

JULY 1, 1957

The Sabbath Recorder



LIBERTY AND LIGHT IN COLONIAL HOMES

We inherit the blessings of liberty from the homes of our colonial ancestors. A replica of one such colonial home at Old Sturbridge Village, Mass., pictures above the lost home industry of making tallow candles. As the mother ladles the hot beef tallow from the caldron to the mold the daughter notes it in memory. Some such candles provided the light in lanterns like the one immortalized in the "Midnight Ride of Paul Revere." Times change. Liberty and light are taken for granted in modern homes. True freedom and light must spring from personal faith.

The Sabbath Recorder

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Called Unto Liberty

At the beginning of July a growing nation of 170 million souls looks back to the origin of its statehood. Liberty came to the colonies in America through the historic document signed on July 4, 1776 — the Declaration of Independence. Congress had appointed a committee of 5 on June 11 headed by Thomas Jefferson to draw up a declaration of independence to replace the Lee resolution which came before Congress on June 7.

The framers and signers of that document took a step forward into an unknown future and called upon their compatriots to stand with them in making their assertion of liberty stick. This Declaration of Independence is considered the nation's most cherished symbol of liberty and Jefferson's most enduring monument. We are thrilled to see the original in the National Archives and to have a large facsimile on the desk with its famous "John Hancock" signature.

Also lying open on the desk, and on the laps of our readers, is an older document proclaiming a more glorious liberty — the liberty of the Gospel as found in the Bible. Our attention is called to many passages in that book. There are, first of all, the words of Christ, spoken with such certainty, "If the Son therefore shall make you free, ye shall be free indeed" (John 8: 36). Then come statements and exhortations from the Apostle Paul. On occasion he found it necessary to let people know of his Roman citizenship — that he was free-born. That, however, was not what he emphasized in his epistles. In Galatians 5: 13, he reminds the members of those churches in Asia Minor that they "have been called unto liberty."

There is a liberty for us greater than the national freedom we celebrate on July 4. It is the freedom from the guilt and penalty of sin. With that Calvary-earned freedom comes a certain freedom from law. The prohibitions of moral law are nonapplicable insofar as our sinful desires have been changed. The restrictions of ceremonial laws have been eradicated by their fulfilment in Christ who cleanses from daily defilement so wonderfully.

The Scripture warns, however, that we are to "stand fast in the liberty where-with Christ has made us free" (Gal. 5: 1). Liberty in the nation and in Christ

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is not a boon to be passively received. Unless we are actively committed to the cause of liberty for all — unless we stand fast — we may easily lose that which we have taken for granted.

These are days when we are conscious that in our free nation law must be imposed to restrain people from abusing the liberty which we cherish. It is the same in the Christian life. If all church members were perfect Christians there might be little need to retain the Ten Commandments. If self and the flesh were completely gone from us Paul would not need to end his sentence about being called unto liberty with the words, "only use not liberty for an occasion to the flesh." What we have is what we need: the joy of liberty and the warning against its abuse. The moral law still stands in the background just as truly as the Statue of Liberty rises in New York Harbor. To break it is to lose all freedom of conscience.

How Long Halt Ye?

Once again a portion of the story of Elijah and the prophets of Baal moves us to editorial comment. It is hard to find anywhere in the Old Testament a more challenging story than that which centers around these words of a prophet of light in an era of darkness.

"How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him" (1 Kings 18: 21). It is significant that within the same verse comes the comment, "And the people answered him not a word."

Our faithful pastors, evangelists, and lay preachers have not passed this Scripture by, nor have they failed to apply it to the life of their generation as the Lord has led them. One of our student pastors has remarked privately that he is opposed to the "panty-waist preaching, typical of Seventh Day Baptists." We believe the sword thrust is too deep, but if it is true in some measure (and it may be), such preaching does not flow from texts like the one quoted above.

What brought this "How long halt ye" passage to mind was the financial picture which we get from month to month from the treasurer of Our World Mission. We will admit that an application of this text

to the subject of giving is a little indirect and is by no means the main emphasis of the passage. Nevertheless, such an application is justifiable. We could note in passing that before the day ended Elijah called for 12 barrels of precious water to be poured on the offering. It looked like the squandering of something more valuable than money in days of famine and depression.

"How long halt ye between two opinions?" The question is one of following, of serving. There was a halting, a lameness, not just in their intellectual and theological thought process but in their actual following of the Lord. The contest of Carmel which they were about to witness in a day-long audio-visual sermon was designed by the prophet (under the direction of God) to stir the people to following the Lord in worship and in daily life.

Elijah knew, even as our people know, that theology is fundamental to action. People who are not sure of the saving power of the Lord of heaven and earth hobble along on a cane that twists and turns under their weight. The children of Israel had been influenced by the worldliness and paganism with which they were surrounded. They were like so many in Communist-controlled lands who countenance coexistence of theism and atheism not only in the same land but in the same bosom. They thought they could have the favor of God and be worshipers of Baal at one and the same time. Elijah touched the heart of the matter when he asked, "How long halt ye?" The people "answered him not a word." They were glumly silent, still struggling with the problem of indecision — like some of the crowd at a Graham Crusade.

People are prone to forget the great lessons of the past when engrossed in the problems of the present. It was not so far back in history that Egyptian overlords were overthrown, that bread rained down from heaven, that seas rolled back, that water sprang from the rock, that thunders reverberated from mountain walls, and the finger of God scribed for them His eternal laws. The leading of God in the affairs of state was not such ancient history. They themselves had

listened to faithful prophets and had seen miracles. They should not need the test of Mount Carmel to prove which god was the God. But times were evil; leadership was bad; the depression was deep; faith was flickering. Therefore, they were limping like the halt and blind in their service. Like fearful disciples, they "followed afar off."

We can hear Elijah calling across the years to a people in like circumstances, people who have doubted the power of God, folks who follow the materialistic trend of the times and have forgotten the power of Calvary, the resources of the resurrection, the persuasion of Pentecost. The God who answered by fire on Carmel, transfigured His Son on Olivet, sent tongues of fire at Pentecost, and struck down Saul with a blinding flash of truth — that same God calls for straight and sturdy steps today.

