

The Sabbath Recorder

President's Column

Conference — 1970

Worship and Business

What will Conference be like in 1970? In some respects it will be different from other sessions. It will be held at a different location. There will be a different president and a different theme. On this point, we hope that previous themes will be remembered, remembering that the themes year by year are intended to be complementary to one another in order to lead us into a growing spiritual maturity. There will be some new faces on the program and among others in attendance. A few details of the program will be new.

In general, however, this year's Conference sessions will follow a pattern that is familiar to those who have attended before. There will be prayer sessions, Bible studies, youth activities, worship, music by the choirs, banquets, reports—and business. We want to speak about this matter.

There are those to whom Conference business seems uninspiring at best, and at worst a waste of time. Why not spend all the time in the fellowship of prayer, study and worship? To this question we would add two others: May not carrying on the business related to the Lord's work be in itself a means of rendering

devotion to God? And is it possible for us to carry on the widespread and complex work of God without business procedures that are carried on "decently and in order"?

Our history shows that one of the primary reasons for instituting the annual sessions of the Seventh Day Baptist General Conference was to conduct the business of our denomination. These sessions give us all a voice in shaping the policies and determining the direction our denomination shall take.

Business sessions can actually be exciting and inspiring as we recognize that it is the Lord's business that we are conducting. This is groundwork for our united effort in spreading the gospel, in causing God's will to be known, in working for the carrying out of His purposes in all areas of society and the world. Let each of us who will be in attendance at Conference this year pray for God's personal guidance and His direction for our assembly, and then consecrate his best understanding and faithful support to the making and implementing of those decisions that must be made.

We ask those who cannot be in attendance to be praying likewise that God's Holy Spirit will fill and instruct those who are so engaged, and consecrate themselves to the faithful support of our work.

Seventh Day Baptists
in General Conference
Milton, Wis., Aug. 10 - 15



Edgar F. Wheeler, President

Meeting with the Challenging Theme:
"Called Apart - To Be a Part"

The Sabbath Recorder

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Called Apart To Be a Part

It has been interesting, as your editor, to read what many have written on the Conference theme and to try to imagine what pastors have said on the subject when they announced it on the church bulletins sent regularly to this office. Not everything has been said that might well be said by our leaders to Seventh Day Baptists of the U. S. Conference. In fact, the most important words may be those that are spoken at Milton on the date of publication of this issue by the man who chose and announced the theme a year ago, President Edgar F. Wheeler. His message will appear in the first issue after Conference and will be looked forward to by those who were not able to attend and those who heard but wanted to ponder his thoughts.

Your editor has refrained from much comment on the theme, preferring to let others speak first. At this point he would like to throw in a few thoughts. It has been a good theme and, we believe, well received by our people.

There is something pretty special about being called apart. It makes a lot of difference who is doing the calling. In the Gospels we read of Jesus' going apart into a mountain to pray. Then we read of the Lord on His journey to Jerusalem taking the twelve "apart in the way" and explaining to them what was going to happen to Him and to them. Although you cannot find many verses in the Bible that use the exact words, "called apart," the idea is implicit in almost every case where reference is made to "the called." Over and over the believers are referred to as in Romans 8:28, they "who are the called according to his purpose."

The separation of the calling is strongly emphasized. Thus we read the sharp distinction between those who are effectively called out of the world and into Christ.

The Apostle Paul dwells on this when he speaks of preaching Christ crucified as being "unto the Jews a stumbling block and unto the Greeks foolishness." He goes on to say how different it is to those to whom he is writing, "But unto them who are called, both Jews and Greeks, Christ the power of God and the wisdom of God" (1 Cor. 1:23-24).

Every converted sinner knows that he is one of the called-out ones. He is called apart from the world and its sins to be with Jesus and others, like himself, who have been born again and thus separated from pleasure-seeking crowds of former associates. The joy of the Christian life is to walk with Jesus rather than to walk in the lusts of the flesh.

Can we go beyond this classification by which all true believers are the called? Is it proper to speak of ourselves as being called apart in a sense that some professing Christians are not? Certainly. Just take the teaching of the New Testament about sanctification. No Christian has attained perfection. There is always something higher. We believe that sanctification is a process by which we can move from where we are toward where we ought to be in godly living. We are called apart to sanctification and to service. Some hear the call more clearly than others. One of the largest Protestant denominations and many smaller ones came into being through the conviction that they were called apart to experience and to demonstrate a more complete sanctification than was generally manifest in the churches to which they previously belonged.

Seventh Day Baptists, the first of the denominations to be called apart on the Sabbath question, have always felt that God had His hand in raising up a people who stand for an important but neglected truth and manner of life. The Apostle John in his second epistle writes thus of the separated walk of truth, "I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father" (2 John 4). We have to ask ourselves how well we have been doing in this matter of living up to our calling. We are aware that we have been called apart to walk in truth before the world and before our brethren who have not yet seen the Sabbath truth. Our theme this year gives us the needed reminder that we are part of a group perhaps somewhat like the fishermen and tax collectors whom Jesus called and trained.

The other emphasis of this year's theme stresses the work, the cooperative work,

for which we are called apart. It is to be a part of the program of Christ in our present generation. This emphasis is needed to give direction and zeal to our endeavor. In its broadest meaning it forbids us from separating ourselves from life and dwelling apart like hermits in the desert or cliff dwellers in the city. We are not of the world but we live in the world with a cooperative mission to the world.

There will be difference of opinion as to how much we are to be a part of this movement or that which is engaged in human betterment with ideals derived from Christianity. As a generalization, let it be said that as the calling apart comes to us from God as individuals, so the calling to be a part is dependent on how the Spirit leads us as individuals. Some of us may spend our lives in a narrow valley between mountains in acceptable service to Christ. Others may have the opportunity range over the seven seas making wide contacts and working with like-minded Christians in faraway places. Let not the well-traveled man belittle the work of the less traveled man.

Again, one may feel called to devote large portions of time to relief organizations in the name of Christ. Another may feel that his special abilities can be used in personal evangelism. Let each man be fully persuaded as to whether the Lord wants him to work for unity in large ecumenical groups or to spend most of his effort in teaching the neglected truths of the Bible that have blessed his own life. None of us can tell God how to lead somebody else. We can only respond to the leading that He gives us. Through much prayer and a strong desire to serve we are to find our part in His plan.

One of the problems we face is how to know what God wants us to do as a people, particularly in the matter of interdenominational cooperation. We have a history of desiring to cooperate in every good cause. We have not always been in complete agreement as to which causes were best. Some who have made up their minds are rather insistent that all others should agree with them. Some have changed their minds about certain organizations as they learned more or

as the organizations changed their emphasis. New movements and new alignments are constantly coming to the fore. Some show great promise, others less. We believe that we are called to be a people. By the same token we must believe that God has a mission for us. It is evident that He has used us in the past. Our great concern is how He wants us to serve from this point on. The more we can agree on this the better it will be. Let us avoid coercion and leave the calling to God.

