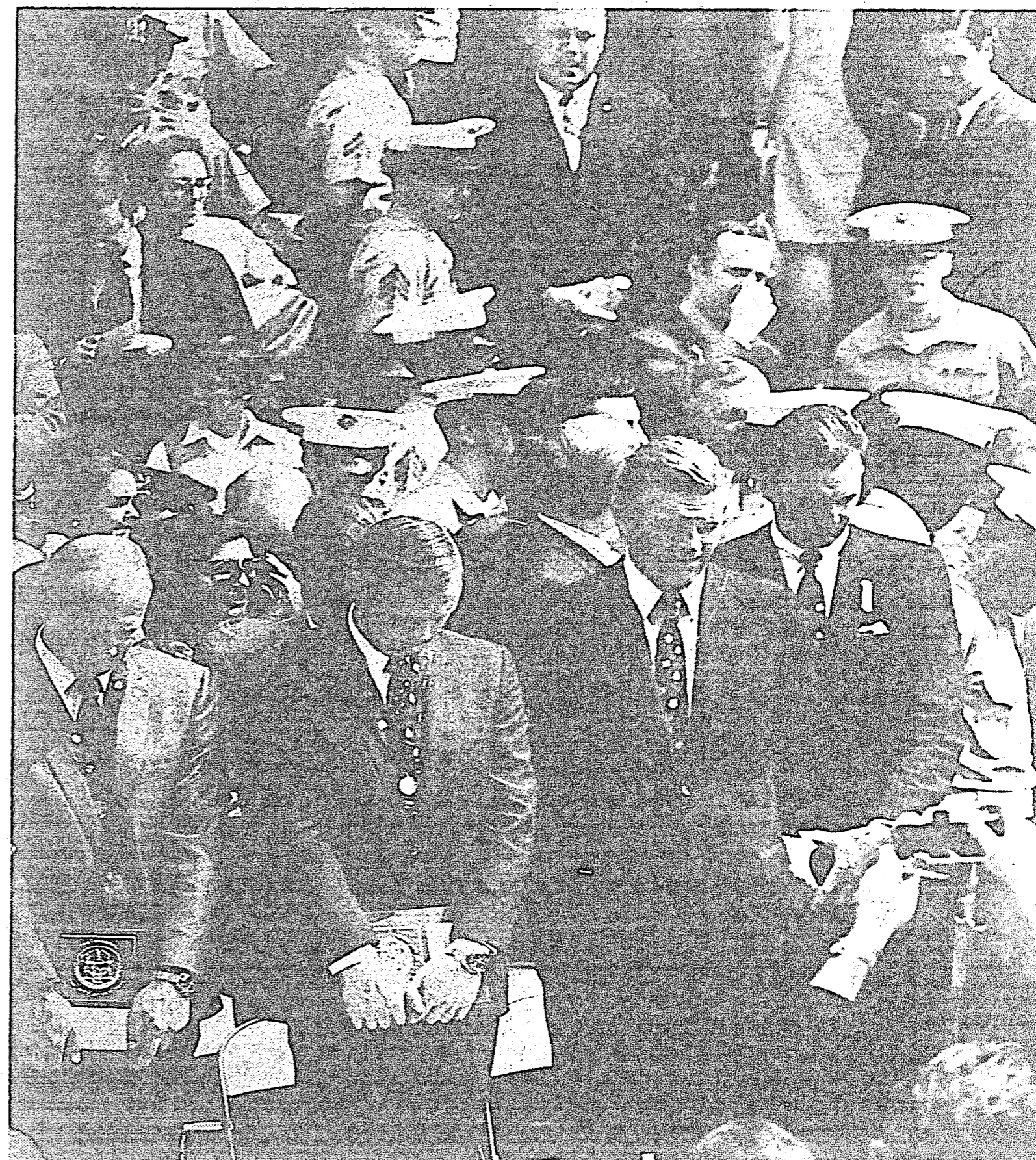


The Sabbath Recorder



It Happened During Conference

Astronauts Col. Edwin E. Aldrin Jr. and Neil A. Armstrong bow in prayer with Mayor John Lindsay outside City Hall in New York on August 13 at the great homecoming. Prayer, Bible reading and Communion fit well with a pioneering moon mission — and with the mission of our church.

Southern California Preparing for Graham Crusade

Thousands of Southern California church members from Santa Barbara to San Diego are working daily in preparation for the Billy Graham Crusade scheduled for ten days beginning September 26 in Anaheim Stadium.

Official leadership for the crusade's evangelistic outreach is a 43-member Executive Committee composed of leading laymen and well-known area ministers. Santa Ana's Mayor Lorin Griset is chairman of the crusade policy-making committee.

The chairman listed what some call staggering statistics which go into the organizational phase of a crusade. Some 3,500 men, women and young people are being selected and trained as counselors. They play a crucial role of speaking in depth to the individuals who answer Dr. Graham's invitation to come forward and accept Jesus Christ. Another 3,000 men are being recruited to serve as ushers. Some 6,000 people are expected to sing in a massive choir and are being secured from local church choirs.

The Rev. Harry B. Williams, director of the Anaheim Crusade, commenting on the three series of training sessions for 10,000 prospective counselors said, "These classes make a major contribution to the training of the laity for the continuing tasks of evangelism through the local church."

He continued, "The classes are designed to give practical instruction in living the Christian life in today's society and helping the lay members of the church understand something of the prin-

ciples, importance, values and methods of sharing their faith."

Mayor Griset said the Council of Ministers for the Crusade number 900 clergymen; the Laymen's Council has 900 members, as does the Youth Council.

Ephrata Cloisters and German Seventh Day Baptists

Pleasant reading and an opportunity to encourage workers in a faraway mission field can now be yours at very little cost.

You have heard of the Ephrata Cloisters of the German Seventh Day Baptists back in the days of George Washington. You can, of course, read the history in the two volume work *Seventh Day Baptists in Europe and America* available at Plainfield, N. J., for \$10. However, you might like to have a 36 page booklet of Recorder-size pages written by the pastor of the German Seventh Day Baptist Church of Salemville, Pa., the Rev. Charles Graffius. The booklet has a stiff cover, contains thirty-seven photographs and other illustrations and tells an easy flowing story of that strange community that is linked rather closely with our own church history.

By a happy arrangement these booklets can be ordered from the office of the American Sabbath Tract Society at the advertised price of 65 cents. The entire amount (less postage) will be forwarded to India to be used in publishing Seventh Day Baptist literature. So, if you want to add a few cents for postage it will help.

COSTLY

"A man could retire nicely in his old age if he could dispose of his experience for what it cost him."

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

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The Harvest Years

There are many ways of pleasantly describing old age. We ought to keep on trying to coin reassuring words to encourage those faithful souls who are approaching the proverbial three score years and ten. Some of the most lovely people we know are in that age bracket. They ought to think of the joys of service ahead rather than the worries of increasing physical disability and the depletion of economic resources.

