Gospel Goes to World’s Fair

One of the greatest distributors of Scriptures around the world is the Pocket Testament League which sends out teams with specially equipped vans to do evangelistic work. The leaders of this organization rejoice that their representatives had done a great deal of work in 1961 in the portion of Peru where the earthquake struck this year. They say, “We can only marvel and give thanks that God in His providence has led us once again to proclaim the message of hope in Jesus Christ well ahead of the time when people would face their greatest need for hope and salvation.”

PTL was also in Tokyo this summer to meet the need of as many as possible of the 350,000 per day who visited Expo ’70. They distributed their Testaments for fifteen days in the Christian pavilion, handing out 68,000 copies. A liberal church in Japan protested distribution in the Christian pavilion because the PTL Gospel has a decision page in the back. Moving out was a blessing in disguise—they were accepted in the booth of the American Park Complex and also gave out Gospels just outside the North Gate at the rate of 6,000 to 8,000 per day.

Mr. J. Edward Smith, International Director of PTL, explained that the team consisted of three missionaries assisted by five trained Asians who could contact people in five languages. They speak of the finest cooperation on the part of guards and police who themselves were often observed reading the Scriptures given to them.

The leaders of the organization say that their representatives had done a great deal of work in 1961 in the portion of Peru where the earthquake struck this year. They say, “We can only marvel and give thanks that God in His providence has led us once again to proclaim the message of hope in Jesus Christ well ahead of the time when people would face their greatest need for hope and salvation.”

Vietnam Servicemen Build

Americans in Vietnam are building faster than they tear down, the director of the Southern Baptist Home Mission Board’s Chaplaincy Commission said after returning from a tour of military installations in Vietnam. “The road our servicemen are blazing in Vietnam today is paved with new hospitals, new orphanages, new homes—all built by our American servicemen,” said George W. Cummins of Atlanta.

“For any house they are accused of destroying, they have built hundreds; for any innocent they are accused of hurting, they have ministered to tenfold others; for any one life they are accused of taking, they have saved others, a thousand times over,” Cummins declared.

Cummins described the American soldier in Vietnam as “a young man who hates war and fears it, but fights it because he knows that there are worse things.”

Newsmen covering the war in Vietnam overlook many positive stories because they lack “sensationalism and dissent,” Cummins claimed. He explained that on his visit, he encountered many positive stories about the war that have not been told.

Africa Needs Christ

Seventh Day Baptists are helping plant the cross of Christ in Africa. Our greatest contribution is in the little country of Malawi in East Central Africa where church membership has more than tripled in just a few years, where ministerial training is going strong and native evangelists are taking the gospel and the Sabbath to countries to the south. Most of our churches planned a special mission emphasis on Malawi on September 26.
August Budget Receipts

Attention is called to the OWB budget figures for August supplied by the treasurer, Gordon Sanford. Contributions from all sources were good, and the report indicates that the budget promotion in the churches and at Conference touched the hearts of many loyal Seventh Day Baptists. Looking back, we note that August receipts this year were $3,333 more than for the same month last year. What does this say to us? It seems to say that we could do better in supporting that work if we are to keep trying.

This extra effort in August may mean that our boards and agencies will not have to cut back their budgeted work as was feared by some. At the present time, due to these extra contributions, we have raised two-thirds of the budget in two-thirds of the year. It should be cautioned, however, that the $1,827 needed per month is much more than we have sent in some months.

Study the figures on page fifteen for yourself. Note that some of the smaller churches came through with as much as one-third of what they had given in the whole year up to this date. Some of the larger churches increased their giving quite a little, others not so much. It is probable that the consistent givers accounted for more of the extra Conference offerings than any other group. We need to concentrate on the disciples. It is to be hoped that many who have begun to give more will feel the joy of regular giving to the world work of Seventh Day Baptists.

Why They Resort to Drugs

There is no put answer to why youth resort to drugs. Those who have attempted to explain the reasons or the reasoning usually come up with a number of suggestions in trying to cover the many different situations that lead to drug abuse and addiction. Of course, one needs only ascertain why they started; the use either for their very nature, explain the addiction.

Before commenting on some of the reasons given by those who seem to be experts, let it be said that a better ques-
One Gospel

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

These words of our Lord raise several questions regarding the gospel to which we do well to respond if we claim to be the disciples of Jesus Christ and if we are sincerely seeking ways in which we may more actively and aggressively witness for Him.

