

The Sabbath Recorder

THE SABBATH: Symbol of Creation and Re-Creation

By Herbert E. Saunders

(Publication date August 1, 1970)



The Sabbath has been and is the God-ordained and Christ-affirmed memorial of creation. It represents in the life of man the deep, and lasting relationship that exists between God and man.

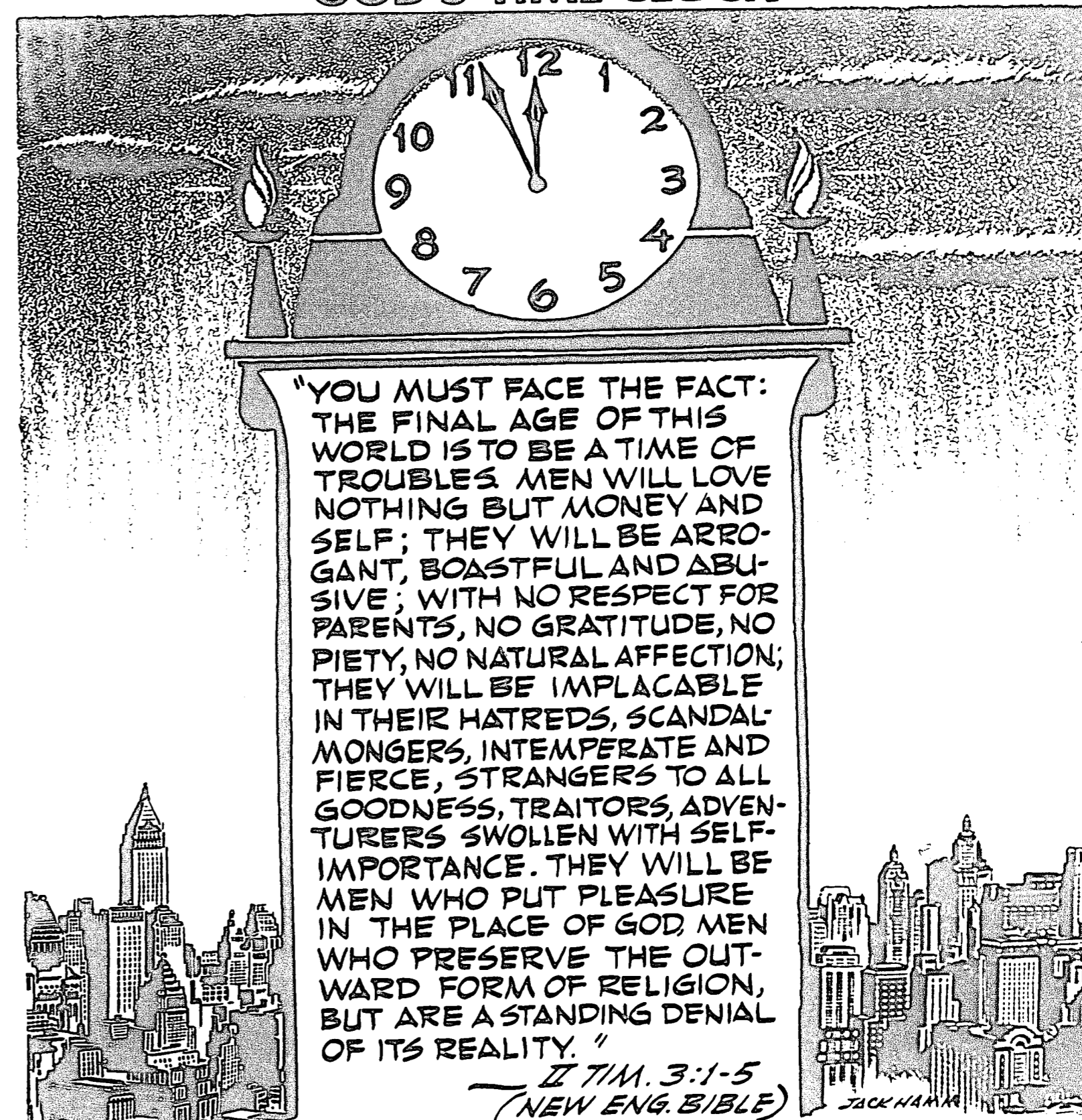
This book reviews the Sabbath from its institution by God to the present day, evaluating the meaning of the Sabbath to meet man's spiritual needs and moral relationships.

The Sabbath symbolizes not only creation but re-creation and redemption as well. Kept according to the will of God and the example of Jesus, the Sabbath is a reminder of what God has done both in creating man and bringing him salvation in Christ.

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GOD'S TIME CLOCK



The Sabbath Recorder

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Church Is Big Business

Viewed as small local units, some of which are unable to pay a pastor, the church may seem like a pretty small business venture. Looking at it another way, religion is the second biggest business in the country, so a prominent Roman Catholic layman, Matthew Ahmann, is quoted in a WCC news release. It has been estimated that \$5 billion comes annually to the churches in contributions. In addition, they have assets estimated at \$79.5 billion — “almost double the combined assets of the country's five largest industrial corporations,” he stated.

The above remarks were made in the context of urging the churches to create an antipoverty endowment fund of sufficient size to do some good. He suggested “a multi-billion dollar interdenominational mutual fund to aid in the economic development of the poor.” He conceded that the management of such a combination of endowments, pension funds, etc., would have to reflect a different attitude than that of present investment officers who are interested in maximum gain. It would be managed by a board “with an agreed-upon set of social values.” This is taken to mean that the board, when convinced that the social need was important enough, would have power to invest in low income producing ventures of benefit to the poor or perhaps to use some of the principal.

If this idea of a huge fund for the poor gains support, it will pose another question that has been slightly considered by some denominational agencies having control of large endowments. Granting that the poor need to be helped to get on their feet and enjoy the benefits of middle-class society, what are we to say about evangelistic and missionary work? Is the saving of men's souls less urgent than good clothes and ownership of an earthly home? Are there not cases where it would be wise to risk some capital in mission work or buildings if it would enable the gospel to reach thousands of nationals? The problem with either kind of investment is to know the urgency, which cannot always be viewed objectively when we stand close.

Confusing Terms

How could one explain to “yellow men” in the Far East, for example, that a few years ago the American Negro with the darkest skin wanted to be thought as brown, but now the man with the very light brown pigmentation insists on being called black? Attitudes have changed and not necessarily for the better.

Recently there came to hand a folder from the Institute of the Black World advertising the forthcoming “Black Papers.” It was interesting to note that the paper used in the folder was a rich brown and that the printing was in bold black letters. There was sufficient contrast so that the type was easily read even in the smaller typeface inside the folder. The attempt to illustrate the subject with color may have been good, but to me it showed that colors are relative and that we would do well not to accentuate the differences in shades of skin at a time when we could be well on the way to recognizing that God has made of one blood every nation and that under the skin we are pretty much alike.