The other day I was reading some investment advice for people of moderate means who are approaching retirement. The weekly newspaper carries a column entitled "Time To Spare." This item was a discussion of mutual funds as a good way to achieve economic security. What caught my eye was the sentence, "If you prefer to do some reading first (before choosing which fund) you might try the 'Harvest Year's Guide to Financial Planning.'" The address of the New York Publishing Company was given.

This expression "Harvest Years" is a little like calling old age the "Golden Years," for the reference in the latter is to the fall of the year and the beauty of the golden leaves that clothe the trees for a time. The harvest years may be thought of as those years in which one reaps the harvest of a life well spent or that time when the careful savings of a lifetime properly invested yield a well earned security. There is, however, a sense in which "harvest years" is not entirely a happy designation. Harvest suggests a reaper — "the grim reaper," and that for some people cancels out the pleasure.

The Bible, however, is the one book of hope. It can talk of death without being morbid. It can speak of fulness of life, of happy old age without the fear of that black overhanging cloud. For the Christian there is no grim reaper at the close of the harvest years. Our Lord Jesus encourages us to lay up treasures in heaven where "moth and rust doth not corrupt and where thieves do not break through and steal." His parting discourse was on preparing a dwelling place for the people of faith—a place where we can be with Him forever in a joy untarnished by the things that tarnish in the hands of those who put all their attention on things.

Labor Day

We do not like to let Labor Day go by without mention but there has been such an abundance of Conference material presumed to be of greater interest to our readers that we have not attempted to evaluate how the 1969 Labor Day may be more significant than previous ones.

Advance publicity on the various Labor Day pronouncements of religious organizations did not come to our office until after the September 1 issue was printed. A Catholic statement and a Jewish statement have come to hand through AFL-CIO. It is reported that the National Council of Churches did not issue a statement this year, as is usually done.

Labor organizations, naturally, have supplied editors with their evaluation of the continuing labor-management disagreement. There are good Christians on both sides. We must continue to pray for disadvantaged labor to get its rights and for hard-pressed management to consider its role as one of performing a service to all.

Middle East Crisis

Comment in a weekly paper on a situation as explosive as the Israel-Arab confrontation runs the risk of being terribly out-of-date. Explosions, by the very name, are instantaneous. However, it can be hoped that the developing events, the good offices of diplomats, and the prayers of Christians will stamp out or at least lengthen the fuse to the powder keg.

There was a fire in the Mosque Al Aksa in Jerusalem which has been used by the flammable Arabs to call for an immediate all-out war on Israel. A summit meeting of Arab nations under the leadership of blustering Nasser of Egypt was called for. There was no waiting to see whether or not the Israeli government did all that it reasonably could to protect the Moslem shrine. The charge was hurled on Jordan television on August 23 that the government of Israel held a session and after detailed discussions

decided to burn down the Al Aksa Mosque.

This campaign of falsehood, says the Minister of Foreign Affairs of Israel, is a worse crime than that committed by the person or persons who set the fire. Incidentally, the firemen of Jerusalem did everything in their power to save the mosque and were quite successful in restricting the fire damage. Incidentally also, the incendiary suspect who was apprehended has since confessed that he set the fire. He was not a Jew but apparently a misguided, disturbed Christian from Australia. Whether or not the truth about the cause of the small but lamentable fire will cool international fires perpetrated by the distrustful Arab hot heads remains to be seen. Here is where prayer can be a force more potent than diplomacy.

The Israel Information Services on August 25 sent special delivery letters to editors to set the record straight from their point of view on this latest very serious development in Arab-Israel relations.

The Minister of Foreign Affairs at a press conference in Jerusalem on August 24 pointed out that at the close of the war on June 7, 1967, the Prime Minister guaranteed the preservation of sacred places belonging to three religions. We quote:

"The arrangements concerning the Western Wall will be determined by the Chief Rabbis of Israel. The arrangements concerning the Holy Places of Islam will be determined by the Moslem Council. The arrangements in the places holy to Christendom will be made by a Christian Council."

On 27 June, the Prime Minister again reiterated before a meeting of the religious dignitaries the same policy, namely: "I want to point out our intention to place the internal administration of the Holy Places and their arrangements in the hands of the religious leaders of the communities which hold them sacred."

Although under these arrangements the Moslem community would naturally take responsibility for repair of damage the Israeli Government states:

"The Government of Israel will do everything in its power to assist the appropriate Moslem authorities to bring the Mosque to full repair and to restore it to its past splendour. That means that we will facilitate the arrival, the admission of any experts or engineers or others from any country whatsoever who might be able to contribute to expediting the repair of the damage and in this policy we will not be influenced at all by the religion or by the nationality or by the country of origin of anybody whose help might be sought and might become available."

The communication ends with these moderate words, to which men of good will can say, Amen.

"We hope that men of faith everywhere, Christian, Moslem and Jewish, will join together to reestablish the ecumenical spirit in which alone a matter of this kind should be considered and we hope that world opinion, which has reacted sternly to these absurd accusations, will continue on that course."

Conference Evaluation By the editor

Did President Bond succeed in putting across the emphasis in the program of the 1969 session of Conference that he so evidently wanted to? Perhaps he should be asked to try to answer that question, because he alone knows how much he hoped to accomplish by way of stimulation and change. It may be amiss, however, for those of us who were in the audience every day to try to assess his objectives and his accomplishments.

Sometimes a president aspires to be primarily a presiding officer, fully prepared to bring important business to proper conclusion. He wants to be an example of impartiality, yet pushing things through with good dispatch so that people can rightly say that it was a good Conference businesswise. If that was one of the aims of our past president, his thoughtful preparation did pay off. He made some innovations in the handling of reports that future presidents will do well to follow. Presentation was sim-

plified and all the people had an opportunity to become well acquainted with the reports and the known issues before they came to the floor for discussion. In this he built well on some foundations laid during the past two years. Possible tangles resulting from double or triple referrals to committees were avoided.

One thing that may have made this a more quiet Conference than usual in this respect was that the official reports of the boards covered only six or seven months, cutting off at December 31, 1968, to start a calendar year of reporting next year. Some delegates were apprehensive about the fewer hours of business scheduled by the president. There might have been some longer discussions if there had been more time. Possibly the new Conference Bylaws could have been passed at this session instead of being held over for another year if there had been more time. Here again it was a display of sensitivity rather than lack of time that prompted the postponement. Business was completed on time—which it sometimes isn't. Many would say that the guiding hand of God was felt in the handling of the business.

