

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."

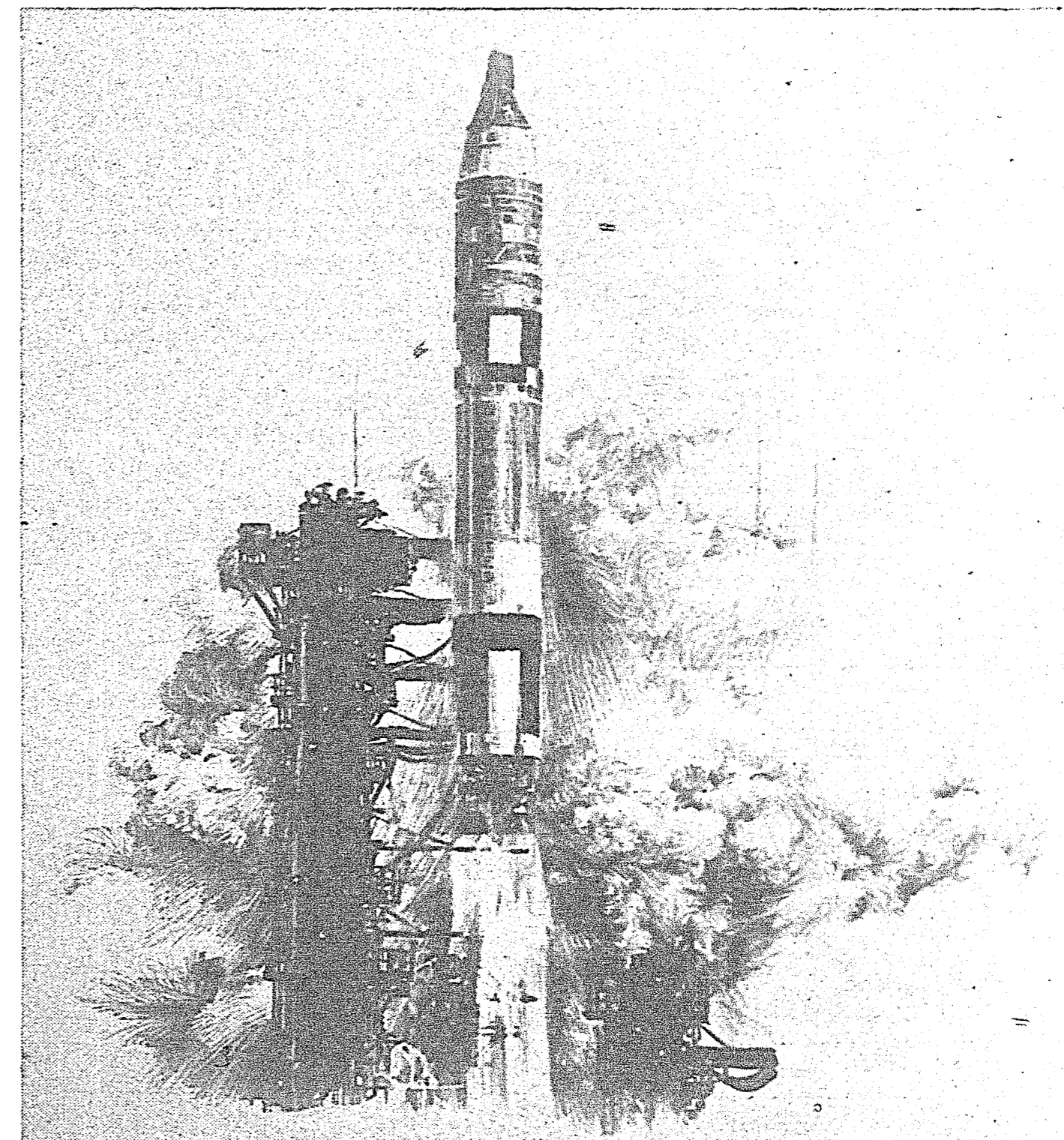
"Love bears all things." "Christ his own self bare our sins in his own body on the tree."

"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."

The Sabbath Recorder

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The Word Is Not Bound

Ordinarily we think it is better to make our statements positive rather than negative, but let's not quarrel with the way the Bible puts this statement, "The Word of God is not bound." How else could you say it effectively? It would not convey the same thought to say the Word of God is loose or on the loose. God's message for man cannot be bound; it goes where He intends it to go and "accomplishes that whereunto I send it." Again we read that it pierces "even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

There is strong evidence that the Word of God is not bound when you sit in the top gallery of Madison Square Garden and observe the response to the simple gospel preaching of Billy Graham. Youth and adults listen to a clear-cut call to take Christ as their Savior. Whether or not they are entirely clear as to what they need and hope to get by coming down from those high balconies to stand at the front only the trained counsellors know, but the call is clear and unambiguous. The Word has reached them. They respond in great numbers. Not everyone who comes forward is completely transformed, but many from every level of society are. People on the platform with the evangelist were converted when he was in New York 12 years ago. They are now a living testimony to the moving power of the gospel as contained in the Word.

The first three nights of Graham's ten day crusade in New York brought an average of 900 decisions recorded in the counselling room. What is 900 to 9,000,000 population? Not much perhaps, but it is 900 more per day than would have been reached by the Word had the effort not been made. Comparatively few could get into the 20,000 seat auditorium but the Word went out every night by television to countless millions. The TV time reportedly cost \$50,000 per day. Is it worth it? Those who were found by the Word and found Christ through the Word would say, yes.

Prophets of Doom

It is hard to think that there could be any period of history that equals the present as an appropriate time for prophets of doom to set forth their utterances. One doesn't have to have divine inspiration or supernatural perception to see in our contemporary society the seeds of the destruction of our political systems or even of civilization itself. At such a time as the end of the sixth decade of the Twentieth Century we are not without these prophets. For the most part, they are not the deeply religious people but the hard-bitten economists and political scientists. They can see an almost exact recurrence of the elements of moral decadence that led to the fall of the Roman Empire. They can see many other signs that nations and systems are ready to fall.