As a boy I was brought up not far from Black River, a stream that furnished power for many mills as it tumbled from the foothills of the Adirondacks to Lake Ontario. It was a puzzle to me at that early age why they called the river black when it was brown. I was told that it was something at its source, not dirt, that gave the relatively pure water its distinctive color. It was as clean as the colorless streams nearer our farm home with which I was more familiar.

Perhaps there is a lesson here for adults as well as questioning small boys. When it comes to people we throw colors around without much relation to accuracy of description. (We certainly could not buy the paint we desire with such loose terminology.) People have names and individual characteristics of voice and features. When will we learn to recognize and evaluate all people by their personalities rather than their general range of skin color? Especially we who are Christians ought to know what it means to be changed from that nature with which we were born to that nature which we receive in Christ. If we must classify people,

let it be according to the Biblical division, Christian and non-Christian. Then let us in all love try to remove that second classification so that all will indeed be one in Christ as the Scripture says:

“For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, neither is there bond or free, there is neither male nor female; for ye are all one in Christ Jesus” (Gal. 3:27-28).

Drive Carefully

Each year as our General Conference approaches and as we urge as many as possible to attend, we remind ourselves that there are certain dangers involved in traveling on our highways during the summer months.

The statistics of accidents thrown at us by the insurance companies and the newspapers are sobering, if not frightening. For instance, we read that in 1969 there were 56,500 people killed in accidents and 4,700,000 injured. Nearly forty percent of those killed and seventy-three percent of those injured were the result of collision with another car. Non-collision fatalities accounted for 15,300 dead and 606,000 injured. Automobile drivers last year caused the death of 6,500 and the injury of 227,000 by hitting fixed objects. You can add to that 1,200 killed by collisions with trains and 800 by collisions with bicycles. If you are interested, there were thirteen times as many injured by hitting bicycles as by hitting trains.

Statistics like these are not quoted because we like to dwell on the morbid or to frighten people away from riding in an automobile. We are not urging people to stay away from Conference because of the danger of having an accident. This would be foolish as well as useless. We are committed to vacation travel by car. This number of automobiles per capita is very high and constantly increasing in the United States. (There is now in New Jersey a proposal to limit the number of cars per household.) The average number of miles driven without accident is very high if you prefer to look at it that way. Defensive drivers (those who try to be ready for any mistakes the other drivers might make) get

many more miles between accidents than others. This brings us to the point of preaching to ourselves that we should drive carefully, defensively, and not too fast if we want to have a good General Conference this year.

If we had time and facilities we could quote figures to show that relatively few people through the years have been killed or injured in auto accidents while going to or from Conference. It may be that the high purpose involved or the "guardian angel" keeps such accidents to a minimum. People who journey to Milton in early August will be responsible. Christian people put a high value on life (their own included) and are convinced that traffic laws are part of the law and order which are a necessary part of good government and good religion. But accidents have happened and could happen again when hundreds of Seventh Day Baptists converge on Milton and disperse again after August 15.

Let us be sure that we who drive do not "drive like Jehu" but like Christians. There are those who speak of the gospel of good health, meaning usually abstaining from certain foods. I prefer to say with Paul that there is only one gospel, the gospel of salvation through Christ. However, the fruits of that gospel should be seen in our lives. It may not be correct to speak to the gospel of safe driving, but he who lives by the gospel must strive to be not only a safe but a courteous driver—all the more so when he is on a mission of helping with the Lord's work by participating in General Conference.

The Hard-To-Find People

Times have changed. Urbanization poses new problems in reaching people with the gospel and new methods must be sought. So say the thoughtful leaders who are concerned for the souls of the millions of hard-to-find people.

There was a time when the great evangelistic effort in this country was more like foreign missions in that it involved the wide open spaces and arduous travel to the frontiers where men were almost as far from each other as they were from God. The problem of the preacher was

how to get to the people. That is still the problem, but the obstacles today are not forests, rivers and endless plains, but city canyons, high walls, and apartment building guards. An ever increasing percentage of our population lives in the security of the modern stockades of our cities, the high-rise apartments.

Harlem in New York is a not-too-well defined area north of Central Park now largely inhabited by blacks and Puerto Ricans. Many of its residential buildings were once the solid front homes of the well-to-do, some of which are now badly run down. Others have been converted into churches or places of business. Some rows of old houses have been replaced with relatively low-cost high-rise apartments where thousands can live comfortably. One of the several Sabbathkeeping churches in this area just north of Central Park faces a whole block of such apartments. I suggested to the pastor of this small but active church that he had a great opportunity for a witness just across the street. He admitted that there were many people, but the question was how to reach them. It is not easy for strangers to gain access to such homes, especially during these times of suspicion and tension. They would be far easier to reach if they were spread out on a rural frontier.

Churches in Miami are facing similar problems. Southern Baptists in Miami, members of South Florida's largest Protestant group with seventy-two churches and 60,000 members in Dade County, face making basic alterations in their methods of reaching people because of the area's changing population and racial and cultural complexion.

Like Christians in many metropolitan areas in the United States, they must deal with a complex situation.

At last count, the population of Dade County had reached 1.25 million persons and construction of multi-family buildings was booming.

"We're having trouble reaching people in high-rise apartments," said J. Ray Dobbins, former director of the Miami Baptist Association and newly appointed director of field missions for the Florida Baptist Convention, Jacksonville.

"The tenants are protected from visitation by security officers," he explained.

How does one get through apartment walls? One way is by radio and television. This can be undertaken if there is a well-funded and well-staffed organization. In addition to or in place of this method is some program by which the people can be effectively contacted outside their homes. Many of those most in need of the gospel are not ready to respond to a church advertisement or to a notice of revival meetings.

Church attendance has dropped even as the population increased, according to one pastor. Many of the new people in Florida are not used to the type of preaching commonly found in southern churches. Smaller group meetings may be part of the answer, and personal work must be increased. It is evident that personal friendships formed outside the apartments breach the high walls. People are still friendly and are anxious to talk over important spiritual questions with people whom they have learned to respect. Love is the answer. Enough people showing a radiance and a love can build up a church in any community, frontier or urban.

WCC Issues Appeal

The Division of Inter-Church Aid, Refugee and World Service (DICARWS) of the World Council of Churches on June 26 authorized a special appeal to member churches and related agencies for funds to help the Canadian Council of Churches with its pastoral work among U. S. draft-age immigrants in Canada.

Most of the U. S. draft-age immigrants who have entered Canada—estimates of the numbers involved vary from 25,000 to 75,000 — are deserters from the military rather than draft resisters. Many have emotional problems which prevent them from becoming "landed immigrants" and thus able to work.

The Rev. Alan Brash, director of DICARWS, said, "These men are refugees and we do not make any judgment on the rightness or wrongness of their decision. We help them as human beings whom the churches in Canada are trying to assist."

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1) The laymen and pastors who are making final preparations for the reports and messages that make up the Conference program.

2) The people who may already be on vacation enroute to Conference, that they may be kept safely and be ready to help with the decisions.

3) Courage for the less known leaders in many countries who are trying to spread the truth that means so much to them.