It seems to this writer that President Bond's great contribution to the cause of Seventh Day Baptists during the year of his tenure of office and particularly during the Conference that culminated his efforts was in the program more than in the business. There were two outstanding emphases, the sensitivity groups and the emphasis on personal witnessing — soul winning. Much was said during the year to prepare us to do some soul-searching in this matter of being "Sensitive in His Service." Cultivating love and concern for each other in all our Christian relationships was brought to a climax for the 500 and more people who spent the week at Nyack. Reports filtering back through the evaluation sessions at the close of each day indicated that people tried hard to be different than their natural inclinations might lead them to

(Continued on page 6)

Glimpses of Conference



Auditorium and Committee rooms — the center of activities



Reception line Sunday evening before Conference. Honored in the line, left to right, are Rev. and Mrs. Neal D. Mills and Velma Maxson, returned Jamaica missionaries; Mr. and Mrs. Wayne Crandall, missionaries appointed to Jamaica; Rev. Edgar Wheeler, new Conference president.



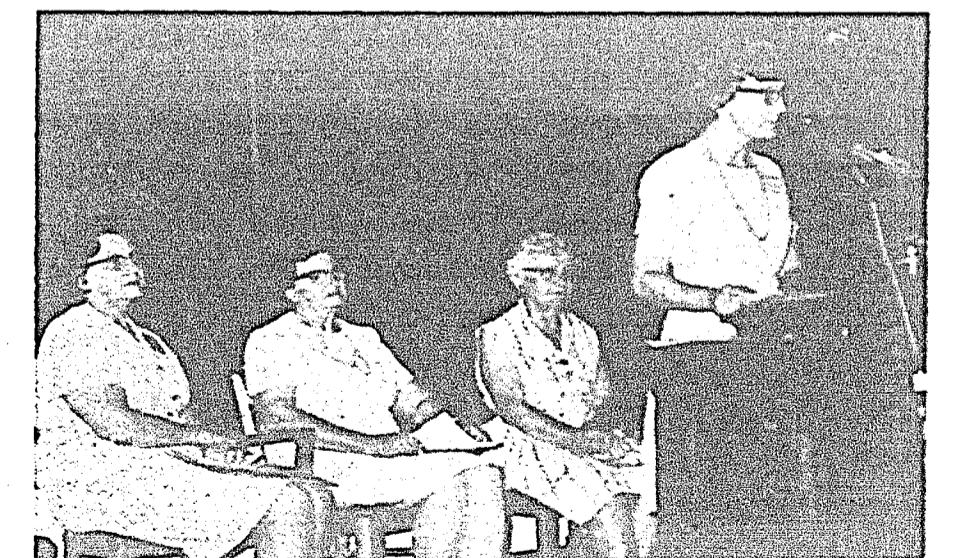
Rev. and Mrs. Rex Burdick, just married, returned to Riverside, Calif., to carry on the pastoral work. More than 20 came from Riverside.



Before the meeting, a crowd not yet focused on the speaker. The auditorium was always well filled both day and evening. The seating was comfortable; the acoustics were good; the speakers felt that the audience was with them. High attendance was Sabbath morning with 630 worshipers assembled here.



1969 Commission members on the first day of Conference present their report, which introduces some of the main items of business, including the budget for the coming year.



Women's Board hour, Doris Rood speaking, others Mrs. Duane Davis, Mrs. Arthur Drake (president), Miss Marjorie Burdick.

Conference Evaluation

(Continued from page 4)

be—more different perhaps than they were when they came to Conference. The writer was not in these evaluations, but President Bond expressed deep satisfaction at the progress that seemed to be made. There is reason to hope that things will go better in many churches and in future Conferences because of these group discussions and the other program emphases on sensitivity. Problems can be solved by a display of love that could be explosive without it.

The other major emphasis of Conference under the leadership of Leland Bond was witnessing for Christ. Out of his own experience in connection with the Christian Business Men's Committee after being chosen as our 1969 president, Mr. Bond saw the great lack among our people of effective personal witnessing. In his president's address he noted our lack of techniques for winning people to Christ and presenting our distinctive message in a person-to-person basis. What did he do during Conference to build up the confidence of our people in speaking out for Christ? He arranged for at least two ringing testimonies each evening by people who had something to say as to what Christ had done for them recently. He had young people more than older preachers bringing messages.

To cap the whole program a layman of great experience, Ted De Moss, was brought to the Conference for two appearances, one on Sabbath Eve and the other on Sabbath morning. Mr. De Moss is an insurance executive who flies his own plane to his appointments. He is also the international chairman of Christian Business Men's Committee.

His presentation on Sabbath Eve was in reality his own life testimony with an evangelistic emphasis. After giving his testimony and explaining the way of salvation in his address he closed with an invitation to which quite a number responded. Wanting to have a quiet atmosphere for counseling at the close of the meeting he made an unusual request. Almost the whole congregation had responded to a rededication invitation.

They were with him because of his manifest sincerity and his own recognition of the seriousness of serving the Lord. His request was that all the people who did not want to remain for counseling go out quietly, not visiting at all in the auditorium and going to their rooms thoughtfully. Strange as it may seem, the audience followed this request explicitly. Never before have we seen Seventh Day Baptists in such large numbers leave a service so quietly. This was an exercise, one might say, in Sabbath reverence such as no previous president or speaker has achieved. It was a pretty good feeling to see everybody respond so well.

The Sabbath morning program began with a meaningful, well conducted communion service at 9 o'clock. The auditorium was filled. At 11 o'clock, traditional church service time, came the Sabbath worship service conducted by the host pastor, the Rev. Herbert Saunders. The well thought sermon, "Sabbath Sensitivity" was preached by the Rev. Francis Saunders, pastor of the Conference president at Lost Creek, W. Va.

This leaves one hour, 10-11, unaccounted for. This was an hour of instruction led again by the guest speaker, Ted De Moss. In concentrated form he gave a lecture on how to present the gospel in an effective way to an individual, as he has been doing every week for the past eighteen years. The people listened thoughtfully as he attempted to teach them in one lesson how to win a soul to Christ, illustrating from some of his own experiences.

This is but a sketchy presentation of the way our president sought to lead the 1969 General Conference. Considering his chief objectives we would say that it was indeed a success. Others have tried to stress practical living. None have succeeded so well. If Seventh Day Baptists have a will to fulfill their mission and enlarge their borders they can do so by following the emphasis of this week at Nyack. It was indeed a spiritual, practical Conference. If there were some problems left unsolved, the will to solve them and the way to solve them should be more certain than before.

—L. M. M.

MISSIONS—Everett T. Harris

Dedicatory Prayer for Outgoing Missionaries

During the closing program of General Conference and at the invitation of President Leland Bond a dedicatory prayer was offered by the Executive Vice-President of the Missionary Society for those missionaries who will be going to mission fields during the coming Conference year. Those called forward for this prayer were Mr. and Mrs. Wayne Crandall, who expect to go next summer to Jamaica to serve at Crandall High School and Pastor and Mrs. John Conrod and two children, who plan to go to Makapwa Mission, Malawi, Africa, in April or May, 1970.

Mention was made of plans for Miss Sarah Becker to go in March 1970 to Makapwa Mission, Malawi, Africa. Although unable to be present that evening Miss Becker had requested that she be remembered in our prayers.