First, what is the gospel? The word "gospel" is derived from two Old English words "god" meaning "good" and "spell" connoting "news"; but what is specific in the good news proclaimed through the gospel? Is it good news about the goodness of life which ought to be experienced by good people in a many good ways, and is that goodness to be found in any one of several contemporary religions of one's choosing, or is it specifically the good news about God and His eternal kingdom including the effect that He, acting in love through Jesus Christ and the Holy Spirit, can have on each and every human life?

Second, for whom is the gospel intended? There are some three and one-half billion persons living at this time. The word "spell" implies a casting; are these words of our Lord raising the question, as some do, as to whether or not Jesus Christ, as the Messiah and as the Son of God, has not already cast His spell upon all of us? Or do these words concern the casting of a spell on others, so that many others may be brought into the kingdom of God? Whom are we to regard as the recipients of the gospel? Are we to regard as the recipients of the gospel others as well as ourselves, and are there any others besides ourselves who have the gospel cast upon them through Jesus Christ and the Holy Spirit?

There are some ten major religions in existence today. Advocates of one religion often have questions as to whether the gospel can be cast upon others who are not members of that particular religion. This is the problem of religious synthesis or religious combination, or syncretism. Some speak of the mingling of other religions with Christianity, and contend that it is untenable for Christianity to conceive of itself the religion for the world. Others seem to be advocates that Christians being willing to become a part of a harmonious worldwide family of fellow citizens in which it would seem to follow that Jesus along with Buddha, Mohammed and others would serve as a "board of elders." Does the Lord Jesus Christ make the claim for Himself: "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6)? Peter asserted, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Paul later insisted that "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:10,11). And at a climactic moment in John's apocalyptic volume he announced the Christ to the world as "King of kings, and Lord of lords" (Rev. 19:16).

If it is felt that one religion is as good as any other, or that we are all worshiping the same God, it would seem that with due regard for every one else's religion, we should minimize the importance of witnessing to and praying for conversions of others and of supporting missionary endeavors.

This confronts us with a third question, How much of a priority is there on sharing the gospel introducing Jesus Christ to others as Savior and Lord? Jesus Himself made evangelizing a matter of priority clearly an absolute to His command to His disciples, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15), with urgency stressed in Matthew 24:14 as He declared, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

George Bancroft has been quoted as saying, "I find the name of Jesus Christ written on the top of every page of human history. And Charles Spurgeon asserted that "Christ is the great central fact of the world's history. All lines of history converge upon Him. All the great purposes of God culminate in Him." If to us Christ plays so unique a redemptive role, we should do well to stress, strain and participate in witnessing for Him. -Alton L. Wheeler

At General Conference the Rev. Paul B. Osborn, the most knowledgeable member of Commission on the total Our World Mission budget was given a few minutes each day to present in a graphic way (by projection) the status of the Conference offering for OWM. A writer in the Crier spoke of the anticipation for "one of Paul Osborn's but goodies." A wag remarked that OWM means "Osborn Wants Money." The candid camera catches Mr. Osborn on one of these occasions.

Gordon Sanford, our efficient OWM treasurer, seldom got behind the microphone at Conference, but when he did there was seriousness on his face—as the picture shows. His burden is more than recording what we have given and distributing it according to our wishes and the percentages agreed upon. He is also concerned—as others are—with what we have failed to give.

Let us determine to make Osborn and Sanford happy in the service they render voluntarily for the denomination. They would have fewer worries if they were to get word of more Seventh Day Baptists who are determined to be tithers saying, "I find the name of Jesus Christ written on the top of every page of human history. And Charles Spurgeon asserted that "Christ is the great central fact of the world's history. All lines of history converge upon Him. All the great purposes of God culminate in Him." If to us Christ plays so unique a redemptive role, we should do well to stress, strain and participate in witnessing for Him.

Mr. Osborn responded with appropriate words. He spoke of being almost overcome with joy at coming into the additional truth of the Sabbath and of becoming one of us. He told of his experience with two other Baptist denominations and the difficulty of erasing Sunday from his mind. He hoped to be used to revive some souls on this matter of obedience of God's revealed will. He said he had a vision for Seventh Day Baptists of a harvest of souls in the present time.

Introducing his wife Ena, he said they had given all four children Bible names: Faith, Jeremy, Shan Ru, and Charis.

Mr. Osborn was ordained as a Seventh Day Baptist minister at the Southwestern Association this summer and made a good impression there. Word has come to the Recorder office from Paint Rock, Ala., that the church there is about to begin evangelistic services with the Rev. Gordon Osborn as the speaker.