Black Power Prayer

No one can completely predict what will happen at a denominational or interdenominational convention these days. Delegates may be more or less forced to listen to uninvited guests. Several of the major denominations have had their patience tested by the demands of radical groups. So it was at both the American and Southern Baptist Conventions. The Adventist leaders at Atlantic City expected black leaders to demand a greater voice and more equality. In Tokyo a few Romanians protested the presence of the Russian flag and a group of Japanese students objected to Billy Graham's appearance on the program of the Baptist World Congress. The bigger the meeting the more likely the invasion of publicity-seeking groups.

During the Southern Baptist Convention at Denver fifteen black youths representing the Afro-American Student Union at the Metropolitan State College of Denver came in uninvited and were heard. Led by Jess Thomas, a 31-year-old senior, they accused Southern Baptist churches of having in their membership people who had murdered and raped black people. The group opened their unscheduled meeting with a prayer during which most of the blacks held up clenched fists, a black power symbol.

Christian people must cultivate an appreciation for the feelings of blacks who at long last are energetically reminding the churches that they have not done enough to redress the wrongs that were not righted merely by freeing the slaves at the end of the Civil War. We question,

MEMORY TEXT

Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.—2 Peter 1:20, 21

however, the wisdom and the effectiveness of prayer to God with uplifted clenched fists. People may respond in fear to such an assertion of power, but from our reading of Scripture, God does not.

There are several acceptable attitudes of prayer that show respect, humility, and dependence. Uplifted hands is one of them but not uplifted clenched fists. That gesture may have its place, though not in public prayer, where it casts doubt on the sincerity of the supplication and makes the act hollow rather than hallowed.

This occurrence may say something to us. We should "pray without ceasing" but should not use prayer, the Bible, the church, or any other religious symbol for effect only. It is all too easy to fall into that temptation.

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:

1) The problems (partly financial) of full-time leadership in the Burma Conference as noted in a letter from L. Sawi Thanga who has just returned from a month-long visit to the Chin Hills churches.

2) A new Arab church recently started in Bethlehem — a request from Shlomo Hizak, Sabbathkeeping evangelist.

3) The Guyana work now left in the hands of native leaders trained for their tasks by Missionary LeRoy Bass, now on furlough in the States.

4) The leaders of our General Conference and its boards and agencies as they study at Milton the prospect of a more dynamic advance on the home front.

President's Column

The God of All Grace

While Peter in his epistles holds before Christians the high privileges and honorable responsibilities that are theirs, he is no mere sentimentalist. He is frank to clearly state that the Christian calling is a rugged way. His candidness is reflected in his warning, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; . . ." (1 Pet. 4: 12-13). He elaborates upon this fact throughout his writing, reminding us that the sinless Christ suffered for our salvation (1 Pet. 2:22-24; 3:18) and that when we accept suffering for the sake of our faith, we are sharing in His sufferings.

He reminds us, too, that we must be alert and on guard because "your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Pet. 5:8).

No two ways about it, the Christian life is a life of conflict and trial. And yet we are to be full of hope and courage, "Casting all your care upon him; for he careth for you" (5:7).

He adds this assurance: "And after you have borne these sufferings a very little while, the God of all grace, who called you to share his eternal splendor through Christ, will himself make you whole and secure and strong" (1 Pet. 5:10).

It is the God of all grace—who is the source of every need, the Giver of every good thing, the Author of salvation—who has called us "to share his eternal splendor through Christ." Suffering and hardship can no longer be fearsome things when we know He is with us. It appears, in fact, that he uses them as a means of making us mature, assured and strong. His presence and help take the terror out of the unknown difficulties that may lie ahead for the Christian.

This New Year's poem expresses the blessedness of living with confidence in

CONFERENCE OFFERING

Did your church make a special offering on August 8 for the OWM budget? Have you reported it promptly to General Conference or to the treasurer, Gordon Sanford, so that others could be stimulated? It will take much more than an ordinary effort to bring our contributions up to the level needed to raise the budget in full. We have on some occasions raised \$25,000 in August. Our work will languish if we do not nearly double our giving this month and in the months ahead.

the God of all grace through the uncertainties of life:

"I said to the man
At the gate of the New Year,
'Give me a light that I
May tread safely into the unknown.'
And he replied, 'Go out into the darkness
And put your hand into the hand of God.
That shall be to you better than a light
And safer than a known way.'"

—Selected

August Publication Schedule

Our subscribers and readers comprise a family of old members and new closely bound together by our weekly visit through these pages. It is thus with some reluctance that we call to your attention again this year the reduced number of printings in August — something stated every week in the small print of our masthead. We publish fifty issues per year, giving our employees a little time off.

There will be no issues the next two weeks (August 17 and 24). The next issue, containing Conference articles and pictures, will be dated August 31. The way it works out we are able to give you three *Sabbath Recorders* in August instead of two this year.

The editor is not taking vacation at this time. After attending Conference and gathering material at Milton, Wis., between August 5 and 15, he will be back in the office August 17. Keep the news, articles, and prayer requests coming. We will do our best to give you a good journal each week.

Quarterly Meeting of Missionary Board

A good spirited meeting of the Missionary Board was held Sunday afternoon, July 26, 1970, at the Pawcatuck Seventh Day Baptist Church in Westerly, R. I., with fourteen members and three visitors present. Visitors present were General Secretary Alton L. Wheeler, Mrs. Leon R. Lawton and Pastor Leroy C. Bass, recently returned missionary from Guyana.

The quarterly report of Karl G. Stillman, treasurer, was received, approved and ordered recorded. The report carried many informative facts which have been reviewed recently and sent out to the 168 voting members of the Missionary Society along with a copy of the 128th annual report of the society. The complete report will appear in the Feb.-July issue of the *Missionary Reporter* to be distributed at General Conference. Quarterly reports of the executive vice-president, Leon R. Lawton, the consultant in office, Everett T. Harris, and field workers Connie Coon and Mynor Soper, were approved and ordered recorded. These will also appear in the Feb.-July issue of the *Missionary Reporter*.

The resignation of the Rev. S. Kenneth Davis as chairman of the Home Field Committee was accepted with regret. President Loren Osborn was asked to appoint a successor which he consented to do after due consideration. The report noted that Pastor Sam Studer has announced his resignation as pastor of the Schenectady, N. Y., church. It is understood that the effective date is August 31, 1970. Also, it was noted that Pastor Dale Rood will begin his services with the Waterford, Conn., church on August 15, 1970.

The report of the American Tropics Committee was presented by Paul Johnson, telling of a meeting of the committee with recently returned missionaries Pastor and Mrs. Leroy Bass. Pastor Bass spoke later in the meeting, telling of his arrival in the States with his family on July 22. He brought greetings and spoke

of the mission work in Guyana in general, assuring that plans had been made before he left Guyana for the efficient carrying on of the work during furlough. It was noted that Pastor Bass and family will be residing in the Rockville church parsonage after their return from Conference at Milton.