Let there be no halting in our following due to doubts of the God of power or the power of God. When we see God aright in the person of His Son; when we acknowledge the allegiance we owe to our Lord, we will serve without reserve.

Dare we say we are bowed down with a budget too great for us? Most of us whose names appear on the membership rolls of churches claiming to serve Christ are limping along the paths of indifference and indecision, trying to serve the god of the world as well as the God who rolls eternity in His hand. Certainly God has His 7,000 souls who have not bowed the knee to Baal, but many of us who meditate on these things need the call of Elijah, "How long halt ye . . . follow him." True following calls for sacrifice, and part of that is best expressed with money.

NEW RECORDER PAGING

A new volume of the Sabbath Recorder begins with this issue. Libraries and general readers are asked to take notice that each issue from now on will be paged separately from 1 to 16 rather than consecutively as in the past. We believe this arrangement will be more pleasing to most of our subscribers. Other improvements will be made from time to time.

President's Column

Conference Delegates and Committees

Many churches will soon have their last business meeting previous to the sessions of General Conference, which will be held in Milton, Wis., from August 13 through 19.

Arrangements should be made for the appointment of delegates to the Conference, and names should be sent to the local committee at Milton.

It would be most helpful if the delegate would state on the Conference delegate list a preference for the committee on which he or she may wish to serve.

Your Conference president is now arranging these committees to consider the reports and statements to be submitted to General Conference. The requests of the questionnaires which were filled out at Conference last year at Alfred, N. Y., are now being observed and followed as nearly as possible. Please plan to be present to serve on one of these committees, and help make our General Conference what it is intended to be — a time to rededicate ourselves to the work of our Lord, as done by Seventh Day Baptists.

Hungarian Refugee Report

President Eisenhower has written a letter to Dr. R. Norris Wilson, executive director of Church World Service, in which he terms "magnificent" the response of the American people to the plight of the Hungarian refugees. Dr. Wilson served on the President's committee to co-ordinate the work of the many voluntary agencies involved.

The report of that committee to the President showed the resettlement of more than 32,000 Hungarians in this country. The part played by CWS is given by G. E. Blackford, Public Relations director, in the following terms:

"Of those resettled in America, opportunities for new lives for 6,092 were provided through the co-operative efforts of Church World Service and local Councils of Churches and their constituent denominations."

Executive Secretary

Tell Others

Is your giving a part of your Christian experience that brings you a blessing? If from a study of God's Word you have prayerfully decided on what basis you should return to God, for His work, a portion of what He has entrusted to you, and are faithfully giving according to your decision, God has promised to bless you. If you feel this blessing, be sure and tell others what a fine experience it is. Be informed and enthusiastic about the work that the money you give is doing, and tell others about that, also.

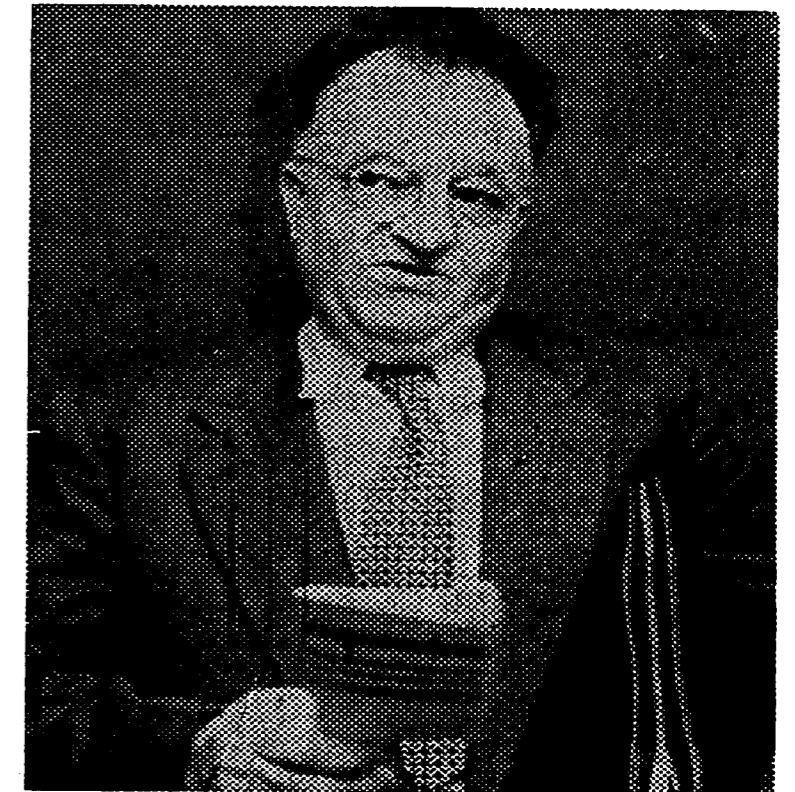
The figures for the May giving which have already been reported by the treasurer include money from the "Little Churches" sacrificial gift project from twenty-four of our churches. The report further shows that there were SIXTEEN of our churches that sent nothing for Our World Mission in May. EIGHT, or half of the sixteen, sent nothing in April! TWENTY-ONE churches sent more than their share (figured on a per capita by membership basis) in May. ELEVEN churches are ahead of their quotas at the end of the eight-month period and there are THREE churches which have already paid in more than is expected of them for the whole year. Do you know where your church stands?

This particular month's (May) giving makes us feel somewhat encouraged. But a look at the yearly picture is not so good. Especially when we are told that for a couple of months the money came in so slowly that the salaries of our missionaries were held up until, in at least one case, it was necessary for the missionary to borrow money in order to eat. Perhaps the "borrowing" should be done here at home! Maybe you and I, if necessary, should borrow, in order to keep enough money going to O.W.M. so that, at least, the salaries of our workers can be paid. A letter written on June 19 by one of our missionaries contains this sentence: ". . . would be nice to receive our May salary, wonder when June's will come?"

About one fourth of our total membership, or 1,513 Seventh Day Baptists, regu-

larly support O.W.M. program. If each of these gives \$8 a month, or \$2 a week during June, July, August, and September our total budget will be raised. But, if all members were to conscientiously bring their tithes and offerings to the Lord, during this period, He would pour us out a great spiritual blessing individually and as a denomination — for His promises are sure. — D. H. F.