The prayer offered to God by Secretary Harris was given expression with these words:

"Thou who didst send Thy Son, Jesus, into the world, not to be ministered unto but to minister, set apart now and consecrate to Thy service these loved ones who are about to go out for us into missionary service. They have expressed willingness to go. And now we do implore Thy gracious blessing to rest upon them in this decision. Endue them with wisdom and the power of the Holy Spirit that they may be strong in faith and may be the means of increasing faith in Christ, that many souls may be won to Him through their labors. Grant to them a spirit of love and compassion for people, even as Jesus had compassion upon the people, loving them all — the little children, the older folks, the young people with such great potential for leadership. Help our missionaries to see beneath the surface the strong hunger for righteousness and true goodness. Grant them insight and understanding, and patience and most of all such loving hearts that others may see Christ living in them. In His Name we pray. Amen.

Miss Sarah Becker To Return to Makapwa

Plans are being finalized for Miss Sarah Becker, R.N., to return to Makapwa Station, Malawi, Africa. It is expected that she will carry on the medical work of the mission when Dr. and Mrs. Victor Burdick return to this country next summer. Tentative plans call for Miss Becker to leave for Africa early in March 1970, traveling by way of Holland and Germany where she may stop off for brief visits with the Seventh Day Baptists brethren of these countries.

Dr. Victor Burdick had written regarding the pressing need for Miss Becker's services as follows:

On the point of successor(s), would it be possible to consider sending a single nurse together with a couple who, while not medically oriented, could handle other phases of the work We are wondering if Miss Sarah Becker would return on this basis—of being needed only about two and one-half to three years, within which time she could orient Mr. Dzumani to the work, when he returns from England." Later, Dr. Burdick wrote his approval of the plan for Pastor and Mrs. John Conrod to come and expressed again his hope that Miss Becker might come a few weeks ahead of the Conrods. The Africans were consulted and gave hearty approval to these plans.

The need for Miss Becker to return to Makapwa and some of the problems that stood in the way of her return were presented to members of Commission, who were sympathetic, at Plainfield preceding General Conference. These matters were considered by appropriate Conference committees and a recommendation to open the way for financial assistance to be provided was approved. The action, as brought before Conference by the Reference and Counsel Committee, was as follows: "That the Missionary Society total budget be increased to \$101,660 representing an increase of \$2,880 in designated giving to cover the expense of Miss Sarah Becker to Malawi. This

(Continued on page 14)

General Secretary Presents

Inward, Outward, and
Onward Journey!

(A message given on Sabbath afternoon of Conference)

Some two years ago, a young man as a member of a minority race in our country, appeared and reappeared at our denominational headquarters at Plainfield, N. J., demanding full freedom in strolling throughout the various departments with respect for some of the staff which left something to be desired, and at times employing a vocabulary which might well have been refined.

An edited translation of one question which he persistently and impatiently reiterated was,

"WHAT ARE YOU DOING HERE?"

Last February at Memphis, Tennessee, a teen-age young man of the same race charged unannounced into a gathering of church leaders and claimed to represent some 2,000 youth in an organization known as the Invaders. Without awaiting an invitation, he took command of the microphone and expressed something of the same pent-up emotional dissident spirit — confronting the group with a conglomeration of questions, demands and threats. In essence, however, he was posing the same question,

"WHAT ARE YOU DOING HERE?"

At Uppsala, Sweden, last July while some 2,000 Christian laymen and clergy from eighty countries were in attendance at the Fourth Assembly of the World Council of Churches on the University Campus, the state and city insisted on cordoning off the area of Fyrus Hall where the meetings were held, with the tightest security maintained day and night to prevent dissident groups from posing such a question as,

"WHAT ARE YOU DOING HERE?"

It is a soul-searching question which might well be asked here at this Conference and in every one of our churches. It is a very significant question which might result in all too many embarrassing inditements if posed to every denomina-

tional leader (including the speaker), every pastor and layman in the larger spiritual fellowship and witness of Seventh Day Baptists!

As a number of Christian leaders—both laity and clergy—have grappled with this soul-searching question, they have come more and more to confess that the doctrinal statements of beliefs, structures, forms, strategic lines of command, and procedure leading to meaningful and productive involvement are long overdue for reexamination and in some instances for drastic updating, abandonment, or renovation. In fact, the mandate which some have framed is *restructure, retool, and retrain*.

For these and other reasons a number of us as leaders have done much soul-searching of ourselves and in prayer. We have glanced at priorities called to our attention by those other than Christians in the world. We have sought objectively to discover the theological base on which to erect any structure or working mechanism of the church. We have subjected ourselves to theoretical situations and hypothetical demands to seek to discover what would have to happen to get the complicated mechanism of wheels meshed against wheels to turning toward making decisions and toward getting a given job done.

So far as our General Conference is concerned, it might appear to some that the Holy Spirit is privileged to motivate us or constrained to goad us only once or twice a year and usually in August during such a week as this, if our traditional lines of response, command and procedure are to be honored.

Nationally, and so far as our churches are concerned, it might seem that the Holy Spirit is kept unmercifully busy "dashing to and fro," if demands are pushed too far for the right of the exercising of *local autonomy* in each and all of the churches, voicing aversion to national strategic programming even though at least in part it is designed and laminated out of "ideas unlimited" gleaned from individuals and churches from year to year and promoted to make for nationwide *concord* and more *dynamic thrusts* of advancement.

In addressing ourselves to the directions in which we might move as we seek to continue *facing frontiers with faith*, we would suggest no less than three for prayerful and analytical consideration:

1. The first might be termed, as by Elizabeth O'Connor, of Washington, D. C., a member of the Church of the Savior, as *An Inward Journey*, or movement.

It is the kind of inward movement and experience alluded to by John in Revelation 3:20 — wherein Jesus Christ is quoted as saying, "Behold I stand at the door and knock. If any man will open the door, I will come in"

It is the kind of inward experience which represents an affirmative reply to the Lord Jesus Christ when he says "Come unto me . . . follow me"

It is the kind of inward journey which is attested by Paul when according to 2 Timothy 1:12, he said, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day" and in Philippians 3:13-14, "therefore, I press on toward the mark for the prize of the high calling of God in Christ Jesus."

It is the kind of testimonial which many of us recall being shared each General Conference time by Dr. George B. Shaw when at the testimonial meeting he would quote Galatians 2:20, "I am crucified with Christ, nevertheless I live: yet not I but Christ liveth in me, and the life that I now live in the flesh I live by the faith of the Son of God who loved me and gave his life for me" He knew the Book, he knew the author.

The theological base includes the assurance in the words of Romans 8:16-17, that the Holy Spirit bears witness with our spirits that we are the children of God, heirs and joint heirs with Jesus Christ!

