

The Sabbath Recorder

me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you an overflowing blessing. I will rebuke the devourer for you, so that it will not destroy the fruits of your soil; and your vine in the field shall not fail to bear, says the Lord of hosts. Then all nations will call you blessed, for you will be a land of delight, says the Lord of hosts" (Malachi 3: 7-12 RSV).

However, many people who have tithed for years will bear witness to the fact that over their tithing years they have had a great deal more prosperity than in the days before which they were tithing. Be that as it may, all tithers agree that this practice aids their spiritual growth and brings them into closer fellowship with the church and God.

The Bible does not place tithing in the same magnitude as other teachings such as the Ten Commandments. Yet the implied teaching seems to be that it is a practice which was inaugurated in the Old Testament and sanctioned by Jesus in the New.

When we discuss the relationship between tithing and spiritual growth, it is somewhat like discussing the problem of the precedence of the chicken or the egg. Some will say that a person will never tithe until he has matured in his spiritual growth to such a point that he becomes very eager to help financially in the work of the church. That is to say, they believe that tithing is evidence of spiritual maturity. Others will say that as soon as one becomes a Christian, if he will undertake tithing, he will experience rapid spiritual growth. The question of which comes first will never be settled in the minds of all. However, for those of you who are not tithing, we invite you to join us for we believe that once you have practiced this method of stewardship, you will find, as we have, that we seem to be in a closer fellowship with God than we were in the days before we were tithers.

To those of us who tithe it is more than a practice; it is a spiritual experience. We invite you to join us. We believe that if all Seventh Day Baptists would tithe, there would be no budget problems; our pastors would have a standard of living equal to the parishioner whom he

serves; our missionaries would have their salaries when due, and there would be plenty for equipment to take care of our technical needs. We would also be able to build new churches when needed and expand our evangelistic outreach.

— E. Keith Davis, M.D.,
Physician and Surgeon,
Denver, Colorado.

(Continued from page 19)

The words "preparation," "certification," "evaluation," and "refreshers" are often heard in educational meetings. Every school system, and educator, is very much interested in the standards of the institution. A Christian teacher in any school, whether it be mission, public, or private, desires to meet God's standards as well as local and state requirements.

Jesus was the greatest teacher of all time. He is the model teacher, and we should strive to be like Him. Our goal is to give Him first place in our hearts and to live that we might be most effective in the classroom. Activities of the church, school, or community are places where Christ can be proclaimed through our constant witness.

God requires growth in Christian love by the renewing of our minds, and by the power of the Holy Spirit. To claim the great promises He has for us, we must continue in the study of His Word, and have a close communion with Him. The following lines should be part of our goal:

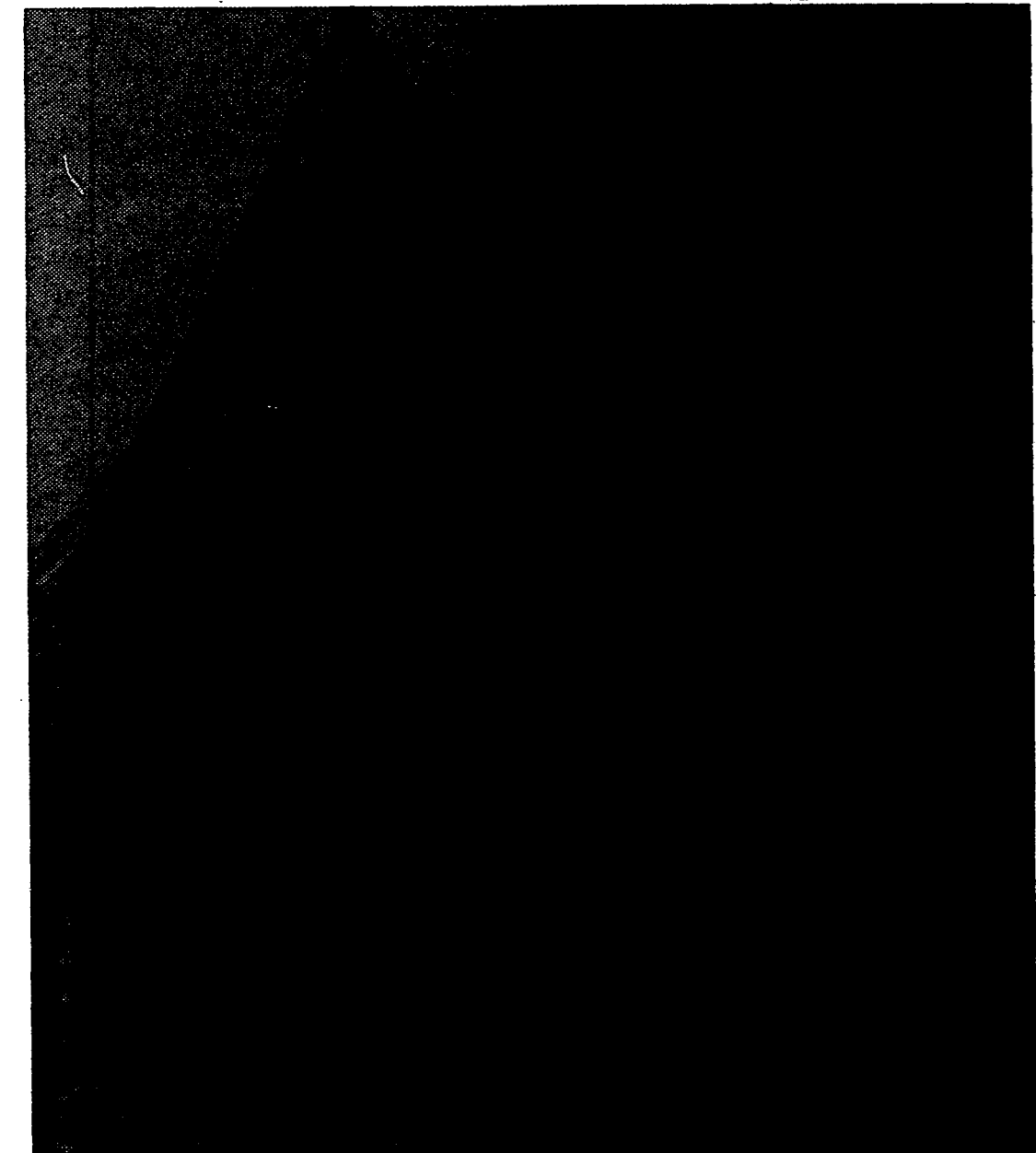
Take time to be holy, speak oft with thy Lord;
Abide in Him always, and feed on His Word.
Make friends of God's children; help those
who are weak;

Forgetting in nothing His blessing to seek.

Take time to be holy, the world rushes on;
Much time spend in secret with Jesus alone;
By looking to Jesus, like Him thou shalt be;
Thy friends in thy conduct His likeness shall see.

When these words are a part of our motive in teaching, we can pray in all sincerity "that in all things he might have the preeminence."

— Charles Harris, Head of
High School Science Dept.,
Bridgeton, N. J.



IMPRESSIONS OF A CHURCH

There is no single vantage point from which a church can be properly viewed. A partial view of the Seventh Day Baptist Church of Plainfield, N. J., as seen from the parsonage steps, shows one of the entrances to the building. This church is unique in having five entrances, all of which are used every Sabbath day — and still the church is not filled. Impressions of a church gained from walking around it are varied and inaccurate, lacking perspective. The purpose of the church can be appreciated only from within where coldness gives way to warmth, where wonder changes to worship, fault-finding to fellowship, and selfishness to service.

The Sabbath Recorder

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Member of the Associated Church Press

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Convictions and Cancer

The controversy continues between the tobacco industry and the cancer research organizations over the causative relation between cigarette smoking and lung cancer. It continues in spite of the overwhelming evidence of such a relation and the tacit admission of it in the advertisements which emphasize the effectiveness of filters.

An interesting sidelight on this question is a study of 8,692 patients in eight Seventh Day Adventist hospitals. It was a study of both lung cancer and heart trouble conducted by the Sloan-Kettering Institute for Cancer Research in co-operation with the College of Medical Evangelists of Loma Linda, Calif. Of the 8,692 patients with cancer or heart trouble 564 were Adventists. It showed that there were 90 per cent fewer lung cancers and 40 per cent fewer heart attacks among Adventist men than other men. Since Seventh Day Adventists do not smoke, the evidence in regard to lung cancer seems quite convincing.

When it comes to heart attacks the evidence is not quite so conclusive. The Adventist women seem to have about the same percentage of heart attacks as the non-Adventist women. It is probable that there is some relation between the incidence of cancer and heart disease and the other convictions of Adventists — abstinence from alcoholic beverages, and other dietary rules; so at least the chairman of the Tobacco Industry Research Committee asserts.