He Spreads the Word



J. R. Bullock with his capable, consecrated wife lives across the street from the church in the village of Berlin, N. Y., a somewhat secluded town strung along a valley between the hills of eastern New York and the mountains of western Massachusetts.

In such a locality many would say there was little opportunity to witness for the Lord by distributing Gospel and Sabbath tracts in large quantities. Mr. Bullock does not say that. Handicapped by a serious accident a few years ago which keeps him from doing much physical work and warned by his doctor that his heart is in bad condition, this man is undaunted in tract distribution. Not only does he push himself to the limits of physical endurance to do what he feels is the Lord's work for him, but also he insists on regularly contributing tithe money toward the cost of the thousands of tracts he gives away. Why doesn't Mr. Bullock sit down and take it easy? Because he has had a

recent deepening experience with the Lord. That makes him different from the many mentioned above.

Most reluctantly he gave his permission to have his picture used and his story told. By nature a retiring man, he is strongly averse to any kind of publicity involving himself. His friends and his ever-faithful wife persuaded him to let his name be used for the good the story might do other people. Those who know this tract distributor casually, would probably say he could not be successful in such work. If Moses could say that he was slow of tongue and therefore unable to lead his people "Joe" surely could say, "Lord, I can do anything but talk or testify."

Picture a man in poor health in a mountain village out on the road every Sabbath morning at 5 o'clock hitch-hiking to Albany and Schenectady with the purpose of spending several hours in tract distribution before finding his place in the Seventh Day Baptist Church of the latter city. Why does he seek rides with other people? Not because he could not pay his way if public transportation were available, but in order to witness to more people. Sometimes one ride takes him all the way to Albany. More often he has interesting contacts with several drivers. He tells some of his experiences in the following words:

Had a grand time last Sabbath, leaving Berlin as usual about 5:45. The first ride was about 10 miles; the next one took me to Albany. I had a nice talk with the man going in. He gladly accepted the tracts. I was on the streets of Albany by 7:30 where I made the regular rounds: two bus stations (Greyhound and Interstate); then to the railroad station where I gave out tracts in the waiting room. I then went up on the platform and looked around. One train makes up in Albany that leaves around nine o'clock.

About three weeks ago I asked the conductor for permission to get on the train and give out tracts. He gave me permission. The next week I didn't see that conductor but took a chance and went through one coach. Last Sabbath I was a little tired and fearful he might not like me bothering him. I happened to look up and caught his eye. He motioned for me to come on board, to my great surprise. I considered this as finding favor with God. I went through two coaches putting two tracts on each window sill. I happened to take 50 or 60 "Sabbath and Sabbathkeeping

Baptists" tracts and 200 or more smaller ones. It is a train going to New York City, giving the passengers lots of time to read. I have had some of the bus drivers give me permission to go through the bus. I leave Albany about 9:15 for Schenectady.

One can gather from the above that his is a simple ministry of seed sowing. The unique thing about it is the consecration with which it is carried on.

Now armed with about 5,000 tracts of many kinds, this volunteer who spreads the Word, is planning a railroad trip to Boston, not to see the city, but to see the people who go to see the city. His latest letter to the Tract Society secretary states some of his future plans and informs us that although at times he has been very, very weary on his feet, he has had no difficulty with his heart for several weeks. With a man like this leading the way, we may well pray that many of us will have the zeal and knowledge to follow in his steps according to the opportunities which "compass us about."

Wonders Why Alfred Was Not Mentioned in Plan to Strengthen Religious Education Departments

Dear Editor:

I was concerned in studying the "Alternate Plan for Training Seventh Day Baptist Ministers" (See May 27 issue) that Recorder readers might wonder why Alfred was not mentioned in Section A. I presume it was because Alfred University already has a strong Department of Religion offering six three-hour courses and a seventh in Methods and Materials in Christian Education to be added soon. They are set up for students not expecting to go on to graduate work in religion. It is my understanding that graduate schools of theology and Christian education prefer their candidates to take broad liberal arts courses and develop skills such as communication in their undergraduate years. I hope that we can strengthen the Department of Religion in both Salem and Milton College not for pre-ministerial training but for laymen.

Miriam Shaw.

Note: The answer or answers should come from the committee, of which Rev. C. W. P. Hansen of Salem, W. Va., is chairman.

MEMORY TEXT

Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Isaiah 26: 2.

MISSIONS — Sec. Everett T. Harris

Government Aid for Makapwa Mission Medical Work

Dr. Victor Burdick had written in April that application was being made again for government grants in aid toward the medical work of the Makapwa Seventh Day Baptist Mission Station. He wrote, "I have personally met several of the government doctors including the Southern Province Medical Officer and the Director of Medical Services for Nyasaland."

Dr. Burdick wrote further, "I believe we can build another unit for the dispensary and hospital within two or three years." He explained that the government assistance would probably be used for such a building and expansion program. He commented that it seemed evident that Nurses Beth Severe and Joan Clement would both be needed to assist in this medical phase of the mission program when they return from furlough in 1958.

Under date of May 14 a further word has been received from Dr. Burdick regarding progress in the above matter. He writes, "I received word that we are now approved for government grants and can buy drugs through government stores. From when it will begin and the assistance to be given were not made clear in the letter."

Change in Personnel of Student Evangelistic Quartet

One of the hazards of trying to work out plans for young people to sing together as a quartet is that it may be found that their voices do not blend. Anyone who has tried to sing with others knows that the quality of each voice varies. And so there is truth in the old saying that some quartets are "made in heaven." And it is equally true that unless there is a natural blending of voices a quartet will never inspire the listeners. And so it came about that when Ron

Wright arrived at Milton, Wis., coming from Boulder, Colo., with Dr. and Mrs. Loyal Hurley, and began rehearsing with Wendell Thorngate, Carol Harris, and Helen Ruth Green that he realized that his voice was not harmonizing with the others. Ron took the courageous step of urging that another be found to take his place. He suggested as his successor Peter Van Horn of Milton.

Dr. Loyal Hurley has written of the wonderfully fine spirit shown by all in this rather difficult situation. Pastor Elmo Randolph has found a place for Ron's services in the summer church camp program of the area. There is work for all who are willing to work.