We can contend as we will, insisting on how there needs to be more regard:

- for the Commandments
- for stewardship
- for tithing
- for the Sabbath

for our spiritual heritage
and for our fellowmen

but would we not agree that first and foremost we need to experience and to express far more regard for our personal relationship of *full commitment to Jesus Christ*? We would assert that this should be a part of the challenge confronting our field evangelists, but also confronting our other leaders, pastors, and every professing Christian.

2. There is need for us to join in many an *outward journey*.

The image of the church in ages past was too often a secluded monastery high on a windy hill . . . with all too little intermingling with the throngs of inhabitants groping in the valleys.

So far as the Plainfield sister church is concerned, one of its members was asked, in a teacher's room up in the neighboring hills outside of the city, where she went to church. When she spoke of the church located on Fifth and Central Avenue, the teacher who had lived for over two years within a few blocks of that sanctuary asked in surprise, "Oh, is that a church? I thought that it was a mortuary!"

It is highly possible that some individuals might be just as surprised to learn that some of us are Christians at times, including your speaker!

Isaiah 58:1, says, "Cry aloud, spare not, lift up thy voice like a trumpet."

But James would respond, "Faith without works is as dead as a body without a soul."

And Jesus said, "By their fruits ye shall know them."

The same Christ who said, "Come unto me," was soon to say to the same individuals, "Go ye into all the world."

The endless debate of our time should not be whether we as Seventh Day Baptists or any other communion, church, or person should become involved in ministries of the personal gospel or the social gospel. To many of us the answer is *both/and* rather than *either/or*.

Was Jesus involved in the personal or social gospel when He healed the leper as noted in Mark 1:41 ff., or when He restored to wholeness the body of the

MEMORY TEXT

Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; Then may also my covenant be broken with David my servant

Jer. 33:20, 21a

man who was paralyzed having been let down through the roof of a private dwelling, when Jesus dealt with the welfare of both body and soul, with the welfare of man, and with the ability to provide thereafter for his family if he had one?

Someone has asserted that the church spends all too much time Christianizing Christians.

In the future you will be hearing much about *faith and action dialogue*, *fish*, poverty, racial and cultural polarizations, illiteracy, etc.

In the name of Jesus Christ it would seem that we need to minister to the whole man.

3. Third and in conclusion, does it not seem significant that we join in *outward journeys*?

Ever since childhood many of us have lipped the lines:

If a job is once begun,
never leave it till it's done.

If a job be great or small,
do it well or not at all.

In Luke 14:28 ff., Jesus reminds us that before a man starts building a tower or anything else, he would do well to think of the end from the beginning. Else, he becomes the laughing stock of the community.

Is this not the message regarding the world so far as the Lord is concerned: with Genesis telling what He did creatively in the beginning, and with Revelation 21:22 telling what He will do in following through to the end in his work of re-creation?

Our point is that it would seem that in many areas we should do more projected planning. We should refrain from plowing and planting acreages which we may be destined to abandon and fail to reach a harvest.

I profoundly believe in our witness for Christ we must *restructure, retool, retrain, rededicate* our lives. We must not seek to save souls, teaching those Christian converts that they have become born again and therefore are babes in Christ, only to abandon them when they are a few weeks or months old to have to learn how to eat, and walk and talk and grow unto adolescent and adult maturity by self-discipline.

In the words of Frederick Kates, we are in our extended life span of earth's journey experiencing but a *Moment Between Two Eternities*.

Let us seek and pray for a great spiritual revival.

Let us hold our heads high — as ambassadors for Christ—as God's picked representatives of a new generation—as the children of God—as brothers and sisters in God's royal family — as participants in an ongoing, worldwide, age-long cause which cannot fail. *For His truth is marching on.*

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1) The churches and missions in Mexico; they want our prayers, not our money. Only in new fields do they need material assistance, they write.

2) The necessary funds to support the new home and foreign work called for at our recent Conference.

3) The beginning of the fall work in all our churches, many of which slacked off in outreach efforts during August when leaders were away.

4) The encouragement of pastors and dedicated laymen who are right now undertaking new tasks in new or old areas of service.

5) The teaching staff at Crandall High School in Jamaica. It is reported that after a physical examination the doctor did not think it wise for Miss Velma Maxson to go back to Jamaica this month.

Dedicated Service Program

Reported in the "Crier"

By Faye Bond

This afternoon 23 of our young people who were involved in summer dedicated service this past summer, gave a preview of their great experiences through the power of the Holy Spirit.

They have gathered together slides in hopes of making a filmstrip. They showed them, and gave the people an idea of what the summer had contained.

Cathy Clarke, who was the leader, read about each slide as they were shown.

Steve Crouch, Team Just Me, gave a testimony of how this summer has reassured him of Christ's presence in his life.

Carol Soper, a member of Team Loverly, expressed her innermost feeling of love and adoration for Christ, her Lord and Savior.

The dedicated service members chose "So Send I You" as their theme song for the summer of 1969. A quartet, a solo, and a duet added to the mood of this lovely and meaningful song.

The dedicated workers were spread from California to New Jersey. Praise the Lord for their summer's work!

Jennie Wells served in extended dedicated service for the past year. She worked in several capacities at the Denominational Building, willingly performing odd jobs at anyone's request. She deserves special recognition for her dedication. Praise the Lord for dedication such as hers!

Anniversary Issues Still Available

Many people were highly pleased with the gold-covered 125th Anniversary Commemorative Issue of the *Sabbath Recorder* dated August 4, 1969. All subscribers received one copy at no extra cost. Conference delegates were able to buy copies at 25 cents. The printing cost for this enlarged edition was \$800 instead of the usual \$350. Additional copies, as long as they last, may be purchased for appropriate use at the below-cost figure of four for \$1. Churches and individuals would do well to have a supply on hand.

World Council of Churches Central Committee at Canterbury

The Central Committee of the World Council of Churches met on the campus of the University of Kent in Canterbury, England, August 12-23, with nearly all of the 120 members in session at least part-time. General Secretary Alton Wheeler delayed his arrival until the 17th because of the General Conference sessions held at Nyack, N. Y., August 10-16.

Primary concerns on the imposing agenda of the Central Committee included world economic development, racial justice, education, international relations, peace, and offering relief in countries where war persists and where masses of the innocent inevitably suffer, needing food, medical supplies, and shelter.

In addition to outlining several plans of strategy for action in various areas of concern, the committee voted (1) to increase the appeal for Nigeria/Biafra relief from \$3,800,000 to \$5,000,000 for the next year and (2) to budget \$500,000 toward combatting racism — \$200,000 being drawn from reserve funds and \$300,000 to be solicited from the member churches.

Position statements were drafted and adopted pertaining to the Middle East, Cuba - U.S.A. relations, Nigeria, Greece, Northern Ireland, and Rhodesia. Seventh Day Baptists are reminded, however, that such documents are not necessarily the positions assumed by the member churches of the WCC. Perhaps this would be an appropriate occasion to call attention to the action taken by Seventh Day Baptists at the Nyack General Conference. (See article on page 12 of this issue).