In the absence of Pastor Edgar Wheeler, chairman of the African Interests Committee (who had already departed for Commission and Conference meetings) the report of this committee's deliberations and recommendations was read and approved. One such recommendation was that permission be given to the Central Africa Conference of Seventh Day Baptists to sell the old and worn-out Land Rover, "the amount realized from the sale to be retained in a vehicle account, and that they study and present their need for a replacement of this vehicle." Another recommendation was that General Secretary Alton Wheeler be asked to convey the greetings of the Missionary Society to the Central Africa Conference when he visits Malawi in January, 1971. It was explained by Secretary Wheeler that his visit to Malawi would be made in connection with a meeting of the Central Committee of the World Council of Churches, to be held at Addis Ababa, Ethiopia, going to Malawi in the official role of secretary of the Seventh Day Baptist World Federation.

Among the many actions reported by the Executive Committee was the decision to sell the Volkswagen van to the Georgetown, Guyana Seventh Day Baptist Church at a nominal price; voted that Wayne Crandall, Frankie Davis and Katherine Crandall be official appointees of the Missionary Board to the School Board of Crandall High School, Kingston, Jamaica; voted approval of an "Introspect - Prospect" statement which had been prepared for presentation to a special meeting of Commission; and approval was given to a tentative budget for 1971 in total amount of \$106,820.

The reports of the Ministerial Retirement and Investment Committees were presented by Karl Stillman, chairman of both committees, and were approved. An interesting fact from the first named

committee was that "an annual payment of \$1,130.92 has been made to the denominational retirement program based on 1969 salaries paid to our ordained employees and in accordance with the prescribed formula for such computation." The Investment Committee report will be published in complete and detailed form in the Feb.-July issue of the *Missionary Reporter* and deserves careful study. One sentence in particular is shared for interest and information: "These changes (in investments) will result in an increased annual income of approximately \$750.00, in addition to capturing profits in excess of \$10,000, which in the present depressed stock market is difficult to do."

A resolution of appreciation to the retired executive vice-president, the Rev. Everett T. Harris, was presented to the Missionary Board by Karl Stillman. It was moved that this resolution be spread upon the records of the society and that a copy be given to Pastor Harris. A rising vote of its approval was given to this motion. (The resolution is being printed here also.)

President Osborn called on General Secretary Alton Wheeler who briefly presented denominational concerns and asked our continued prayers and cooperation.

The meeting was adjourned following prayer by the Rev. Leon R. Lawton. Mrs. James Waite served as secretary in the absence of Elston Van Horn.

Missionary Board Resolution

(Prepared by Karl G. Stillman and adopted by the board July 26, 1970.)

WHEREAS it is customary in military circles to recognize in some special way, changes in command that take place from time to time and

WHEREAS the Seventh Day Baptist Missionary Society as an integral part of the army of "Christian soldiers marching as to war" may be compared to the armies and navies of the world, therefore be it

RESOLVED that in connection with the appointment of the Reverend Leon R. Lawton as Executive Vice-President of our Society as of April 1, 1970, replacing in that office the Reverend Everett

T. Harris, we the officers and members of the Board of Managers of the Seventh Day Baptist Missionary Society, pause and recall the outstanding progress made during the eighteen years of his leadership.

His sound theology coupled with the gift of practical approach to the solution of problems; his ability to detect and eliminate extraneous proposals in committee meetings and correspondence leading his thoughts directly to appropriate actions without wasteful and costly delays have been some of the strong characteristics of his effective service.

His faithfulness to his task sometimes at the expense of his health; his humility and his ability to communicate with others have resulted in the highest degree of confidence ever in the society and its programs and further be it

RESOLVED that we express our thanks to God for his Christian leadership in God's mighty army and for the fact we still have the great benefit of his advice and services in meeting the added work load of an expanding outreach for which he is largely responsible.

Nigerian Church Relief

It is reported that there are a million and a half new graves in Nigeria as a result of the civil war—mostly from starvation. It hasn't made front page news like Vietnam and Cambodia because we have not been directly involved. Nothing can be done for the dead except to mark their graves and cherish their memory. Remorse for not having prevented so many needless deaths might well take the form of aiding the living who remain. Destroyed churches and educational institutions need to be rebuilt. There seems to be a will and determination on the part of Nigerian Christian leaders to do so. In addition to the general Christian work, there is a Seventh Day Baptist work that is beginning again under the leadership of Pastor E. Osa of Port Harcourt. The needs of our churches of like faith are great.

Those who hope for no other life are dead even for this. — Goethe

Battle Creek Church Provides Day Care Center

By Karen Thorngate

Sitting on nursery-size chairs for committee meetings at the Parish House has not been unusual (though unnecessary) for Battle Creek church members lately, since the front rooms of the house have been leased to a Day Care Center. The



center is open five days a week from 7:00 a.m. to 6:30 p.m., a schedule which leaves the building free for church committee meetings in the evenings and for Sabbath School classes and activities on the weekends. The Day Care Center's six preschool enrollees are not generally seen by church members; but their daily presence is evidenced outside by a tire sandbox and swings on Parish House lawn, now enclosed by protective fencing, and inside by the tot-size furniture, stacked cots, low coat racks, and various stores of games, books, and puzzles.

The Battle Creek Day Care Center, Inc., which opened June 2, 1969, pays the church a set amount towards the utilities of the building but otherwise pays no rent. A renewable year-long lease was signed by the center, which is a nonprofit, nonsectarian corporation



formed to provide day care centers for children of low-income or welfare parents. The Day Care Center in our Parish House is the pilot center for the city. If all works out as planned, others will be started where needed.

To meet state licensing requirements, the church and center split the cost of needed improvements and safeguards for children, thereby enhancing the beauty and increasing the value of our Parish House building and grounds. The center, in turn, pays only a nominal sum for the utilities of the building and needn't invest in real estate. We have a church member on their Board of Directors, and either the center or the church can terminate the agreement for use of the house with six-months' notice.

Our local paper has given much publicity to this child-care center, informing parents of prospective enrollees about the daily routine. The purpose of the center, which is to permit parents (particularly mothers on welfare) to accept employment or receive job training, is strongly emphasized. So is the fact that in certain cases there is no charge for the child-care service. Invariably, the church is mentioned or the Parish House address is given in the write-ups.

The church gives no religious instruction and does not take an active part in the operation of the center; but, by providing the needed facilities for child-care

which would enable parents to earn money rather than receive welfare, perhaps the poverty of the Washington Heights area with its blighted houses, underprivileged children, high-crime rate, and "don't care" attitudes can be eased somewhat. Each day the enrollees' parents will see the "Seventh Day Baptist Parish House" sign when they arrive at the Day Care Center. Possibly they will notice the church right next door. If we can find other ways to let them know we are interested in them and their problems, maybe, just maybe, they will want to know what we Seventh Day Baptists are all about.

Hungarian Refugee Becomes Missionary Doctor

Among the Hungarian refugees who were cared for at Camp Kilmer, near Plainfield, N. J., was one man who this year, in a measure realizes his life ambition of being a medical missionary. The story of this Hungarian doctor, 49, picked up by Baptist Press from the Church News editor of *Atlanta Journal* is interesting.