None of us can shrug off the evidences that things are coming apart at the seams. The optimists on the racial situation or the college student upheaval, if there are any, are not the same people as were hopefully predicting utopia five or ten years ago. Situations have changed; it is not as easy to be hopeful for the future as it was just a couple of years ago. Frustration and despair are in the air, no question about it.

In the midst of dire predictions there are two kinds of people who have not lost hope; the dedicated Communists and the dedicated Christians. What strange bed fellows of hope! The Communists are back of much of our current campus trouble and our racial trouble. They are too few in numbers in this country to be completely open in their operations, but they are operating with a well conceived master plan to take advantage of natural frustrations and convert them to their political ends.

Why do we say they have hope? It is because in their book disruption, division and destruction are the necessary preliminaries to a Communist take-over of society. It is their belief that when society explodes they, and they alone, will be able to pick up the pieces. What emerges from a destructive revolution

can be bent and warped around to suit their purposes. One cannot but marvel at and almost admire their hope and optimism, sadistic as it is. For two generations they have been waiting for the downfall of capitalism and wondering at the resilience of our United States democratic system. Now it looks like something may happen that will turn to their advantage. The way Communism has already divided the world into East and West and captured nations thought to be impervious to it should keep all of us from indulging in smug complacency.

I contend that dedicated Christians as well as Communists are full of hope, though of quite a different kind. Those who have been reared on the promises of God; those who know that God is still on heaven's throne; the Christians who believe in the triumphant Christ and the consummation of the ages under the reign of Christ have unquenchable hope. They recall that persecutions and tribulations have been experienced and are predicted. Present troubles, serious as they may appear to folks who have dwelt at ease in Zion for so long, are not cause for despair. Hope springs eternal in the hearts of those who have abandoned trust in man's manipulation of society but believe that Christ can and will bring beauty out of ashes. The folks who have pinned their hope on unregenerate social programs to usher in a new society are hard pressed. Not many find it possible to whistle in the deep darkness that has descended on so many of their cherished panaceas.

Let it be remembered that darkness and light are experienced pretty close together on this spinning, cloud-covered globe. History is full of darkness and light in proximity. Never were the days more dark for later Judaism than when Jerusalem was destroyed (according to Christ's prediction) in 70 A.D. But at the very moment Christianity with its transforming light was pushing westward across the Roman Empire. The church itself fell into the darkness of false doctrine and political corruption during the Middle Ages. But there was a revival in the Protestant Reformation. A new day

dawned. It came too late for some to see, but it came.

This is a dark day of social upheaval. We are not quite sure what next year will hold. But at the same time revival is sweeping Latin America where the church is growing at the rate of ten per cent per year — three times faster than one of the highest population growth rates in the world. Revival can come to this country. It can come to our own denomination. When we are brought low by adverse circumstances and by creeping moral decay, a greater dependence on God may be seen as a necessity and may be sincerely sought.

We need prophets of doom in the sense of those Old Testament prophets who always left an escape clause — repentance. The true prophet, like Jesus, speaks of destruction and perishing, but holds out hope. This is the day when light is desperately needed. We have the light. Let us have hope!

Right Attitude

Toward the Law of God

The law of God is more than the Ten Commandments but the New Testaments often equates the two. One cannot speak of the law of God or the revealed will of God without including this basic law written on the two tables of stone back there at Mount Sinai. In fact, the moral law of men as written in the statutes of nations is strongly dependent on the Ten Commandments. Thus it is a pertinent question to ask what a man's attitude is or should be toward the Decalogue.

The criminal, the lawbreaker, has no use for the law; he is against it. To him it represents the force that apprehends and punishes him for doing what he has considered was to his best interest to do.

The rebel, the revolutionary, is also oftentimes against the law. He seems to think that the law is for other people but not for him; he should be allowed to transgress certain of its precepts with

impunity.

Another type of person, the hypocrite, dodges the Ten Commandments. He tries to get around the law in devious ways, evading its precepts and disregarding the duties it outlines. Jesus condemned the hypocrites who knew the law about honoring father and mother and avoided it by saying (with tongue in cheek) that all of their resources were devoted to God.

Strange as it may seem, there are good religious people who can hardly be blasted as criminals, rebels or hypocrites who take an attitude toward the Ten Commandments that is something other than a willingness to attempt to live in accordance with them — all of them.

Christian history down to the present generation records the antinomian (anti-law) viewpoint as held by many. Some of them say that the law no longer applies. Some contend that as Christians we are set free from the demands of the law. Since most of the Ten Commandments are embodied in the laws of the land and cannot be transgressed without running into trouble with the authorities these people have to draw a distinction between the Commandments. This of course is what the hypocrite and the lawbreaker also do. He admits that the laws that he does not break are all right. The Christian antinomian usually narrows down his opposition to just one of the ten—the Sabbath Commandment. This may be because he has not transferred over to his Christian obligations of the Fourth Commandment to keep God's day, the seventh day of the week, sacred. Why he has not done so is a mystery to some of us until we remember that Sunday-keeping has been with us a long time and the qualms of conscience for disobeying the Sabbath Commandment have pretty much disappeared.

But really, do we have a right to take a different attitude toward one than toward the other nine? The right attitude toward the law is to conform to its standards, trusting Christ for the moral strength to do so.

Time to Talk Turkey About OWM Giving Comparing with Last Year

(Please look at page 15 of the June 23 issue when reading this article by our stewardship chairman)

I have just compared this year's budget figures with last year's and have put them away. Let's see what I remember.

Of the 61 churches on the list of contributors to *Our World Mission*, 41 have given more than last year, 19 have given less, and one has given the same (nothing either year). Two or three of those that have given less will probably be on the "more" side next month as their May report did not get to the OWM treasurer in time to be included this month. One church was only 11 cents less, but several of the "mores" weren't too far above.

Consideration of the figures shows that the age, size or location of a church has nothing to do with how much it will participate financially in *Our World Mission*. It is the commitment of the individual members that determines this. So let's look again.

