

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

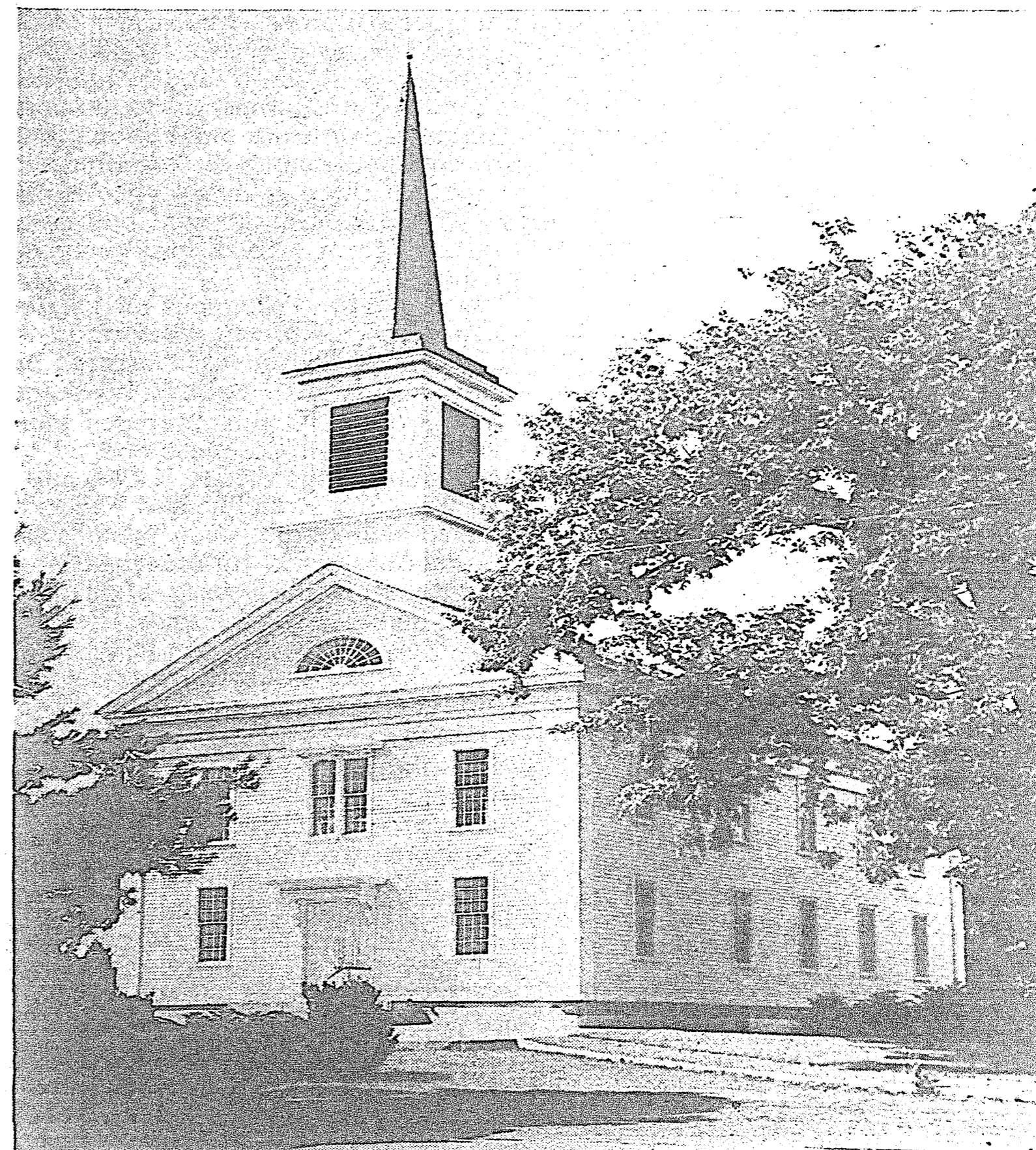
It is sometimes said that there is much "latent denominationalism" in the hearts of Seventh Day Baptists, awaiting some "great occasion" to call it forth into unlimited power. Theoretically, this may be true; but it offers no practical solution for an unfortunate state of affairs. Latent interest soon 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.

The Sabbath Recorder

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The Color Line

Christians of all races must work together to erase the color line that has been rather artificially drawn by men. One important and often overlooked lesson from the Bible account of Creation is that all races of men came from the creation of Adam. Just how the different skin pigmentation originated is not very clearly revealed. It is quite apparent that in Old Testament times color was noted but no color lines were drawn. It is just as easy to assume that the earliest men on earth were dark and some of them became light skinned as to assume that Adam was white and some of his descendents became dark. Some scientists think that there is significance in the fact that the earliest known human skeletons are from Africa, presumably black people.

In the New Testament all barriers are swept away as far as redemption is concerned and as far as Christian fellowship is concerned. Paul in his sermon to unbelievers at Athens reminded them that God had "made of one blood all nations of men" (Acts 17:26). If they are all of one blood by Creation and have not lost that common bond even when separated for centuries into different nations with God-determined "bounds of their habitation" (Acts 17:26), then the color of the skin is only a superficial difference. In Christ all are made one in essential matters. A common faith is added to a common blood.

Erasing from our minds the color line is a Christian exercise needed more in America than in most other countries. In calling for this obliteration of racial distinctions we are not urging intermarriage of widely differing colors; it is often hard on the offspring. However, one has difficulty finding biblical grounds to forbid such intermarriage. Compatibility is not a matter of race, as our divorce courts will show. White doesn't necessarily get along with white; it is something more than that. Goodness and badness are not proportionate to the depth of color or the thickness of the nose.

Our color distinctions break down even within nations, such as India, where some are darker than Negroes and others as light as Europeans. Indians are not red;

Oriental are not yellow; Negroes may or may not be black. And what are Syrians? In the land of Jesus' birth there were no white people by European standards. Jesus doubtless had a complexion more like a Mexican than a Scandinavian. What does it matter? When we take Jesus as Savior, skin color, ours or His, is not a consideration; we want our skin-blackened hearts cleansed.