4) A new vision of what can be done with literature at home and abroad.

Simple but Not Easy

"What must I do to be saved?" The answer is simple. No lengthy manual needs to be written, and digested, to bring to the seeking sinner the basic message which is needed that he may know the blessed assurance of sins forgiven and acceptance into the family of God. The Philippian jailer had his answer quickly—not only in words, but also in his experience. For a miracle of regeneration took place within him that very night.

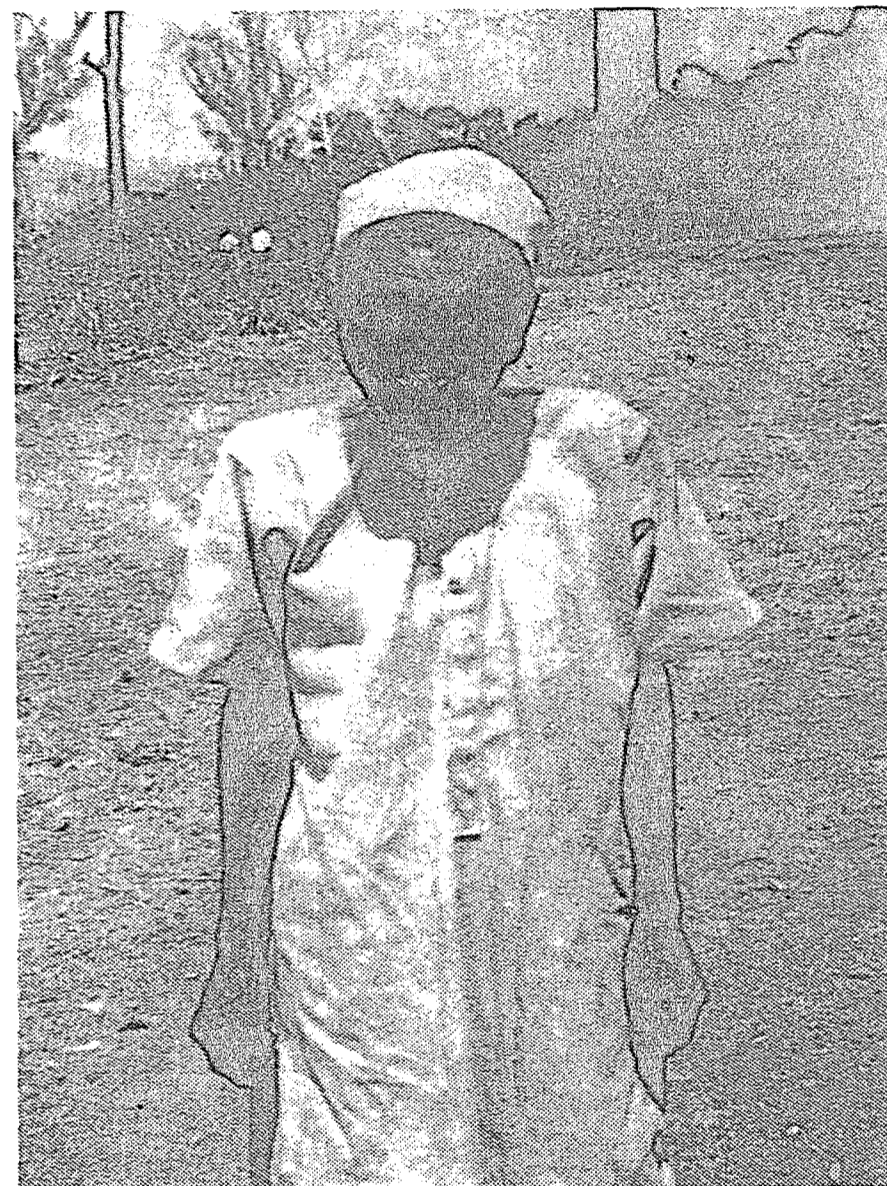
Can the simple answer to the above question be boiled down to one simple word? I believe it can, and I would suggest that that word is "surrender." Yes, all the sinner must do is truly surrender. As sinners, we must completely cast ourselves on God's mercy as centered in the atoning work of the Savior. Since this is all we have to do to receive His forgiveness, it is simple.

Simple, yes, but not easy! Why? Because surrendering is the one thing we *must* do. Any sort of repentance that does not include surrender will not save. Any sort of faith that does not include surrender is a dead faith. Turning over a new leaf by way of good resolution or concession will never take the place of *surrender*. This is the one thing God demands. —W. A. B.

An Old Soldier for Christ

By Mrs. Bettie Pearson

Pastor Gallion Kadamanja was probably born around 1880, though he does not know the date. His home was in Ncheu District, Central Malawi. As a boy, he no doubt lived quietly at home and learned early to hoe in the garden to help with the family's work.



He has written of his early days, "There were no schools in this country and no one ever learned to know about God. We were all in darkness. We had to open our eyes when we started school and that was when we first learned that there was a God."

He was able to enter school in 1901, and was baptized three years later. This was presumably in a local Protestant, first day church. He tells of hearing of the missionary Joseph Booth, in southern Malawi.

"While at home in Ncheu district, Central Region, I heard something about the teachings of this man. When Phillip

Chinyama and I felt that something was lacking in us, we started off from Ncheu (Central Region) to Malamulo in Cholo District (Southern Region) to study about the Sabbath. By that time Rev. Booth had gone and we found Rev. Blank. He taught us the Seventh Day Baptist Church teachings and beliefs about Sabbath. I went to Malamulo School.

"After I completed my school work, I went home, in Ncheu District, where I started to tell other people in the village to build up a church. We were able to build a church which was completed in 1911. The church was dedicated to the Lord on 7th June."

During the Chilembwe Uprising of 1915, the church was shaken. Pastor Kadamanja has described it,

"We saw the war with our own eyes; many young men were recruited from our church to go to the front line to fight. On 12th February, 1915, five evangelists were killed. Pastor Phillip Chinyama was killed on the 27th March together with another evangelist. Pastor Philip Chinyama suffered a cruel death.

"Europeans asked villagers about me. Being blind, they wanted to know if they could kill me as they have done to others and by grace of God all people responded that, 'Let him live, for he is just like a dead man, we have nothing to do with a blind man.' That is why I am still living up to now."

"When all my friends were sent to prison, I had to call meetings and gather all their women for worship. We had to worship by night, usually 12:00 o'clock midnight.

"Another teacher from another church . . . was annoyed. He took the matter to the village headman, (who) called the people and asked, 'Does Pastor G. Kadamanja read? How does he see the book since he is blind?' The teacher said that Pastor Kadamanja swallowed the whole book." (Later he said that Pastor did not swallow the book, but memorized it.)

After this, the church was allowed to meet unmolested, and many of the young men returned from prison. The church continued over the years under the leadership of Pastor, until the coming of Mis-

sionary Ronald Barrar. On a visit to Ncheu, he asked Pastor Kadamanja if he had been one who wrote to America asking for a missionary, and he agreed that he had. Pastor was very glad to find the one who had come to help them.