MEMORY TEXT

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.—Romans 6:6

THE SABBATH RECORDER

SEPTEMBER 21, 1970
The Responsibility of Maturity

Inaugural address on the 1970-’71 theme at the close of Conference, August 15, by the new president, Dr. Stephen Thorngate of Monterey, California.

(Continued from last week)

In spite of this drawback, the gospel has survived two thousand years of persecution, manipulation and degradation. It has withstood every attack at the hand of human beings, both well-meaning and malignant, from ancient through medieval to modern times. Yet it has retained its original purity and simplicity, and is as applicable today as when it was conceived. Truly it has achieved maturity. For this we are indebted to all who have accepted that first Christian responsibility—from the New Testament saints to those around us here who have dedicated their lives.

Armed with the maturity of this gospel and guided with the maturity of our experience and acceptance of responsibility, Seventh Day Baptists should, must be, impelled to witness not only to those who still have the need to be taught, but also to those who are already Christian.

We always have been friendly, free, and open approach to sister communions wherever possible, both on a local level and at the denominational level. Usually this has met with, or evoked, a similar response leading to a warm and fruitful achievement of mutual purposes within the broad context of Christian cooperation. Where this relationship has existed, we have usually won the sincere respect of Christian neighbors. This is not because we are different, although we often make this difference quite pointed, accentuating it, in my opinion, far beyond its true relative value in total Christian doctrine. Nor is it because we have a more enlightened vision of the Bible, God, Christ, and His teaching, although many will admit this may indeed be true and not merely a figment of our egotistical imagination. Nor is it because we are small in numbers, although we enjoy the advantages in being a member of a minority.

I am convinced that wherever Seventh Day Baptists have won the respect of the so-called "outside world," both ecclesiastical and secular, it has been due to the contribution of our greatest resource: not money, not numbers, not power, not charisma, but doth not even the Sabbath truth, but leadership—a leadership that demonstrates a mature character, a maturity not only shown by individuals in their walking, but also by churches and denominational activities, a maturity which has grown out of acceptance of Christian responsibility, which in turn has increased the degree of maturity.

Do you see what I mean? It's a vicious cycle! Vicious because it has to grow. Maturity demands greater responsibility, and the more responsibility accepted and demonstrated, the more mature the character.

Vicious is perhaps the right word to use in referring to Seventh Day Baptists and our responsibility of maturity. This is a demand bid. In the past eight months we have been privileged to look back of the clock face of the denomination and see the wheels, gears, cogs, and springs all carrying out their respective responsibilities in an accurate time for which it has built a reputation. Parenthetically, I might say here, as long as I am using this analogy, that life in this city is no more different than the world and even noisier clocks with loud ticking and irregular alarms, this is a mere pocket watch, dignified and tiny, but none can challenge Christ authority as it demonstrates the purpose for which it was made.

A problem arises when the demand for higher quality time, makes running while gears and even wheels continue to fall away.

I have been shown on repeated occasions a graph of the past fifty years showing, in general, the rise in population, the steeper rise in gross national product, the even steeper rise in Our World Mission requirements on top of a decrease in number of Seventh Day Baptists. It does not take a mathematician to see that a greater and greater responsibility falls to fewer and fewer individuals. The approach to this problem is a part of our responsibility of maturity.

Other examples where we must bring to bear maturity as we face, accept, and carry out responsibility are easy to find as we close a week of deliberation.

Ecumenism on a denominational level has been handed for now by a beautifully wounded dichotom or cut. Eventually we must be prepared to make action decisions regarding our involvement, and in which direction it is to be aimed. We have gained maturity in these movements through past responsibility. This maturity requires us to act even more responsibly, and this does not include inactivity until we are told to 'fish or cut bait.'

As we accept responsibility for evangelism, we gain maturity and insights into a broader scope of techniques and attitudes for outreach. Nevertheless experience teaches what our fathers and grandfathers knew but could not seem to teach us: that the mature evangelist accepts the vicious cycle and relationship, and that evangelism is not an end in itself, but a means to a greater maturity. The Great Commission took this form from Matthew the Sermon on the Mount, that epistle of Christian responsibility, took somewhat more.