Peter began rehearsing with the quartet at once. They are under the special training of Professor Leman Stringer of Milton College. Special services began at the Albion Seventh Day Baptist Church on June 28. We are all humbly thankful to God for our wonderful young people.

WOMEN'S WORK — Arabeth DeLand

Notes from June Board Meeting

The Summer Project Committee reported the following people were planning to assist in several Bible Schools, where our assistance has been requested: Miss Connie Coon at Rockville, R. I.; Mrs. Nellie Barbur and Miss Ann Bond at DeRuyter, N. Y.; Miss Joyce McWilliam and her assistant, Miss Pearl Hibbard, at Paint Rock, Ala. and Palatka, Fla.; Miss Barbara Bivins and her assistant, Miss Betty Robeshaw, at Waterford, Conn. It was voted to pay 7¢ a mile for traveling expenses if anyone drove their own car.

Ways of starting a special fund for furnishing the new classroom at Maiden Hall in Jamaica were discussed but since Our World Mission giving is so far behind, it was felt that we should not start any other money-raising project at this time. It was urged that each woman in the denomination increase her efforts toward raising Our World Mission budget.

The Nominating Committee will report at the July meeting.

Mrs. George Parrish agreed to go to Salemville, Pa., to represent our board at the Southeastern Association meeting,

June 28-30 and to assist in their workshop on "Religion in the Home."

Mrs. Claire Merchant reported on her trip as our representative to the Central New York Association, May 31 — June 2, at DeRuyter, N. Y.

The annual Michigan United Church Women meeting in Lansing was attended by Mrs. Lester Nelson, Mrs. W. B. Lewis, and Mrs. LeRoy DeLand. They told a few of the highlights of the convention.

The new program packets for 1957-58 have been mailed and it was voted to send a letter of appreciation to Mrs. Roderick Moulton of Benton Harbor, Mich., for all her assistance in preparing the packets. The theme is "Where Christ Walks," from John 8: 12.

The Conference Committee is planning the following meetings for women at General Conference:

Monday afternoon — Workshop on Denominational and Local Society plans.

Thursday morning — three sectional meetings for officers:

1. Presidents and Program Chairmen
2. Keyworkers
3. Association Representatives

Friday-noon — luncheon followed by the annual business meeting.

The board is asking the keyworkers of each society to let the corresponding secretary know the probable attendance for these meetings? Of course, the committee is planning the regular Woman's Board Program for General Conference, but this is for everyone, not just the women. This will be held Wednesday afternoon. It was reported that several women who had been asked to help with these meetings had been unable to accept, so several leaders are still needed.

The treasurer reported a total of \$3,630.52 in the General Fund which includes the gift of \$2,969 from the Mary Maxson estate. It was decided to place this in a separate savings account to draw interest until it was determined what special project it should be used for. This leaves an actual balance, in the General Fund of \$670.95. A balance of \$180 in the Evangelistic Fund was also noted.

THE REVIVAL WE NEED

By Rev. Loyal F. Hurley
Home Field Evangelist
employed by the Missionary Board

(Continued from last week)

Training Laymen as Evangelists

In Ephesians 4: 11, 12, we read in KJV, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." In the RSV it reads, "And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of the ministry, for building up the body of Christ." In both translations the word "for" is used three times in the 12th verse, and both translations are misleading. There are two prepositions in the Greek, not one. The ASV translation is much better, "for the perfecting of the saints unto the work of ministering, etc." If the RSV read as it should it would be something like this: "With a view to the equipment of the saints for the work of ministry, etc." What the Ephesian Letter says is that the leaders of the church are to train the laymen to be soul winners. That is our needed revival.

The National Council Outlook for October, 1956, reported the National Convention of Christian Men held at Cleveland, Ohio, September 14-16, where 3,300 men from 33 states met to consider the work of laymen in the church. Billy Graham told these men, "America will never be won to Christ by the clergy alone, important as our pastors are who direct the churches. It will take dedicated laymen witnessing in every sphere of life to win America for Christ." Congressman Walter H. Judd told them: "Starting from scratch, the communists today control one third of God's children, and that's because millions are serving as communism's witnesses."

In Battle Creek last fall we met Mr. and Mrs. Myers, formerly of Temple Baptist Church, Detroit. They were two of the visiting laymen of that church of 13,000 members. They told me that the increase

of members in that church averaged fifty per week, or 2,600 per year. How do they do it? One night a week teams of visitors, men and women, are out calling for the church. One afternoon a week the women are out calling. They claim the largest church in the world. But visiting laymen have built it, not the pastor.

Some of you will say that the early Christians were filled with the Spirit, and that the great evangelists were Spirit-filled, also. Yes, and we need that today. But the heart of it was not speaking in tongues and performing miracles. John Wesley, who taught so strongly the need of a "second blessing," insisted that this added blessing of the Spirit was only perfection in love. Wherever you find a burning desire to lead men to Christ you will find the Holy Spirit in men's lives. Notice I didn't say a desire to lead men to our church, or even to the Sabbath! I said a desire to lead them to Christ! "He shall glorify me," said Jesus of the Holy Spirit. Wherever men earnestly seek to lead men to Christ the Holy Spirit co-operates and empowers.

In Christianity Today for Dec. 24, 1956, is a brief article entitled "Surge in Norway." It states: "Thousands of new members were brought into churches during an intensive week-long evangelism campaign conducted simultaneously in Oslo and Stavanger. More than 50,000 homes in 61 parishes were visited by laymen during the drive. Overflow crowds, the majority without previous church affiliation, filled the churches in a series of special services at the conclusion of the effort." Now were these visitors in Norway especially filled with the Spirit, or just earnest, sincere witnesses for Christ? Well, you answer! Notice that the preaching followed the visitation. "Overflow crowds, the majority without previous church affiliation, filled the churches in a series of special services at the conclusion of the effort." On the Day of Pentecost Peter did not preach his sermon until the crowd had been attracted by the witnessing of the 120. Let us go back to the methods of New Testament evangelism as the church today increasingly does.

