prohibit outright the sending of offensive sex materials to any child or teen-ager under 18.

"The second would prohibit the sending of advertising designed to appeal to a prurient interest in sex. It would apply regardless of the age of the recipient.

"The third measure complements the second by providing added protection from the kind of smut advertising now being mailed, unsolicited, into so many homes."

In calling for a citizens' crusade against smut the President made it clear that governmental actions "are not the whole answer."

"The ultimate answer lies not with the government but with the people," he said. "What is required is a citizens' crusade against the obscene. When indecent books no longer find a market, when pornographic films can no longer draw an audience, when obscene plays open to empty houses, then the tide will turn.

"Government can maintain the dikes against obscenity," he continued, "but only people can turn back the tide."

—B. P.

### Scriptures Exhausted at Olympics

The Mexican Christian Youth Army for the Olympics — or EJEMPLO, as the Spanish initials go — along with other young people's groups and churches welcomed the throngs of tourists and athletes here for the games with a massive distribution of Scriptures.

The Bible Society of Mexico had prepared a 32-page booklet of Bible passages dealing with peace, sports and human relations. They titled it "More than Conquerors" and printed 200,000 copies in the five official languages of the games: Spanish, English, French, German and Russian.

The churches and youth groups bought copies for distribution. By the end of the first week of the games, the entire edition had been exhausted.

## OUR WORLD MISSION

### OWM Budget Receipts for May 1969

	Treasurer's May 8 mos.	Board's 8 mos.		Treasurer's May 8 mos.	Board's 8 mos.
Adams Ctr NY ..		585.00	20.00	Metairie LA .....	5.00
Albion WI .....	15.80	198.50	102.46	Milton WI .....	949.87
Alfred NY .....	799.59	3,807.93	180.00	Milton Jct WI ..	79.00
Alfred Sta NY ..		1,073.20	10.00	New Auburn WI ..	18.18
Andover NY .....	39.20	655.80	15.00	New Milton WV ..	50.00
Ashaway RI .....	230.50	2,100.68	130.00	New Orleans LA ..	5.00
Assns. & Groups	231.36	607.68	711.24	North Loup NB..	500.00
Battle Creek MI ..	828.24	3,565.91	173.00	Nortonville KS ..	162.50
Bay Area CA .....		420.00	10.00	Paint Rock AL ..	
Berea WV .....	50.00	230.00		Plainfield NJ ..	2,944.70
Berlin NY .....	130.00	1,210.78	67.50	Richburg NY .....	99.00
Boulder CO .....		740.83	35.00	Riverside CA .....	497.43
Brookfield NY ..	37.00	236.50	17.50	Rockville RI .....	23.75
Buffalo NY .....		276.00	10.00	Salem WV .....	515.00
Chicago IL .....		567.50	10.00	Salemville PA ..	50.00
Coudersport PA ..	70.00	604.42	5.00	Schenectady NY..	
Daytona Beach FL	100.00	1,058.00	25.00	Seattle WA .....	164.00
Denver CO .....	263.77	2,032.57		Shiloh NJ .....	1,171.65
De Ruyter NY .....	209.00	637.70		Stonefort IL .....	23.00
Dodge Ctr MN ..	455.66	1,381.58	117.00	Syracuse NY .....	
Farina IL .....	69.25	338.54		Texasarkana AR ..	
Fouke AR .....	30.00	90.00	10.00	Verona NY .....	152.00
Hammond LA .....		110.00		Walworth WI .....	90.00
Hopkinton RI .....	12.00	96.00	10.00	Washington DC ..	50.00
Houston TX .....		160.00		Washington, People's DC ..	
Individuals .....	388.00	2,326.99	5.00	Waterford CT .....	102.27
Irvington NJ .....		1,500.00		Westerly RI .....	
Jackson Ctr OH ..		1,000.00		White Cloud MI ..	
Kansas City MO ..	50.00	360.00	27.05	Totals	\$9,534.88
Leonardville NY ..	60.00	701.00	17.50	Non-Budget	74.93
Little Genesee NY	145.60	1,155.65	25.00	Total	\$9,609.81
Little Rock AR ..	330.60	506.16	10.00	to Disburse	\$9,609.81
Los Angeles CA ..		2,450.00	85.00		
Lost Creek WV ..		1,015.00	42.00		
Marlboro NJ .....	291.66	2,402.25	87.00		