Apply the responsibility of maturity to the great task of world evangelization. It is here that we must be right for you or me, typical Seventh Day Baptists: our youth, my own children and yours; our pastors, past, present, and future; our church responsibility to members and to the community; our personal Christian witness to friends, strangers; Christian responsibility as a social, civil, moral, and other quality of life. Christ speaks to us as individuals. Over and over again He brings out the three basic levels of responsibility: (1) irresponsibility (2) legal responsibility which satisfies mandated requirements but fails to deal with motives, attitudes, or conscience, and (3) Christian responsibility, the vicious cycle type—responsibility of maturity.

He gives many examples: the second mile; the other cheek; the coat and shirt; the nurture of talents; attitudes toward adultery, murder, money. The simplest illustration that comes is the picknick family that strews its litter about, defaces or is careless of the facilities and leaves the place barely usable. The next family uses it, picks up its own litter and leaves it as they found it. The third family comes and does not cause more damage, but repairs the damage done by family one. Most of us fall close to family number two in spite of the fact that we know better. Subconsciously we want to avoid the spiral of involvement—maturity—increasing responsibility, that vicious cycle which starts as innocent involvement and, if you aren't careful, ends in total commitment.

Maybe it would be best to battle up this Christian responsibility of maturity and label it Caution, may be hazardous to life.

Or else go ahead, pick a cause, a person, a job, a church. Get involved, take responsibility, gain the maturity that impels you to more responsibility. Avoid apathy, stagnation, excuses. Apply the responsibility of maturity to the work you do, the work you have been privileged to be a part of. The world and the organization that you work for will be the better for it.

The Great Commission took a different form from the Sermon on the Mount. It was given to the Baby Church. It was, as always, a demand bid.

As we accept responsibility for the work of the Body of Christ at all levels of concern for the human family, in which direction it is to be aimed. We have gained maturity in this movement through past responsibility. This maturity requires us to act even more responsibly and this does not include inactivity until we are told to 'fish or cut bait.'

As we accept responsibility for the work of the Body of Christ at all levels of concern for the human family, in which direction it is to be aimed. We have gained maturity in this movement through past responsibility. This maturity requires us to act even more responsibly and this does not include inactivity until we are told to 'fish or cut bait.'

As we accept responsibility for the work of the Body of Christ at all levels of concern for the human family, in which direction it is to be aimed. We have gained maturity in this movement through past responsibility. This maturity requires us to act even more responsibly and this does not include inactivity until we are told to 'fish or cut bait.'
The Theme

"Faith: Nothing = Nothing," What's so great about that? Nothing, unless you are dealing with the theme from two very important perspectives: Faith to mean one's relationship to a living Christ and Christians who have a Sabbath faith in the Holy Spirit in collective worship.

The Theme with relationship to, and with, Jesus Christ; and a revitalized appreciation for the Sabbath. The theme idea was presented as "something," namely a vital relationship to, and with, Jesus Christ; and a revitalized appreciation for the Sabbath.

Purpose

We began the Pre-Con sharing our hope to replace the "nothingness" in our theme with "something," namely a vital relationship to, and with, Jesus Christ; and a revitalized appreciation for the Sabbath.

Staff

To help with this process of supplementing our faith, we discovered the capabilities and warmth of nine "beautiful" individuals, namely Rev. Herb Saunders (Pastor Glen), the Chief Lecturer on our Sabbath faith. His final presentation on Friday tied our need for a dynamic relationship to Christ in faith together with a lively Sabbath faith in his presentation entitled: "Faith: the Real Thing."

There were special times when we discovered how real is the presence of the Holy Spirit in collective worship. Pastor Glen Warner was God's instrument in this phase of our experience of supplementing our faith. Modern, popular music, contemporary reading, Scriptures read from several different translations and versions of our day, and singing were the chief means of exploring the theme of supplementing our faith in worship.

I'd like to share the closing Communion service we had. Simplicity! After the closing noon meal was eaten and the tables were cleared, one drinking cup of grape juice and a couple of slices of common bread were left sitting on each table. One fellow had been selected to sit at each table and was assigned the responsibility of being the "host" responsible for passing them through the bread at the designated time. The song "We Are One in the Spirit" concluded the Communion service, and as it was sung, we stood at our tables and hands just spontaneously reached out to hands and very quickly a traditional "fellowship circle" was formed. We knew the theme idea was presented as "something." When we had our last evening vesper and we spontaneously sang "We Are One in the Spirit, We Are One in the Lord..." we were singing my evaluation of Youth Pre-Con 1970. A taste of Pente­cost as we have record of it in Acts!