The Proclamation of Good News

The witnessing of the early church was the proclamation of the Good News, not the explanation of it. They never sought to define the facts of the Incarnation, the Cross, and the Resurrection, they only declared them. The interpretations began at a later date as one would naturally expect. Such explanations are perfectly right and proper in their places, but they are not the Gospel. The Gospel is Good News of God's grace in Christ.

Down in our southern states many people are still fighting the Civil War, though that war was over 90 years ago. Within our little denomination we are still fighting our theological "civil war," and that began at least 60-odd years ago. I had two uncles in our seminary in the 1890s and both of them told me the controversy was quite intense at that time. We are still engaged in it.

The most tragic result of it all is that it destroys our basic fellowship, the deep spiritual unity which makes us a united team in declaring the Good News that God has visited this planet in the person of His Son. We ought to be united in proclaiming that the nature and essential essence of the eternal and divine order have actually been introduced into this earthly and human scene through the life and death and resurrection of Christ. But instead of declaring those facts with all our power we are quarreling about the proper interpretation of those facts. And this quarrel and division destroys the spiritual unity of purpose which is necessary for an effective denominational witness. In the early church the disciples were so in love with Christ that they not only proclaimed His love and grace to all they met, but they sought to encourage and strengthen all others who proclaimed His saving power. That was real spiritual fellowship.

Seventh Day Baptists seem to have kept an approximate average in gain with the other denominations during the Great Revival and the Prayer Meeting Revival, but today, when others are registering their greatest gains, we are still losing numbers. We lack the unity of a deep spiritual fellowship.

In the past three years we have worked in many churches, north and south and east and west. Wherever we have gone we have tried to proclaim the Gospel rather than explain it. For when the simple facts of the Gospel are declared even children are able to understand them, but when we attempt to define them many people, old and young, get lost in the theological fog. That is why we want to declare the Gospel, not dissect it. . . .

I have tried to point out that the revival we need is a revival of witnessing Christianity, where pastors and laymen alike are witnessing to the grace and power of Jesus Christ, and where the leaders are training the laymen to do it. But how can Seventh Day Baptist leaders train our laymen to give an effective witness when the message of the leaders is so divided? We have lost our spiritual fellowship in proclaiming the Gospel in this theological civil war over how to explain it. Some go so far as to maintain, in attitude if not in word, that unless one explains the facts of the Gospel in the proper and acceptable phrases he doesn't believe those facts.

The revival Seventh Day Baptists need is that all of us, beginning with us who are leaders, shall once more be constrained by the love of Christ, instead of the love of creeds, until we once more proclaim the Gospel instead of quarreling over the way we explain it. We need to unite in spiritual fellowship. . . . Unless and until we leaders are ready to unite on proclaiming the Gospel instead of dividing over the pet phrases used in explaining the Gospel I see no future for our people. . . . If we are ready to begin proclaiming the facts of the Gospel to a needy world, then perchance God will once more begin to bless Seventh Day Baptists until our work increases in some degree that will be commensurate with the Christian growth all over our fair land in this day.

I have decided it would be wiser for some of us to pray for wisdom to know how much to take on before we begin praying for strength to do it. — Edgar F. Wheeler.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Youth Participation at Western Association

The earliest activity of the Western Association this year was a picnic outing at Little Rock City near Little Genesee, N. Y. In attendance were 70 youth and their leaders. The picnic was a co-operative affair with the different Youth Fellowships furnishing different items on the menu. After the picnic the group met in the Community House at Little Genesee. There a worship service was conducted by delegates from the First Alfred Church. Following the worship, the First Alfred youth who made the pilgrimage to Rhode Island in May, presented a drama that portrayed the experience and knowledge that they gained on their excursion. Miss Beth Jacox was in charge. During the evening the plans for the organization of the National Youth Fellowship (SDB) was presented along with announcements regarding the Western Association youth camps and the Pre-Con and General Conference youth activities. The evening ended with the singing of the "Young People's Rally Song" led by Miss Alise Ogden.

The youth took charge of the devotions that preceded the business meeting on Sunday afternoon. Duane Burroughs of the Friendship Church was in charge, and the girls' choir of the Second Alfred Youth Fellowship sang an anthem.

From the report of the Association Youth chairman, Pastor Paul Green, it was noted that the Association youth had had an unusually active year, and plans have been laid for the coming year.

The Beacon

Published on a bimonthly basis, the past four issues of the *Beacon* have been very interesting and on time. The *Beacon* staff members, under the editorship of Miss Carol Harris, have performed an outstanding service for the youth of the denomination. The new editors are Miss Lucy Gray and John Harris, Salem College students, and the commencement and Pre-Con issue which arrived at the office on June 14 under their leadership is carrying on the precedent set. One of the

largest issues ever printed, it contains 24 pages of news and challenging articles. We look forward toward another fine year for the *Beacon*. Articles of interest to Seventh Day Baptist young people are always solicited for this column in the *Sabbath Recorder*, and especially during the summer when there is a time lapse for the *Beacon*. What did your youth do at Association? Send in reports of activities and accomplishments of societies and individuals. We want to know about them.

Pre-Con

Registrations are pouring in for Pre-Con Retreat. If any young person who wishes to attend does not have a registration blank, he may secure one from our office, Box 15, Alfred Station, N. Y. Retreat schedules and letters of explanation have been sent to last year's "Retreaters" and to the pastors of our churches. We have more available and will send them at your request.

This year the Retreat has been extended to include the evening meal on Monday, and we will move into Milton as soon as the chores are done. We are prepared to register the youth who plan to stay for Conference at the same time they are registered for Retreat. This gives us the opportunity to stay at the Retreat a longer period of time.

Watch the *Sabbath Recorder* for developments.

Inter-Varsity Christian Fellowship has not had much success among the 260,000 college students in New York but the organization provided 400 of the personal workers for the Billy Graham campaign. They are helping to counsel the thousands (many of them students) who make decisions.

SABBATH SCHOOL LESSON

for July 13, 1957

Jethro, A Practical Counselor
Lesson Scripture: Exodus 18: 13-24.

The Helping Hand for July — August — September will be late. Teachers and students will need to expand this topic with whatever study aids are available.