The next WCC Central Committee is scheduled to be held January 9-21, 1971, in Addis Ababa, Ethiopia.

—Alton L. Wheeler

Would you like to tender your love to your missionaries in foreign countries? If you do not know quite how to say it, try the always acceptable way — legal tender.

Burma News

L. Sawi Thanga, secretary of the Seventh Day Baptist Conference of Burma (who is supported largely by gifts of individuals in the U. S.) mailed a letter to the Tract Society the day after our Conference ended, a letter containing several items of news.



Mr. and Mrs. L. Sawi Thanga

On the personal side, Mr. Thanga mentions in his last paragraph the birth of their first child, a son, on August 1, as 1:50 a.m. "Mother and child are doing well," he said.

In July the secretary, who lives in Rangoon, made a trip to Upper Burma where most of the churches are. He says that the Khampat church building which was destroyed by storm recently has been rebuilt. He adds, "Thatched house, as we call it here, does not require much material. It was opened last month with representatives from Tahan and other churches. Our Conference has no money reserved for emergency."

Mr. Thanga's reports are realistic, which is appreciated by those who correspond with him. Note the following paragraph:

"A total membership of our churches is 508. Looking at the figure it is encouraging. But this does not mean that our organization is strong and stable. The habit of the people is to transfer their membership from one church to another. Strong organization with a number of qualified leaders alone can sustain the work."

The president of the Burma Conference, Lian Ngura, wrote recently that he

wished it was possible for him to give full time to the work of the churches. In Burma one either works full time for the state or he does not work, we understand. If Mr. Ngura were to serve the churches in the Tahan area the expense would not be great, Mr. Thanga intimates, because he could share a house with his father. Funds, however, are not available to support him.

Disclaimer Ecumenical Resolution

The following self-explanatory resolution was prepared by James A. Skaggs of Milton, Wis., who was, incidentally, the young man chosen to be parliamentarian for Conference session. It was presented by him on the floor of Conference. After due consideration it was passed, apparently without dissenting vote, by the delegates.

Resolved

WHEREAS, the World Council of Churches and the National Council of Churches of Christ in U.S.A. and their subsidiary bodies and employees do regularly take positions on social and political issues (e.g. recognition of Red China, military policy in Viet Nam); and

WHEREAS, Christians may sincerely disagree on most of these issues and be no less Christian; and

WHEREAS, it is to many unclear whether, in the positions they take on such issues, these bodies represent the members of the Christian Churches affiliated with them, therefore be it *resolved*:

That the Seventh Day Baptist General Conference reaffirms that no statement, action or position taken by the World Council of Churches, the National Council of Churches of Christ in U.S.A., or any other ecumenical body is binding upon the Seventh Day Baptist General Conference or any of its members, or

That any such action or statement of social, political, or other import made by such bodies can be considered to necessarily represent Seventh Day Baptists collectively or individually.

CHRISTIAN EDUCATION—Sec. Rex E. Zwiobel

Sabbath School Contests

The Plainfield Seventh Day Baptist Church is the first to have enrolled in the participation covenant Sabbath School contests for 1969-1970.

In the Year IV Packet, "Facing Frontiers with Faith," is a copy of the Participation Covenant. If, after it has been read, your Sabbath School or your Christian Education Committee want to be enrolled, simply remove the staple from the pack, type or write the name of your Sabbath School or church on the dotted line, make note of the dates and activities, post on your church bulletin board, and notify the Seventh Day Baptist Board of Christian Education, Box 115, Alfred Station, N. Y. 14803 that you are enrolling.

The dates are only suggestive — start when you please and end when you please, but keep strict records for you are competing with other Sabbath Schools, and a fraction of a percent may make the difference in winning beautiful plaques for your display.

Talk it up! Be enthusiastic! Win recognition at next year's Conference in Milton.

The Gold, Silver, and Bronze Achievement Certificates mentioned on the bottom of the Participation Covenant are not a part of the contest among churches. Each Sabbath School may earn one of these. If you have not learned how, please write the Board of Christian Education at the above address.

Pawcatuck Wins

The Pawcatuck Sabbath School with the Rev. S. Kenneth Davis serving as superintendent won all honors at General Conference relative to the national contests. Pawcatuck not only won the attendance and enrollment contests, but she also won the coveted Gold Cross Achievement Certificate.

These achievements were acknowledged during the annual program of the Seventh Day Baptist Board of Christian Education on the floor of General Conference. Wall plaques were given to Mr. Davis in recognition of the contest

winnings in attendance increase and enrollment increase, and the certificate was presented for excellence in teacher training, the development of the Committee on Christian Education, regular teacher and worker meetings, and keeping of accurate records.

We congratulate Pastor Davis and his corps of hard workers on these successes.

Denver Sabbath School Tries New Plan

During the present quarter of the year, the Denver Sabbath School is running a trial period of new ideas for the adult students. Under the direction of Gary G. Cox, chairman of the Christian Education Department, the following plan was offered:

1. All present adult classes from senior high on up were abolished.

2. Three classes designated A, B, and C were offered; class A is a lecture class in which the teacher will prepare and deliver a lecture on various topics related to Christian living and Bible study. No preparation by class members; instruction by Dr. Ted Horsley and Pastor Leon Lawton.

Class B is a discussion class on the lessons prepared in the *Helping Hand*. The instructors are Richard L. Steele and Mrs. Mildred S. Jeffrey. The students are expected to make thorough lesson preparation.

Class C is a discussion group on two or three paperback books on contemporary theologians' views and challenges for the church and Christianity. Class C will be instructed by Melvin F. Stephen and Elno R. Davis. The students are expected to complete home assignments. In both B and C classes, the teachers will play the role of instigator and will merely guide and monitor the discussion.

Prior to the beginning of the classes, all members were given a chance to choose the class they preferred. There was no attempt at grouping according to age or family. The idea is that each student will be provided a class from which he can gain the most and in which he can participate helpfully.

At the end of the quarter, new topics, new teachers, and perhaps new classes will be in order.

Southwestern Association 1969

By Clifford A. Beebe

For the first time in ten years the sessions of the Southwestern Association were held this year with the church at Paint Rock, Ala., June 12-15. Although there had been reason to believe there would be a small attendance we were happily surprised with delegates from Little Rock, Little Prairie, Hammond, and Metairie, as well as visitors from Florida, Georgia, Texas, and Missouri. Pastor Harmon Dickinson of Richburg, N. Y., came as delegate from the three associations in the Northeast, and representative of the denomination at the ordination service.

The theme of the association was "Good News for the South," which was developed by President Clifford A. Beebe in his introductory address, "The Untraveled Road," and by the other speakers. Our delegate, Pastor Dickinson, brought the Sabbath morning message.