We have given more this year. A figure on the back of an envelope tells me we have given \$11,113.62 more. And yet we are still more than \$20,000 short of reaching the two-thirds mark in raising the current budget. That is why we still need more than \$15,000 each month for the last third of the year. Put another way, *Our World Mission* must receive an average of \$506.60 DAILY if it is to be filled!

Wow! That's a lot of money! But let's see. A little figuring arrived at 740 families we can count on to give (Is that low or high? Ask me and I'll tell you know I got that number.) That means less than 69 cents per family per day for *Our World Mission*.

"Sure," you say, "but how can we give more to OWM when we have to pay our own pastor more, and prices and taxes keep climbing?" Statistics show that Seventh Day Baptists give about four times as much to their local churches (average) as they do to *Our World Mis-*

sion, and that the average family (if there are 740 of them) gives \$733 per year to both the local church and OWM. If all were consistent tithers, that would mean an average annual salary of \$7,330. Sounds like a lot for some of us, but is low for others. Be honest, now! What figure did you report as your net income last year on your income tax?

Let's face it! Many OWM supporters send much more than 10% of their income to work for Christ. If the rest of us would at least *return the tithe* to God there would be enough money to carry on *Our World Mission*, the work which Christ has given Seventh Day Baptists to do.

That's where individual commitment comes in. Stop looking around at the rest of the folks, and earnestly seek God's will in carrying out your financial stewardship as we all support *Our World Mission*.

Paul B. Osborn, stewardship chairman
Sensitive in His Service

President's Column

Special Events at Conference

Some of the special events which I look forward to during the Conference week include an address by our new evangelist, the Rev. Mynor Soper. Mr. Soper has recently received special training in "personal witnessing."

The fraternal delegate from the Jamaican Conference is Mr. Byron Lewis who will be the featured speaker on Tuesday evening.

Much is being heard about and from our youth these days and I for one want to hear what they have to say about being "Sensitive in His Service." Therefore, two young college students, Mr. Bernard Keown from North Loup, Nebr., and Miss Nancy Brannon from New York State, will address the Conference on Thursday evening.

The Alfred church is preparing a play to be presented Wednesday evening which, I understand, will stimulate some

varied comments and reactions.

A time has been set aside on Sabbath afternoon for a review of the Primary, Junior, and Junior High Conferences.

The Rev. Paul Green of Salem, W. Va., will have returned from Jamaica prior to Conference and will give his impressions on Sabbath afternoon. Another of our ministers, the Rev. Marion Van Horn, will also give a report of his visit to the churches of Mexico.

I think we have an exciting week planned and look forward to seeing you in Nyack.

—Leland W. Bond

Why Go to Summer School?

There are various reasons for college students to go to summer school. Poor grades during the year may make it necessary. Ambition to finish the college course sooner or to pick up additional knowledge or credits may be the motivation. With others who are employed during the school year summer school is the best way to develop new skills or to get that advanced degree that the job requires or that will prepare one for a better position.

There is still another incentive for summer school work, one that is a bit unique but most commendable. Inter-Varsity Christian Fellowship wants to reach college students for Christ in this time of university student ferment. Some Christian students are doing something about it. At the University of Southern Mississippi students attended summer school in 1968 in order to take a lighter load this year and have more time for their week-long "mission." When the week was over William E. Kirkpatrick, director of student activities at the university commented "The mission is over, the staff has left. Never has a week of activity on our campus had the effect on as many lives and students as the mission did. God was at work."

Going to summer school to lighten your load so that you will have time to work for Christ on your campus next year is something to think about — a form of dedicated service.

—L. M. M.

BIBLE READING FOR JULY

1, 2 Chronicles, Obadiah, Joel, Isaiah
By Helen Ruth Green*

In 1, 2 Samuel and 1, 2 Kings we have read history of the Jewish people for some 500 years — from about 1100 B.C. to 560 B.C. These books covered the life of Samuel; the years of the great united kingdom under Kings Saul, David, and Solomon; the period of the two kingdoms (Israel and Judah); the defeat of Israel by Assyria who took most of the nation as captives; and Judah's captivity by the Babylonian empire.

1 and 2 Chronicles were composed as one book after the return from Babylonian exile (see 1 Ch. 9). The writer of Chronicles had access to previous Old Testament books and he mentions journals, public records, and other writings not now known. Chronicles is a review of Jewish history, but barely mentions the northern kingdom. The writer's special interest was the rise and fall of David's kingdom, Solomon's building of the temple and its worship, and the kings who opposed idolatry.

We may think of Kings and Chronicles as rather dry reading, yet they contain some of the finest gems of Scripture, such as David's psalm of gratitude (1: Ch. 16); David's advice to Solomon; David's final prayer; and the temple dedication (2 Ch. 6).

The book of Obadiah is a prophecy concerning the doom of the Edomites who were descendants of Esau and bitter enemies of the Jews. Edom was located southeast of the Salt Sea.

Joel was one of the earlier prophets of Judah and he mentions enemy nations of this time — Sidonians, Philistines, Egyptians, and Edomites.

Isaiah's active ministry was about 745-695 B.C. He was of royal blood and acquainted with palace life in Jerusalem. While Isaiah was a young man, 734 B.C., Assyria carried away the people of northern Israel into captivity. A few years later, the Assyrians destroyed forty-six walled cities in Judah, and carried away

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Moon Mission

By Frank M. Denton

designer of the space suit umbilical cords that will be worn by the astronauts in Apollo 11 when they set foot on the moon in July



The smooth area, lower right, is where the astronauts will land.

We in the United States are engaged in one of the most exciting scientific programs the world has ever known. As we gaze upwards and observe the vastness of our universe, we should remember the verses of Scripture read by our Apollo 8 astronauts as they circled the moon on Christmas Eve. It was from the opening chapter of the Bible where it tells how God, in the beginning, created the heavens and the earth. Our astronauts, with all their scientific knowledge and personal courage, realized within themselves how insignificant they really were as they traveled through the vastness of outer space around our closest planet, the moon.

As King David, the Psalmist, rightfully expressed it: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? And the son of man, that thou visitest him?" (Psalm 8:3, 4).