### MAY DISBURSEMENTS

Board of Christian Education .....	\$ 747.36
Historical Society .....	7.86
Ministerial Education .....	767.19
Ministerial Retirement (Mem. Fund)	902.38
Missionary Society .....	3,687.02
Tract Society .....	1,264.76
Trustees of Gen. Conf. .....	55.69
Women's Society .....	184.93
World Fellowship & Service .....	249.29
General Conference .....	1,708.33
S.D.B. World Federation .....	35.00

Total Disbursements .....\$ 9,609.81

### SUMMARY

1968-1969 Budget .....	\$137,570.00
Receipts for 8 months:	
OWM Treasurer .....	\$ 71,978.61
Boards .....	3,786.25
	75,764.86
Amount due in 4 months .....	\$ 61,805.14
Needed per month .....	15,451.29
Percentage of year elapsed .....	66 2/3%
Percentage of Budget raised .....	55%

Gordon L. Sanford  
OWM Treasurer  
May 31, 1969



# The Sabbath Recorder

## Love Personified

When the words of the Apostle Paul in 1 Corinthians 13 are compared to the words and life of Jesus we can understand more clearly the meaning of "the love chapter." We can also see more clearly how Jesus, our Lord, is love personified, how "the Word was made flesh and dwelt among us . . . full of grace and truth."

As we compare these great passages we realize anew how far short we fall and how much we need the help of our Lord as we press on toward the goal of our high calling which is in Christ Jesus. We may use the comparison which follows as a devotional reading.

"Though I speak with the tongues of men and of angels . . ." "Never man spake like this man."

"Though I have the gift of prophecy, and understand all mysteries." "Behold, I have foretold you all things."

"And all knowledge," "In him are all the treasures of wisdom and knowledge."

"And though I have all faith." "He is the author and finisher of our faith."

"All my goods to feed the poor." "Though he was rich, yet for our sakes he became poor that we through his poverty might be rich."

"Though I give my body to be burned," "This is my body which is given for you."

"Love suffereth long." "Father, forgive them, for they know not what they do."

"And is kind." "Come unto me all ye that labor and are heavy laden and I will give you rest."

"Love envieth not." "The glory which thou gavest me, I have given them."

"Love vaunteth not itself." "He made himself of no reputation."

"Love is not puffed up." "I am meek and lowly in heart."

"Doth not behave itself unseemly." "He hath done all things well."

"Seeketh not her own." "Even Christ pleased not himself."

"Love is not easily provoked." "When he was reviled, he reviled not again, but committed all to him that judgeth righteously."

"Love thinks no evil." "God was in Christ . . . not imputing their trespasses unto them."

"Love rejoices not in iniquity but rejoices in the truth." "Grace and truth came by Jesus Christ."

