Mission on the Moon?

The Baptist church of Castor Valley, Calif., has started collecting funds to establish a mission on the moon and to place a Bible there. The pastor, Earl R. Bigelow, contributed the first dollar.

The church reasons thus: "Placing a house of worship and a Bible on the moon would proclaim to all those who journey into space that the heavens declare the glory of God. . . and that God who created the universe offers salvation to all mankind."

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

Furthermore, if it is the Russians we want to convert it would be more practical to go to Moscow rather than the moon to attempt it.

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

Latent Denominationalism

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

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

Keeping the Sabbath

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

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

Oldest Seventh Day Baptist Church

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

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

In the New Testament all barriers are swept away as far as redemption is concerned and as far as Christian fellowship is concerned. It is just as easy to believe in the Bible account of Creation as in the Bible account of Redemption. We, who are Christians, must not let the color of the skin be a barrier to integration by making interracial friendship natural. Not everyone can live in an integrated neighborhood where color is all but forgotten but the different races are entertained in our homes every day by way of TV.

Long, long ago Jesus said that we must become as little children to enter the Kingdom of Heaven. Children are blind to the color line until prejudiced parents instill a prejudiced idea of it. When a mother went to the PTA meeting she asked her daughter, “Why didn’t you tell me your teacher was black?” “I didn’t notice,” was the reply. So it should be on both sides.

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

More Money for Missions

An article in the Westernly Sun by Chandler Utter makes the truck for the Westernly Fire Department makes me think of a way by which Seventh Day Baptists could have much more money to support our World Mission. Let me explain.

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

Did you guess the obvious application? If we replace fire equipment, upon which we base the safety of all our city and family property, once in 32 years how often must we trade in family cars which is probably used as much for pleasure as for business? Granted that we purchase a new car every year on the average, the family car would not be worth the family car than the fire engine and thus wear it out faster. But the difference in life expectancy is nowhere near that. "We change much more often than economic dictates; otherwise there would not be so many vintage cars on the road. In the long run to keep trading cars is debatable, to say the least. A car that is well cared for and driven at reasonable speeds will last far longer than is it was driven on the average. It takes anywhere near the price of the one or two new ones that the salesman wants to convince us we should have. Initial depreciation is very high, although dealers don’t want you to think about it.

My proposition is not new but it is time it was reemphasized. We Seventh Day Baptists could release thousands and thousands
Leonard Dinnerstein, professor of history at Columbia University, New York, said efforts to convert Jews to Christianity were one of the worse types of anti-Semitism. "It shows you have no respect for our Jewish heritage and our relationship to God," he declared.

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

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

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

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

Conversion of the Jews

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

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

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

THE SABBATH RECORDER

President's Column

Costs and
Conventions

Rev. Edgar Wheeler

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

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

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

Conventions have their place in that they help to establish and maintain order in a group, and as such are to be honored generally. But they must never be allowed to become a straightjacket to stifie spontaneous worship and service that are clearly motivated by the love of Christ. There was a time when to refuse to do anything for those who belong to Him to do is to rise above mere conventions and let the Holy Spirit lead them. This thought came to me during the events of that night.

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

How often Christians refuse to let Christ arouse any personal initiative in their own area of service, either because of a false sense of propriety—or simply because they are willing to hide behind the conventional. The word of the wise man of the Bible is many times unspoken "because I just don't know how to say it." We do not become involved in the needs of the larger community because it is not conventional to do this kind of work before." A family is not visited or invited to worship with us because "they are not our kind of people."

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

Christians who know the privilege of
beng called apart in Christ and the re-
sponsibility of being part of His plan of
redemption and mercy will be sensitive
Christ, they "become all things to all
men, that (they) might by
called apart in Christ and the
save some" (1 Cor. 9:22
leave
Camille, the worst storm ever to hit the
ing of our part in the work of our Lord.
were'
ners
Christian,
and business property of Baptists. As
Church at Gulfport with a new sanctuary
wrecked unbelievable, sickening damage.
ming them together like an accordion
hour and a tidal wave 35 feet high
ping the pews from the floor and slam­
at the front of the church. A $3 million
organization as they put new programs into effect
Committees.