In our day of travel and mobility we are not racially isolated as many of us used to be. We can have friends of several races if we are willing. Television can be a great help in overcoming fears and prejudices born of ignorance. Some programs do a remarkable job of smoothing out barriers to integration by making interracial friendship natural. Not everyone can live in an integrated neighborhood where color is all but forgotten but the different races are entertained in our homes every day by way of TV.

Long, long ago Jesus said that we must become as little children to enter the Kingdom of Heaven. Children are blind to the color line until prejudiced parents insist on making something of it. When a mother went to the PTA meeting she asked her daughter, "Why didn't you tell me your teacher was black?" "I hadn't noticed," was the reply. So it ought to be on both sides.

Professor Edward McDowell, writing to Southern Baptists after retiring from the faculty of Southern Baptist Theological Seminary, calls attention to how Peter learned "that God is no respecter of persons." "Translated into modern, everyday language," he added, "God is color blind. It was this revolutionary truth that enabled the gospel to make such a great headway in the Gentile world." The gospel will make greater headway today as we unconsciously accept all people as people like ourselves, no higher, no lower. Our love, to be accepted, must be truly horizontal, not condescending. The Christian finds this very easy — with a little practice.

More Money for Missions

An article in the *Westerly Sun* by Charles W. Utter about a new ladder truck for the Westerly Fire Department makes me think of a way by which Seventh Day Baptists could have much more money to support Our World Mission. Let me explain.

Westerly has looked the situation over, has compared prices and is about to make an appropriation to enable the purchase of a new ladder truck within the next one or two years. Nothing too exciting about that except that the cost will be about \$62,000. What is strange is that the citizens of Westerly did not exercise their civic pride fifteen or twenty years ago and demand that the city fathers buy an up-to-date ladder truck. The piece of mobile equipment to be replaced was purchased 31 years ago. The argument for getting a new one, according to the fire chief, is that "It's going to become more and more difficult to buy parts and get service for it." In the discussion it was pointed out that the life expectancy of such fire apparatus is 20 to 25 years.

Did you guess the obvious application? If we replace fire equipment, upon which we base the safety of all our city and family property, once in 32 years how often must we replace the family car which is probably used as much for pleasure as for business? Granted that we put more miles per year on the family car than the fire engine and thus wear it out faster. But the difference in life expectancy is nowhere near that great. We change much more often than economy dictates; otherwise there would not be so many vintage cars on the road. The argument that it costs less in the long run to keep trading cars is debatable, to say the least. A car that is well cared for and driven at reasonable speeds will last and last without costing for repairs anywhere near the price of the one or two new ones that the salesman wants to convince us we should have. Initial depreciation is very high, although dealers don't want you to think about it.

My proposition is not new but it is time it was reemphasized. We Seventh Day Baptists could release thousands and

thousands of dollars for the Lord's work each year if we would change our car buying habits and set ourselves a little better goal of money management. If the city ladder truck is going strong after 30 years can't we think in terms of ten years for the car? If that is too much to expect cut it down two or three years. Do a little figuring, not to have more money for other things the family wants, but more money put aside for the Lord's work.

We speak of the untapped resources. In this area most of us have wasted our resources. We have let pride rule where love of the Lord's work ought to rule. Either that or we have rationalized and listened to the glib talk of salesmen (who have to make a living, too).

Let us not tell each other how much to give or when to buy a new car, but let us challenge ourselves to make a careful study of our own car buying habits so that we can have more money available to support our church and denominational work. We could have safe transportation, money in reserve for a new car when it is really needed, and \$100 to \$300 more per year to give to the Lord's work if we managed our financial affairs with that in mind. Westerly's ladder truck has a lesson for us.

Conversion of the Jews

Never until last month has there been a Baptist-Jewish Scholars' Conference sponsored by a Southern Baptist theological seminary. A total of 73 Baptist and Jewish scholars met at the Baptist seminary in Louisville, Ky., with the seminary president, Duke McCall presiding. They discussed brotherhood and listened to papers prepared by Jews and Baptists. The question of attempts at conversion came up in the discussion and was answered in different ways.

Rabbi James Rudin, assistant director of Inter-Religious Affairs for the American Jewish Committee was asked how Southern Baptists could help the Jewish community.

"Leave us alone," he responded. Quit trying to convert us."

Leonard Dinnerstein, professor of history at Columbia University, New York, said efforts to convert Jews to Christianity was one of the worse types of anti-Semitism. "It shows you have no respect for our Jewish heritage and our relationship to God," he declared.

Rabbi Arthur Gilbert of the Jewish Reconstructionist Foundation pointed out that evangelical work with Jews was a strike against anti-Semitism. He told the audience that a few years ago many Christians wanted to cross the Jew off as accursed and worthless. "Evangelicals would not let this happen," he emphasized. "They said the Jews had value and refused to give us up."

A Los Angeles rabbi, William Kramer, professor of Jewish Cultural History, Hebrew Union College, asked why the idea of conversion was a one-way street. "I've got my eye on several of the Baptists here," he said. Last year sixty Christians were converted to Judaism under Kramer's influence.

If some of the Jews are oversensitive to attempts to convince them that the Messiah whom the Old Testament prophecies predicted has indeed come that is understandable. On the other hand, as Rabbis Gilbert and Kramer suggest, how can a Christian be true to his faith and not try to convert others to it? How can a Jew, or a Moslem, or a Buddhist have any respect for the professing Christian who has no enthusiasm for spreading his faith? The attitude may well be, "I'll resist your conversion efforts and I'll try even to convert you, but I will conclude that you either don't love me or that you have no worthwhile faith if you neglect me."

Again, it would be one thing for a Gentile Christian to abstain from contacting Jews when there are so many unconverted Gentiles. It would be quite another thing for a converted Jew to be told that all his work should be with Gentiles, none of it with his own people. It would be hard to imagine Paul, Peter, or the other apostles refraining from giving their testimony to the Jews. Their response to requests not to preach Christ was, "We ought to obey God rather than men."