During a moon mission, astronauts aboard the Apollo (command module) leave the mother ship and enter the lunar module (LM), at which time they affix their space suit umbilicals. The umbilical

supplies the astronaut with the necessary oxygen and pressure to sustain his life. Without it, in a space environment, he would perish instantly. One portion of this "life line" consists of an electrical cable which the astronaut connects into a mating receptacle on his space suit. This provides him with a means of 2-way communication and enables him to relay back to Mission Control Center all strategic data concerning his heart (EKG*). Since the Bible says in Leviticus 17:14 that the life of all flesh is the blood, it becomes quite obvious why the condition of the astronaut's heart is constantly monitored.

As the designer of the electrical portion of the space suit umbilicals, I had one thing in mind when assigning the reference designations P316 to the plug of the Commander's umbilical and P317 to the plug of the LM pilot's umbilical. I realized that in order for the astronauts to have perfect communication with Mission Control and the Apollo command module they would first have to connect into mating receptacles, located on the front of their space suits, which would assume the reference designations of J316 and J317. This means that the astronauts will have perfect communication with the earth through J316 and J317.

No other reference designations could so completely picture the meaning of John 3:16 and John 3:17 which together make up the "eternal life line" message of the Bible. Listen to what these two verses tell us:

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life" (John 3:16).

"For God sent not His Son into the world to condemn the world; but that the world through Him might be saved" (John 3:17).

The central message of the Bible can be condensed into these two verses. Eternal life can be yours by simply be-

(Continued on page 11)

Exchange of Fraternal Delegates

From Corresponding Secretary's Circular
Jamaica W. I.

Conference at Bath, July 1969, will be an historical one. The exchange of fraternal delegates swings into operation to make the first of its kind in the history of the Jamaica and U.S. Conferences. Coming to us is the Rev. J. Paul Green, Jr., possibly accompanied by his wife. He is pastor of the Salem, West Virginia, S.D.B. Church. He is a very talented young man, a reputable singer, and a successful youth worker.

He will be attending all the sessions of Conference and will preach the Sabbath morning's message. It is hoped that the week following Conference, he will find some time for conducting a training seminary for the camp staff members. Bro. Green would appreciate the prayers of you all for a safe arrival and for God's guidance and blessings.

Bro. Byron Lewis, secretary of the Planning Commission, will be going to our Conference in the States as the fraternal delegate from Jamaica. It is also hoped, if funds are available, that a second representative may go. Churches and individuals were asked to contribute to this fund. Pastor N. B. Thompson is to be the second delegate. We trust that the funds will soon be forthcoming. Time is short.

News Items from Mission Fields

Guyana, S. A.

Pastor Leroy Bass reports, "The painting job is completed on the house at precisely the price you sent and that the man agreed to do it for. Next the stairs and stringers have been repaired and rebuilt by the carpenter at a higher cost than I at first allowed, because after starting he found that other parts had rotted inside that also had to be replaced . . . Both jobs have been completed very properly. In the future year or two some more painting will have to be done on a small part of the church house and part of the mission house."

Malawi, Africa

Conference sessions of the Central Africa Conference will be held at Makapwa September 9-13, 1969. Association meetings in Southern, Central and Southwestern Associations will be held during August. The date of the Northern Association meetings will be worked out "later in accordance with the northern trip which Pastor Pearson shall lead."

Mrs. David Pearson was asked by the trustees of the Central Africa Conference to prepare special youth Sabbath School lessons for use in Malawi.

Jamaica, W. I.

A new set of slides with accompanying script and tape, "Sights and Sounds of Jamaica," has been prepared by the Rev. Leon R. Lawton. He was requested by the Missionary Board to prepare this set as he served as released worker in Jamaica April 10-27, 1969. These slides were especially prepared for the Jamaica Mission Emphasis scheduled for the last Sabbath of June. However, they could be used very appropriately in presenting the work in Jamaica at any time. Loan of this slide set may be had by writing to the Missionary Society office, 401 Washington Trust Building, Westery, R. I. 02891. Filmstrip sets of this same set of pictures may be had by applying to the Tract Society office, Box 868, Plainfield, N. J. 07061. The tape recording should be used with both the slides and the filmstrip.

Conference sessions will be held Tuesday, July 22 — Sunday, July 27, 1969 with the Bath church with the Rev. J. A. Anderson as host pastor. The Youth Camp date is August 1-17 at Maiden Hall.

The Rev. Grover Brissey writes of busy days not only in connection with Crandall High School but in visiting and participating in church work. Heavy rains recently caused the cancellation of school sessions for a day or two.

Home Field

The Daytona Beach church has granted an extra week of vacation this summer to Pastor and Mrs. Marion C.

Van Horn in order that they may carry out their plans for a three weeks' visit to the Sabbathkeeping churches in Mexico, planning to "leave home on the afternoon of July 12 and return to the U.S. to attend Conference August 11."

Pastor Leon R. Lawton of Denver, Colo., has directed the training session for the summer dedicated service workers June 10-18, 1969 at Dodge Center, Minn. He was assisted in these training sessions by several other instructors.

Miss Connie Coon, assistant in evangelism, is at Battle Creek assisting with church and camp work at the present time and will attend Conference in August at Nyack, N. Y.

A Relief Story from Biafra

By Robin Farquharson

writer for the Nigerian Red Cross

Since the start of the present Civil War, nearly two years ago, Nigerians have witnessed the disruption of life and economy of their towns and villages. Many thousands, driven by the threat of fighting, have been forced to leave their homes and to seek refuge in distant towns.

Some, of course, had relatives on whom they could depend, but for the majority it was a terrible prospect. With little or no money and perhaps only the clothes they wore, these unfortunate people settled in abandoned churches and school compounds.

The saddest aspect of these migrations was that, in their initial panic, many of them retreated into the bush, far from any roads, where they were forced to live off the land. Yet the land yields little without cultivation. Many died there. Others in their desperation came out to seek help at the feeding stations and Nigerian Red Cross bush hospitals.