One
young man remem­
their coats off," where the conven­
mpany plant and got them to give two
DC-3 airplanes at a personal cost of
rooms of canned foods
exped at a personal cost of

miles per
ship Hurricane Camille, the worst storm ever to hit the

The rain falls on the just and the unjust — and so does the hurricane.

The recommendations evidence a great
deal of research and consideration but are
not as numerous as sometimes and
do not set forth many major changes of
policy or procedure. Some new ground
was plowed in a recommendation regard­
ing ecumenical relations. The essence,
as your editor sees it, is in this paragraph.

It should be noted first of all that
Seventh Day Baptists to change their ecu­
enical posture, but it should be clear
to the world - as well as to our own
people — that Seventh Day Baptists
face the world standing close together
with other Christians who 'accept Jesus
Christ as Divine Lord and Savior' and
who work to apply that faith in the
world's needs.

One recommendation which seems of
little significance to the average reader
but which might have far reaching
outward effect demonstrates a changing trend in the importance attached by Seventh
Day Baptists to their present as well as
their future denominational programs. It
was in regard to a recent relatively small
bequest. It reads:

We recommended that one-half of the
value of any bequest be applied to the
current budget (1968-69) and that
half be retained in its present investment.

Much of Commission's time at several
meetings had to be devoted to preparing a
determinational budget which would
provide for the most urgent work and
at the same time be attainable by our
people - no small task. Procedures now,
more than previously, involve consulta­
tions with participating agencies and
voluntary trimming of requests in the
light of the whole program. We quote a
paragraph that followed the budget:

"It should be noted first of all that
the Interim Budget, October-November
December, 1969, will be figured at one-
fourth of the calendar year budget for
1970. This was done in consultation with
all the boards and agencies. The total
budget increased almost $14,111.00.
Amounts from current and designated
giving are increased only $133. This was
done by cutting the budgets extremely
close (all done by the boards and agen­
cies involved at Commission's session)
and by reexamining anticipated Invest­
ment Income."

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

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

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

SABBATH SCHOOL LESSON
for September 15, 1969
A KING'S GLORY AND CORRUPTION
Lesson Scripture: 1 Kings 4:20-21, 29-30, 32-34; 11:4-6, 9-11
as looking across the literature table at a Seventh Day Baptist booth and trying to interest a goodly percentage of the people in those milling throngs in spiritual things. The purpose with which one looks at folks at the fair makes quite a difference, for you know that they are there; you try to communicate with them. You want an answering smile and a light in the eye so that you can in the moment you have see the person back of the face.

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

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

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

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

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

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

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

No Time for Eternity

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

The attendant laid down the salvation tract he was giving out, and he obligingly replied, reaching for another tract farther down the table, “Just a minute and I will get you our Statement of Belief.”

The man in front of the booth answered, “I haven’t got time,” and moved on, presumably to look at the bargains in the other booths.

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

Seven Churches Join WCC

By Alton L. Wheeler

Several members of the WCC Central Committee concurred that the World Council of Churches has been strengthened both spiritually and numerically as seven additional churches were admitted to its membership during meetings held at Canterbury, England, August 12-23. One of these was the Church of Christ on Earth by the Prophet Simon Kim-bangu, Congo-Kinshasa, in Africa numbering 3,000,000 members and the other larger denomination was the Evangelical Pentecostal Church of Brazil for Christ, with 1,100,000 members.

Other churches included the Polish Mariavite Church reporting 24,000 believers in the former Soviet Union and the Presbyterian Church of Liberia, and the Presbyterian Church in Jamaica, W. I., with 23,000 members.

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

Miss Pauline Webb, vice-chairman of the policy-making Central Committee, heartily welcomed the new churches commenting that they represent “a blood transfusion for the WCC, with their strong emphasis on the uniqueness of Pastor Manoel de Melo, president of the Brazilian Pentecostalists, exuded with enthusiasm for proclaiming the Gospel of Jesus Christ and displayed equal zeal for spreading the message of ecumenism in Brazil. This brings the WCC membership to 229 member churches and 13 affiliates—a total of 242, representing over 325 million members.
Swimming. He loves his sensitive consideration in allowing time for its completion.