What's so wonderful about that experience of Youth Pre-Con, likened unto Pentecost, is that it is only one isolated example of a movement around the world, and especially obvious within our denomination! Sabbath eve at General Conference added an "amen" to my observation. There is an awakening in our denom­ination! The presence of the Holy Spirit is taking command as our people become willing to be commanded. By small groups, by local congregations, and the collective body at General Conference sessions, a change is taking place! I'm thrilled to be a part of this Pentecost-like experience, and pray earnestly to be further privileged to be an instrument of God to share this new hope.

I count it a high privilege to have had the opportunity to direct Youth Pre-Con 1970. It was—and remains—a most gratifying milestone in my life.

To receive Him He doth require, To know Him is all my heart's desire, To know Him will set my heart on fire, To know Him, and make Him known.
If you have questions please write! We stand ready to help in every way possible. Suggestions and comments on Seventh Day Baptist world witness will be appreciated.

Laymen's Sabbath

As mentioned in last week's issue of the Sabbath Recorder, a letter has gone recently to all Seventh Day Baptist churches of this country encouraging observance of Worldwide Communion on October 3. This letter also encouraged the churches to make plans for Laymen's Sabbath on the second Sabbath of October, October 10, (or at a date more convenient to the program).

Laymen's Sabbath has formerly been known and observed in our churches as "Men and Missions Sabbath." It is suggested that a missions outlook might well be continued in whatever plans are made to observe Laymen's Sabbath, though a wider interpretation may be placed on what may be considered "a missions outlook."

The theme for Laymen's Sabbath observance this year is "Common Faith—Common Commitment." A booklet with suggestions for developing this theme was sent to the churches, as mentioned above. Additional copies of this booklet may be ordered from American Baptist Men, Vallee Forge, Pa. 19481.

The leaflet from the American Baptist Men was prepared by Raymond C. Clasen, executive director. It carries a statement of purpose for holding a Laymen's Sabbath as follows:

"Its main purpose is to give laymen an opportunity to declare their strong faith in Christ and their intention of commitment by participating as unordained laity in the church's witness in whatever capacity they are able to work. Laymen's Sabbath really highlights the truth that all laymen are 'ministers' every day."

The purpose of Laymen's Sabbath is not to minimize the importance of the ordained ministry, or to take from the pastor his regular place of leadership. Rather it is to enlist and encourage all laymen to participate fully in the church's life and witness.

"Laymen's Sabbath offers you, the laymen of the church, an impressive opportunity to witness publicly to your faith and commitment to inspire others to accept a call to witness for Christ and His Church. You will discover untold blessing in your personal spiritual growth as you participate in this significant service. Your pastor should of course be a 'silent' partner in this work with him to fulfill the purpose of Laymen's Sabbath in your church. As you work together you will find that a closer bond of Christian fellowship and understanding will have been established between you and your pastor."

Malawi, Africa News

Pastor Otrain Manani has been granted temporary leave from the Seventh Day Baptist church at Blantyre, Malawi, so that he may take advantage of a scholarship grant from the World Council of Churches to study "Church Administration." This will be a three month course at Dodoma, Tanzania. He arrived to begin this on August 2, 1970.

Church Growth: From a comparison of church membership in the Seventh Day Baptist churches of the Central Africa Congo (CAC) with the membership as it was in 1954, it seems that church membership has more than tripled since 1954, when it was reported as 1010. In 1964 it was 2631 and in 1969, 3571.

Bible Teaching Syllabus: Joan Clement prepared these lessons for junior age students. Both copies that we have are for the senior classes before returning to America this spring. These are used in the mission-supported schools at Makapwa, Thembe, and Chikanda.

Youth Camp: The first such camp was held in 1968 and plans are made for a second this year in God's ministry which will be held at Likukula in Mlanje district in September, 1970.

Central Africa Conference Associations held their annual gathering during the month of September, as follows: Northwestern (At Luchenza) August 5-8; Northern (dates and site not given); Central, August 12-15; Southeastern (at Nolo) August 19-22. It is understood that the Central Africa Conference is to meet at Makapwa in September.

SDB World Federation: The trustees of the CAC recommended that it should undertake to raise 200 pounds ($480 US) towards the cost of sending a representative to the federation meetings at Western, Rhode Island. U. S. A., in August, 1971.

"The Missionary Family" had a profitable time together at Makapwa on July 25. We took supper together at Miss Sarah Becker's home, made a tape recording (to send to the US General Conference) and had a brief meeting at Pastor John Conrod's home. We agreed to meet again during our time there. The Conference meets at Makapwa in September, from letter of David Pearson.