In addition, the plight of the refugees was worsened by the traditional attitude of uncertainty and mistrust with which small communities regard strangers. To the people in the small villages the refugees were strangers, even though perhaps they came from no more than ten miles away.

But the village of Ekpa Rakwa, in the South Eastern State, itself untouched by the war, has demonstrated that traditions can be changed. Because they understood the suffering all about them, and their own comparative good fortune, the people of Ekpa Rawka made a unique gesture: they opened their village to 610 strangers — all of them refugees — from Ikot Ekpene (in Biafra).

The refugees were welcomed into the traditional pattern of village life, and given freedom to live again as they were accustomed. They shared the village water supply, used the market freely, and even sent their children to the village school.

But most important, the generosity of the people of Ekpa Bawka has made the refugees farmers again. They have been given land by the village, almost one square mile, to live on and to farm as they wish, until they can return to their own farms.

At first it was difficult. The men from Ikot Ekpene brought few tools with them. Little did they realize that they would farm again — on land far from home. So they borrowed equipment where they could, even though it was planting time and tools were scarce.

Grateful to the good fortune which had led them to Ekpa Rawka, the farmers began to work the land, clearing away the dense brush and uprooting trees, turning the rich earth to plant cassava.

Through their humanitarian gesture the people of Ekpa Rawka have made a significant contribution toward the rehabilitation of their war-torn country. It is hoped that the story of Ekpa Rawka will one day be a common tale, often repeated, of Nigeria's people at this crucial time in their history.

Editor's note:

The American Sabbath Tract Society has not had direct correspondence with anyone from Ikot Ekpene (though there are Sabbathkeepers there). Recently a Seventh Day Baptist leader in Biafra, not too far from this area, sent a request to Plainfield through the Red Cross. Unfortunately the Red Cross could find no way by which we could even acknowledge receipt of the communication.

Peace in the Middle East

The Israel Viewpoint

(Extracts from a policy background statement issued to editors by the embassy of Israel at Washington)

Israel has apprehensions over the involvement of the four powers in the drawing up of a possible political settlement for the Middle East. It opposes this initiative because:

One: It frustrates the prospect of a direct and lasting Israel-Arab peace settlement;

Two: It gives to certain powers manifestly hostile to Israel an influence and a say in matters affecting Israel's existence and the conditions for its physical survival; and

Three: It has the potential of transforming the local conflict into a global one.

The Arab Governments, either secretly or openly, favor the four-power initiatives because it exempts them, once again, from entering into substantive discussions with Israel and because they know that two of the powers, the Soviet Union and France, pursue policies fully in accord with their own.

While Soviet rhetoric seeks to create the impression in favor of an Arab-Israel settlement, Soviet action is directed against any genuine rapprochement. The USSR does not seek peace in the Middle East. By deed and by word, it has pursued enmity towards Israel, encouraged Arab intransigence, and has calculatedly fed the local tensions as the fuel of its own expansionist designs. The Soviet Union rearms and trains Arab armies, fans Arab hatred of Israel, cultivates the fear of an imminent Mideast war, and then assumes the garb of peace-maker by urging four-power talks, using the threat of super-power confrontation as the pretext.

The worst enemy of peace in the Middle East is impatience in its pursuit. War is not imminent. Time, if wisely exploited, is on the side of peace. The violations of the cease-fire lines do have to be viewed with concern but not with panic. Those who initiate them are bent

on inducing panic among the powers in the hope that they will resort to hasty political palliatives on Arab terms. The violations have been contained and can be contained within a local and limited framework. They do not constitute a danger to world peace. No Middle Eastern State has the capacity to generalize the conflict and no great power has an interest in or intent to globalize it.

The NCC Viewpoint

(Extracts from a policy statement drawn up by the Department of International Affairs NCC and adopted by the General Board May 2, 1969)

A Christian view holds that the measure of justice in the Middle East is not the vindication and triumph of any single, limited claim or interest, but the degree to which human need in the area is met.

Human needs in the Middle East cannot be met without peace in the minimal sense of an end to violence and the establishment of security. Each nation must live in security. No nation has a right to commit aggression. Furthermore, acts of violence, whether sporadic or sustained, whether committed by individuals or by organized groups tolerated if not sponsored by governments, must be both condemned and stopped. Continued violence by Arab guerrilla groups and by Israel carries the threat of expansion into disastrous war. A Christian view requires an end to this violence in the interests of peace. Yet the cessation of these hostilities should not mean that the status quo is frozen: it should mean that, with shooting and raids stopped, an atmosphere is created for a settlement that makes it possible to reverse the arms race and to advance toward permanent security based upon justice in the relationships among nations.

To too great an extent, the Christian community in the United States — and perhaps elsewhere as well — is itself a part of the problem, offering sympathy and advocacy too exclusively "pro-Arab" or "pro-Israel." The "victory" of one side over the other, or the satisfaction of one side to the neglect or at the expense of the other, is not a worthy ob-

MEMORY TEXT

If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared. —Psalm 130:3, 4

jective for Christian or humanitarian support.

Here are some of the principal dangers in the present situation:

Failure to achieve a security for Israel that is acceptable to her and her neighbors will, almost certainly, lead to increased warfare. If hatred and open hostility continue, the vastly larger Arab population increasingly will threaten Israel, in spite of her social and technological advance. Guarantees of the security of Israel are essential, but the present situation holds little likelihood of achieving such guarantees save as Israel and her neighbors — after 25 years of struggle — reach agreement as to final determination of Israel's borders and as to the settlement of the refugee problem.

If the great powers, United Kingdom, France, the United States and the USSR, conceive and pursue their interests in a narrow and exclusive fashion, the danger is extreme. This becomes more true if the great powers seek domination of the Mediterranean, solicit clients in the region, or if they yield to the desires of nations there to secure exclusive military, economic and political allies.

Christians should themselves seek and support all those who search for solutions that are practical rather than partisan and doctrinaire. The prime objective must be to meet the needs of the conflicting populations — those of the refugee camps, of Israel, of Arab states — for a reasonable security and a relative justice.