In 1953, the aging pastor was brought to Makapwa Mission. He has spoken at many evening services at Makapwa in years past, calling references to be read from those which he had probably memorized in the years of long ago.

He was married in the year 1907, but his wife had died before he came to Makapwa. He has his own home and cares for himself amazingly well for a blind, and almost deaf, man of his age. Some others do assist him in some necessary duties, but most of the day he cares for himself. There is a railing which he follows from his house to his outside kitchen. He cuts his wood with his axe, makes his fire, and cooks his food.

Thieves have given him a lot of trouble in recent years, indeed it is a tragic situation to take advantage of such a man. He has said, "One occasion, a thief came to my house by night. Fortunately I caught him by the arm, but he knocked me to the ground; but I recognized the man, he is strong and well built, a very fat man.

"These have been sad times on my person and I always wonder about these people and the way they are taught. Because no doubt they are taught about the evils of stealing, that "Thou shalt not steal."

Better locks have been attached to his house and have proved helpful to him, in this problem.

Pastor Kadamanja, who has served his Savior faithfully for so many years, has been an inspiration and challenge to those of us who are younger and stronger and with good sight and hearing. May Christ give us the determination to serve Him gladly.

"The root cause of war is poverty.

The root cause of poverty is ignorance.
The root cause of ignorance is illiteracy."

—Frank C. Laubach

SABBATH SCHOOL LESSON

for August 8, 1970

"JUDGMENT AND PROMISE"

Scripture Lesson: Genesis 6:5-8; 13-14; 7:1, 4-5; 9:8-13

Israel the Promised Land

(A Book Review by the Editor)

The title of this book does not adequately cover its wide-ranging contents. It is not a Jewish book holding forth their right to return to the Promised Land. It is rather an objective, popular discussion of the whole Palestine problem setting forth the Arab position as faithfully, if not as fully, as the Israel position. This manifest objectivity is all the more interesting when it is noted that the book is advertised for review purposes by the Anti-defamation League of B'nai B'rith. It is edited and published by Civic Education Service and Scholastic Book Service staffs.

When one has read quite a number of recent books on Israel which have been found to be helpful, he hesitates to attempt a comparison for the benefit of readers. Various books on the same subject have different aims and purposes; some are propaganda, some are not. After reading a pro-Israel book one feels that he ought to read something pro-Arab in order to keep his balance. The book under discussion is not of that kind. It is merely informational on a subject that is getting the attention of the whole western world. No subject is more newsworthy than the current events of the Middle East. To be well informed we must know why Israel exists and the prospects of its success as a nation when most of its neighbors are bent on its extermination.

For the person who has not done extensive reading on Israel and the Middle East, this book, *Israel the Promised Land*, might well be the primer. In a sense, it is elementary, but that is a virtue rather than a fault. Well written, well indexed, well illustrated, this 144-page paperback provides much information in easy-to-be-remembered form. The price is not given in the book. The copyright is by Scholastic Magazines, Inc., Washington, D. C.

LETTING THE CHURCH REALLY HAPPEN
By Celebrating the Discovery of Life's Meaning
(A sermon about Christian Education)

By Glen W. Warner

A very good friend of mine, Miss Lois Wells, who teaches music at Rio Hondo Junior College in California, was moving her mother and her belongings from Nortonville, Kansas, to Los Angeles some years ago. Among the things which they loaded into the car to take along with them, was an old painting of one of their Scotch ancestors. However, it was so covered with the accumulation of dust after years of being stored in the attic that it was impossible to make out the figure in the painting. It appeared to be worthless, and they were constantly bumping into it. They thought of tossing it out, but finally carried it all the way to their new home where they stored it out of sight for a few more years.

One day Mrs. Wells suggested that they take the painting somewhere and get it cleaned up professionally. They did this, and the man who did the work became very engrossed in it. As he was working, another man came into the shop and became very excited when he saw the painting. "Where did you get that Rayburn?" he asked. And it turned out, that this was a painting by Rayburn, a contemporary of Gainsborough who painted the "Blue Boy." At the last assessment, the Wells' painting was very valuable. Now it occupies a place of honor over Lois' fireplace. The figure of "grandfather" resplendent in his dress kilts provokes much conversation.

Such should be the mission of our church in Christian Education. With the love of Christ as our motivation, we should be in the work of discovering the hidden self — the "soul" — the treasure beneath the layers of accumulated frustrations and disillusionments. It should be like the painting my friend had for years and never knew its true value until they took the time and trouble to have it restored.

All of us who celebrate the human condition, feel sometimes as did Saul Bellow's character, Henderson, in *Henderson the Rain King*, that "our hearts are full of

contradictions." We feel pulled in many directions, we cannot find out who we are, we are uncertain about what life is supposed to mean. Or we may be like Holmes' *Autocrat at the Breakfast Table* character. There is the John that others know, the John that John knows, and the real John. Sometimes in search of our souls we become confused about who the real "me" is. This identity crisis afflicts us all at some time or another.

It seems to me that the mission of Christian Education in the church is to help people find out who they are. There are many things worth doing: the memorization of Scripture, the learning of the parables and stories about Jesus and the prophets, learning the hymns and prayers of the church. But essentially, our responsibility should be to help people find out who they are.

How is this done?

In Luke 2:52, we find a short commentary on the identity crisis of Jesus Christ, soon after he has given his parents great concern when he stayed behind in Jerusalem. The verse says, "And Jesus increased in wisdom and stature, and in favor with God and man." These four areas seem to me to be most important when we think about who we are. Someone has said that the three most important questions in life are, Who am I? Where am I going? Why?

Wisdom, stature, favor with God, favor with man.

1. *Let us first consider wisdom.*

An outstanding preacher in our time was talking once about his wife's childhood in the China mission field. He told of the elderly men in the backcountry villages going out in the evenings to walk alone and think. Their lanterns could be seen as they spent their daily hours in meditation. Think of it! Time reserved at the end of the day, just for the purpose of thinking! It would do us all good, to have this hour in the evening, just for the purpose of getting it straight. Time that

is both relaxed and disciplined and being used for the sole purpose of concentrating on the issues of your life.

If we are increasing in wisdom, we are finding ourselves.

2. *And Jesus increased in stature . . .*

This seems to refer to the physical aspect of life. I have been trying to think of the most outstanding area of identity crisis in the physical aspect of self-discovery, and it seems to me to be the area of sexual identity. We find many conflicting philosophies in our country about this, but perhaps the strongest one is the *Playboy* philosophy which attracts some 45 million readers a month. We are all familiar with the American preoccupation with sex and there is no doubt that our mission in Christian education includes the responsibility of standing for the true and lasting values of human sexuality. If we are to increase in stature, then we are to increase in our understanding of human sexuality. Roger Shinn has written a prayer for young people about this, but it applies to us all.

