President's Column

Conference — 1970
Worship and Business

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

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

There are those to whom Conference business seems uninspiring at best, and at worst a waste of time. Why not spend all the time in the fellowship of prayer, study and worship? To this question we would add two others: May not carrying on the business related to the Lord's work be in itself a means of rendering devotion to God? And is it possible for us to carry on the widespread and complex work of God without business procedures that are carried on “decently and in order”?

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

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

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

It has been interesting, as your editor, to read what many have written on the Conference theme and to try to imagine what pastors have thought about it when they announced it on the church bulletin. This office, at that point in time, had only heard of the story of the United States. In fact, the most important words may be those that are spoken by the individual who is the only one to whom it is directed to, the only one to whom it is directed to, the only one to whom it is directed to be a part of it.

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

There is something pretty special about being called apart. It makes a lot of difference what is done in this calling. We think that the answer is in the question. The Gospels we read of Jesus' going apart into a mountain to pray. Then we read of how well we have been doing in this matter of living up to our calling. We are not of the world but we live in the world. We are not called apart to be a part of the world but we live in the world. We are called apart to experience the sanctification of the New Testament and to be a part of the program of Christ in the world.

There is no clearer way to do this than to be a part of the Cooperative Mission to the world. This is a way to be a part of the Cooperative Mission to the world. Every converted sinner knows that he is one of the called-out ones. He is called away to be a part of a group perhaps somewhat like himself, to be with Jesus and others, like himself, who have been born again and thus separated from pleasure-seeking crowds of former associates. The joy of the Christian life is to walk with Jesus rather than to walk in the lust of the flesh.

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

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

The other emphasis of this year's theme stresses the work, the cooperative work, for which we are called apart. It is to be a part of the program of Christ in the world. It is something that we need to give direction and zeal to our endeavor. In its broadest meaning it forbids us from separating ourselves from life and dwelling apart in some desert or cliff dwellers in the city. We are not of the world but we live in the world. We are a part of it and we live with a cooperative mission to the world.

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

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

One of the problems we face is how to live our faith. The example of what we do. We can have many people, particularly in the matter of interdenominational cooperation. We have a history of desiring to cooperate in every good cause. We have not always been in complete agreement as to which causes were best. Some who have made up their minds are rather insistent that God would agree with them. Some others may have changed their minds about certain organizations as they learned more or
as the organizations changed their emphasis. New movements and new alignments are constantly coming to the fore. Some show great promise, others less. We believe that we are called to be a people. By the same token we must believe that God has a mission for us. It is evident that He has used us in the past. Our great concern is how He wants us to serve from this point on. The more we can agree on this the better it will be. Let us avoid coercion and leave the calling to God.

Black Power Prayer

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

During the Southern Baptist Convention in Denver youths representing the Afro-American Student Union at the Metropolitan State College of Denver came in uninvited and were heard. Led by Jess Powell and other students they accused Southern Baptist churches of having in their membership people who had murdered and beaten black people. The groundrules for their unscheduled meeting with a prayer during which most of the blacks held up clenched fists, a black power symbol, presence of the Russian flag and a group of Japanese students objected to Billy Graham's appearance on the program of the Baptist World Congress. The bigger the meeting the more likely the invasion of publicity-seeking groups.

Christian people must cultivate an appreciation for the feelings of blacks who at long last are energetically reminding the churches that they have not done enough to redress the wrongs that were not righted merely by freeing the slaves at the end of the Civil War. We question, however, the wisdom and the effectiveness of prayer to God with uplifted clenched fists. People may respond in fear to such an assertion of power, but from our reading of Scripture, God does not.

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

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

MEMORY TEXT

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

President's Column

The God of All Grace

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

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

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

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

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

Our Prayer Corner

Suggestions for Prayer This Week

Pray for:
1) The problems (partly financial) of full-time leadership in the Burma Conference as noted in a letter from L. Sawi Thanga who has just returned from a month-long visit to the Chin Hills churches.
2) A new Arab church recently started in Bethlehem — a request from Shlomo Hizak, Sabbathkeeping evangelist.
3) The Guyana work now left in the hands of native leaders trained for their tasks by Missionary LeRoy Bass, now on furlough in the States.
4) The leaders of our General Conference and its boards and agencies as they study at Milton the prospect of a more dynamic advance on the home front.

CONFERENCE OFFERING

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

August Publication Schedule

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

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

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

THE SABBATH RECORDER

AUGUST 10, 1970
Prospect

A good spirited meeting of the Missionary Board was held Sunday afternoon, July 22, 1970, at the Pawcatuck Seventh Day Baptist Church in Westerly, R. I., with fourteen members and three visitors present. Visitors present were General Secretary Alton L. Wheeler, Mrs. Leon R. Lawton and Pastor Leroy C. Bass, recently returned missionary from Guyana.