SABBATH SCHOOL LESSON

for July 12, 1969

GOD CHOOSES A PEOPLE

Lesson Scripture: Gen. 12:1-3, 7; 17:1-8; 21:1-3

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1) Our church members and others who are in the Armed Forces in Vietnam.

2) The missionaries and native workers proclaiming the Word in countries where there is war.

3) All who are depressed because of poor health and having to live on a tasteless or restrictive diet.

(These requests were suggested by a reader in Amsterdam, Holland.)

Bible Reading for July

(Continued from page 6)

many captives. Finally, about 700 B.C., the Assyrians were prevented from taking Judah's capital, Jerusalem (Is. 36, 37). Isaiah's whole life was spent under the shadow of the threatening Assyrian Empire and he saw the ruin of his entire nation, except Jerusalem. A man of great faith and prayer, he urged a quiet trust in God.

*Helen Ruth Green, Milton, received a Master of Arts degree in Christian Education on June 7 at Trinity Evangelical Divinity School in Deerfield, Illinois. She is the first Seventh Day Baptist to study at this interdenominational graduate seminary which is sponsored by the Evangelical Free Church of America. Her thesis was "A History of Seventh Day Baptist Ministerial Education." She will be at home in Milton this summer.

Moon Mission

(Continued from page 7)

lieving these two verses with all your heart. Not only can you have perfect communication, but also perfect communion as well as peace with God if you claim these two verses as part of your life.

Just as the space suit umbilical is the "life line" for the astronauts, even so the Lord Jesus Christ can be your "eternal life line" if you will only connect John 3:16 and John 2:17 into your heart.

Your eternal life depends upon it. Won't you do it today?

* Electrocardiograph

Copies of this article in tract form are available from the American Tract Society, Oradel, N J 07649.

Dedicated Service

The annual training session for summer dedicated workers was held at Dodge Center, Minn., June 10-18, 1969, under the direction of the Rev. Leon R. Lawton, pastor of the Denver, Colo., Seventh Day Baptist Church.

Twenty-two of the twenty-three workers participated in the intensive training which began daily at 8:00 a.m., and was scheduled to end at 8:00 p.m. Unexpected activities on the local scene added to the excitement of the week, mostly related to Dodge Center's Centennial celebration. All attended the wedding of Miss Sharon Austin on June 15.

To entertain twenty-five persons for eight days is quite an accomplishment. For this we thank most heartily Pastor and Mrs. Wayne Babcock and the good folk of the Dodge Center church.

Training included classes in visitation evangelism, Vacation Church School leadership, camp counseling, and the meeting of the many problems that youth often face. Extended periods of Bible study and prayer were part of the program.

Besides Mr. Lawton, other staff members were Miss Esther Burdick, denominational youth field worker, Secretary Rex Zwiebel of the Seventh Day Baptist Board of Christian Education, and the Rev. Wayne Babcock who served as chaplain and coordinator. The training sessions were under the auspices of the Seventh Day Baptist Women's Board, and Mrs. Loyal Todd, chairman of the Dedicated Service Committee.

Those who attended the entire week include Christine Ayars of our Marlboro church, who will work in Little Genesee, N. Y., with Bill Babcock of our Dodge Center church; Bette Bond (Dodge Center), who will work with Philip Rood (Milton) at Boulder, Colo.; Faye Bond (Dodge Center), who will work with Michele Hunt (Riverside), at the denominational Historical Society rooms; Cathy Clarke (Alfred), who will work at Verona, N. Y., and Camp Harmony;

Kevin Crane (Dodge Center), working with Irene Lederer (Boulder), at Plainfield, N. J.; Stephen Crouch (Milton), who will work at Riverside, Calif.; Linda Davis (Boulder), who will work with Bob Harris (Shiloh), at Milton, Wis.; Linda Greene (Dodge Center), who will work with Alice Rood (Milton) at Alfred, Alfred Station, N. Y., Camp Harley Sutton, and with churches in Alabama; Alfred Hill (Gospel Chapel, Conn.), who will work with Ralph Mackintosh (Los Angeles), and Martha Welch (Berea), at North Loup, Nebr.; Christine Pederson (New Auburn), who will work with Carol Soper (North Loup), at Salem, Lost Creek, Berea, and Crites Mountain, W. Va., also at Camp Joy; Karen Osborn (Nortonville), who will work with Jerry Vaught (Albion), at Little Rock, Ark.; and Janice Skaggs (Milton), who will work at Alfred. Lynne Skaggs of Plainfield was not able to attend the training session, but will join the team at North Loup.

At the end of the summer, the dedicated workers will attend an evaluation meeting, August 4-6, at Lewis Camp, Bradford, R. I.

New Helping Hand Editor

The Rev. Don A. Sanford, editor-writer for seventeen years of the *Helping Hand*, adult Sabbath School lesson helps, has tendered his resignation from that position. His letter of resignation was accepted at the April meeting of the Seventh Day Baptist Board of Christian Education.

Mrs. C. Harmon Dickinson, chairman of the Publications Committee of the board, announced on June 8, that the Rev. Duane L. Davis, pastor of the North Loup, Nebr., Seventh Day Baptist Church, will succeed Mr. Sanford.

As his starting assignment, Mr. Davis will be responsible for the July-September 1970 quarter. Manuscripts are due for submission to the Publishing House six months prior to the use date.

Under the editorship of Mr. Sanford, the *Helping Hand* has become recognized

as one of the best helps among adult publications using the International Bible School Lesson outlines. Commendations have come from many sources, both within and without our denomination.

Editor Sanford has enrolled in advance classes related to library work on the secondary level, being employed by Milton College, Milton, Wis.

The Board of Christian Education is joined by our adult Sabbath School classes in expressions of profound gratefulness for the scholarly work of the retiring editor. God has blessed us bountifully through this manifestation of his capabilities. We wish him continued success in his work with the students of Milton.

More College Graduates

Pastors have thoughtfully sent in names of members who were not mentioned in previous lists of college graduates. A number of these are advanced degrees. Sorry we cannot list all high school graduates; information is not complete and the list would be long. The achievement of any diploma or earned degree is an evidence of good work and a desire to approach closer to the full potential of education and service.