Final Crisis: At the April 28 meeting of the CAC trustees it was voted that Pastor John Conrod be appointed Conference treasurer to succeed Dr. Victor Burdick. Brother Conrod had arrived that day. He now reports a financial crisis has developed, a fact that Dr. Burdick predicted would come. Among the reasons for this crisis are the following: the discontinuance of the large government grant based on a medical doctor's being of service to the people; the increased number of pastors needing support resulting from new Bible Institute graduates; a noticeable decrease in special giving from this country upon the return of Dr. Burdick; the high cost of financing the Blantyre project—building a house of worship and parsonage. To meet this crisis Pastor Conrod has proposed several drastic measures: reducing pastors' salaries to a level more nearly equal that of their parishioners; discontinuing the mission-supported schools at Chikanda (which the government declared "redundant" as it was causing tax revenues from other nearby, better-equipped schools).
WOMEN’S WORK—Mrs. Earl Crease

Women’s Society Dinner

August 12

By Mrs. Addison Appel
Recording Secretary

The Women’s Society dinner was held in the Milton College cafeteria with approximately 225 women present. After singing the Doxology, we ate a delicious turkey dinner. While the tables were being cleared, Mrs. Doris Rood led us in singing the first verses of familiar hymns.

Deviations from Romans 8:30 were given by Marjorie Burdick. She urged us to remember the women in other Seventh Day Baptist Conferences in our prayers and close our eyes for all of us and for them. The secretary’s and treasurer’s reports were given. Roll call was taken by associations. Since the treasurer’s report showed that all the SCSC funds had been used, our love offering of $350 went toward starting an SCSC fund for 1971. It is hoped the teams will work in the Daytona Beach area at Easter time.

The new Boulder-Denver board members were voted in. They are: president, Mrs. Elmo (Madeline) Fitz Randolph, Boulder; treasurer, Mrs. Bobby (Barbara) Crosby, Denver; vice-president, Mrs. Melvin (Frances) Stephan, Denver; recording secretary, Mrs. Thomas (Jane) Bottoms, Boulder; treasurer, Mrs. Bobby (Barbara) Wright, Boulder; editor of Women’s page in the Sabbath Recorder, Mrs. Elmer (Bonnie) Andersen, North Loup; editor of Newsletter, Mrs. Kenneth (Margaret) Crosby, Denver. Present to represent the Minnie Women were Mrs. Thomas (Jane) Bottoms, Mrs. Willard Wells, Mrs. Ronald Goodrich, and Mrs. Myron Soper.

Since our meeting didn’t conflict with an evening Conference meeting, we had ample time for the interesting program which followed. Mrs. Doris Rood introduced the Myron Soper family, who entertained us with country western music.

A much awaited event was the presentation of the Robe of Achievement. (See September issue.)

With the slogan “One World,” Mrs. Drake introduced Mrs. Leroy Bass, recently returned from Guyana. Mrs. Bass said Guyanese ladies are much as we are here, bringing up children to honor God and country. Remember them in your prayers. Mrs. Bass could tell us greetings from Jamaica and told of the need of bringing education at Crandall High up to date. Mrs. Kenneth Smith told of seeing several of our friends at Mill Yard church, and of becoming acquainted with the English and Scotch people during their six weeks in Shiloh. Mrs. K. Duane Hurley reported on her mission tour, stating the difficulties encountered by Christians in European and Asian countries.

The final part of the program was a presentation by six ladies representing the Continental Unions of the Baptist Alliance. They were Mrs. Charles Anderson, Europe; Mrs. Russel Maxson, United States; Mrs. Dale Green, countries of Africa; Mrs. Roger Burdick, Latin America; Mrs. Louis Lanneau, Southwest Pacific; Mrs. Oscar Hartman, Asia. The ladies were dressed in the fashion of each area.

We’ll never win the world just with paid missionaries. If we are to live the Christ life, we must increase in giving, study, prayer, and commitment, said W. A. Criswell, Southern Baptist president.

Ministers’ Wives Guild

Among the numerous popular “guilds” at Conference was one for ministers’ wives. Just a few of those who discussed how a minister’s wife can make her work count for the Lord are caught here by the candid camera:

Mrs. Florence Bowden, who in the past few years has helped much in training wives of ministerial students for their role in the pastoral ministry.

What’s Next?