President's Column



Coats

and

Conventions

Rev. Edgar Wheeler

On the closing night of General Conference at Nyack, New York, two delightfully refreshing incidents occurred that revealed the sensitivity of the congregation.

In the first, a young minister who had not anticipated such an event, was called to the speaker's platform for recognition of his accreditation. The evening being oppressively humid, he was dressed very informally in summer outdoor wear. Obviously caught unawares, he started forward from his seat in the rear of the auditorium. Instead of hushed disapproval, there was a ripple of laughter that quickly spread over the entire audience. Clearly those present not only identified with him in the embarrassment he may have felt, but also felt a sense of relief in sensing that conventions are not unbreakable, even in a religious gathering.

The second incident occurred when my time came to receive the president's gavel for 1970. Suffering from the heat, I was sitting in the audience in shirt sleeves. At President Leland Bond's invitation to the platform, I arose and started to don my coat, but almost with a single voice the audience called out, "Leave it off!" Obviously, the need for comfort under the circumstances took precedence over the protocol of wearing a coat on such an occasion. My heart was flooded with gratitude for this kindness, and I believe that this little bit of informality drew us all closer together.

Conventions have their place in that they help to establish and maintain order in a group, and as such are to be honored generally. But they must never be allowed

to become a straightjacket to stifle spontaneous worship and service that are clearly motivated by the love of Christ. There are times when the only "proper" thing for those who belong to Him to do is to rise above mere conventions and let the Holy Spirit lead them. This thought came to me during the events of that night.

In the area of obedient service to our Lord, in particular, there must be a freedom to act in response to God's leading and the needs that demand action in the name of Jesus Christ. "Conventions" in the sense of how we have always done things must not be a hindrance to the Lord's clear leading. The tragedy of the priest and the Levite in the story of the Good Samaritan was that their traditional concept of avoiding the unclean, of being separate and of observing formalities either restrained them from showing any compassion they may have felt for the wounded stranger, or else they simply used this as an excuse for their indifference.

How often Christians refuse to let Christ arouse any personal initiative in them or show His love in service, either because of a false sense of propriety—or simply because they are willing to hide behind the conventional. The word of witness for Christ as Savior is many times unspoken "because I just don't know how to say it." We do not become involved in the needs of the larger community because "we have never done this kind of work before." A family is not visited or invited to worship with us because "they are not our kind of people."

But there is a glorious and even impulsive freedom in Jesus Christ that comes when we are filled with love for Him and with His love for all men. It will not be limited by the right phrase, nor traditional ways of doing things, nor by differences in race and class. While it may rise above protocol and convention, it will never violate what is proper in the highest spiritual sense. For its impulse is love, and love, as Paul says, "doth not behave unseemly" (1 Cor. 13:5).

Christians who know the privilege of

being called apart in Christ and the responsibility of being part of His plan of redemption and mercy will be sensitive to what is proper and good. It is neither impropriety nor compromise when, in Christ, they "become all things to all men, that (they) might by all means save some" (1 Cor. 9:22 RSV). They are simply expressing their liberty to "leave their coats off," where the conventional might be a hindrance to true service to their Lord.

Join me this year as the called of Christ in a prayerful and expectant seeking of our part in the work of our Lord. It is bound to be an exciting adventure!

ITEMS OF INTEREST

Hurricane Camille Hits Churches

The rain falls on the just and the unjust — and so does the hurricane. Camille, the worst storm ever to hit the nation, damaged church property as well as non-church property. There were not many Seventh Day Baptist buildings in the path of that devastating storm, but Southern Baptist property was destroyed to the tune of nearly \$1.5 million. This does not include the damage to homes and business property of Baptists. As examples: Camp Kittiwake near Pass Christian, Miss., was completely obliterated, without a building standing; Gulfshore Baptist Assembly in the same area was almost entirely wiped out; four Baptist churches were damaged almost beyond repair. Winds at 190 miles per hour and a tidal wave 35 feet high wrecked unbelievable, sickening damage.

The tidal wave at Long Beach, Miss., burst into the First Baptist Church ripping the pews from the floor and slamming them together like an accordion at the front of the church. A \$3 million church at Gulfport with a new sanctuary was hit by three feet of water in the auditorium. A 30-foot sailboat came to rest just outside the church. Besides the property damage there was some loss of life among the Baptists whose homes were destroyed. One young man remembers nothing after climbing out of his

second-story window and seeing a house coming at him from the other side of the street. He was found in a dazed condition twenty-five blocks from his home.

At Pass Christian the church building was spared. The pastor, Thomas Ayo, said, "I have a building, but no congregation; 90 per cent of my people lost everything, homes and jobs alike."

Southern Baptists and others have responded to the needs of the people both immediately and compassionately, denominational leaders across the country reported.

One of the quickest responses came from the pastor of First Baptist Church, Paris, Tex., James Semple, who called executives of the local Campbell Soup Company plant and got them to give two semi-trailer truckloads of canned foods — 53,000 cans of spaghetti and pork and beans.

Even quicker response came from Douglas Hudgins Jr., of Jackson, a commercial pilot, who immediately rented two DC-3 airplanes at a personal cost of \$6,000; appealed to Jackson area residents for milk, bread, orange juice, and baby food; and flew 100,000 pounds of such food to the Gulfport airport even before other service agencies could get organized.

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1) The six weeks' house-to-house visitation campaign now being carried on in Paradise Valley, Ariz., by the Rev. and Mrs. O. A. Davis of Phoenix on Sunday mornings.

2) The evangelistic work of the Rev. Mynor Soper in several church locations this fall.

3) The major boards of our denomination as they put new programs into effect with new members and new personnel on committees.

4) The witness of our young people in the colleges they are attending and in their new vocational associations.

Conference Considers

Commission's Report

The full report of Commission as adopted by Conference after consideration by the Committee on Reference and Counsel and discussion on the floor will be printed in the *Yearbook* and is commended to our readers. In our democratic way of handling important matters submitted by Commission the Conference delegates have the last word on recommendations, choosing in some cases between what Commission recommends and what the Committee on Reference and Counsel suggests. There was some of that this year, as usual, but not much. The recommendations evidence a great deal of research and consideration but are not as numerous as sometimes and do not set forth many major changes of policy or procedure. Some new ground was plowed in a recommendation regarding ecumenical relations. The essence, as your editor sees it, is in this paragraph.