Dr. A. S. Haraszti was a young boy in Budapest when he decided he wanted to be a medical missionary.

This summer he will spend a month at a Baptist mission hospital in Mbeya, Tanzania, as a Southern Baptist Foreign Mission Board medical volunteer.

The ordained Baptist minister speaks of his upcoming African assignment, which he will take at his own expense, as a "great moment" in his life.

Dr. Haraszti holds a bachelor's degree from the Baptist Theological Seminary in Budapest and an M.D. degree from Budapest University Medical School.

Shortly after his wife, Rosalie, earned her medical degree in Budapest, the 1956 Hungarian revolution began. The Haraszti family and their five children escaped and came to the United States.

From the Camp Kilmer, N. J., refugee camp, the Haraszti family went to St. Louis, where "we were so poor our five children had to spend the next two and a half years in the Missouri Children's Home," Dr. Haraszti said.

"Through the years I had tried to fashion my life along the lines of that of Dr. Albert Schweitzer," Dr. Haraszti said. "He was always my hero."

In 1959 the Haraszti family went to Atlanta. Dr. Haraszti became a surgical resident and his wife a pathologist at Georgia Baptist Hospital.

This was also the year they learned that the cutoff age for career missionaries working with the Southern Baptist Foreign Mission Board is 39. Dr. Haraszti was already in his 40th year and still had "additional work to do."

"We were so discouraged," he said. "To spend this much of my life in preparation to become a medical missionary in Africa and then find out that I was already too old.

"Give up the dream," some of my associates said: 'You have a large family; just go in general practice and give up the additional study.'"

However, the Haraszti family continued their work. From Georgia Baptist Hospital, he went to a surgical residency at Emory Medical School in Atlanta. After finishing there he spent another year in cancer research while his wife completed her training in pathology. With children in college, the Haraszti family had no money to set up private practice, so they worked for a while in a hospital emergency room and a research clinic.

In 1966 they finally opened their office in College Park, Ga., and they have recently been joined by an associate physician.

"Now I can go to Africa as a medical missionary — if only for a month," Dr. Haraszti said.

Be Positive

Billy Graham in a recent news conference at Denver was asked about his position on Communism. His reply was that he was against Communism but that he was not going to lead a crusade against it. "I'm for the gospel of Jesus Christ. My role is to positively present the gospel of Jesus Christ" and not to go around leading a negative campaign against any ideology, he said.

Want To Keep Posted on Higher Education?

The fall of 1970 will mark the publication of a new journal in the field of higher education. The journal, *Higher Education a Christian Perspective*, fills the previous void in the literature of higher education.

The objectives of this new publication are:

1. to provide a forum for questions basic to Christian higher education.
2. to encourage research in Christian higher education
3. to encourage interaction and co-operation among Christian educators
4. to provide information regarding innovations in curricula and student personnel services
5. to provide a source for listing employment availabilities and vacancies in Christian higher education.

The editor of the journal is Craig E. Seaton, dean of students at Biola College, La Mirada, Calif. Dr. Earl V. Pullias, professor of higher education at the University of Southern California, Los Angeles, Calif., is serving as editorial consultant. The editorial board includes: Dr. Don H. Argue, Evangel College, Springfield, Mo.; Dr. Keith A. Bell, Seattle Pacific College, Seattle, Wash.; Robert Barr, Messiah College, Grantham, Pa.; John Baxter, Eastern Baptist College, St. Davids, Pa.; Paul Butler, Wayland Baptist College, Plainview, Tex.; Dr. James H. Jackson, Pasadena College, Pasadena, Calif.; C. Cliff McGrath, Seattle Pacific College, Seattle, Wash.; Dr. Charles E. Monroe, Southern California College, Costa Mesa, Calif.; Dr. Vernon A. Snowbarger, Bethany Nazarene College, Bethany, Okla.; Larry Zentz, Trinity College, Deerfield, Ill.

Higher Education a Christian Perspective will be published three times a year. Subscriptions are eight dollars per year, fifteen dollars for two years, and may be obtained by writing to the journal, Box 711, La Mirada, California 90638.

Baptist World Alliance

Excerpts from the report of the general secretary, Robert S. Denny at Tokyo, July 13.

Mr. President, we are grateful for the gracious invitation of the Baptists in Japan, the Prime Minister of Japan, and the Governor of Tokyo, and many others to hold this 12th World Congress of the Baptist World Alliance in Tokyo, the largest city in the world.

When we met in 1965, we numbered twenty-six million members of Baptist churches. Today, we number thirty-one million in over one-hundred countries. We have eighty-three countries represented in this meeting.

The presence of representatives of many religious bodies at this meeting gives evidence of the growing understanding and mutual respect between Baptists and other bodies in our world.

The number of new member bodies since 1965 is encouraging. These new member bodies are: The Burundi Baptist Union; General Association of General Baptists; Baptist Evangelical Association of Ethiopia; Association of Baptist Churches in Israel; Council of Baptist Churches in North East India; The Baptist Convention of Nicaragua; and Togo Baptist Association.

Three applications for membership are pending: Baptist Convention of Angola; East Pakistan Baptist Union; and Baptist Evangelical Convention of Peru.

The Baptist World Alliance objective is to show "the essential oneness of the Baptist People in Jesus Christ." World gatherings like this help.

(Continued on page 12)

SABBATH SCHOOL LESSON

for August 22, 1970

ADVENTURING FAITH

Scripture Lesson: Genesis 12:1-3, 7; 22:1-8

for August 29, 1970

COMPROMISING WITH EVIL

Scripture Lesson: Genesis 13:8-13; 18:20-22; 19:24-29

Missionary Society Voting Members A Meaningful Relationship

At the annual general meeting of the Seventh Day Baptist Missionary Society in September 1968, a new and forward-looking constitution was adopted. While it contained much of the old, it also attempted to update the workings of the society for our day.

Misunderstanding and suspicion, on the part of some, had caused confusion on the issue of membership in the society. We will attempt to clarify this.

Before the days of a united budget or "Our World Mission," support was sought by each denominational agency, and the Missionary Society published in its annual report the names of contributors. For over one hundred years any Seventh Day Baptist who contributed one dollar or more to the work of the society was a member. Life membership was defined as available to any person contributing twenty-five dollars or more "in his or her own name, and in not more than two payments. . . ." These provisions are carried over into the new constitution, but such membership was classified as "nonvoting." Why?

It was clearly evident that what was everybody's business was nobody's business. Unless you were actually present at a society meeting no vote was possible. Membership had very little meaning. With the "Our World Mission" budget and the impossibility of listing member's names, there was less personal contact both for participation and understanding.

One suggestion put forward was to have the annual general meeting during the sessions of General Conference. This would allow all delegates present to participate and vote. But the ability to attend Conference would then be the basis of "voting member" of the society. Too, little or no vital relationship with individuals could be planned prior to such sessions, and active, responsible members of the Board of Managers who were not able to attend Conference would be unable to participate.