The quarterly report of Karl G. Stillman, treasurer, was received, approved and ordered recorded. The report carried with it the resignation of the Rev. S. Kenneth Davis as chairman of the Home Field Committee and ordered recorded. These will also appear in the Feb.-July issue of the Missionary Reporter.

The resignation of the Rev. S. Kenneth Davis as chairman of the Home Field Committee was accepted with regret. President Loren Osborn was asked to appoint a successor and send out a list of the voting members of the Missionary Society along with a copy of the 128th annual report of the society. The complete report will appear in the Feb.-July issue of the Missionary Reporter to be distributed at General Conference. Quarterly reports of the executive vice-president, Leon R. Lawton, the consultant in office, Everett T. Harris, and field workers Connie Coon and Minoy Soper, were approved and ordered recorded. These will also appear in the Feb.-July issue of the Missionary Reporter.

The meeting was adjourned following the presentation of the Home Field report by Karl G. Stillman and asked our continued prayers and cooperation in the work of this committee.

Missionary Board Report

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

Karl G. Stillman, chairman of the committee in military circles to recognize in some special way, changes in command that take place from time to time and special meetings of the Seventh Day Baptist Missionary Society as an integral part of the army of "Christian soldiers marching as to war" may be compared to the armies of the world, therefore be it RESOLVED that in connection with the appointment of the Reverend Leon R. Lawton, the ex-President of our Society as of April 1, 1970, replacing in that office the Reverend Everett T. Harris, we the officers and members of the Board of Managers of the Seventh Day Baptist Missionary Society, pause and recall the outstanding progress made during the eighteen years of his leadership.

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

His faithfulness to his task sometimes at the expense of his health; his humility and his ability to communicate with others have resulted in the highest degree of confidence ever in the society and its programs and further be it RESOLVED that we express our thanks to God for his Christian leadership in God's mighty army and for the fact we still have the great benefit of his advice and services in meeting the added work load of an expanding outreach for which he is largely responsible.

Tiger Church Relief

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

Those who hope for no other life are dead even for this. — Goethe
not been unusual (though unnecessary) since the front rooms of the house have been leased to a Day Care Center. The lease was signed by the center, which is a nonprofit, nonsectarian corporation formed to provide day care centers for children of low-income or welfare parents. The Day Care Center in our Parish House is the pilot center for the city. If all works out as planned, others will be started where needed.

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

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

The church gives no religious instruction or does not take an active part in the operation of the center; but, by providing the needed facilities for child-care which would enable parents to earn money rather than receive welfare, perhaps the poverty of the Washington Heights area will be somewhat alleviated. Underprivileged children, high-crime rate, and “don’t care” attitudes can be eased somewhat. Each day the enrollees’ parents will see the “Seventh Day Baptist Parish House” sign when they arrive at the Day Care Center. Possibly they will notice the church right next door. If we can find other ways to let them know we are interested in them and their problems, maybe, just maybe, they will want to know what we Seventh Day Baptists are all about.

Hungarian Refugee Becomes Missionary Doctor

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

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

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

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

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

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

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

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

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

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

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

“Give up the dream,” some of his associates said: “You have a large family: just go in general practice and give up the additional study.

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

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

Said Dr. Haraszti: “Now I can go to Africa as a medical missionary — if only for a month.” Dr. Haraszti said.

Be Positive

Billy Graham in a recent news conference at Denver was asked about his position on Communism. His reply was that he was against Communism but that he was not going to lead a crusade against it. “I’m for the gospel of Jesus Christ. My role is to positively present the gospel of Jesus Christ.” Did he go around leading a negative campaign against any ideology, he said.
CHRISTIAN EDUCATION—Sec. Rex E. Zwijsel

Want To Keep Posted
on Higher Education?
The fall of 1970 will mark the publication
of a new journal in the field of higher
education. The journal, Higher Education a Christian Perspective, fills the previous
void in the literature of higher education.

The objectives of this new publication
are:
1. to provide a forum for questions
basic to Christian higher education.
2. to encourage research in Christian
easier education.
3. to encourage interaction and co-
operation among Christian educa-
tors.
4. to provide information regarding
innovations in curricula and student
personnel services.
5. to provide a source for listing em-
ployment availability and vacancies
in Christian higher education.

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

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

Baptist World Alliance
Excerpts from the report of the general
secretary, Robert S. Denny at Tokyo, July 15.

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

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

The presence of representatives of
many religious bodies at this congress
shows evidence of the growing understand-
ging and mutual respect between Baptists
and other bodies in our world.

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

Three applications for membership
are pending: Baptist Convention of An-
gora, East Pakistan, at this time was possible,
Baptist Evangelical Convention of Peru.