The principal feature of the sessions was the ordination of Brother Paul V. Beebe to the Gospel ministry, which the association performed at the request of the Paint Rock church. His statement of experience has already appeared in the *Recorder*. Vice-President Kenneth Van Horn had charge of the ordination services; the sermon was by the candidate's twin brother. Dr. David L. Beebe, chaplain at Berry College, Ga.; his sister, Mrs. Anne Trede of Daytona Beach, sang "My God and I"; his father, Pastor Clifford A. Beebe, gave him the hand of welcome. The consecrating prayer and laying-on of hands was led by Pastor Dickinson. Brother Paul is currently serving as assistant pastor and field missionary for the Paint Rock church, while holding a full-time job with Berry College farms in Georgia.

The people of the community cooperated wonderfully in these meetings. A lady who owned a vacant house next to the church furnished us the use of it; the local Home Demonstration Club served meals at the old Paint Rock

schoolhouse; all with no charge except bare expenses.

In accordance with the theme of the association, some forward-looking steps were taken toward a more effective witness to the South. These included the reorganization of the Missionary Committee on a permanent basis, with provision for holding committee meetings; a suggestion for a plan of organization of lone-Sabbathkeepers and members of inactive churches; and appointment of a youth advisor.

Mr. and Mrs. Gerald Coalwell of Metairie planned a good program of music for the sessions. Special music Sabbath morning was furnished by the combined Paint Rock and Cedar Point Bible Clubs.

Southwestern Association next year is to meet at Little Rock, Ark., June 11-14, with Pastor Kenneth B. Van Horn as president. Mrs. Linda B. Hays, Box 352, Harvey, La. 70058 is permanent secretary.

Miss Sarah Becker

(Continued from page 7)

will make the designated giving figure \$17,460."

This action of Conference opens the way for associations, churches and individuals to provide designated gifts which will help Miss Becker to return to Malawi.

She will carry forward the high standard of medical work which has gained government approval and the goodwill of the Africans that live in villages all around Makapwa and look to the Mission Station to supply their medical needs.

Miss Becker deserves more than our financial gifts. She needs and will cherish our love and sympathetic prayer support as she leaves again her father and mother at Chehalis, Washington, and goes out into hazardous missionary service.

SABBATH SCHOOL LESSON

for September 20, 1969

A NATION WORSHIPS GOD

Lesson Scripture: 2 Samuel 7:18-19, 27-29; 1 Kings 8:62-63, 65-66

THE SABBATH RECORDER

NEWS FROM THE CHURCHES

SECOND HOPKINTON, R. I.—Pastor Clifford Bond was director of Lewis Camp, held June 22-29, with eight counselors and thirty-five campers. Several made first-time decisions and there were several definite rededications. The highlight was the reading at chapel services from the book *Not the Righteous*, stories relating to skid row people whose lives have been changed through the work of Garden Missions in Chicago.

About thirty-five villagers and church members enjoyed a picnic on the 2nd Hopkinton church grounds, July 15th. Our teen-agers, Eddie Dowd and Trina Kenyon, helped with the planning, and with Pastor Bond supervising the games, the picnic was a successful "outreach project."

We eagerly await a reply from our prayer-partner church in Vera Cruz, Mexico, as we were able to send them a letter in Spanish.

New homes and families are "mushrooming" in Hopkinton. Ours is the only church in the village and there is potential for church growth. We need the help of your prayers that we will be led to take advantage of the unique opportunity in this community.

—Correspondent

Marriages

Meacham - Snyder.— David Keith Meacham, Alfred Station, N. Y., son of Reynard Keith Meacham and E. Jane Reynard Meacham, and Susan Elaine Snyder, Alfred Station, N. Y., daughter of Frank L. Snyder and Jean Palmer Snyder, were united in marriage at the Seventh Day Baptist Church, Alfred, N. Y., Sabbath afternoon, August 16, 1969, with Rev. F. Ray Hazlett, Alfred Methodist Church, and Rev. Hurley S. Warren, officiating.

Lippert - Cruzan.— David Michael Lippert, son of Mrs. Elizabeth Lippert and Earl Lippert of Olean, N. Y., and Nancy Elizabeth Cruzan, daughter of the Rev. and Mrs. Earl Cruzan of Milton, Wis., were united in marriage in the Milton Seventh Day Baptist Church, August 18, 1969, with the Rev. Earl Cruzan officiating, assisted by Fr. James McEnery. Their address is 143 Ludlowville Rd., Ludlowville, N. Y. 14862.

Births

Edwards.— A daughter, Dawn Teresa, to Robert and Loisanna (Dickinson) Edwards of Richburg, N. Y., on July 2, 1969.

HESS.— A daughter, Laura Anne, to Gary and Ruth Ann (Nelson) Hess on July 17, 1969.

Obituaries

BURDICK.— Ruth, daughter of the late Dr. and Mrs. Justin Burdick died Aug. 11, 1969, in University Hospital, Madison, Wis., at the age of 69.

She had been in ill health for many years. She is survived by three brothers: Robert and Roger of Milton, and William of Wauwatosa; and a sister, Phyllis of Janesville, Wis. Grave-side services were held at the Milton Cemetery by her pastor, the Rev. Earl Cruzan.

—E. C.

CRANDALL.— Ira Fay, son of Daniel P. and Arabella Satterlee Crandall, was born Nov. 15, 1898, at Farina, Ill., and died in the Fayette County Hospital, Vandalia, Ill., July 26, 1969.

Mr. Crandall was a member of the Farina Seventh Day Baptist Church. His wife, Bresha Trout Crandall, survives him. Also surviving are: one daughter, Mrs. Wanda Harris of Greenville, Mich.; two sons, Jack Scarber of Bloomington and Gene Scarber of Mt. Vernon, Ill.; one brother, Kenneth of Farina; two sisters, Mrs. Emma Vincent of Roberts and Mrs. Blanche Burdick of Harrisburg, Ill.; and nine grandchildren.

Funeral services were held in Kimmundy, his place of residence, with the Rev. Albert Loy officiating. Interment was in Elder Cemetery.

—Arthur L. Burdick

POLAN.— W. Guy, was born Nov. 29, 1879 in Dodder County, W. Va., and died at Caravilla Retirement Home, Janesville, Wis., Aug. 3, 1969, after a prolonged illness.

He was married to Norma Jones Aug. 16, 1911. He lived for a time in Jackson Center, O., moving to Milton, Wis., in 1920 where he made his home for the remainder of his life. He was a teacher and later an employee of Burdick Corporation. He was a deacon of the Milton Seventh Day Baptist Church. He is survived by three sons: Neil of Janesville, Wis.; Roger and Russell of Santa Barbara, Calif.; three daughters: Mrs. Charles Whitford and Mrs. Herbert Crouch of Milton, and Mrs. Allison P. Loomer of Green Bay, Wis.; 24 grandchildren and 13 great-grandchildren. Funeral services were held from the Milton Seventh Day Baptist Church with his pastor, the Rev. Earl Cruzan, officiating. Burial was in the Milton Cemetery.