Thus a new membership level was established — "voting members." This

allows for (1) individual involvement by setting annual dues (at present \$10.00) the payment of which is clear indication of the interest and participation of the member; (2) individual participation in the annual general meeting of the society by provision of a proxy ballot for those unable to attend in person; (3) personal communication of information and concerns of the society to those whose action brings them into the voting membership responsibility. At present they receive the annual report, special reports from the officers of the society, and information on matters to come before the annual meeting. In turn, they are urged to submit items for information and to write the society for information or offer their suggestions on its mission and work.

The payment and place of the dues in the budget of the society also needs clarification. This money goes to the general work of the board and is part of general income. It is counted against the general support of the society through "Our World Mission," and is credited to the local church support (where the individual is a member) of O.W.M. Thus it does not detract from nor bring favor to the society over the other participating boards and agencies in O.W.M. But it does offer a more meaningful relationship through personal commitment and participation for those individuals who choose to become voting members.

Free Churches Celebrate

Baptists and other national free churches in Hungary celebrated together the twenty-fifth anniversary of that country's postwar liberation by the Russian army.

The service celebrating the liberation took place in one of the largest Baptist churches in Budapest, the Hungarian capital city. The church was not named in the report provided through the official Hungarian Church Press.

The news report noted that the cantata was sung by the Adventist and Baptist church choirs. (It would seem to some of us that liberation has developed a hollow ring in Hungary in more recent years—editor).

Baptist World Alliance

(Continued from page 10)

The Baptist World Alliance strives to protect the rights and dignity of all people. This is not easy. It requires understanding; for example, to pass a resolution condemning a government for treatment of its citizens may hurt more than it helps. When to proclaim or demonstrate and when to negotiate is a problem.

The Baptist World Alliance seeks to minister to the physical needs of people. For example, recently when disastrous earthquakes hit Peru and the floods invaded Romania, the Relief Department of the Baptist World Alliance was ready with aid. There are continuing needs in many parts of the world in which the Relief Department of the Baptist World Alliance has acted. Those who give to relief want to know what is being done with their contributions. Sometimes this reporting embarrasses those who are the recipients. Most people who are recipients of aid do not want it published, and thus we have a dilemma.

The Baptist World Alliance works for the freedom of all men. There are many kinds of freedom—freedom of speech, freedom of silence, freedom to assemble, freedom to evangelize—but all of these are relative. How *much* freedom of speech? How *much* freedom of silence? How *much* freedom to assemble, and where? How *much* freedom to evangelize? Generally, these freedoms are defined by autonomous governments. The question is, how much outside pressure will help or hurt when freedom is restricted? For example, in one country a Baptist pastor was held incommunicado. Word came to the Baptist World Alliance to urge people to pray for him and other Baptists, but they said, "Please do not protest because it is likely to make our position worse." There are many people who would like to be here today, but were not permitted to come. Our hearts go out to our brothers in these places of restricted freedom.

In the roll call last night, you noticed the warm applause for the representatives from the countries who restrict the freedom of our believers. There have been those who misunderstand this. The ap-

plause is not for the political ideology of the country from which they come. It is an expression of love and confidence in our people and rejoicing that our brothers in Christ are here, and assuring them of our understanding and prayers.

The Baptist World Alliance is a channel, a vehicle or a structure for doing what we think God would have us to do. It is not the only channel, but it is a channel. We not only strive for the rights and dignity of people, and seek to minister to their physical needs and work for the freedom of all; we also channel funds and personnel for evangelism, study and research, missions and Bible study and theology.

This summer, eight thousand of us are in Tokyo, spending \$12,000,000 to come to this Congress and visit many countries around the world. This is good. Let no one say, "We should have stayed home and given money to something else." We would not have given the money. But having been blessed with this fellowship, and having acquired this experiential knowledge, let us resolve not to be content to come, to receive, and not give.

The Baptist World Alliance is not just a Congress and a fellowship. It is a day-by-day ministering agency, mostly for the underprivileged, the sick, those in bondage, and those whose freedom is restricted. We should be glad of the opportunity to bear one another's burdens. This requires money!

Hand Extended Too Late

Missionary organizations financing orphanages in India make the needs very gripping. Literature from one such organization in Pasadena, Calif., speaks of the handclaps that came too late. We reach out our hands through our gifts to starving orphans seeking admittance to the orphanage. The matron has to say that no more can be taken until someone dies. A little hunger stricken girl sleeps in the street confident that tomorrow she will be admitted. In the morning word is carried that there is room for one more, but the little brown girl outside cannot be roused. Helping hands are sometimes extended too late not only in India but also in many other countries.

In God's Underground

By Richard Wormbrand

(A book review by the editor)

For fourteen years (ending in 1964) Richard Wormbrand, a Lutheran pastor of Jewish birth, was an inmate of Communist prisons in Romania enduring suffering, sickness, and brainwashing. He tells the story in a 256-page Fawcett paperback book selling for 75 cents.

If this book were only the story of prison suffering and torture or if it was written in the bitterness that might be expected after such an ordeal it could hardly be recommended to Christian readers. The remarkable thing about this book is its evangelistic emphasis, which is hinted at in the title, "In God's Underground." Previously the story was published under the title, "Christ in the Communist Prisons." The author counted it a privilege to suffer for Christ and looked upon every change of location and every interrogation as an opportunity to bring Christ to the political prisoners and their guards.

As a story of faith and communication of faith, this is a rewarding and challenging book. The pastor, even in solitary confinement deep underground, was able to witness to other unseen prisoners by tapping a simple code on the thick walls. Then after learning the Morse code he quoted Scripture and made converts through prison walls. He astounded brutal guards and prison authorities by welcoming beatings and showing love to murderers who thought that there was no hope for them. In the foreword, which explains his present work, he states, "I denounce communism because I love the Communists. We can hate sin while loving the sinner." These fair words were in his case proven by equally fair deeds for fourteen long years, according to the stories he tells.

The successes in evangelism of his earlier years in prison were almost offset by the brainwashing techniques of the last two years that broke down many other ministers and priests and almost made him lose hope.

LET'S THINK IT OVER

Making Peace in Ireland

Baptist editor James Duncan has challenged the Pope and the general secretary of the World Council of Churches (WCC) "to leave the seclusion of Rome and Geneva" and find a Christian solution to the bloody Catholic-Protestant conflict in Northern Ireland.

An editorial in the *Capital Baptist*, weekly publication of the District of Columbia Baptist Convention, called on Pope Paul VI and Eugene Carson Blake of the Geneva-based WCC to "go together to the troubled area of Northern Ireland and, if necessary, stand together in the middle of the street where Protestant and Catholic areas come together and seek to bring about some kind of reconciliation."

Citing atrocities of the Catholic-Protestant war, Editor Duncan said, "It is one thing to take up arms against a neighboring country over property rights or religious freedom, but somehow to take up arms against a brother in the faith over battles that were fought nearly 300 years ago just doesn't make sense."

Duncan sent copies of the editorial and personal letters to Pope Paul and Blake. He said in an interview with the *Washington Post* that he has been "appalled" at the lack of comment from either Pope Paul or Blake.