"O God, I thank you for my sexuality. I don't entirely understand it, sometimes I exult in it, sometimes it tempts, frightens me, torments me. I want to claim it, to know when to command it, when to surrender it. I have read the words of your son, how you made us male and female in your own image, how man and wife can become one flesh at your bidding. I did not make my sexuality, I did not decide to be boy or girl, man or woman. I did not create the surging vitality within me. What I did not decide, I do recognize and affirm. Yet I do decide what my sex will mean to me and to others. Scientists tells me that instinct controls sex in birds and bees, but men and women can use their sexuality according to their will. They can meet each other in shared affection, or they can use and abuse each other and themselves. Their sexuality may mean cruelty or tenderness, exploitation or fidelity, destruction or creativity. O God, may my choices be genuine decisions, not caprices. Affirmations, not defeat. For I see around me, many possibilities. I see mothers and

fathers bound together in love, creators and guardians under the God of new life. I see a priest, who has made his vows of chastity, using his masculine energies to serve mankind. I see a nun, chaste, yet intensely feminine. I see many who use their sex to tantalize, to lure, and to punish, to compete and to sell the products of industry, to coax money from foolish spenders, to seek escape from their own anxieties. I may choose, I must choose what my own sexuality will mean. O God, may my choices be genuine decisions."

A prophet once wrote, "All flesh shall see the salvation of God." O Creator God, bless our human flesh, may we appreciate its beauty in ourselves and in others. May I recognize my flesh not just as my possession, but as myself. May I know your creative power, your saving power in my flesh. O God I thank you for my sexuality."

3. *Jesus increased in favor with God . . .*

Probably one of the most common hangups in this spiritual area of life, is the question of whether a person can immediately become a Christian, or if it is a slowly developing process, a growing process which eventually brings one to that place. Burdick and Randolph, the Seventh Day Baptist writers of our *Church Manual* said, ". . . Not everyone will have an experience like Paul's on the Damascus road, or like that of anyone else. Neither can it be maintained that every one who has met a change of heart will remember the time when it took place; the change may come gradually like the dawn of the morning light, or suddenly like the bursting of the sun from behind a fast flying cloud. It may come in the first hours of self-consciousness when the soul is tender and responsive to the touch of God and man, or any time thereafter till the flame of life has burned out; but before anyone is qualified to become a member of the body of Christ, he should have experienced a religious awakening, wherein he has chosen to follow Christ and His righteousness."

(Continued next week)

CAMP SLIDES

For use in our camps and churches we now have two sets of slides that will tell of Seventh Day Baptists camping. The first is created by the Rev. Earl Cruzan and tells of the twenty-five years of camps where he has served. The second set garnered by the Rev. Elmo Randolph, portrays life at our Rocky Mountain Camp. These sets may be borrowed from General Conference Headquarters, 510 Watchung Ave., Plainfield, NJ 07061 or from the Seventh Day Baptist Board of Christian Education, Box 115, Alfred Station, NY 14803. Youth Fellowships may like to use them for meetings.

CONTINUED EDUCATION

In a recent mailing to Seventh Day Baptist ministers, we included a brochure on a tape cassette service primarily for religious leaders that would help keep them up on current happenings and leading thought. It is called "Thesis."

We now have information concerning another similar service, called "Minister's Taped Digest" a division of Word, Inc. We have listened to a cassette tape of their work and find it very acceptable. A year's subscription to this service costs \$64.95. Ministers who are interested may write Minister's Taped Digest, Box 1790, Waco, Texas 76703.

We suggest that the church consider helping its pastor in subscribing to this service if he desires it. If the price is too high for one minister to pay, he may enter into an agreement with a fellow-minister to subscribe together and share the tapes.

PRE-CON RETREATS

Brochures with pre-resignation blanks have been sent to all of our Seventh Day Baptist churches. If you desire to attend, and do not have access to a registration blank, you may send your name and intent to the director of the retreat to which you plan to go.

For Youth Pre-Con, write to the Rev. Edward Sutton, Alfred Station, NY 14803.

For Young Adult Pre-Con, write to the Rev. David S. Clarke, 10 Church Street, Alfred, NY 14802.

ATTENTION

For those going to Adult Pre-Con, bring along two song books (if you have them) — "A Time To Sing" published by Hope Publishing Co., and "Hymns for Now," a July 1967 Workers Quarterly. —Alice Rood

SIECUS

Many of our people are concerned with the actions of Sex Information and Education Council of the U.S. (SIECUS). Now you may have a complete picture of its work. A community Action and Communications Kit for concerned parents and other community members who support enlightened family life and sex education programs has been prepared. The kit will encourage objective analysis of the issues and programs involved and help counteract the misleading attacks to which schools and communities are being subjected in many parts of the country.

It contains a description of the issues, the opposition, and the role of SIECUS; an action guide for community mobilization to save its sex education program; samples of letters and news releases to be sent, and lists of supporting organizations and individuals; and special materials, including press reprints, general information about SIECUS, and selected reading recommendations.

The kit, in single copies and in quantity is available. If you want to order, send \$1.00 to SIECUS, 1855 Broadway, New York, NY 10023.

Baptist World Congress Telecast

A 30-minute report on the 12th Baptist World Congress in Tokyo, slated July 12-18, was telecast nationwide by the National Broadcasting Co., on Sunday, July 19, by satellite from overseas.

It was the first religious program ever carried "live" by satellite from overseas, according to Paul M. Stevens, director of the Southern Baptist Radio-Television Commission.

Network officials, in deciding to relay the program by satellite, explained that they felt the unprecedented coverage was warranted because of the worldwide significance of the meeting, Stevens said.

—BP

MISSIONS—Leon R. Lawton

An Open Letter from Malawi

The ladies of the Eastern Association of Seventh Day Baptist churches have for some time sent special contributions to our missionaries overseas designated for relief work. This was done again this year following the spring association session.

Letters of acknowledgement and thanks have come from Guyana, Jamaica and Malawi. We take the liberty of quoting from the latter, omitting names and amounts. We feel that this open letter to the ladies can help us enter into their special ministry.

"Dear Ladies,

"Christian greetings! Early in June your most recent contribution . . . came . . . Sorry for the delay in writing you, as this thoughtfulness on your part is noteworthy, and should have been met with an early response. At this late date we thank you, and thank you sincerely.

"This money goes into a special account for relief work, and it is indeed helpful to draw upon this account from time to time. As you can imagine, human needs of varying kinds come to our attention . . .

"It has not been my policy to apply a sizeable gift like your most recent one to any one need, but rather to draw on it from time to time, and help alleviate the needs of a larger number of persons.

"Looking back over past records I will list some . . . contributions given:

" . . . preacher . . . complained of poverty and shortly thereafter his daughter, Elizabeth, died — a child of about ten who fell into an open well. I was privileged to preach a strong gospel message based on Mat. 11:28-30 at the graveside — 'Come unto me.' So said Jesus.

" . . . ministerial student . . . two bags of fertilizer.

" . . . pastor's wife . . . to establish a *small* business.

" . . . an S.D.B. . . . to alleviate difficulty in traveling.

" . . . blind man . . . to repay a loan. Later he told me that he returned the

money through another person, but that person never arrived with it.