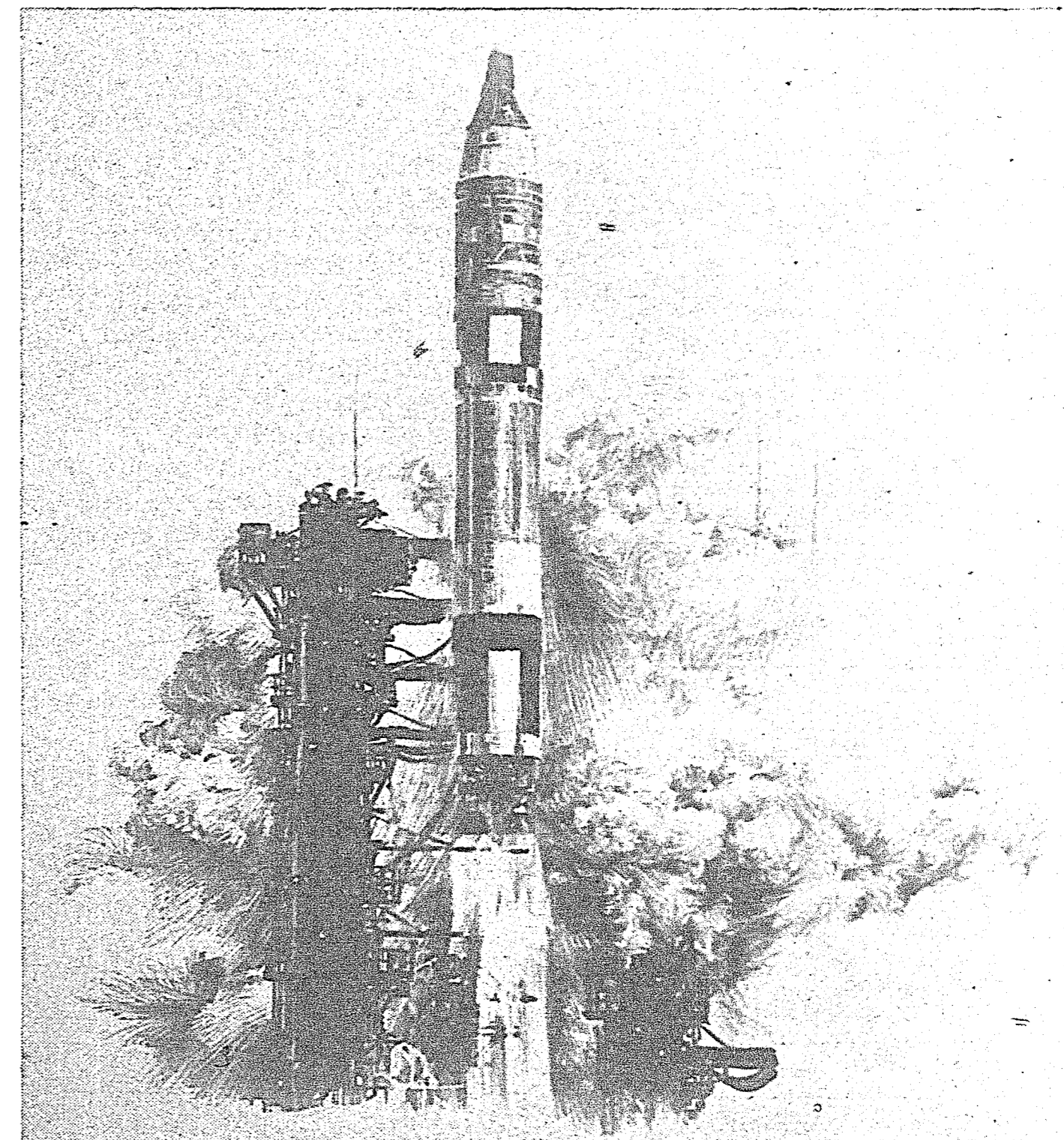
"Love bears all things." "Christ his own self bare our sins in his own body on the tree."

"Love believes all things; hopes all things." "Think not that I am come to destroy . . . I am come to fulfill . . . Moreover my flesh shall rest in hope."

"Love endureth all things." "My God, my God, why hast thou forsaken me?"

"Love never faileth." "Jesus Christ the same yesterday, today and forever."

—From Le Tourneau's Now



## Mission to the Moon

Artist Paul Calle, working for the Space Administration, drew this picture of the blast-off of a rocket on a space mission. As Americans celebrating our national beginning on July 4 we have justifiable pride in hoping that one of our citizens will be first to set foot on the moon. Soberly we reflect with our great hymn writers that true national greatness is a matter of the spirit not a conquest of space. May all our good be crowned with brotherhood. May "all success be nobleness, and every gain divine."