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

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

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

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

Transcribed Conference Message from Dr. Victor Burdick

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

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

Having prepared the Central Africa Conference budget as treasurer for the last five years, I have a great many observations to make. There has been a steady increase of monies received from local sources, from medical fees and from church offerings. At the same time there has been a decrease from medical grants and overseas gifts. In 1965 local sources provided only 20 percent of Central Africa Conference income. So far in 1969 local sources are providing over 50% of total income. This increase in local self-support is very encouraging. There has been a gradual decrease in expenses for medical and educational work, areas in which the Malawi government is greatly expanding its services.

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

I have also compared our patient census over the past five years and observed that these figures have grown, a gradual increase in hospital admissions, deliveries, and visits to our clinics. While there has been an increase in medical fees, expenses, in fact, have decreased. This paradox may be explained in part by these conclusions: first, patients are coming earlier. September to December, the rainy season is really working harder in putting out better service than the larger staff we used to have. They keep the wards and clinics so neat and clean and presentable at all times. They take great pride in doing so. Their sensitivity to the needs of the patient adds an extra item we offer, not found in larger institutions. As our medical assistant, Mr. A. Sankhulani, said the other day, “Our patients feel at home here at Makapwa.”

A few words about our children. Vickie is nine, enjoys his boarding school here at Makapwa. She is keen on sports, especially soccer, and has three achievement badges in swimming. He loves history, geography, and science. Joanie, almost seven, is a lively little miss, exuberant and full of life, at home 24 hours a day by being the only girl, she is happiest when playing with her dolls or carrying someone’s real baby around tied to her back, local style. Markie, our five-year-old, is short and stocky, full of mischief and a tease. He often surprises us with his flashes of mature thinking and wit.

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

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

Transcribed Conference Message from the Rev. David C. Pearson

Whereas you are meeting now, the Central Conference of Seventh Day Baptists in the East, September 9-13. Each year our Conference sessions are held at Makapwa where the church is large enough to accommodate those in attendance. September 12 and 13, Conference will be held officially on the night after the Sabbath. The following day, September 14, should serve as a transition to Conference with the ordination of three pastors to the gospel ministry. This will increase the number of ordained ministers to nearly twenty, those who serve us.

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

In addition to Conference, September will hopefully see the graduation of the final “no-plan” class of Seventh Day Baptist students from Likumbula Bible Institute. Three more will, hopefully, complete their work next year and be in position to receive appointment as pastors or church leaders.

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

Now, having salvation myself, it’s my joy to share it with others. Rev. Herbert Saunders recently had an article published in the Sabbath Recorder entitled, “Fishers of Men Equipped for the Job.” He pointed out that one is a very poor spiritual fisherman who lacks necessary items of equipment. But one not equipped with Jesus Christ is no fisherman at all. Well said, Pastor Saunders, well said!

Those who are really out to do a first class job for God are equipped with Jesus Christ and pervaded by His Spirit. When will men learn that Jesus Christ is indeed the answer? Our Seventh Day Baptist work, the world around, be revitalized. This can happen and will happen when He, Jesus, is given first place in the church and first place in our lives. It is our prayer that God may guide and bless in your closing sessions.

Recorder Comment — Harking Back, Looking Forward

An 85-year-old lady, Mrs. R. A. Armstrong of S. Ct. So. Alfred N. Y., harking back, writes that her grandfather, the Rev. James C. Rogers, was a Seventh Day Baptist pastor most of his life. Speaking of the present she says, “The Sabbath Recorder is a wonderful paper, the articles are so very informative and inspiring. I do appreciate this Sabbath magazine.” Looking to the future, she says she will move to California and wants to start a new church, producing house to a Seventh Day Baptist.
Home again! Now I reflect on those days together in the hills on the Hudson. This year I attended almost all of the meetings, and gained a continuity of the well planned program that was very rewarding and helpful in showing how we can and should be more “Sensitive in His Service.”

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

We greeted these women with the three men.

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

Upon request, I sat in the committee that studied Women’s Work interests with Mrs. Ernst Bond as chairman. I enjoyed seeing women who have made it in different churches widespread. Mrs. Arthur Drake (Gladyis) was called in to answer some questions concerning the activities of the Women’s Board, of which she is president.