" . . . ministerial student . . . clothing.

" . . . pastor . . . blanket.

" . . . blind pastor . . . assistance.

" . . . preacher . . . mosquito net(s), etc.

" . . . an S.D.B. . . . lost a building through fire.

" . . . an African girl . . . school fees and uniform.

"Perhaps the above gives sufficient idea as to where the money goes. Any suggestions for the future?

"Yes, we need to be more mindful of human need, I do, I know. Those who see so much of it sometimes become calloused to it. Christ was compassionate.

"Permit me too, to mention something of the spiritual needs of men. These are even more dire, for the Bible says that God's wrath will someday fall. Sin and sinners both abound, but Christ died not in vain. It is a matter of accepting Him, His way of Life—His terms, or else man rejects the greatest of God's gifts.

"Please pray for the people here. We enlist your prayerful concern, and while you think of those of us who are far away, remember also those who are near, next door or across the street. Christ died for them too—indeed He did. May God make us bold—bold to speak, and tell others what Jesus Christ means to us. He's great, absolutely beyond description.

"Again, we thank you; we thank you very much.

Yours together in a great task,
David C. Pearson"

**Last Minute Note
from Conference President**

President Edgar Wheeler needs some mail before Conference from secretaries of several associations. Each association names representatives to serve on the Conference Nominating and Vocations Committees. Please send these names immediately to President Wheeler, whose address from July 24 to August 16 is Seventh Day Baptist General Conference, Milton, Wis. 53563.

12th Baptist World Congress July 12 - 18

(Extracts from the first Press Room Releases)

TOKYO, July 12—The 12th Baptist World Congress opened here with a plea by the keynote speaker for Christians to unite in breaking down the barriers of racial prejudice, social customs, and political differences that divide nations and individuals.

The 10,000 Baptists attending the congress showed their unity and differences just before the keynote address in a roll call of nations represented at the international meeting.

Seventy-six of the 125 Baptist World Alliance countries had representatives to participate in the traditional ceremony. Girls from a Japan Baptist school who were clad in national costume carried flags before the national representative.

Each person in the colorful parade, regardless of race or country, received enthusiastic applause.

The keynote address before 10,000 delegates from eighty-five different countries was delivered by the Rev. Dr. Theodore F. Adams, retired minister from Richmond, Virginia, U.S.A.

Speaking on the congress theme, "Reconciliation Through Christ," the American minister told the international audience that Christianity brings together people of different views and races and breaks down barriers that separate them.

In the keynote speech, Rev. Dr. Adams said that in many ways, Baptists have been at odds with each other. "We have misunderstood each others' deeds and words.

"And yet, with all our differences, here we are together, one in Jesus Christ. We come as representatives of the world fellowship of the Baptist World Alliance. We represent thirty-one million Baptists in nearly 100 different countries. We came because we have a message, a mission and a ministry of reconciliation through Christ," Rev. Dr. Adams said.

Alliance President W. R. Tolbert, the vice-president of the Republic of Liberia, stressed the significance of the congress meeting for the first time in Asia. It also is the first time the meeting has had an

African president, or met in a non-Christian nation.

On the second day delegates attending the 12th Baptist World Congress heard an international panel of five persons describe man's human existence as a dualism with potential for creating a Utopia on one hand or a world of withering decay and death on the other.

David Goodburn, a 21-year-old student worker from London, England, felt that the problems of poverty, especially in the Third World, were too great to be solved by the churches acting alone. He said he felt that government was the only agent with enough resources to solve these problems. The job of the church, he said, is to "attack the spirit of our own people who put their own interests first. Our task is to educate our people about their responsibility for the problems of the world."

Another point of view, however, was expressed by the Rev. David Gomes, pastor and director of the Bible School of the Air, Rio de Janeiro, Brazil, who argued that the solution of the problems of the world would come through prayer and evangelism. He suggested that the Baptist World Alliance should maintain a mission supervisor who would work with and coordinate the denominational missionary programs.

Rev. Dr. Lagergren warned the Congress audience about two fallacies: oversimplification and pessimism. "Oversimplification is childish, and resignation is a sin," declared Rev. Dr. Lagergren.

We must not be blinded by the power and the force of money for "man, not money matters," said one panel member. Another said that the concept of the church must be reconsidered. Too many people are invited to "join the club" when they should not be admitted without a serious sense of motivation and mission.

Gladys Drake, president of the Women's Society, has been representing Seventh Day Baptists at the Baptist World Congress in Tokyo. She was also asked to represent the *Sabbath Recorder* and gather materials from the Press Room. Articles appearing in this and the next issue are from materials sent by Mrs. Drake.

Christian Education, a Place To Start

By Wesley McCrea

(Continued from last week)

I have come to the belief that faith is the most used yet the most underworked word found in today's Christian community. Few sermons omit the word and Sabbath school discussions are riddled with the term, the very utterance of which is supposed to have some magical power. Even during church business meetings the word faith turns up, especially when the aspirations are high and the funds low. Now I have nothing against use of the term faith and I think it should be an important element in our Christian living. However, it is peculiar that this quality which is talked about so much is actually communicated to others in so small a degree.

One of the greatest problems in teaching faith is that it cannot be taught as a commandment or as a logical consequence of Biblical history. Indeed, to "prove" faith on the basis of the Bible is a circular argument since the authority assigned to the Bible is a result of faith in the power of God. I think the recognition of faith comes to the individual only through personal experience. Real faith can only develop as man encounters those life situations in which he becomes hopelessly lost. As he seeks help to gain back his confidence and hope he may be ready to ask God for assistance. When God's help is recognized for what it is, we have the first glimmer of a budding individual faith. Gradually the individual turns to God more and more readily as each encounter adds to his trust and confidence in the power of God.

Another difficulty in developing a faith results from our point of emphasis. There is a fine line of distinction between the following views but I feel this distinction is important. One concept of faith leads people to feel that whenever they attempt anything that is "good," that God is going to cause this endeavor to be successful. Many times the results are disappointing perhaps due to the fact that man decided "goodness" from his own tiny narrow view of the total cosmos.

Another concept of faith puts the responsibility of determining good in the hands of God. Man plans his activities and his contributions based on what he conceives as good; acknowledging that this may agree with God's will or it may not agree. Whatever the outcome, it is the will of God! The first concept of faith often fails, the second does not.

The difficult question for Christian education then is, how do we teach this quality which is basic to all else and yet is the result of individual experience and only grows with personal use? How can we plant the seeds of faith in individuals where they may lay dormant until the individual chooses to use them? One thing is vitally important, he who would teach faith must have experienced it himself. By this I do not mean that he has memorized Hebrews 11:1, "Now faith is the assurance of things hoped for, the conviction of things not seen." I mean that he who would teach faith must have felt sincerely the overwhelming reassurance that faith does indeed work wonders. Too often in the Christian community faith is talked about as something far removed from real life.