"It should always be possible for Seventh Day Baptists to change their ecumenical posture, but it should be clear to the world — as well as to our own people — that Seventh Day Baptists face the world standing close together with other Christians who 'accept Jesus Christ as Divine Lord and Savior' and who work to apply that faith in the world's needs."

One recommendation which seems of little consequence and was adopted without dissent may show a changing trend in the importance attached by Seventh Day Baptists to their present as well as their future denominational programs. It was in regard to a recent relatively small bequest. It reads:

"We recommended that one-half of the Helen Sullivan Bequest be applied to the current budget (1968-69) and that half be retained in its present investment."

Much of Commission's time at several meetings had to be devoted to preparing a denominational budget which would provide for the most urgent work and at the same time be attainable by our people — no small task. Procedures now, more than previously, involve consulta-

tions with participating agencies and voluntary trimming of requests in the light of the whole program. We quote a paragraph that followed the budget figures:

"It should be noted first of all that the Interim Budget, October-November-December, 1969, will be figured at one-fourth of the calendar year budget for 1970. This was done in consultation with all the boards and agencies. The total budget increased almost \$11,000, but amounts from *current* and *designated* giving are increased only \$133. This was done by cutting the budgets extremely close (all done by the boards and agencies involved at Commission's session) and by reexamining anticipated Investment Income."

(By later action the designated giving to the Missionary Board had to be increased to cover the sending of a new missionary to Malawi next spring.)

The conclusion of the Commission's report is highly stimulating and is quoted here since not all of our readers will see it in the *Yearbook*.

"A long time ago — also an era of expansion, turmoil, and opportunity such as ours — the One in whose name we are here gathered was agonizing up the steep road to Calvary under the crushing weight of His cross, and He said to the weeping women along the way, 'Do not weep for me — weep for mankind — . . . for if they do such a thing as this when the wood is green, what shall it be like when the wood is dry?'"

"Let no one doubt this: we live in a time when the wood is dry. Let no one forget that man's extremity is God's opportunity. Let us as a people take full cognizance of the hazards, the opportunities, and the challenges of our time. With our feet on the good earth and our hand in God's hand, let us move out and face our frontiers *with faith evidenced by works*."

SABBATH SCHOOL LESSON

for September 15, 1969

A KING'S GLORY AND CORRUPTION

Lesson Scripture: 1 Kings 4:20-21, 29-30, 32-34; 11:4-6, 9-11

The Folks at the Fair

By L. M. Maltby

It is most interesting to watch all the people go by at a big fair like the New York State Fair at Syracuse. But just to be at the fairgrounds as an idle observer of human nature is not quite the same



as looking across the literature table at a Seventh Day Baptist booth and trying to interest a goodly percentage of the people in those milling throngs in spiritual things. The purpose with which one looks at folks at the fair makes quite a difference, for you don't just see them; you try to communicate with them. You want an answering smile and a light in the eye so that you can in the moment you have see the person back of the face.

The writer was privileged to spend two days of the Labor Day weekend helping to man the booth in the Center of Living Building, a literature booth set up each year by the Central Association with the help of Seventh Day Baptists from all over the state and with financial and other assistance from the American Sabbath Tract Society. The booth has always enjoyed the same strategic location and some of the same good neighbors.

All traffic entering the middle of the building from the adjoining park had to turn a corner at the eye-catching booth. Attendants could get the attention of thousands of people and could engage some of them in conversation, offering what seemed to be the most suitable tracts. The little Finger Fono with a familiar Bible passage was used effectively the last three days to make chil-



dren and parents happy and receptive to the message of our literature.

The heat was noticeably oppressive to the aimless fair-goers and to the hired employees in neighboring commercial booths, but to those who were giving out the gospel with a smile it was far less oppressive, as some of our neighbors observed. Though not everyone took an interest and many only a fleeting interest there was no reason to be discouraged. The people stopping at the Seventh Day Baptist booth were far more than those pausing to listen to nearby salesmen. After all, not everybody wants to buy a kitchen sink, no-run stockings, cheap jewelry, or expensive Diners' Club membership. Christian faith is for both sexes and all ages.

What a variety of people — all God's people — go by, and some of the most unlikely ones show an interest. We are impressed by the number of children, timid ones from farm and city, forward ones also from farm and city. And how different the parents are, some wanting their children to have a good time playing the Finger Fono and listening to the Bible message; some snatching their children along as if their wishes didn't matter. We were impressed with the number of folks who were physically or mentally handicapped, those in wheelchairs and casts. Predominating, perhaps, were the young couples with interlaced hands. Among the most receptive were people who were presumed to be Catholics or who said they were. Some, of course, were apparently afraid to read anything.

But the people who really wanted to stop and talk were those whose faith was much like our own, who wanted to get information or make comparisons.

What a challenging thing it is to meet people and to demonstrate to them that you really believe in the thing that you are doing. Not everyone can be expected to quickly change long-held opinions or cherished habits, but most people respond appreciatively to a personal interest in them as individuals. If they can sense that you are wanting to meet them where they are and are anxious to help them to meet the deep problems that are common to all, they respond well. People are interesting.

What are the values of a literature booth in a place where so many thousands go by in just an hour or two? It is seed sowing, not only with the literature taken home to read, but with the conversations and the quick visual impressions. Good will of the better sort is built up. Religious ignorance is somewhat dispelled as countless people take note of the work of Seventh Day Baptists. Few denominations are attempting such a witness. Not the least among the benefits of such a booth is what it does for all the people who man it. It gives them confidence and training for similar ministries in their own communities.

No Time for Eternity

It would be amusing if it were not so serious or so true to life. I refer to an incident at the New York State fair. A man with a superficial knowledge of religious beliefs stopped at the clearly identified Seventh Day Baptist literature booth. He questioned the attendant thus, "What do you believe about heaven, hell, and eternity?"