From Berlin, N. Y., comes word of more young people who got college degrees. (See June 23 issue for others.) Robert Cushman finished at Hudson Valley Community College and is going on for further study in architecture. Richard Donahue got a bachelor's degree at the University of New York at Albany and is going for his master's degree.

Members of the Milton, Wis., church not previously mentioned are Barbara (Mrs. Robert) Burdick, who got a degree from Northern Illinois University; William A. Burdick, with a degree from the University of Michigan; Ivan Fitz Randolph, with a Master of Science in Business from the University of Wisconsin; and Penny Heinig Snow, who graduated from the Nursing School of Daytona Beach Junior College. The Milton church had twelve high school graduates, most of whom, presumably, will seek more education.

She Writes a Letter

About Eastern Association

(A story of what association meant was volunteered at the close of the session. The names are assumed.)

Dear Bethel,

I am regretting the fact that I did not urge you more strongly to make the effort to come back in time to attend the Eastern Seventh Day Baptist Association at Ashaway.

I have been there many times, but this one, it seemed to me, was outstanding and I was impressed with the spiritual side. Maybe the opening service set the theme for the whole program. I don't remember ever before having Communion served in the first session. How could we fail to have a rewarding time when we had been so close around the Lord's table.

But the "high spot" came on Sabbath morning with a "full house" even to the balconies. The singing was outstanding not only by the choir but the congregation simply lifted me to "Cloud 9."

Flowers were everywhere, some even brought by the sister churches. All through the program music was important from the bell ringers in embryo, the Junior Choir grouped in the front balcony wearing their white robes and red ties, to the combined choir from the 1st Hopkinton and Pawcatuck churches.

Mingling among the crowd were the "Tercentenary Belles" with long skirts and bonnets accompanied by the "Brothers of the Brush" with their beards and mustaches. We Seventh Day Baptists have a heritage in this state; why shouldn't we celebrate?

Life is a matter of choices. I'm sure, Bethel, that you have found this so. This was the climax of the Westerly Tercentenary of which Hopkinton was a part. Many would have liked to attend the parade which included 180 units and took two hours to pass the receiving stand; but the Women's Board of Association had scheduled its business meeting at the same hour. We knew that the Nominating Committee had not been able to find new officers. One excuse

given by our local women was "We don't know enough about it." Some asked, "Is it worth while? Why not drop the program?" And so the group was about to die for lack of leadership. Then a volunteer stepped forward, one who will give of her best, we know. I'm sure our local women now know the importance of the group and will be more interested in the future.

That evening we had what might be called a "housewarming" at the Parish House. For a year the teen-agers with their leaders have spent days and nights remodeling the old upstairs in the building. The young people helped earn much of the money as well. The ceiling was lowered, indirect lighting installed, new paint, etc. They needed a piano and somehow at the last minute they secured one and managed to have it delivered at 10 o'clock the night before in order to use it in their program. Youth will find a way!

Here on the stage eighteen of the C.E. members presented an original dramatization. The sound equipment wasn't perfect but we felt proud of every one of them. In spite of news headlines all young people are not rebelling, rioting and destroying; ours are building.

The Sunday morning business stretched out as usual and I remembered, Bethel, how many times you have wished they would simply omit that last sermon at the close when everyone was tired and ready to leave. It's the most difficult spot to fill on the whole program but our speaker was equal to it. He woke us up. He made us laugh but he also caused us to take stock of ourselves and ask how many "fish" we had caught for the Master.

We have a heritage. Soon some of us will lay down the "reins." It is you, Bethel, and your family, who must carry on. We have been accused of being a clique. Why not? We are a small denomination so we should be more friendly and, like the New Testament church, "love the brethren."

Your old friend,
Sarah

NEWS FROM THE CHURCHES

NORTH LOUP, NEBR.— The annual spring retreat for youth of Mid-Continent Association was held at Boulder Easter weekend. The theme was "In Heaven's name What on Earth Are We Doing?" Sixteen of our youth attended with several from Ogallala joining them.

Pastor and Mrs. Duane Davis and the Rev. and Mrs. Mynor Soper attended an "Institute for Evangelism" at the Campus Crusade for Christ headquarters near San Bernardino, Calif., in April. The Rev. Earl Higgins of Mira Valley United Methodist Church was a guest minister during their absence.

Others bringing inspirational Sabbath morning messages in April were Elery King, a layman of our church, and the Rev. Paul Osborn of Nortonville, Kans., who was here on behalf of denominational interests.

Pastor Davis, and the Rev. Mynor Soper attended Ministers Conference in Salem April 30-May 6. During that weekend worship leaders were Robert Babcock of Mankato, Minn., and La Vere Soper at Bartlesville, Okla., both licentiates of our church.

Some of our women attended the May Fellowship Luncheon of United Church Women at the Mira Valley United Methodist Church. Mrs. Dean Gross of Ord Opportunity School, a school for retarded children, was the afternoon speaker. The special offering was designated for this school.

Dr. Grace Missionary Society members followed their usual practice of making and filling May baskets for shut-ins and senior citizens in the village.

Baby dedication services were held on the Sabbath of Christian Family Week. Babies dedicated were Stacey Lyn, daughter of Mr. and Mrs. Darrell Cox; Kevin Dale, son of Mr. and Mrs. Vicki Rowbal; Christopher Jay, son of Mr. and Mrs. Cecil Severance; Gerald Jay II, son of Mr. and Mrs. Gerald Jay Waller; and Gary Wayne, son of Mr. and Mrs. Dean Williams. May God bless these little ones.

We shared in sponsoring the film

"The Restless Ones" with neighboring Baptist churches as part of the Crusade of the Americas program. Twenty of our people participated in the home visitation previous to the film showing.

Sabbath Rally Day was observed with special Sabbath material being used in classes. The morning service was followed by a fellowship dinner which honored high school and college graduates.

—Correspondent

SALEM, W. VA.—At the business meeting on June 8 the church invited Pastor J. Paul Green to serve for another year, which he agreed to do.