I believe that once we of the Christian community in real fact come face to face with the conviction that there really is a God, that there really is an absolute truth and that in the final chapter these will indeed be victorious, then we will be ready to start going about Christian education at the ground-floor level. It is then that we will be able to give others the confidence to try their own faith so that it may grow. I was personally quite astonished at the change in my own view of life after I had read *The Power of Positive Thinking*. The positive conviction that faith can make the difference was expressed with such assurance that even a doubting Thomas would be tempted to try this technique.

What an experience when one first realizes for himself that this does work, when one feels the surge of relief after realizing that the problem in hand will

be solved and whatever the solution, it will be God's will. What exhilaration when we are up tight in inner turmoil and decide for the first time to black everything from our mind except a picture of a smooth still lake under a vanishing sunset as the cool dampness of the night air begins to be felt and we repeat to ourselves words like, serenity or tranquility or I can do all things through Christ who strengtheneth me. These are the moments when we realize that *faith is real* and that *God is there* and that *our life is important*.

The importance of these experiences to Christian living cannot be overemphasized. In Habakkuk 2:4 the importance of faith to the life of the Christian is vividly portrayed. Paul says that we are justified by faith and have peace through Jesus Christ via this justification. It would be well then for us to study ourselves to discover just what faith means to us. I have said that faith is a growth and I have just described what might be an initial experience with faith. But where does it go from here? To what extent has that faith matured and developed in our lives?

Perhaps we should consider Matthew 6:28-30 and 21:21. I am sure that we all agree that we are of more importance than the lilies yet we are so many times overly concerned for material goods. And who of us really knows that he can move a mountain into the sea? How is your faith doing? It is only when our faith ripens, when it starts to spill over in our relationships with others that we can begin to teach this basic tenet of Christian education. Faith is a concept which must be taught as example rather than as many empty words. When we become really convinced of our faith we are approaching the point where we can pass it on to someone else.

The importance of faith is recognized by Paul as he wrote to the Ephesians, "above all taking the shield of faith, with which you can quench all the flaming darts of the evil one."

I have tried to sketch the relationship between faith, hope and love which I believe could go a long way to eliminate much of the unrest and frustration in our

modern world. The responsibility for transmitting this basic faith is the foremost charge to be given to Christian education.

Once this faith is established, hope is a natural result and hope gives us the patience, the compassion and the desire to live in Christian love. Paul points to this same relationship as he writes to the Thessalonians challenging them to put on the breastplate of faith and love and the helmet of hope. In 1 Corinthians 13:13 Paul writes, "So faith, hope, love abide these three; but the greatest of these is love." The greatest of these virtues is love because this is where the Christian experience becomes fruitful. It is love that establishes our relationship and our contribution to mankind. However as we consider Christian education and what the approach should be in attempting to reach people who are not enjoying the experience of Christian living, I would make this small change. So faith, hope, love abide, these three; but the greatest of these is faith; a faith that bubbles forth as we talk with people; a faith that convinces them that there is a better way.

It is time for Seventh Day Baptists to enrich their individual faith and then let it show as an advertisement of the quality of life which is available to all who would seek it. It is only as our youths see evidence of this working in our lives that we can have hope that we will be successful teachers of Christian education.

Evangelism in Asia

This is the year of the Baptist World Congress, held July 12-18 in Tokyo. The Baptists of Asia and the Southwest Pacific considered this a good time for a major evangelistic effort, going out from their churches and enlisting the help of preachers and groups enroute from America to Japan. The Southern Baptists report a significant response to this widespread evangelistic effort in June and early July.

More than 2,311 persons have made decisions for Christ in the Philippines, Thailand, Hong Kong, Vietnam, and Taiwan prior to and during the opening days of the 1970 Asia Baptist Evangelistic Campaigns.

MEMORY TEXT

Pray for the peace of Jerusalem:
they shall prosper that love thee.
Peace be within thy walls,
and prosperity within thy palaces.

—Ps. 122:6,7

The campaigns have featured a number of evangelists and musicians from the United States and have been jointly conducted by Southern Baptists missionaries and Asian nationals.

It was possible to hold evangelistic rallies sponsored by local churches even in Vietnam though public advertising of meetings was not considered safe. Advance distribution of Gospels of John led to requests and conversions of Vietnamese and American servicemen.

Besides meetings in Baptist churches and established missions, several new preaching points were started around Saigon as Vietnamese Baptists, missionaries and visiting evangelists went into new areas.

The Lively Ones, a musical group comprised of students from Baylor University, Waco, Tex., provided music for the Saigon rallies.

In the Philippines, preliminary reports from less than half of the participating churches list 2,097 decisions made during the June 21-July 5 campaign, said D. Leslie Hill, Southern Baptist missionary co-chairman for the nationwide crusade.

Forty visiting preachers, musicians and laymen, two summer missionaries, and Filipino Baptists, took part in the Philippines campaigns.

In Bangkok, Thailand, more than 2,200 people attended the first four nights of evangelistic rallies and 64 made professions of faith, according to Ronald C. Hill.

More than 70 decisions were registered during three pre-campaign meetings in Hong Kong. Baptist young people presented a drama to capacity crowds of 1,500 for three successive nights in Hong Kong's city auditorium.

In Taiwan, participating churches reported they were experiencing a spiritual revival.

—B. P.

Accessions

ALFRED, N. Y.

By Baptism:

Eric Van Horn
Douglas Clarke

RIVERSIDE, CALIF.

By Baptism:

Martha Burdick
Victor Carter
Greg Chapman
Cynthia Lewis
Melanie Lewis
Loran Ross

By Letter:

(Mrs.) Joyce Burdick

Marriages

Hall - Rodney E. Hall, son of Mr. & Mrs. Victor Hall of Coopers Plains, N. Y., was married to Joyce Annette Benjamins, daughter of Mr. & Mrs. William Benjamins of Alfred, N.Y., on June 13, 1970, at the Alfred Seventh Day Baptist Church. Their new home will be in Corning, N. Y.

Snyder - Curran.— Ronald Douglas Snyder, son of Mr. and Mrs. Kenneth Snyder of Alfred Station, N. Y., and Kathleen Rae Curran, daughter of Mr. and Mrs. Martin Curran of Alfred, N. Y., were united in marriage at the Alfred Seventh Day Baptist Church on Sabbath afternoon, July 11, 1970, by pastors David S. Clarke and Hurley S. Warren.

Births

Beebe.— Twins, son and daughter, Paul Timothy and Lydia Melinda, to Paul V. and Mary (Kimbrough) Beebe, Forsyth, Georgia, June 15, 1970.

Michaels.— A son, Christopher Dale, to Dale and Charlotte (Sutton) Michaels, Trenton, Georgia, July 1, 1970.

Obituaries

STILLMAN.— Lenora Estelle, daughter of the late Dr. Herbert L. and Sarah Browning Stillman, was born August 5, 1880, and died at Westerly Hospital, Westerly, R. I., July 4, 1970, after a brief illness.

Miss Stillman taught school in New York City for thirty years, attending our church there at Judson Memorial for many of those years. Upon retirement she returned to Westerly where she taught the Women's Class for more than thirty years until it was disbanded.