The Baptist editor said in the interview, "I think an appearance by them in the streets of Belfast and Londonderry would say to the world that we cannot ignore the conflict that exists between our brothers."

A Court with No Cases

Mrs. Angie Brooks-Randolph, president of the United Nations General Assembly, addressed some 8,000 delegates to the 12th Baptist World Congress at Tokyo on July 15. Her message was not entirely hopeful. She spoke of the high sounding Universal Declaration of Human Rights and the failure to put it into practice. She suggested that the churches could have prodded the United Nations into action. In spite of disappointments, she thought that "the United Nations is

essential to peace and justice."

"Sadly," she continued, "the International Court of Justice—the world's symbol of justice—is sitting idly without a single case on its docket, crippled, because of the loss of faith — by world conscience — public opinion which is becoming a powerful force for justice and peace in our times."

"Peace and justice are essential to our continued survival," she declared. "I know that peace and justice will speedily come and be maintained, if the hearts of men will share in brotherly love as God would wish it."

"May he (God) grant that peace and justice will be carried out in this world on a basis and sooner than we may even expect," she concluded.

Personally, I am encouraged by the young generation. There is an idealism in them and an honesty and a real concern to change the world. If it were connected with the power of Jesus Christ, it would be successful. —Billy Graham

NEWS FROM THE CHURCHES

ASHAWAY, R. I.— Through individual monthly pledges, our Sabbath School has "adopted" an orphan, paying \$12 per month for his care. His name is Luis Rodriguez, born April 1, 1962, and living in Santiago Children's Home, Santiago, Chile. Arrangements were made through World Vision. We would like to adopt a second orphan, so if you would like to pledge a small amount monthly, please notify your Sabbath School superintendent.

Special Conference offering will be received on Sabbath, August 8, in order that reports can be made to General Conference before its close. This offering is of utmost importance in helping to raise the balance of the denominational budget. If each one gives a little extra to help to make up the deficit, we may well raise the budget in full.

—Church Bulletin

BATTLE CREEK, MICH.—Announced in the last bulletin of July as an open house reception on August 3 to honor the 50th wedding anniversary of Mr. and Mrs. Herbert Lippincott. The celebra-

tion was set at this time so that their children and grandchildren (some from California) could be present.

The church people were also urged to volunteer for an evening's work at the parsonage on August 5 to get it ready for the new pastor (S. Kenneth Davis) and his family to move in later this month. It will be remembered that the parsonage was new during Rev. Eugene Fatato's pastorate which is just ending.

DODGE CENTER, MINN.— We in Dodge Center are so thankful for our older members we felt we needed an opportunity to let them know that we are thankful. On Sabbath, July 26, our church had a special day to honor our members who were sixty-five years of age or older. Following the noon meal a short program with Claston Bond as master of ceremonies was presented. The older members were given an opportunity to relate first an amusing incident, then an inspirational incident and finally their hopes and prayers for the future of our church. Young people were given an opportunity to ask questions of them.

Mr. Bond mentioned to the people present that we need the enthusiasm of the youth, but we also need the wisdom and knowledge gained by the experiences of our older members.

The members honored who were present for the services were: Mr. and Mrs. Arthur Payne, Mr. and Mrs. Harry Bird, Mr. and Mrs. Leslie Langworthy, Mr. and Mrs. Mack Greene, Mrs. Marguerite Clapper, Mrs. Vivian Greene, and Mrs. Adelaide Mathews. Two guests who were present were Mrs. Godfrey from Pennsylvania, and Mrs. Phelps from Dodge Center.

Mr. Henry Bond, who was not able to attend has been a member of the Dodge Center Seventh Day Baptist Church for seventy-five years.

—Correspondent

RIVERSIDE, CALIF.— *All Church Retreat*—So you long to get away from it all, long to sit down and put your feet up and close your eyes and forget the hurry and flurry of life's rush . . . You may plan on doing just that and enjoying good company and rich fellow-

ship in the Lord. Mark your calendar now for Labor Day weekend, Sept. 5-7, at Pacific Pines Camp! —Church Bulletin
VERONA, N. Y.—Plans for the sesquicentennial celebration of the church are keeping people busy. The celebration of our "double diamond" anniversary will be held August 21 and 22. Former pastors will conduct the two worship services. Sabbath afternoon there will be a dramatization of the history of the church, followed by a tour of the area pointing out the homes of the original members and the location of the Second Verona Church, called the West Church. Historical sketches have been prepared and will be printed for distribution. Memorial plates with a picture of the church will be sold at the social hour Sabbath night by the Youth Fellowship group. It is hoped many former members as well as present members and friends will be able to attend.

Mr. and Mrs. C. Justin Camenga have been occupying the parsonage while he acts as summer pastor for the church. It has been a busy time attending and assisting at Camp Harmony, the association camp near Watertown and teaching in the Vacation Bible School sponsored by our church and the New London Methodist Church. More than one hundred children were enrolled with average attendance of eighty-six. In addition to these and regular activities of the church there have been special meetings with youth groups and children's groups.

—Correspondent

Accessions

ALFRED, N. Y.

By Baptism:
Penny Snyder
Tracy Snyder

ALFRED STATION, N. Y.

By Baptism:
Cynthia Pierce
Wendy Sutton

Marriages

Cruzan - FitzRandolph.— Jonathan D. Cruzan, son of Rev. and Mrs. Earl Cruzan of Milton, Wis. and Susan M. FitzRandolph, daughter of Mr. and Mrs. Ivan FitzRandolph, of Milton, Wis., were united in marriage at the Milton Seventh Day Baptist Church on July 25, 1970, with the Rev. Earl Cruzan officiating. They are living in Milton.

Births

Kenyon.— A son, John Edward, Jr., to John and Catherine (Fleming) Kenyon, N. Syracuse, N. Y., on May 30, 1970.

Moran.— A daughter, Brenda Lee, to Joseph Jr. and Carol (Allen) Moran of Iron River, Wis., on April 11, 1970.

Saunders.— A son, Michael David, born October 3, 1969, arrived at the home of Herbert E. and Barbara C. Saunders of Plainfield, N. J., July 7, 1970.

Obituaries

DRESSER.— Eugene L. of Craig, Colo., was born May 8, 1893, in Minneapolis, Minn., and died June 12, 1970, at Porter Hospital, Denver, Colo., after a long illness.

Mr. Dresser attended Minnesota Agricultural College at St. Paul. In 1917 he came to Craig and began to farm there. He became owner and operator of the Craig Motel in 1928. Active in civic affairs, he was for a time mayor of Craig and was a fifty-year member of the Craig Lions Club.

He married Ruby E. Lawton in New Auburn, Wis., Sept. 3, 1914. He was a member of the Seventh Day Baptist Church of Denver (to which memorial donations were directed). Survivors include his widow; two daughters, Mrs. Helen Smiddy, Wheat Ridge, and Mrs. Jean Hultz, Blackfoot, Idaho; six grandchildren and two great grandchildren. Interment was in the Golden Cemetery. —R. L. D.