The Nominating Committee presented a full list of the needed officers and committees. Some of the principal offices are listed here:

Carroll Van Horn, moderator; Jeanett Nida, treasurer; Harley D. Bond, clerk; Fred Spencer, trustee; Dennis Cox, choir director; Denise Green, youth choir director; Shireen Hurley, organist; Melvin Nida, vocational representative; Floyd Goodson, publicity secretary; Lyle Shreves, Sabbath School superintendent; Stephen Rogers, Finance Committee chairman; Venita Zinn, Christian Education Committee chairman; John Bevis, Evangelism Committee chairman; Isabelle Flanigan, Fellowship Committee chairman.

SEATTLE, WASH.— The work goes on in the Pacific Northwest, and I am convinced that it is growing gradually and surely. The enthusiasm is good, the interest in small group Bible study is encouraging, and there are prospective members which may increase the size of the group. It seems that the next step is to establish the church on a self-supportive basis and to increase the scope of our commitment in the future months and years.

—Pastor

NEW LIFE, NOT DEATH

Dr. Elton Trueblood and Kenneth L. Chafin, an evangelism professor at Louisville, Ky., addressing the Southern Baptist Woman's Missionary Union were agreed that the church is having birth pangs rather than death rattles.

Marriages

Cornelison - Bond.— Charles Cornelison, son of Mr. and Mrs. C. L. Cornelison of Vermillion, Kans., and Florence Bond, daughter of Mr. and Mrs. Ira Bond of Nortonville, were united in marriage at the Catholic Rectory in Vermillion on May 17, 1969.

Wood - Vierow.— Mark Vincent Wood, Jr., of Oneida, N. Y., son of Mark Vincent and Eleanor Matthews Wood, and Jean Cathleen Vierow, daughter of Mrs. Jean Sholtz Vierow, Syracuse, and Alden Vierow, Oneida, were united in marriage in the Saint Patrick's Catholic Church, Oneida, on June 14, 1969, by the Reverends Richard McNerney and Donald E. Richards.

Obituaries

DAVIS.— Irving S., son of the late Belford F. and Sara Davis, was born in Shiloh, N. J., July 28, 1885, and died at his home in Charlotte, N. C., May 29, 1969.

He had lived in Charlotte for the past forty years. While there he was a worker in the Garr Memorial Church, Full Gospel Men's Fellowship, the Businessmen's Christian Fellowship Club, and the Carpenter's Union. Through the years he kept vital interest in the Seventh Day Baptist Church at Shiloh where he was a member.

He is survived by his wife, Cenity (Dale) Davis; one son, Norman of Charlotte; three daughters, Mrs. Eddie Manning, Mrs. James Blackwelder and Mrs. Donald Whilden, all of Charlotte; five grandchildren and three great-grandchildren.

Funeral services were conducted at the Garr Memorial Church with the Rev. A. G. Garr officiating. Interment was in Sharon Memorial Park.

—C. H. B.

ELLIS.—Mrs. Phoebe, daughter of the late Henry L. and Ida Shimp Davis, was born May 30, 1881, near Marlboro, N. J., and died at a Madison, Wis., nursing home June 13, 1969, after a long illness.

She was married to George M. Ellis, Aug. 1, 1901. They made their home in Milton, Wis., for twenty years and in Madison for forty years. Her husband died in 1962. She is survived by a daughter, Frances (Mrs. C. A.) Bishop, and a son, Edward, both of Madison; a granddaughter, Mrs. William Kardasz of Stoughton, Wis.; two great-grandchildren; and one brother, David Davis of Elmer, N. J.

Funeral services were held in Milton with her pastor, the Rev. Earl Cruzan, officiating. Burial was in the Milton Cemetery.

—E. C.

Where To Take the Gospel

Sermons from Science has opened its pavilion for the third summer at the fair grounds in Montreal. The Christian Life Convention of 123 W. 57th St., New York, N. Y. 10019 is appealing for funds to keep it going. The appeal has good grounds, based on past experience. Keith Price writes, "Where in the world do you know of another place where 5,000 a day, for three whole months (99% of them non-committed) come inside a building to hear the gospel in relevant terms?"

Portland C. E. Pilgrimage

Over 250 youth and their leaders from the United States and Canada will meet in Portland, Maine, July 4-6, for Christian Endeavor's Portland Pilgrimage. Meetings will center in the Williston Congregational Church, where the first Christian Endeavor Society was organized in 1881.

Mrs. Eleanor Searle Whitney, prominent New York socialite of Locust Valley, will be the featured speaker at the opening evening session on Friday, July 4. Mrs. Whitney committed her life to Christ at the 1957 Billy Graham New York Crusade, and since has traveled extensively to share her faith with thousands through song and spoken word. She is a former concert, opera, and oratorio soloist.

The Rev. Christian A. Tirre, executive secretary of the International Society, is directing a 17-day tour to the pilgrimage and the eastern Canadian provinces. The tour group will depart from

New York on July 3 for Connecticut, Massachusetts, New Hampshire, Maine, Nova Scotia, New Brunswick, Quebec, Ontario and New York. The group returns to New York on July 20. Special Christian Endeavor features of the tour beyond the three days in Portland will be a visit to the grave of Dr. and Mrs. Francis E. Clark, founders of Christian Endeavor, in Newton Center, Mass.

Catholic Membership in WCC Discussed by Joint Group

GWATT, SWITZERLAND — Roman Catholic membership in the World Council of Churches was discussed but "left open" at May 12-17 meeting here of the Joint Working Group of the World Council of Churches and the Roman Catholic Church.

The matter of Roman Catholic membership in the World Council, it was stated, will be studied "in its theological, pastoral and administrative implications by a small commission which will report to the next meeting of the group, to be held May 25-30, 1970." (The location of the meeting was not announced.)

All Races Beautiful

Opening his ten-day New York Crusade with an emphasis on social issues Billy Graham declared that the Bible says there is no superior race. "God made us like we are, let us be proud of it. Black is beautiful, white is beautiful, yellow and red are beautiful, when Christ is present," he continued.