Funeral services were conducted at Schilke Funeral Home and interment was made in the family plot in First Hopkinton Cemetery.

—S. K. D.

The Sabbath Recorder

Thoughts from the Bible

Cheated by Fear

Uzzah had touched the Ark and died, and David and all Israel were afraid. So, instead of taking the Ark of the Covenant on home, they left it in the house of Obed-edom for three months. Finally, after observing that his home was greatly blessed during these three months, David decided to finish the job of bringing home the Ark.

But for those three months David was *cheated by fear*. He was afraid of the Ark (God's presence), but the fault was in him, not in God. It was not the Ark that was to be feared, but the improper handling of this sacred thing from God.

Likewise, many today are afraid of the Holy Spirit in his fullness and various manifestations. They have seen the evil results from a wrong handling of the gifts of the Spirit, and have been distracted by the clever counterfeits put forward by Satan. So only a small "household" has been enjoying the blessings of the deeper things of the Spirit.

We look for the day when "all Israel" will realize what blessing they are missing, and will decide to "bring home the Ark with joy."
—W. A. B.

Not Hands but Heart

When sick and spent, I needs must draw aside;
"Why should this befall me, Lord?" I cried;
But quietly He answered, "Thou must rest."

Oh, there was work I thought that I must do for Him;

But now He said in accents mild,
"Nay, rather, still thy heart, thy vows renew,
And intercede for precious souls, My child.
Just now, 'tis not thy busy hands I need;
It is the quiet heart to intercede."

And in the stillness of this time apart,
His Word has searched and purified my heart;

My soul has seen the shining of His face,
And glimpsed new glories of His
matchless grace.

Ah, now I know it is His Spirit which alone
Can move with power to soften hearts of
stone,

And touch the prophet's lips with holy fire,
The Word of life to quicken and inspire;
Just now, 'tis not my busy hands God needs:
It is a quiet heart that intercedes!

—Unknown

What Makes a Day Holy?

☞ The Fourth Commandment does not command us to set aside any day! It tells us to remember the day that God has already set aside!

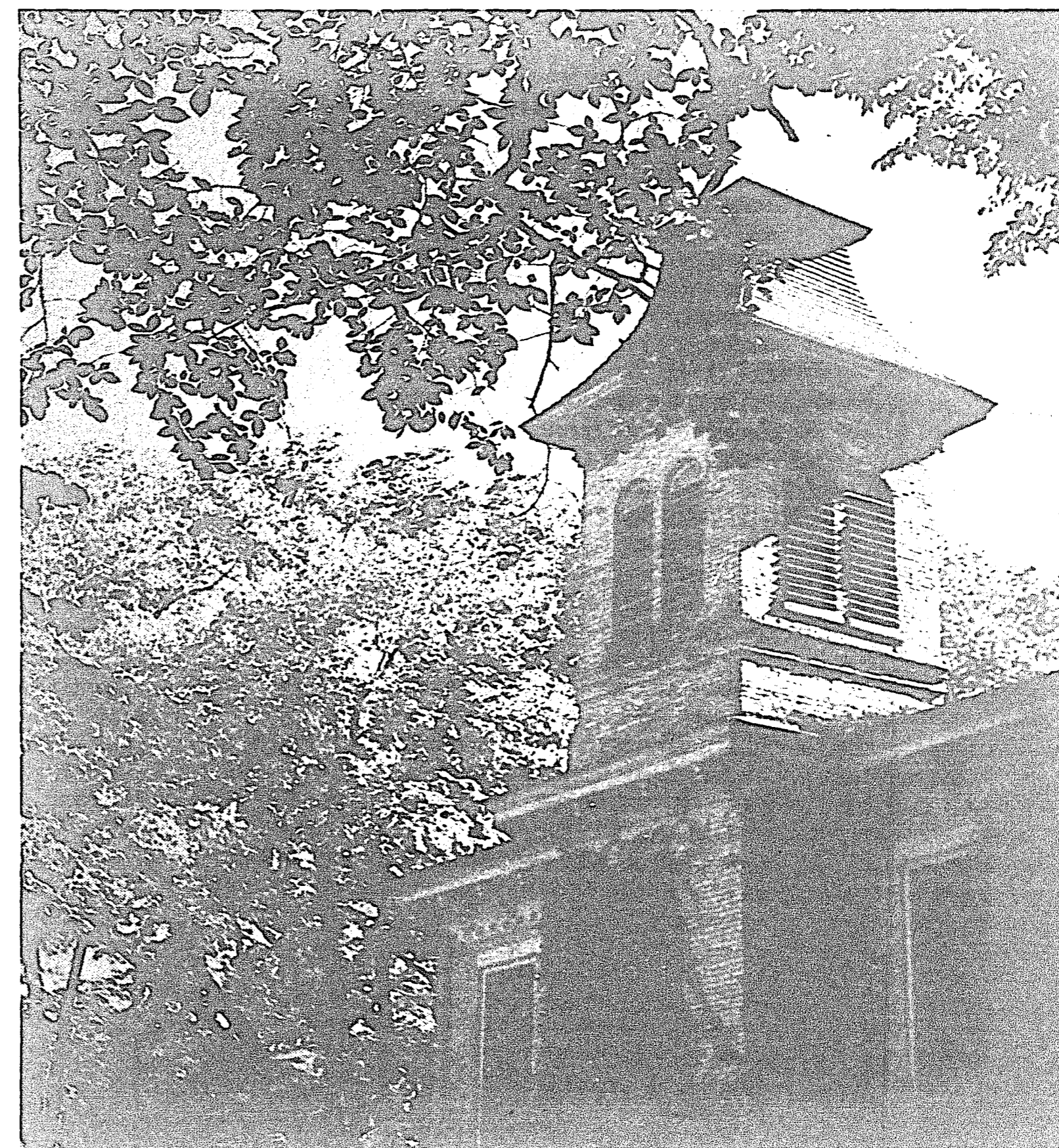
Man is not holy, and he cannot make any day holy. God alone is holy (in an absolute sense), and He alone can make a day holy. The Fourth Commandment tells us that God *did* make a day holy at creation, and it clearly tells us it was the seventh day of the week. The preponderance of evidence clearly shows that the day we call Saturday is this original seventh-day Sabbath. We are commanded to remember the Sabbath Day to *keep* it holy, but we cannot *make* it holy.

Basically, the Sabbath would still be God's holy day even if all men were to ignore its sanctity. But God, in His goodness, wants it to be *our* holy day, too.
—W. A. B.

LOVE

Love ever gives
Forgives — outlives—
And ever stands
With open hands.
And while it lives,
It gives.
For this is Love's prerogative—
To give, and give, and give.

—John Oxenham



GENERAL CONFERENCE HOSTED AT MILTON COLLEGE

Although it is the church people rather than the college people most involved in entertaining Conference, the buildings clustering around Main Hall will have significance to the delegates. Pray for an inspirational gathering.