MISSIONS — Sec. Everett T. Harris

Pastor James McGeachy Writes

The following excerpts of a letter from the Rev. James McGeachy accompanied his annual statistical report for the Year Book. Pastor McGeachy serves the Mill Yard Seventh Day Baptist Church of London, England, sometimes spoken of as "the mother church" of Seventh Day Baptists.

"Here in London we just manage to keep the Mill Yard services going regularly, with little opportunity to advance the cause with having to give most of my time to other work. However, lately we have had quite a lot of correspondence with friends in Australia who are very desirous of seeing Seventh Day Baptist churches established there. We are doing our best to encourage these scattered and isolated people till such time as they may be able to gather others to form churches. Recently I suggested to them that we start a Mill Yard Roll of Isolated Overseas Members, so that they might have a real feeling that they are members of the denomination. We will see how they react to the suggestion. I have sent them literature and also a set of Bible Correspondence Lessons I wrote many years ago. The article I wrote for *The Sabbath Observer* on the 'Difference Between Seventh Day Baptists and Seventh-day Adventists,' seems to have stirred some interest in various quarters.

"We are now busy with preparations for our daughter's wedding next Monday. She is marrying a young Adventist minister, whose parents will be staying with us this weekend.

"After that we shall have our holiday at the end of June, but will return in time for the arrival of Joan and Beth in London from Nyasaland. We enjoyed meeting Dr. Victor Burdick, and later his brother, LeRoy."

In Milan, Italy, a young unmarried man with wide missionary experience in Africa has recently accepted the Sabbath and proposes the possibility that he might take added missionary training at Nogent, France, with a view to going to Nigeria on a largely self-supporting basis for work with Sabbathkeeping churches.

CHILDREN'S DAY

By Mrs. Edna Wheeler

Nearly all my grandchildren — both near and far away — were attending Vacation Bible School at the same time. This prompts me to write the following sentiments and the account of our Children's Day here at Nortonville, Kansas.

Today was Children's Day at our church, and when we say, "Children's Day," that is just what we mean in every sense of the word. We have no other service of any kind on this one Sabbath of the year. And I think this realization means quite a little to the children. The program that we have this Sabbath is the climax of long planning and intense study and teaching on the part of those — the supervisor and teachers — who see that a Vacation Bible School is carried on, and on the part of the children who have so faithfully applied themselves to learning and to doing what is asked of them.

The church was beautifully decorated with all varieties of roses, almost making it look as though there was a garden for the background. The children are lined up outside, all looking their very best, and very anxious to show everyone what they have learned. At a given signal they start marching in, singing "Onward Christian Soldiers." They take their places in the choir loft, and go into their program. One is impressed with their happy smiling faces as they begin to act out their given parts. One is taken back in memory to many years ago, when we were taking part in Children's Day Exercises. They are so happy to show everyone what they have learned. To them — especially to the very young — Jesus and His love have been made so very real. Their radiant faces and the emphatic way they have of acting out their parts testify to this. Would that all of us could carry around a reality and love of Jesus like this in our hearts at all times! What a different world this would be.

I hope as time goes on these children will realize what a blessed privilege they have in being able to attend Bible School. The things they learn here, will stay with them for years to come.

Our churches should all be very grate-

ful to those who freely and willingly give of their time and talents so that these schools may be available to their children. Our church being without a pastor, we feel very fortunate that with the co-operation of teachers, parents, and others this work is still carried on. Some of these parents had to give up much of their valuable time to see that their children were taken to the school. The school always comes in an especially busy time of the year, but we are thankful that they realize what an important training this is in the lives of their children.

May God richly bless these efforts so that this Christian training may go on as the children grow older.

The Great Commandment

By Clifford V. Marson

When Jesus was asked which was the Great Commandment, He answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets" (Matt. 22: 36-40). The question is why should we love God and our fellows.

Now let us turn to Mark 2: 27: "The sabbath was made for man. . . ." If it was made for man, it must be that God intended it to be of some special use to him. What was that intended use? If we turn to Genesis we begin to get the answer to both of these questions.

God wanted the world for some purpose. As He worked from day to day, He tells what He had done. But it was not until the end of the sixth day that the purpose becomes clear. By that time God had provided everything for sustaining life and He had created man in His own image. But there was nothing for developing the spirit, the God part of man.

It was then that God ended His work. The seventh day approached, and God blessed it and sanctified it. But at that time He did not say anything about man's resting with Him, nor did He say anything about what man's attitude should be toward Him or toward his fellows.

When Abraham was called, he was given some directions as to moral conduct, but the real record of the training of man did not begin until the children of Israel marched out of Egypt and into the wilderness. When they were given manna (Exodus 16) the matter of the Sabbath came up. They were told not to gather manna on that day. They were told not even to go out for any. Then, in Exodus 20, the Ten Commandments were given.

One will notice a similarity between the Ten Commandments and the Great Commandment of Jesus. Each deals first with respect to God, then with man's relationship to man. The Fourth Commandment, dealing with the Sabbath, refers directly to the record of creation. It becomes clear that the Sabbath was made for man's spiritual growth and for men to develop spiritual understanding one with another. Man was to stop all work for self; he was to take time for fellowship with God and his fellow man. He was to get to know God and His ways, in order to work with Him. If man learns to work with God, everything will be perfect.

In reading the Scriptures, one finds not only that the Sabbath is brought up frequently, but also that disregard of the Sabbath is a disregard for God's right to direct man's ways; then man loses his love for God, thus destroying the proper relation between God and man, and leaving man wandering alone without a guide. [Mr. Marson is a layman in the Battle Creek, Mich., Seventh Day Baptist Church.]

Frustrated Youth

"Imagine 2,000 teen-agers confined to limited quarters with nothing to do and you have an idea of a major problem facing refugee workers," a leading church woman declared on her recent return from Austria. The World Council is buying books for 1,000 students so they can go to school in the camps.

Mrs. Harlee, who is chairman of the Public Relations Committee of United Church Women, emphasized: "The Hungarian refugee problem as a whole is definitely not finished. With refugees not knowing where to turn, the situation is still critical."

Dan Poling Backs Graham

The Monday morning New York Herald Tribune (June 24) gave nearly three columns in two articles to the sermon of Dr. Daniel A. Poling who was guest speaker the day before in Norman Vincent Peale's church, the Marble Collegiate.