The attendant laid down the salvation tract he was giving out as he obligingly replied, reaching for another tract farther down the table, "Just a minute and I will get you our Statement of Belief." The man in front of the booth answered, "I haven't got time," and moved on, presumably to look at the bargains in the other booths.

What a pity! I want to know what you believe about the eternal destiny of the human soul, but I do not want to take a moment of my precious time to consider the question. Such inconsistency is, unfortunately, all too common. Pray for this kind.

Seven Churches Join WCC

By Alton L. Wheeler

Several members of the WCC Central Committee concurred that the World Council of Churches has been strengthened both spiritually and numerically as seven additional churches were admitted to its membership during meetings held at Canterbury, England, August 12-23.

One of these was the Church of Christ on Earth by the Prophet Simon Kimbangu, Congo-Kinshasa, in Africa numbering 3,000,000 members and the other larger denomination was the Evangelical Pentecostal Church, "Brazil for Christ," with 1,100,000 members.

Other churches included the Polish Mariavite Church reporting 24,000 believers, the Karo Batak Protestant "of Kabahdjake, North Sumatra, Indonesia, numbering 65,000 members, the Moravian Church in Jamaica, W. I., with 23,000."

Associate churches joining (those having less than 10,000 members) included the United Evangelical Lutheran Church in Argentina with 2,193 communicants and the Presbyterian Church of Liberia with nearly 1,000 communicants.

Miss Pauline Webb, vice-chairman of the policy-making Central Committee heartily welcomed the new churches commenting that they represent "a blood transfusion for the WCC" with their strong emphasis on evangelism. Pastor Manoel de Melo, president of the Brazilian Pentecostals exuded with enthusiasm for proclaiming the Gospel of Jesus Christ and displayed equal zeal for spreading the message of ecumenism in Brazil.

This brings the WCC membership to 229 member churches and 13 affiliates—a total of 242, representing over 325 million members.

Telephone Conversations Plan Fails at Conference

Over a period of several months plans had been in progress to hold amplified telephone conversations linking the three major mission fields with General Conference, such conversations to take place at the close of the Missionary Board's panel session on Friday afternoon at Nyack.

The telephone company workmen had tried to make the proper connections for some time. Realizing that there was much unfinished business to come before Conference before Sabbath eve, it was finally decided to "discontinue" the plan.

Much appreciation is expressed to Conference President Leland Bond for his very sensitive consideration in allowing time to go by while the telephone operators tried to make the Conference connections. Not once did he ask Missionary Board leaders to give up the plan.

Anticipating that something like this might happen, Dr. Victor Burdick and the Rev. David Pearson prepared taped messages which had been sent on ahead and were on hand at Conference. These messages were presented to those assembled on Sabbath afternoon, August 16. Transcribed from the tape (a rather difficult process) they are presented through the pages of the *Sabbath Recorder*.

Transcribed Conference Message from Dr. Victor Burdick

Dr. Victor Burdick speaking from Makapwa Station, Malawi, Africa.

God grant that you may find these few words helpful to the spirit of sensitivity as they are presented to the Seventh Day Baptist General Conference assembled at Nyack, N. Y.

Having prepared the Central Africa Conference budget as treasurer for the last five years, I have these observations to make. There has been a steady increase of monies received from local sources, from medical fees and from church offerings. At the same time there has been a

decrease from medical grants and overseas gifts. In 1965 local sources provided only 20 percent of Central Africa Conference income. So far in 1969 local sources are providing over 50% of total income. This increase in local self-support is very encouraging. There has been a gradual decrease in expenses for medical and educational work, areas in which the Malawi government is greatly expanding its services.

On one hand a larger portion of our budget each year has gone into the Blantyre Station work and church work which justifies Christian education and evangelism.

I have also compared our patient census over the past five years and observe these facts: There has been a gradual increase in hospital admissions, deliveries, and visits to our clinics. While there has been an increase in medical fees, expenses, in fact, have decreased. This paradox may be explained in part by these conclusions: first, patients are coming earlier in the course of their disease and require less medicine; secondly, people are better able to pay the small fees charged and there are fewer unpaid bills; thirdly, the smaller staff we have is really working harder in putting out better service than the larger staff we used to have. They keep the wards and clinics so neat and clean and presentable at all times. They take great pride in doing so. Their sensitivity to the needs of the patient adds an extra to the services we offer, not found in larger institutions. As our medical assistant, Mr. A. Sankhulani, said the other day, "Our patients feel at home here at Makapwa."

A few words about our children. Vickie is nine, enjoys his boarding school at Blantyre though he feels it hard to leave home each Sunday. He is keen on sports, especially soccer, and has three achievement badges in swimming. He loves history, geography, and science. Joanie, almost seven, is a lively little miss, exuberant and full of life. Not much spoiled by being the only girl, she is happiest when playing with her dolls or carrying someone's real baby around tied to her back, local style. Markie, our five-year-

old, is short and stocky, full of mischief and a tease. He often surprises us with his flashes of mature thinking and wit.

Speaking of sensitivity, Markie is one of those people who has a stomach very sensitive to his surroundings. He may tell us, "My tummy tells me I need some sweet milk," or "My tummy tells me I don't want to go to school today." Once after reflecting on a spanking he had received he said, "My tummy tells me I don't like daddy, but I really do." We are grateful as fathers that our children's reasoning balances their emotions.

I am sure our Heavenly Father feels the same way when we show our sensitivity to Him with the proper balance between compassionate and practical good works.

Transcribed Conference Message from the Rev. David C. Pearson

Whereas you are meeting now, the Central Conference of Seventh Day Baptists will be meeting later, September 9-13. Each year our Conference sessions are held at Makapwa where the church is large enough to accommodate those in attendance. Though Conference will end officially on the night after the Sabbath, the following day, September 14, should serve as a climax to Conference with the ordination of three pastors to the gospel ministry. This will increase the number of ordained ministers to nearly twenty, though some of these are retired.