ROBINSON.— Florence B. was born Feb. 12, 1884, at Albion, Wis., and died at the home of her daughter, Mrs. A. F. Blomgren, on June 16, 1970. She had been a resident of Milton the most part of her life and had lived at the home of her daughter.

Funeral services were held from the Albrecht Funeral Home on June 18, 1970, by the Rev. Earl Cruzan. Burial was in Milton Cemetery.

She is survived by her daughter, three grandchildren and five great-grandchildren. —E. C.

SEVERE.— Claude Milton, son of Mr. and Mrs. L. G. Severe, was born Oct. 11, 1894, near Gooding, Idaho, and died in Riverside, Calif., July 9, 1970.

He was married to Luella Baker, June 21, 1922. To them were born four children: Claude M. Jr., Dorothy (Mrs. Al) Whitlock, Beth (Mrs. Victor) Burdick, and David. Their home was near Riverside, until they moved in 1925 to Calipatria in the Imperial Valley where Claude was actively engaged in farming until the time of his last illness.

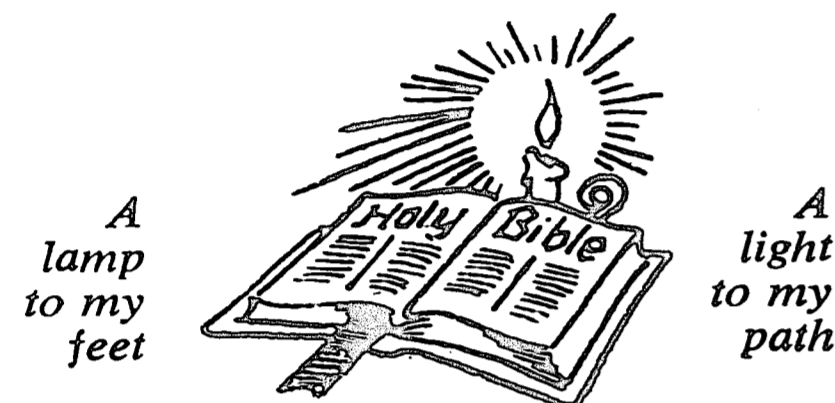
In addition to his wife and four children, he is survived by eight grandchildren; a brother, George; three sisters, Alice Storie, Maude Neel, and Sarah Day; and several nephews and nieces.

He was baptized and joined the Riverside Seventh Day Baptist Church in 1924.

Memorial services were conducted by his pastor, C. Rex Burdick, and former pastor, Alton L. Wheeler. Interment was in Olivewood Cemetery in Riverside. —C. R. B.

The Sabbath Recorder

TOPICAL BIBLE READINGS



These passages for daily Bible reading are suggested as a help in understanding what the Bible has to say about many areas of interest to us. They do not pretend to be exhaustive. The topics are arranged in weekly cycles, beginning on Sunday and ending on Sabbath. Some daily readings have more verses than others. You may find more passages that will help your thinking in regard to the topics listed. We encourage you to memorize passages that hold particular meaning for you.

COMFORT

- Aug. 30—In Affliction — Psalm 27
Aug. 31—In God — Psalm 62
Sept. 1—Prophesied in Christ — Isaiah 40:1-2; 61:1-3
Sept. 2—Promised by Christ — John 14:1, 16-18, 27; Matt. 11:28-30
Sept. 3—To Christians — Romans 5:9-11; 8:14-18
Sept. 4—From Christ — John 14:1-14
Sept. 5—Shown by Paul — 2 Cor. 1:3-7; 4:8-17

SELF-EXAMINATION

- Sept. 6—Job's — Job 13:22-28
Sept. 7—The Psalmist's — Psalm 4:4; 19:12; 77:6; 119:59; 139:23-24
Sept. 8—Before Communion — 1 Corinthians 11:23-29
Sept. 9—Before Judging — Matthew 7:1-5
Sept. 10—Example of — Luke 18:10-14
Sept. 11—Before Correcting Others — Galatians 6:1-10
Sept. 12—The Prodigal's — Luke 15:17-21

NATURE

- Sept. 13—Created by God — Genesis, chapter 1
Sept. 14—Praise for—1 Chronicles 16:27-36
Sept. 15—Mystery of — Job, chapters 38, 39
Sept. 16—Reveals God's Greatness — Psalm 104
Sept. 17—Praise of — Psalm 19; 24:1-2

- Sept. 18—God in Nature — Psalm 139:1-18
Sept. 19—Miscellaneous Verses — Eccl. 3:11; Song of Sol. 2:12; Mat. 6:28-30

WORLDLINESS

- Sept. 20—Described — Psalm 73:1-22
Sept. 21—Vanity of — Ecclesiastes 2:1-12
Sept. 22—Described by Paul — 2 Timothy 3:1-10
Sept. 23—Enmity with God — James 4:4-9; 5:1-6
Sept. 24—Described by Peter — 2 Peter 2:12-22
Sept. 25—In the Day of Noah — Genesis 6:1-7
Sept. 26—Of Sodom Described — Genesis 19:1-11

MORALITY

- Sept. 27—Love to Neighbor — Lev. 19:18; Luke 10:25-37
Sept. 28—Pleasing to God — Isaiah 58:6-7; Matt. 7:12
Sept. 29—Of Judges — Deuteronomy 16:18-20
Sept. 30—Justness — Ezekiel 18:5-9; Luke 3:13-14
Oct. 1—Thought — Philippians 4:5-9; Prov. 23:7a
Oct. 2—Of Christians — Col. 3:1-10; Gal. 5:22-26
Oct. 3—Miscellaneous Verses — James 1:27; 3:17; 1 Pet. 2:11-12; 2 Pet. 1:5-7