The veteran youth speaker, preacher, and editor took occasion in his message to speak well of the Billy Graham Crusade and to mention the unfairness of the Protestant critics of the evangelist. He stated that the non-Protestant criticisms had almost invariably been well tempered. His analysis of Protestant criticism carries the weight of wide experience. He said that when Protestant attacks on Mr. Graham disregard fair play "the stature of this evangelist has increased as he has refused to answer these critics, but it remains for some of the rest of us sharply to dissociate ourselves from these critics."

Dr. Poling singled out *The Christian Century*, liberal scholarly Protestant journal, as "perhaps the chief opponent of mass evangelism in general and of the Graham Crusade in particular."

Marble Collegiate Church had reason to rejoice in the work of Billy Graham. Twenty-two of the people joining that church on the day Dr. Poling spoke were converted at Madison Square Garden and 100 more additional names were on the list, noted the speaker. *The Christian Century* had lightly predicted that the Crusade would be "railroaded to success" by the large delegations coming from afar and had spoken disparagingly of any significant benefit to the life of New York churches. The journal had even declared editorially that if Graham succeeds "it will set back Protestant Christianity a half century."

Will the critics have the grace to say, "I was wrong"? Dr. Poling concluded his remarks by saying that Dr. Graham and his associates "in the spirit of Jesus Christ Himself were 'forgetting the things that are behind' and continuing to press toward the mark." — Ed.

The true Christian is for giving and forgiving. — Edwin Thomason.

Teen Talk

Sabbath Tracks

If you were a teen-age boy speaking the Ibo language of Nigeria, Africa, do you suppose you would make any little errors if you attempted to write a letter in English? You might try answering such a letter in their native tongue; but of course you haven't even attempted to learn Ibo in school.

Emmanuel N. Fyeface, a schoolboy of Nigeria, who hoped that our Tract Society would send five Bibles to the Fyeface family, made a mistake on the outside of the envelope (and some on the inside too). He wrote "American Sabbath Tracks."

The boy had no idea of the serious thoughts this little mistake would arouse after we got through smiling about it. (Our publishing house at Plainfield takes the thoughts of some of our people and makes Sabbath tracts.) The question is, what kind of tracks would the boy in Nigeria see if he could see our Sabbath tracks.

You have heard about the father who went out of the house one day when the snow was deep on the ground. He was on his way to a saloon to buy himself a drink when he heard his little boy calling after him, "Daddy, I'm stepping in your tracks." The man decided that he would never again make tracks to the saloon.

Did you ever stop to think how much responsibility you have in the whole picture of American Sabbath tracks? What would the Sabbathkeepers in Africa think if they could see the way the teen-agers of America walk during the hours of the Sabbath? If they could hear some of the things you say to your parents when they try to make you more careful about how you keep the day, would it help them or hinder them?

We have been praying for our missionaries in Jamaica and in Nyasaland. They teach their boys and girls to keep the Sabbath sacred. Some day they will know more about the tracks we American Seventh Day Baptists make on the Sabbath. Let's be sure we can be proud of the example we are setting for our friends here and our friends on the mission fields.

News Bits from Far and Wide

At the little Waterford, Conn., Church the Sabbath eve service during May averaged 17 as compared with 10 a year ago. The Sabbath morning service showed a similar increase — from 23 to 31.

Out in the Rocky Mountains near Boulder, Colo., the new lodge building for the camp is being built by volunteer labor. As of June 7 half the rafters were in place. Concerted effort was being made to have this additional building ready for the campers.

From Northern Wisconsin comes word that the new church building at New Auburn was first used on the weekend of June 15 for the services of the semi-annual meeting of the Minnesota and Northern Wisconsin Churches.

It is reported that 50 men, women, and children worked at Pacific Pines Camp on June 9 to get it ready for occupancy with the added facilities mentioned in previous issues.

The new Texarkana, Ark., Church appears for the first time in the May listing of gifts to Our World Mission.

The Washington, D. C., Church gave nearly \$230 to Our World Mission in May — the first time its contributions have been listed in the present Conference year.

The Rev. Earl Cruzan, who was on the program of the Central New York Association on June 1, went to the hospital for major surgery during the following week.

The Rev. and Mrs. H. Eugene Davis, long-time missionaries in China, celebrated their golden wedding anniversary at their home in Alfred, N. Y., June 13, at the ages of 77.

At Dell Rio in Northern California three middle-aged people were recently baptized in their community by Francis Saunders, pastor of the Los Angeles Seventh Day Baptist Church. All three were

new subscribers to the Sabbath Recorder. The contact was made through a letter prepared by the chairman of the Tract Society's Sabbath Promotion Committee which appeared in the final issue of the Woman's Home Companion last winter. Their picture appears on the cover of Pacific Tidings.

Pyramidal mounds of dirt observed by the congregation of the Marlboro, N. J., Church for the first time on June 15 marked the real beginning of a new, large parsonage just across the highway from the church. A Seventh Day Baptist excavator had scooped out the full, deep basement with his heavy equipment. With the footing already poured, hopes were mounting for a house ready for the pastor's family in the fall. The financial story is another example of unusual stewardship.

The Salemville, Pa., Church people worked hard to get their buildings and grounds ready for entertaining the Southeastern Association the last weekend of June. Here another church, which previously had only a one-room building, now has the advantage of an adequate parish house constructed during the year.

Donald E. Richards, pastor of two widely separated West Virginia churches, reports that he is happy to be graduated from the Alfred School of Theology with full credentials. In spite of sickness in the family and the strain of pastoral work he was able to complete his thesis.

In Texas and Ohio, chaplains' assistants are in correspondence with denominational leaders looking toward preparation for the ministry.

Sabbathkeeping leaders in Maine, Illinois, Missouri, and some other states are making inquiry about work in behalf of our people.

The Conference president is not taking his usual vacation this summer, we hear. He is teaching in summer school in order to be able to take his family to Conference. A fully raised budget would meet his own expenses.