(A personal testimony)

By Miss Nancy Brannon

That’s a question I’ve been asking for several months. I was graduated from nursing school in June. Just thinking about the board, I really shook me up and the experience of actually working has been really scary. I’ve been working with premature babies, which is a pretty specialized field and not one in which I had virtually no training in nursing school. I’ve felt so inadequate and insecure and frustrated. But the uncertainty of the future has probably been the most difficult for me to deal with.

When I came out here to Young Adult Program I was honestly lonely and as if my problems were unique and not of interest to anyone else. But after a couple of days I finally started realizing that there were several other lonely people there and that, strangely enough, when I started really listening to them, I discovered some of their problems were not too different from mine. In fact, the main questions which kept coming up were: “Who am I? Where am I going?” Identity, purpose and direction are concepts we must all keep redefining throughout life.

During Conference I’ve talked with more people, many of them asking me what I’m doing and what’s next. One night I was telling a friend how frustrated I felt about where I’m going and what’s next. This friend made me stop short when she said, “But, you don’t have to know right now.” Just trust the Lord and He will show you what He wants you to do next.

After this I really began searching for the kind of peace my friend had, to make her be able to trust the Lord for everything. I think I have night after night while talking and praying with another friend, that I found that peace by being filled with the Holy Spirit! I thought I had prayed for this before, but I didn’t feel any results. I think I know now that what kept me from having this experience before was my lack of faith. Faith is something difficult or maybe even impossible to explain. It’s something you just have to do!

With God’s grace I have a new confidence that I will be more disciplined in reading my Bible, praying and sharing my hope with others. I have really come convinced that these things are really going to make the difference in my life. I keep praying this in the evening Conference, and as a result of carrying this out, I think I will find the answer to the question, “What’s next?”

Crier

Summer Work at Shiloh

More than a Coincidence

One day last spring I called up the Rev. Charles Bond of Shiloh, N. J., from my college in Philadelphia to see if I could stay over if I went to church in Shiloh the following weekend. He replied that it was fine but that also, he had been thinking of me. It seems that he was one of a couple of people the church had suggested contacting to be summer assistants. The coincidence seemed too good to be true. I’d worked in VES but could never afford to work in SCSC once I started to college. The opportunity to work for the Shiloh church seemed like a wonderful chance to do some similar work for the Lord.

I would now have to say that God was working and the “coincidence” was planned because my six weeks in Shiloh was a great opportunity to work for God, to meet some fine fellow Christians, and, of all, to learn from Pastor Charles and others how to teach children, how to have fun with them, and how to listen.

I worked in Bible Schools and camps and most of the work was what I would expect. However, I learned a great deal from giving children’s sermons about talking on their level. I had my biggest challenge in planning and directing midday camp. To say that kids have short attention spans doesn’t at all prepare one for the energy of a six-year-old in action in the flesh.

I also had a couple of occasions which helped me grow in the Spirit. I felt real fed up when we had a prowler at senior camp and I was in charge of the girls barracks. I wrestled long but was finally able to...
trust in God for the safety of those I was responsible for.

In summary, I'd like to recommend work like this if you like meeting people at all—but more, it is great to experience the joy of kids and to feel loved by them.

Praise the Lord and “Let the children come . . . .”

—Jinx Kuehn

News from Nellore

A letter received September 9 from the Rev. B. John V. Rao of Nellore, India, tells of the sudden death of his fifth daughter, B. Mary, on August 26. Apparently this is the first death in his large family. When the mother, B. Mary Suseela, learned of her daughter’s death, she fell down the stairs of their home and had to be taken to the hospital. She was still a patient on September 3 when Mr. Rao mailed his briefer-than-usual letter.

Dismissing early, we all enjoyed a fellowship dinner at the home of Deacon Aaron Price, going from there three miles north to a beautiful location on Etoniah Creek. There I had the blessed privilege not only of baptizing Tonya Werkheiser of the local congregation, but also my granddaughter and her husband; and of having a service of blessing, not only for the baby daughter of Deacon and Mrs. Price, but also for my own three great-grandchildren.

Being the baptismal place had been increased by Tonya’s and Kathie’s mothers, Tonya’s brother and friend, and Kathie’s sisters, who could not be present in the morning. It was a day of blessing for the little church, and also my granddaughter and her husband, who had written that such a move would not be good for the work. Mr. Rao wonders not the Lord’s will for them to leave the construction of a new cement block house of worship to replace the tiny, never-finished, wooden building first built in 1946 and later moved to its present site. It is hoped that the new structure can be ready for use before winter.