At our Conference sessions we will be acting officially in the sending of fraternal greetings and appreciation to you, our friends of the American Conference, for all you have done and continue to do for us. I don't want to wait, however, for Conference to act as I want to say so now—to say that your support, both financial and prayerful, is sincerely appreciated. The Missionary Society is to be thanked for its efforts also to find replacements for the Burdicks who will be leaving in June of 1970.

In addition to Conference, September will hopefully see the graduation of the first two Seventh Day Baptist students from Likubula Bible Institute. Three more

will, hopefully, complete their work next year and be in position to receive appointment as pastors or church leaders.

It is delightful indeed in closing to present a few thoughts about Jesus Christ. An African upon hearing the story of Jesus and His sacrificial death there on the cruel cross said, "Jesus, away from there. That's my place." Do we not all feel the same way about Christ and the cross! Christ, according to the Scriptures, died for me, for my sins were the nails that held him there. The Jews were responsible and the Romans. I, too, was responsible for His death.

Now, having salvation myself, it's my joy to share it with others. Rev. Herbert Saunders recently had an article published in the *Sabbath Recorder* entitled, "Fishers of Men Equipped for the Job." He pointed out that one is a very poor spiritual fisherman who lacks necessary items of equipment. But one not equipped with Jesus Christ is no fisherman at all. Well said, Pastor Saunders, well said! Those who are really out to do a first class job for God are those equipped with Jesus Christ and pervaded by His Spirit. When will men learn that Jesus Christ is indeed the answer? May our Seventh Day Baptist work, the world around, be revitalized. This can happen and will happen when He, Jesus, is given first place in the church and first place in our lives. It is our prayer that God may guide and bless in your closing sessions.

Recorder Comment —

Harking Back, Looking Forward

An 85-year-old lady, Mrs. R. A. Armstrong of 54 So. Main St., Alfred, N. Y., harking back, writes that her grandfather, the Rev. James C. Rogers, was a Seventh Day Baptist pastor most of his life. Speaking of the present she says, "The *Sabbath Recorder* is a wonderful paper, the articles are so very informative and inspiring. I do appreciate this Sabbath magazine." Looking to the future, she says she will move to California and wants to sell her large income-producing house to a Seventh Day Baptist.

Women at Conference at Nyack

By Marjorie J. Burdick

Home again! Now I reflect on those days together in the hills on the Hudson. This year I attended almost all of the meetings, and gained a continuity of the well planned program that was very rewarding and helpful in showing how we can and should be more "Sensitive in His Service."

At the reception on Sunday night women were quite in evidence in the group honored, and also in the large number of those who came to greet them. In the reception line were Mrs. Neal Mills (Martha) who has been serving a second term with her husband in Jamaica; with them, Miss Velma Maxson who has given a year in dedicated service in Crandall High, and Mrs. Wayne Crandall who with her husband is to take up the work as principal and worker there in Jamaica. With these were Miss Evalois St. John, who has done faithful work as librarian and curator in our denominational headquarters in Plainfield, —recipient of the Robe of Achievement in 1967, and by her side the wife of our Conference president. We greeted these women with the three men.

Again and again, in business meetings, committees and other sessions, my spirits were brightened as I looked around and saw the many "Marys and Marthas" being involved in the work and inspiration of the meetings. Some were of my generation (the older ones), but many were young wives with their husbands, and many middle-aged. It was heartening to see these promising leaders day after day during this week.

Upon request, I sat in the committee that studied Women's Work interests with Mrs. Ernest Bond as chairman. I enjoyed the comments made by women from churches widespread. Mrs. Arthur Drake (Gladys) was called in to answer some questions concerning the activities of the Women's Board, of which she is president.

My greatest inspiration came in the sensitivity group which was led by Mrs. Kenneth Davis. Here many of the wom-

en, as well as men, contributed very helpful thoughts as we discussed sensitivity in various phases of the theme as applied to practical subjects. It was here we considered our Christian reactions to everyday problems we have in our homes, neighborhood, and churches. Our leader, Jean, closed one session with the circle joining hands, and each praying, "Make me sensitive to —" (naming the person at the right), and then all joined with a general prayer for sensitivity in Christ.

It was very evident throughout Conference that there is need and importance for the contributions made by every individual. It is good to get together and see the faithful and loyal workers from different churches. Success does not depend upon the achievement of one person alone, but many working together.

There were many who had their part in the plans and program of Conference. Since my subject is women, I call attention and offer thanks for those on the staff of the Pre-Con groups, others who had responsibilities during the week, on committees, working with children or youth, the music, etc. Then there were those who had charge of rooms, of typing, punching meal tickets, and the many other necessary duties to keep a family of over 500 happy. Nor would I forget those who "waited" — back home were many thinking, following in imagination, praying, and waiting eagerly to learn of the inspiration and plans for our denomination.

My thanks go to all: to the many Marys, Marthas, those who have made their mark in other fields of endeavor; to young women whose grandmothers rejoice in heaven over their steadfastness; to all women who gave of their time, talent and money to come together in our General Conference to bless, be blessed and work for our common cause under Christ.

At a Senate hearing on alcoholism, Sen. Harold E. Hughes (D., Iowa) said, "We have too long taken a country club approach to a gutter problem. We are dealing with a dirty, vicious affliction."

Annual Meeting Notice

The annual meeting of the Seventh Day Baptist Board of Christian Education will be held on September 21, 1969, at 2:00 p.m., in the Parish House of the Alfred Seventh Day Baptist Church. All delegates to General Conference at Nyack, N. Y., are eligible to attend and vote.

World's C. E. Convention 1970

Speakers for the mass evening rallies of the 16th World's and 50th International Christian Endeavor Conventions to be held in Kitchener-Waterloo, Ontario, Canada, August 19-23, 1970, have been announced by Frances M. Becker, chairwoman of the Program Committee.

The president and general secretary of the World's Christian Endeavor Union, the Rev. Clyde W. Meadows, D.D., Chambersburg, Pa., will give the keynote message on Wednesday night, August 19. Thousands of Christian Endeavorers of all nations are expected to attend.