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

(Continued on page 12)

SABBATH SCHOOL LESSON
for August 22, 1970
ADVENTURING FAITH
Scripture Lesson: Genesis 12:1-3, 7;
22:1-8

for August 29, 1970
COMPROMISING WITH EVIL
Scripture Lesson: Genesis 13:8-13;
18:20-22; 19:24-29

THE SABBATH RECORDER

MISSIONS—Leon R. Lowton

Missionary Society Voting Members A Meaningful Relationship

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

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

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

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

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

Thus a new membership level was estab-
lished — "voting members." This
allows for (1) individual involvement by
setting annual dues (at present $10.00)
the payment of which is clear indication
of the interest and participation of the
member; (2) individual participation in
the annual general meeting of the society
by proxy or absent; (3) personal
communication of information and con-
cerns of the society to those whose action
bears great responsibility. At present they receive the
annual report, special reports from
the officers of the society, and informa-
tion on matters to come before the annual
meeting. In turn, they are urged to sub-
mit items for consideration and to write
the society for information or offer their
suggestions on its mission and work.

The payment and place of the dues in
the budget of the society also needs clari-
fication. This money goes to the gen-
eral work of the board and is part of
general income. It is counted against the
general support of the society through
the "Our World Mission" budget.

It does not detract from or bring favor
to the society over the other participating
boards and agencies in O.W.M. But it
does offer a more meaningful relationship
through personal commitment and partic-
ipation for those individuals who choose
to become voting members.

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

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

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

AUGUST 10, 1970
The Baptist World Alliance strives to protect the rights and dignity of all people. This is not easy. It requires understanding; for example, to pass a resolution condemning a government for treatment of its citizens may hurt more than it helps. When to proclaim or demonstrate and when to negotiate is a problem. The Baptist World Alliance seeks to minister to the physical needs of people. For example, recently when disasterous earthquakes hit Peru and the floods invaded Romania, the Relief Department of the Baptist World Alliance was ready with aid. There are continuing needs in many parts of the world in which the Relief Department of the Baptist World Alliance has acted. Those who give to relief want to know what is being done with their contributions. Sometimes this reporting embarrasses those who are the recipients. Most people who are recipients of aid do not want it published, and thus we have no record.

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

In the roll call last night, you noticed the warm applause for the representatives from countries that have restricted the freedom of our believers. There have been those who misunderstood this. The applause is not for the political ideology of the country from which they come. It is an expression of confidence in our people and rejoicing that our brothers in Christ are here, and assuring them of our understanding and prayers.

Generally, these freedoms are defined by autonomous governments. The question is, how much outside pressure will help or hurt when freedom is restricted? For example, in one country a Baptist pastor was sometimes unable to come. Our hearts go out to him and other Baptists.

For fourteen years (ending in 1964) Richard Wormbrand, a Lutheran pastor in Romania, was imprisoned. He was a member of the WCC’s Consultative Committee for Religious Liberty, and their guards.

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

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

Hand Extended Too Late

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

In God’s Underground

By Richard Wormbrand

(A book review by the editor)

For fourteen years (ending in 1964) Richard Wormbrand, a Lutheran pastor in Romania, was imprisoned. He was a member of the WCC’s Consultative Committee for Religious Liberty, and their guards.

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

As a story of faith and communication of faith, this is a rewarding and challenging book. The pastor, even in solitary confinement, even in the deep underground, was able to witness to other unseen prisoners by tapping a simple code on the thick walls. This is the value of the emphasis, which is hinted at in the title, “In God’s Underground.” Previously the story was published under the title, “Christ in the Communist Prisons.” The author counted it a privilege to suffer for Christ and looked upon every change of location and every interrogation as an opportunity to bring Christ to the political prisoners and their guards.

This requires money!
essential to peace and justice."

"Sadly," she continued, "the Internation- al Court of Justice—the world's sym- bol of justice—is sitting idly without a single case on its docket, crippled, be- cause of the loss of faith — by world con- science — public opinion which is becoming a powerful force for justice and peace in our times."

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

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

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

NEWS FROM THE CHURCHES
ASHAWA, W. Va.—As a part of our monthly pledges, our Sabbath School has "adopted" an orphan, paying $12 per month for his care. His name is Luis Rodriguez, born April 1, 1962, and living in Santiago Children's Home, Santiago, Chile. Arrangements were made through World Vision. We would like to adopt a second family. If you would like to pledge a small amount monthly, please notify your Sabbath School superintend- ent.

Special Conference offering will be received on Sabbath, August 8, in order to help the young people. We will be glad to accept donations of any size. We will be glad to accept donations of any size. — Correspondent

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

COMFORT

Aug. 30—In Affliction — Psalm 27
Aug. 31—God — Psalm 62
Sept. 1—Promised in Christ — Isaiah 40:1-2
Sept. 2—Described by Paul — 2 Timothy 3:1-10
Sept. 3—Emity with God — James 4:6-9, 5:1-6
Sept. 4—In the Day of Noah — Genesis 6:1-7
Sept. 5—Of Sodom Described — Genesis 19:1-11

WORLDLINES

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

ANALOGY

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

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

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

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Capacity Crowd at Evening Session of Conference

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