Knowing that the writer (a former pastor) was to be in Florida briefly in July, the church requested him to be present at Carraway on a Sabbath for a baptism, and also for blessing of a baby. Accordingly, my granddaughter and her husband, Fernell and Kathie Hester, took me out from Daytona for the Sabbath service, July 18. The congregation of about twenty completely filled the tiny building, to participate in a Bible study, conducted by Joseph H. Price.

At a legislative briefing, he told an interracial group of Dallas County pastors that the question of raising welfare payments should not degenerate into a debate between “liberals” and “conservatives.” “It’s not being ‘liberal’ . . . (theologically) to minister to the needs of the hungry, the disabled and the sick,” Criswell said, with a characteristic jut of jaw and jab of finger. “It’s just simply being Christian.”

A Good Day at Carraway

By Clifford A. Beebe

Although little news comes to the Recorder from Putnam County Seventh Day Baptist church at Carraway, Fla. (R. 1, Palatka), the church is alive and active. They are now engaged in construction of a new cement block house of worship to replace the tiny, never-finished, wooden building first built in 1946 and later moved to its present site. It is hoped that the new structure can be ready for use before winter.

THE SABBATH RECORDER
TOPICAL BIBLE READINGS

A lamp to my feet
A light to my path

BIBLE READING GUIDE FOR 1970

TOPICAL BIBLE READINGS
for October 4 to January 2

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.

THE CHURCH

Oct. 4—Foundation of —Matt. 16:15-18; 1 Cor. 3:11-15; Eph. 2:20-22
Oct. 5—Christ the Head of —Eph. 5:23-23; 1 Cor. 11:3
Oct. 6—Discipline of —Gal. 6:1; 1 Thess. 5:14; Matt. 18:15-18
Oct. 7—Unity of —1 Corinthians 12:28
Oct. 8—Prophecy of Isaiah —Isaiah 2:2-4; 49:6-12
Oct. 10—Psalm of Confidence —Psalm 46

LOVE

Oct. 11—For God —Deut. 6:5; Mark 12:29-33
Oct. 12—For One Another —1 John 4:12-21
Oct. 14—A Necessity —1 Corinthians 13
Oct. 15—Expressed in Life —Matthew 25:34-40
Oct. 17—A Growing Way —Eph. 5:5; Phil. 1:9; Col. 3:12-14; 1 Thess. 3:12

MEDITATION

Oct. 18—On the Law of God —Joshua 1:6-9; Psa. 1:1
Oct. 20—Upon the Word of God —Psalm 119:11-16, 55-59
Oct. 21—Needed by a Leader —1 Timothy 4:13-16
Oct. 22—Upon God —Psalm 143
Oct. 24—Upon the Ways of God —Psalm 139

WISDOM

Oct. 25—Exalted —Proverbs 1:5-6, 20-33
Oct. 28—From God —1 Corinthians 2:16
Oct. 29—A Wise Man —James, chapter 3
Oct. 30—Christ’s Wisdom Foretold —Isaiah 11:1-10
Oct. 31—A Prayer for —Ephesians 1:16-19; 6:18-20

Bridge the Gap in Israel

In a 115-page study entitled The Arabs and Jews in Israel: The Reality, The Dilemma, The Promise, sponsored by the American Jewish Committee, Harry M. Rosen of Israel states that the goodwill and cooperation, as well as the unremitting labor, of Jews and Arabs alike have already borne fruit and the outlook for the future is even more promising.

"In construction, in knitting mills and textile factories, in an increasing number of job areas," Mr. Rosen says, "Arabs and Jews work side by side, often indistinguishable from one another. Their work is the same, their pay is the same, they belong to the same unions, they share the same advantages and the same gripes. It is true that the vast majority continues to live separate lives after work. On the job, however, they are getting to know each other, to accept each other as human beings with all the human qualities and frailties."

Can Peace Come to Palestine?

All eyes are on Jordan where a civil war has been raging that apparently dwarfs in casualties Vietnam or any other troubled spot for a similar length of time. The basic issue is whether or not the guerrillas (extremely hostile to Israel) shall control the kingdom of Jordan. A battered palm tree pictured against time-scarred, thirsty hills just west of the Jordan river helps us to visualize, as we pray for peace, the rugged situation in the Middle East that threatens military intervention and may call for divine intervention. Let us pray now that God will work in the hearts of men to establish a just peace not only in Jordan but throughout the Middle East.