Rev. Arno Pagel, president of the German Christian Endeavor Union, Kalbental, Germany, will speak on Thursday night, August 20.

Friday night's speaker is Dr. Myron S. Augsburg, the dynamic young president of Eastern Mennonite College, Harrisonburg, Virginia. The 39-year-old educator-evangelist has conducted crusades in major cities in the U.S.A., Europe, and India.

The Saturday night rally will feature a colorful International Festival of Praise with choirs and music from various countries, plus the traditional Roll Call of Nations and the Flag Exchange.

Dr. Leighton Ford of Atlanta, Ga., will be the speaker at the great Sunday night closing session.

Delegates will be housed on the ultra-modern University of Waterloo campus. Convention delegates will receive special rates under an economical "package plan" which covers all meals and housing costs.

The last World's Convention was held

in 1966 in Belfast, Northern Ireland, with 10,000 delegates in attendance. Headquarters of the World's Union as well as the International Society (which includes the United States, Canada, and Mexico) is located at 121 East Broad Street, Columbus, Ohio.

The Story of Shane

(from the Los Angeles Church Bulletin for August 30)

They called him Shane. I never heard his real name. He stood six feet seven, looked tough, and previously had his own biker club in Dayton, Ohio; called the "Outlaws."

Early this year, Shane found Christ on Sunset Strip through the efforts of the staff workers at "His Place." He came to our church a few times and brought some of his Christian friends from the strip with him.

Sometimes he was barefoot, sometimes in well-worn sneakers. And he generally wore a necktie; although it was tied around the leg of his jeans, above his knee.

In May some old charges in Dayton caught up with him via Los Angeles police. Shane was in church with us the Sabbath before he left, voluntarily, to "face the music" in Dayton, Ohio. But this time he wasn't alone. He had the Friend who sticketh closer than a brother.

Dayton police jailed him, and we wondered . . . "Would he remain faithful?"

Last Sabbath, Shane visited our church and were we surprised! He looked great, for he had the love of Christ in his heart and it literally shone from his face. He made it! And his account with the law is settled. Praise God!

—Ben.

P.S. Oh yes!

The Sabbath School offering today will go to the Arthur Blessitt Building Fund.

Sunset Strip property owners have refused to rent Arthur and his staff a place to continue their ministry. Now they have an opportunity to buy a place of their own.

Let's help them lead more "Shanes" to Christ.

MEMORY TEXT

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets.

Daniel 9:9, 10

Pastor and People Committed

It was a very warm, sunny Sabbath afternoon on July 19 when the members of the Los Angeles Seventh Day Baptist Church held a service of commitment with their new pastor, the Rev. Leland E. Davis. The aim of this service was to give opportunity for each family to express their willingness to serve Christ and their pastor wholeheartedly.

The theme of the service, "Committed To Serve Jesus Christ Together, Amen," was spelled out letter by letter with each letter taken by a separate family. Some examples: The letter "C" represented "commit thy way" for one family; for another family "C" stood for "charity." The letter "S" was used for songs by the congregation, whereas "T" represented "trust, together, and tithes" for various members. The "Amen" was spelled out by Pastor Davis and his family.

We were not alone in our commitment, for our sister church in Riverside participated in the service. Many of their members attended and joined us in dedication to Christ. Pastor Rex Burdick of Riverside offered a challenge by relating the sacrifice Pastor Davis and his family had made to come to us; their desire to serve us faithfully; their need for friendship and their human feelings. Mr. Burdick challenged us to offer Pastor Davis our every assistance by coming regularly to church, giving of our tithes, and being good witnesses. Pastor Davis was also challenged to serve his congregation well.

The service was closed by all members repeating the church covenant together and singing a hymn.

—Tom and Urline Tabor, correspondents

Let's Think it Over

Moved To Give

Churches are urged to give most of their tithes and offerings to local, foreign and other Seventh Day Baptist causes since only members and friends will support denominational missions. However, individuals are often moved to give to non-denominational causes occasionally or regularly. Our attitude, after advising people to support fully our own work, has to be that the individual should follow the leadership of the Holy Spirit in his giving to worthy causes.

That many people may choose the same cause is illustrated by the Sabbath School offering at Los Angeles on August 30 for the Arthur Blessitt Building Fund (see "The Story of Shane" in this issue). The September 6 church bulletin says, "We are thrilled to announce that the special Sabbath School offering . . . amounted to over \$580."

Tract Society

The annual meeting of the American Sabbath Tract Society will be held at the Seventh Day Baptist Building, Plainfield, N. J., Sunday afternoon, September 21. It will be preceded by the quarterly meeting of the Board of Trustees which will convene at 1:00 p.m.

Conference Tapes

Conference tapes, as indicated in an earlier issue, are available on a cost basis from the American Sabbath Tract Society office or from Calvin Babcock, Rt. 6, Box 173A, North Little Rock, Ark. 72118, who volunteered to do the transcribing. Recommended for immediate use by church groups are the daily summaries of Conference (4 tapes at Plainfield).

CORRECTION: Two weeks ago we printed the names of the staff of the "Conference Crier" who did such a magnificent job on that daily paper. The list of thirty was not as complete as we thought. From day to day there were changes. Others served whom we did not mention. We do not have all of the names.

NEWS FROM THE CHURCHES

MILTON JUNCTION, WIS.—The Sabbath of June 28, Dean and Mrs. Victor W. Skaggs were at our church. He delivered the morning sermon. It seemed good to have our former pastor and his wife with us.

Our Ladies' Aid continues to meet once a month. We have various methods of raising money, and many places to spend it. We wish we could do more for the many worthwhile projects in our denomination.

—Correspondent

SHILOH, N. J.—The West District churches, namely, the Greenwich Presbyterian, Greenwich Baptist, Cohansey Baptist, West Park Methodist, Marlboro and Shiloh Seventh Day Baptist, again this summer planned services in Spanish for the Puerto Rican migrants. Rev. Roberto Hernandez was the Spanish speaking chaplain. Each week from May 15-Sept. 18, the different churches involved provided refreshments and special music.