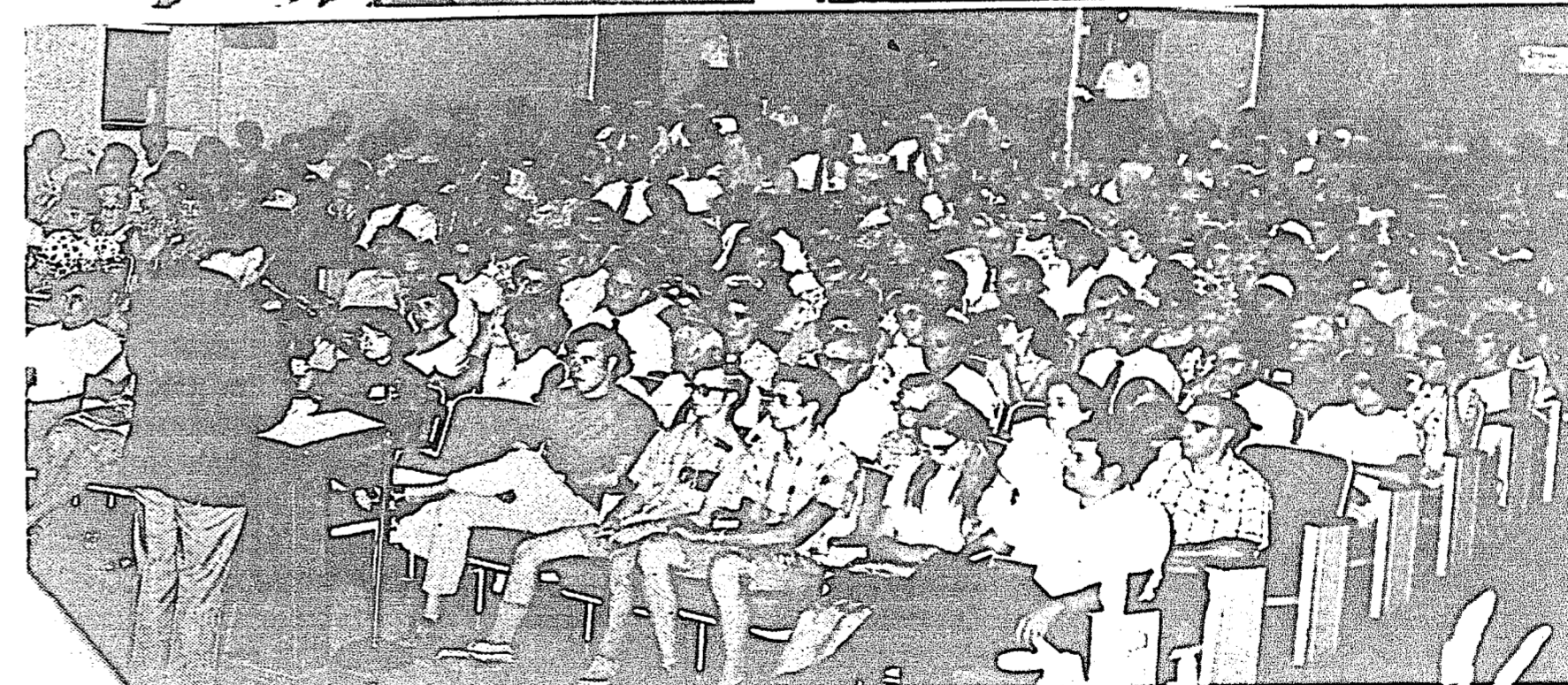
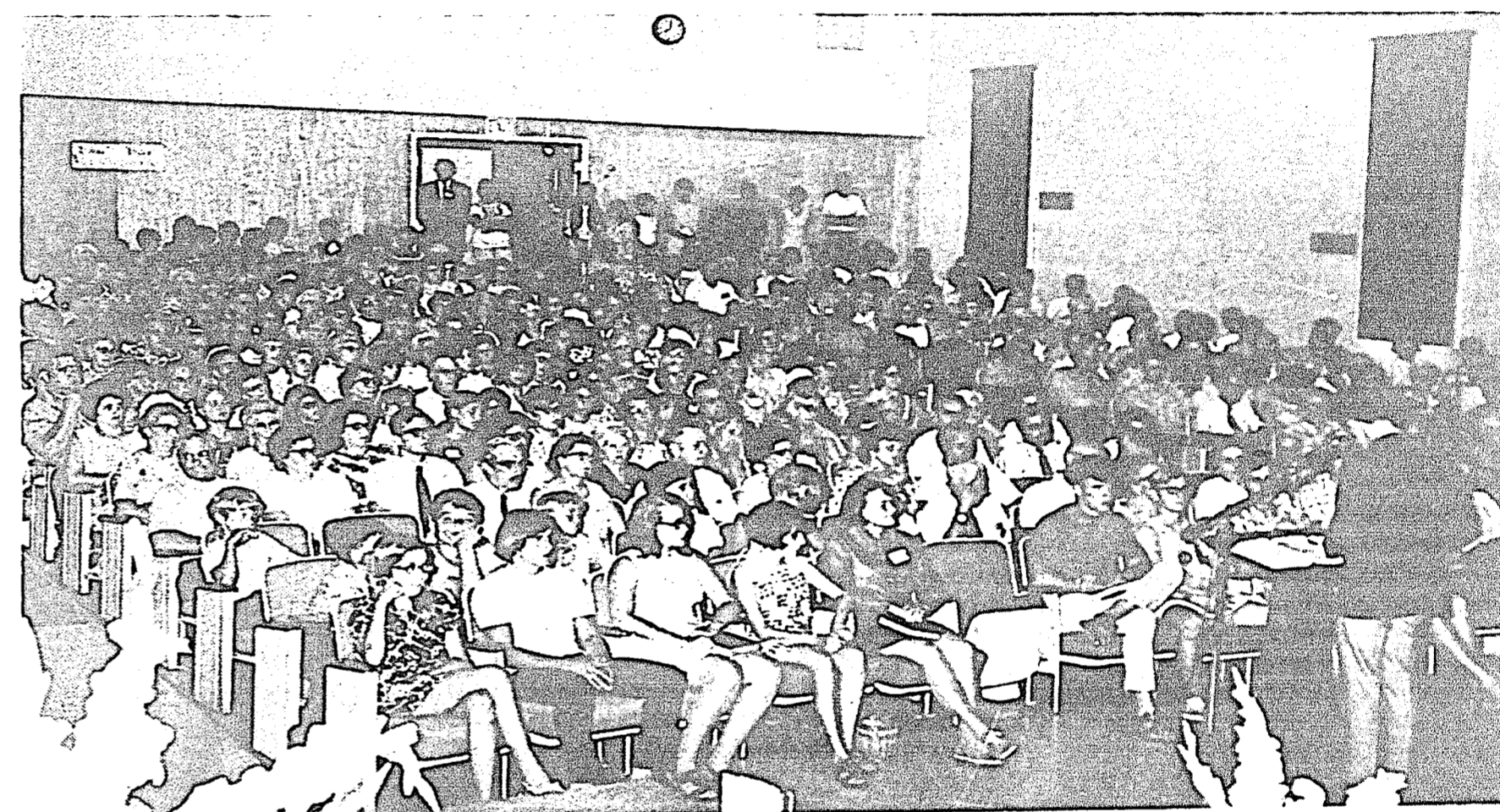
ANALOGY

Showing the folly of trying to rationalize religious formulas in advance of personal experience

I am standing on the threshold about to enter a room. It is a complicated business. In the first place I must shove against an atmosphere pressing with a force of fourteen pounds on every square inch of my body. I must make sure of landing on a plank traveling at 20 miles per second around the sun. I must do this while hanging from a round planet, head outward into space, and with a wind of ether blowing at no one knows how many miles a second through every interstice of my body. The plank has no solidity of substance — to step on it is like stepping on a swarm of flies — shall I not slip through?

Verily, it is easier for a camel to pass through the eye of a needle than for a scientific man to pass through a door.

—direction



Capacity Crowd at Evening Session of Conference

Bill Bond, a young man from Dodge Center, Minn., who gave his spring vacation to personal work with students at Daytona Beach, brings a Scripture-studded message to a capacity audience of delegates and visitors on Youth Night at the Seventh Day Baptist General Conference, Milton, Wis., Aug. 10-15.