NEWS FROM THE CHURCHES

CHICAGO, ILL. — Our church, which is pastorless, has been fortunate in having a former pastor and wife, Rev. and Mrs. Loyal F. Hurley, make stopovers in Chicago twice within a few months, the latter part of February and again over Sabbath, June 15. It was an inspiration to have Dr. Hurley in the pulpit, to hear him preach, and to have the opportunity for a short visit with them during a lunch period following the services. The Hurleys, on their way to Milton and Albion in June, were accompanied by Ron Wright of Boulder.

An added pleasure and surprise on June 15 was the presence at church of Rev. and Mrs. O. B. Bond and their son Leland and family of Lafayette, Ind. Dr. Bond assisted in the service.

On May 4, Rev. Elmo Randolph, pastor of the Milton, Wis., Church, occupied the pulpit, and following a lunch at the church, showed colored slides, mostly of Camp Wakonda. Mr. Randolph was accompanied by his family and several members of the young adult group of Milton (about 20 in all). Some of them assisted in the worship service.

Also in May two Sabbath worship services were given over to the presentation of the very worth-while colored slides of "Our World Mission." Mrs. A. E. Webster read the script and Dick Bond operated the projector.

At the June 9 meeting of the Women's Society, held at the Dr. Ian Bond home, Mrs. Bond presented the latest Women's Board slides.

Miss Ada Bond, who has been a faithful attendant at church and Women's Society, while spending the winter and spring with her brother, Dr. Ian Bond, will be missed as she returns to West Virginia for the summer.

We are looking forward to having a new family in our church group, the George D. Bottoms family who recently moved to Wheaton, Ill., from Lansing, Mich. Mr. Bottoms, superintendent of park district in Wheaton since February, has attended the Chicago Church regularly when not with his family in Michigan.

— Correspondent.

OUR WORLD MISSION
Statement of Denominational Treasurer, May 31, 1957

		Receipts					
	May	Budget 8 mos.	Non- Budget 8 mos.		May	Budget 8 mos.	Non- Budget 8 mos.
Balance, May 1	\$ 25.62			Los Angeles		903.58	
Adams Center	156.83	623.08		Los Angeles, Christ's	15.00	90.00	
Albion	116.85	404.74		Lost Creek	387.31	861.39	4.50
Alfred, 1st	783.90	3,047.69	75.00	Marlboro	400.66	1,812.86	
Alfred, 2nd		774.15		Middle Island	62.50	165.00	
Associations and groups		88.10		Milton	505.58	3,893.52	
Battle Creek	792.63	3,848.26	313.00	Milton Junction	269.56	1,296.00	
Bay Area	5.12	5.12		New Auburn	23.70	64.09	
Berlin	24.11	414.02		North Loup		265.38	
Boulder	76.73	383.10	25.00	Nortonville	77.50	456.30	
Brookfield, 1st	72.74	232.74		Paint Rock		137.00	
Brookfield, 2nd		129.60		Pawcatuck	494.22	3,202.70	77.65
Buffalo		145.00		Plainfield	437.45	3,599.68	124.00
Chicago	132.00	903.00		Putnam County		105.00	
Daytona Beach	67.45	437.35		Richburg	10.00	426.80	10.00
Denver		349.35		Ritchie	35.00	145.00	
De Ruyter	59.00	514.00		Riverside		1,196.83	75.00
Dodge Center	74.90	464.67		Roanoke	65.00	215.00	
Edinburg	157.60	296.10		Rockville	13.82	143.78	
Farina	33.00	303.75	8.50	Salem		754.00	
Fouke	37.60	140.10		Salemville		78.97	
Friendship		195.50		Schenectady	47.34	187.89	
Hammond	25.00	80.00		Shiloh	601.90	3,179.10	
Hebron, 1st	146.07	258.57	15.29	Stonefort		25.85	
Hopkinton, 1st	345.20	1,101.05		Syracuse		50.00	
Hopkinton, 2nd	55.00	81.00		Texarkana	19.16	19.16	
Independence	219.00	777.00	33.00	Twin Cities		40.32	
Individuals	112.58	2,719.00	2.00	Verona	254.48	1,157.71	20.50
Irvington		400.00		Walworth	24.00	126.00	
Jackson Center		20.00		Washington	229.50	299.50	
Kansas City	60.00	230.00		Waterford	59.32	497.15	55.63
Little Genesee	61.75	320.52		White Cloud	30.66	333.48	19.60
Little Rock		12.00					
					\$7,704.34	\$45,427.60	\$ 858.67

May budget receipts include the following preliminary report from the "Little Churches" project: 21 churches, 2 Fellowships, and several individual gifts.
The total received to date is \$1,609.89.

Disbursements

	Budget (Designated & Undesignated)	Non- Budget Gifts
Missionary Society	\$3,121.42	\$ 65.27
Tract Society	434.70	
Bd. of Christian Education	758.70	
Women's Society	94.30	
Historical Society	157.50	
Ministerial Retirement	1,135.56	
Ministerial Training	924.45	
S. D. B. Building	63.00	
General Conference	812.70	
World Fellowship & Service	50.40	
	\$7,552.73	\$ 65.27
Balance, May 31	87.34	

Comparative Figures

Current annual budget	\$95,469.50
Treas.' budget receipts in 8 mos.	45,427.60
Boards' budget receipts in 8 mos.*	5,759.98
Approx. 8 mos. budget total	\$51,187.58
Amount required next 4 months	44,281.92
Av. monthly requirement next 4 mos.	11,070.48
Budget receipts in May	7,613.45
Per cent of budget year elapsed	66.66
Per cent of budget raised to date	53.62
Approx. budget shortage to date	\$12,458.74

* This is an approximate amount of budget gifts received directly by our boards, according to the latest figures reported from the board treasurers to the executive secretary.

Olin C. Davis, Treasurer.
Verona, N. Y.

The Sabbath Recorder



GOD SAW THAT IT WAS GOOD.

And God said, "Let the earth bring forth . . . the fruit tree yielding fruit after its kind. . . ."

On tropical islands and over great land areas primitive peoples would perish except for the coconut palm and all that it provides. The most unusual tree pictured above is crowned with more than 200 golden fruits — one tree furnishing meat and drink for many. God's spiritual provision for man is equally abundant. In Christ all may find the bread of life, the water of life, and shelter in the time of storm.