A perfect day, a perfect setting, added to the fun and enjoyment at the annual Camp Fellowship Day, the first of July. The Men's Fellowship with Ted Moncrief, chairman, planned this year's event. He involved many men in the work and games. "A good time was had by all," as they say.

One hundred eighty-six were registered this year for the Community Bible School. Pastors Charles Bond and John Conrod were the leaders for this school with Alan Crouch, the assistant pastor. Alan also assisted with the camp program at Jersey Oaks where 39 were registered in the Midget Day Camp, 44 in Junior Camp and 23 in Senior Camp.

On August 9 a special service was held in the Shiloh church, with part of the service on the church lawn, to dedicate a new bulletin board in memory of Deacon and Mrs. Auley C. Davis. This beautiful bulletin board was planned and constructed by their six children, Mrs. William Parvin, Mrs. Howard Scull, Sr., and the four sons, Otto, Marvin, Isaac, and Ted.

—Correspondent

LOS ANGELES, CALIF.—We are receiving quite a few inquiries by mail and phone as a result of our advertising in the newspapers and yellow pages of the telephone directory. Most every week we have one or two visitors in our service, some of whom have an interest in Seventh Day Baptists. In addition to these we are running into some Seventh Day Baptists who have lived here for some time but are just now appearing on the scene. Quite a number of those active in the church are not members and yet are some of the best workers.

—Pastor

Marriages

Johnson - Carlson.—Russell Glenn Johnson, son of Mr. and Mrs. Edwin Johnson of Kansas City, Mo., and Jennifer Ann Carlson, daughter of Mr. and Mrs. Lester Carlson of Milton, Wis., were united in marriage in the First United Methodist Church of Milton, Aug. 23, 1969, with the Rev. William Riggs officiating, assisted by the Rev. Earl Cruzan. They will be at home at Palmer Hall, Eastern Baptist Theological Seminary, Philadelphia, Pa., after Sept. 2, 1969.

Obituaries

KILLOUGH.—U. S., born in Joplin, Mo., and a resident of Houston, Tex., for 49 years died in that city on August 25, 1969, at the age of 79.

Full statistics are not available. A retired employee of the Railway Postal Service, he received Seventh Day Baptist tracts and joined the Houston Fellowship in 1968. His extensive Bible study stimulated the thoughts and discussions of the group. Mr. Killough is survived by his wife, Elizabeth; four daughters; fourteen grandchildren; and ten great-grandchildren.

—Mrs. G. S. Stillman

ZINN.—Zea, daughter of Thomas and Mary Langworthy Zinn, was born at Farina, Ill., July 12, 1893, and died at the hospital at Eagle River, Wis., after a brief illness Aug. 26, 1969.

She is survived by two sisters, Flora, of Milton and Ruth (Mrs. Leman) Stringer, of Phoenix, Ariz., and several nieces and nephews. Memorial services were held from the Milton Seventh Day Baptist Church by her pastor, the Rev. Earl Cruzan, assisted by Dr. Kenneth E. Smith of Milton College. Interment will be at Farina following cremation.

—E. C.

The Sabbath Recorder

Nigeria-Biafra Need Continues

Although great effort has been made by Christians and other charitable people everywhere the health crisis in Biafra is not over. A recent news release from Church World Service quotes Duane Steinshouer, a CWS pharmacist who has just come out of Biafra for a brief rest.

Steinshouer was asked about the health situation in Biafra. "Extremely bad among children who have within the past year gone through the ravages of extreme malnutrition. It hits much harder the second time around. When I left about ten days ago the child death rate had reached 1,000 daily and was climbing rapidly."

The prognosis?

"Well, experts in the church relief field expect the figure to reach 5,000 daily very shortly."

What medical supplies and facilities are available?

"Church World Service works with the Christian Council of Biafra. We feed 1,300,000 children, pregnant and nursing mothers as well as the old people in more than 10,000 centers. In addition the churches assist over 900,000 in about 1,400 refugee camps. There are also some 6,000 desperately ill or very old being helped in 76 sick bays. Add to those figures some 11,000 bedridden in five hospitals, you see the scope of the churches' achievement in Biafra."

Not All Bad

Some of the young radicals, and some of the old New Left, preach a gospel of despair. They say: "America is all bad and we just have to tear it down and start all over." We in American labor say: that is a plain, unvarnished lie!

—AFL - CIO

All Whites Look Alike

This past year a Negro student at Southwestern Baptist Theological Seminary, was questioned about why he changed from medicine to theology and what he thought about being one of only ten Negro students at the seminary. To the latter question he responded that he had gone to a Negro college and never before had been surrounded with students of another race. He added, "You may find this hard to believe, but I was absolutely bewildered by so many white faces. You know, they all looked alike. I had trouble distinguishing one from another."

That's a switch; many white people are heard to remark that all black people look alike. It just isn't so. Friends look good, but they don't look alike.

Bibles Confiscated at Russian Border

Two young men, both Baptists, were removed from a tour group at the border, interrogated for four hours, and denied entry into Russia after customs officials found 50 Bibles in their suitcases.

The incident occurred at the border between Russia and Finland, where the Leningrad-bound tourists underwent customs and passport check.

The two young men said they showed their examiners a copy of the United Nations Charter of Human Rights. This was an effort to refute charges that bringing in Bibles constituted an illegal act.

The Russian officers only laughed at them, and said that Russia has its own laws. There is no shortage of Bibles in Russia, a border guard advised them.

"If there is no lack of Bibles in Russia, then why do you want to take them away from us?" they asked in response. They had to return to Stockholm.



Courtesy Soil Conservation Service

For Food and Home We Should Be Thankful

Our farm families, producing food for themselves and the rest of the people, have a joy in the close-to-nature life that is free from some of the complexities of urban dwelling. We need to remind ourselves to be as thankful and joyous as the unknown family of John and Martha Witcher pictured here as they partake of their noon meal of fish from their own pond. Some of us may be one step removed from food production, but let us remember to be thankful for the necessities of life and to share our good things with those who are in want at home and abroad.