My greatest inspiration came in the sensitivity group which was led by Mrs. Kenneth Davis. Here many of the wom­en, as well as men, contributed very help­ful thoughts as we discussed sensitivity in various phases of the theme as applied to practical subjects. It was here we con­sidered our Christian reactions to everyday problems we have in our homes, neighborhood, and churches. Our leader, Jean, closed the circle, joining hands, and praying, “Make me sensitive to — ” (naming the person at the right), and then all joined with a general prayer for sensitivity in Christ.

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

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

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

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

THE SABBATH RECORDER

CHRISTIAN EDUCATION—Sec. Rev E. Zwolak Annual Meeting Notice

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

World’s C. E. Convention 1970

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

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

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

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

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

Dr. Lightgon Ford of Atlanta, Ga., will conduct the service at the great Sunday night closing session.

Delegates will be housed on the ultra­modern University of Waterloo campus. Conference delegates will receive special social rates under an economical “package plan” which covers all meals and housing costs.

The last World’s Convention was held in 1966 in Belfast, Northern Ireland, with 10,000 delegates in attendance. Head­quarters of the World’s Union as well as the International Society (which includes the Union in Canada) is located at 121 East Broad Street, Columbus, Ohio.

The Story of Shane

(from the Los Angeles Church Bulletin for Aug 31)

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

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

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

In May some old charges in Dayton caught up with him via Los Angeles police. Shane was in church with us the Sabbath before he left, voluntarily, to “face the music” in Dayton, Ohio. But this time he wasn’t alone. He had the Friend who sticketh closer than a brother. Dayton police jailed him, and we wondered . . . . “Would he remain faithful?”

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

Ben P.S. Oh yes!

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

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

Let’s help them lead more “Shanes” to Christ.

SEPTEMBER 15, 1969
MEMORY TEXT
To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets.
Daniel 9:9, 10

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

The theme of the service, “Committed To Serve Jesus Christ Together, Amen,” was spelled out letter by letter with each letter taken by a separate family. Some examples: The letter “C” was used for songs by the congregation, whereas “T” represented “trust, together, and tithes” for various members. The “Amen” was spelled out by Pastor Davis and his family.

We were not alone in our commitment, for our sister church in Riverside participated in the service. Many of their members attended and joined us in dedicating themselves to our Lord and being good witnesses. Davis and being good witnesses. Davis

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

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

CONFERENCE TAPES
Conference tapes, as indicated in an earlier issue, are available on a cost basis from the American Sabbath Tract Society, 2771 4th Ave., Oakland, Calif. 94606, $580.

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

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

—Correspondent

SHILOH, N. J.—The West District churches, namely, the Greenwich Presbyterian, Greenwich Baptist, Cohasney Baptist, West Park Methodist, Marlboro and Shiloh Seventh Day Baptist, again this summer played their services in Spanish for the Puerto Rican migrants. Rev. Roberto Hernandez was the Spanish speaking chaplain. Each week from May 15—Sept. 18, the different churches involved supplied singing, assisted by the Rev. Earl Cruzan. They will be at home at Palmer Hall, Eastern Baptist Theological Seminary, Philadelphia, Pa., after Sept. 2, 1969.

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

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

—Mrs. G. S. Stillman

ZINN.—Zea, daughter of Thomas and Mary Langworthy Zinn, was born at Farina, Ill., June 12, 1803, and died at the hospital at Eagle River, Wis., after a brief illness August 26, 1821.

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

—E. C.

THE SABBATH RECORDER

September 15, 1969

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

—Pastor

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

Let’s Think It Over
Moved To Give

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

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

CORRECTION: Two weeks ago we printed the names of the staff of the “Conference Crier” which did such an excellent job on that daily paper. The list of thirty-three was as complete as we thought. From day to day there were changes, Others served whom we did not mention. We do not have all of the names.

—Tom and Urline Tabor, correspondents
Nigeria-Biafra Need Continues

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

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

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

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

Not All Bad

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

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All Whites Look Alike

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

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

Bibles Confiscated at Russian Border

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

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

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

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

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

For Food and Home We Should Be Thankful

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