—E. C.

The Sabbath Recorder

Mission on the Moon?

The Baptist church of Castor Valley, Calif., has started collecting funds to establish a mission on the moon and to place a Bible there. The pastor, Earl R. Bigelow, contributed the first dollar and encouraged the church to gather funds. The church reasons thus: "Placing a house of worship and a Bible on the moon would proclaim to all those who journey into space that the heavens declare the glory of God . . . and that God who created the universe offers salvation to all mankind."

We shouldn't dash cold water on the mission project, but other than the symbolism of a Bible on the moon we wonder if the mission is very practical. The moon is one-sixth as large as the earth and it might be a long walk to church for those who landed on its other hemisphere. Furthermore, if it is the Russians we want to convert it would be more practical to go to Moscow rather than the moon to attempt it.

The world of people is sometimes felt to be hostile to the gospel, but we have yet to find a planet or satellite that is not hostile to life itself, much less the gospel of eternal life. The moon, without atmosphere, is not likely to be over populated in the foreseeable future; the earth is. The Great Commission would seem to direct us to take the gospel where the people are. Maybe unconverted people walking on the moon will be more ready to listen to the Bible than the same people walking on earth, but we have little reason to assume that. There were people in the gospel story suffering torment after death. They suggested that their brethren would listen if one rose from the dead and told them about the torment. The

answer was that if they would not listen to Moses and the prophets they would not heed the message of one who spoke to them from the realm of the dead. At the present time we need more Bibles and more churches where the people are.

Latent Denominationalism

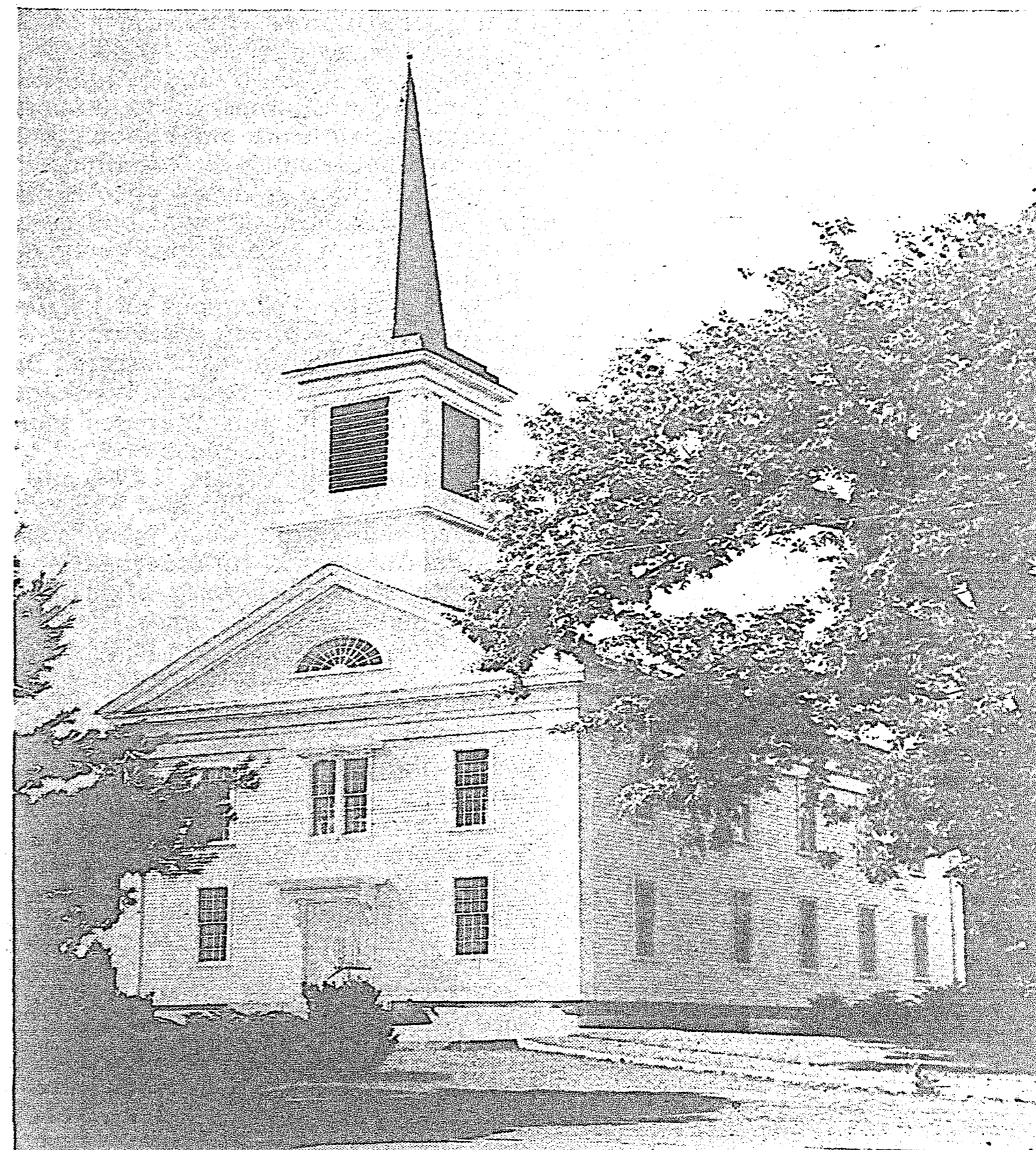
It is sometimes said that there is much "latent denominationalism" in the hearts of Seventh Day Baptists, awaiting some "great occasion" to call it forth into unlimited power. Theoretically, this may be true; but it offers no practical solution for an unfortunate state of affairs. Latent interest soon sinks into lethargy and death. Denominationalism — the spirit of loyalty to truth and to duty — cannot be stored away in the soul, as coal is in the mountains. Latent life soon becomes positive death. He who waits for an occasion great enough to overcome latency, soon comes to measure occasions in such a way that none are great enough to call forth his waning interest. Nothing is important to the dull senses and shortened vision of the man whose denominationalism is thus latent. Waiting is weakness, and the end inability.

—A. H. Lewis, *Sabbath Recorder*,
July 17, 1890

Keeping the Sabbath

. . . to keep the Sabbath according to the law of its Lord would be to testify every week that God is, and that He is our Maker; and that the Son of Man is Lord over all of life's activities and relations.

—Arthur E. Main, "Reasons for Keeping the Seventh Day of the Week." *The Sabbath Recorder*, Feb. 1, 1909



Oldest Seventh Day Baptist Church

The First Hopkinton Church at Ashaway, R. I., constituted in 1708, is now the oldest living church of the denomination in this country. It comes into prominence this year because it is the flourishing, outreaching church pastored for the past eleven years by the Rev. Edgar F. Wheeler, who has been elevated to the presidency of the Seventh Day Baptist General Conference this year.