It would be interesting to many to see some accurate research over a period of years on the relation between a vegetarian or porkless diet on length of life. Such a study would perhaps be too complicated. Where would one find enough smokers and drinkers who abstained from meat to compare with those in the opposite category? If such a study has been conducted the editor would like to hear about it. He does not believe that these particular dietary rules are in harmony with the full teaching of the Scripture or that they necessarily prolong life.

The effect on the human system of indulgence in alcoholic beverages and tobacco is quite another matter. There is

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no question about it. It is our Christian responsibility to convince people to re-study the values they place on fleeting pleasures and to persuade them that such indulgence is not worth the cost. If we are to wear out our bodies before the allotted time, let it be in serving Christ, not self. Thus taught the apostles; thus do our missionaries abroad and at home teach by example.

A Sunday in Peiping

China, we are told, has never given much recognition to Sunday; it has been a country with no day set aside for rest and worship except among the relatively few who have embraced the Christian faith. The question arises as to how Sunday is now observed under communist rule in Peiping, the capital.

A Reuters dispatch in the May 4 New York Times tells the story of a Sunday in Peiping, a city of 5,000,000. The writer terms it "the jolliest day in a lack-luster week." The Communists repudiate the so-called "Christian Sabbath" but it is for many a day when work is relaxed. Housewives who, for the most part, work in factories during the week crowd the markets until long past nightfall, making it by far the busiest day of the week for merchants. Theaters and restaurants are crowded on Sundays. Students from the universities have a holiday from studies but spend this day in physical labor on roads or other improvements.

Communist leaders schedule most of their committee meetings on Sunday, with almost compulsory attendance. Youth meetings are also held in the forenoons, possibly for the purpose of keeping the youth from attending Sunday schools.

How do the churches get along in such a situation? The reporter estimates that about one quarter of the city's 20,000 Christians attend the eighty churches of the capital but that not many young people are among them because of the conflicting communist Pioneer group meetings.

If Sunday is no more than a holiday in China, and for many much less than that, the question naturally arises as to how people who believe in the Sabbath of the Bible (the seventh day of the week) get

along. We understand that it has always been somewhat of a problem ever since Seventh Day Baptists pioneered Christian missions in China well over a century ago. Communist rule has not made Sabbathkeeping or any other part of Christian observance easy, but we understand that in Shanghai the Seventh Day Baptist Church is not only open but well filled on the Sabbath. It would seem that in spite of obstacles those who sincerely try to remain faithful to their Bible convictions find a way to do so.

Co-operative Evangelism

A very new and challenging book by Robert O. Ferm, Th.D., dean of students at Houghton College, is just off the press. It bears the title "Cooperative Evangelism," with a subtitle, "Is Billy Graham Right or Wrong?"

In these days of high-priced books it is refreshing to find Zondervan Publishing House coming out with a 100-page paperback book for only 75 cents. This book is both up-to-the-minute in its contents and also well filled with resource material for one who is glad to have brought together in small compass many pertinent quotations from Wesley, Whitefield, Finney, Edwards, Moody, Sunday, and others on the subject of co-operation. One is impressed with the ecumenical statements and attitudes of these greatest evangelists and the similarity of Billy Graham's attitude toward inclusive sponsorship.

The author has an unusual theme, well developed from the Bible and history. His aim appears to be to present Scriptural and other arguments to show that Billy Graham is right in co-operating with all churches in the sponsorship of his campaigns regardless of whether or not the theological emphasis in some of them is up to his standard of Biblical faith. It is a subject much debated in some circles where the doctrine of separation is strongly voiced. Dr. Graham has been criticized both by the ultraconservatives and the ultraliberals. Has he steered the right course of co-operation without compromise? Spend an evening with this book and make up your mind not only about this subject but also about your own re-

sponsibility in loving your neighbor enough to care for his soul.

The author sets forth Bible teaching in a challenging way and quotes modern writers as late as February, 1958.

Special Issue News

The second special issue of the *Sabbath Recorder* in the current series of four during this calendar year went out in the mails to regular subscribers on Friday, May 9 (dated May 12). Some of the bulk shipments to churches could not be mailed until the twelfth. An enthusiastic response is expected. The contents of this 24-page issue cover a wide range of subjects under a central theme of putting Christ first in everything. The articles represent the best thoughts on this theme of many Seventh Day Baptist writers.

Orders for the special issue came in a little too slowly to justify printing as many copies as the Tract Board had hoped to print. The number produced was somewhat in excess of the total membership of the denomination. Such an issue as this should be handed out or sold to at least twice our membership. In some churches many families ordered ten or more copies.

Those who failed to order, either through neglect or through not appreciating in advance the potential of wide distribution, may even yet secure a considerable number of extra undated copies if the orders are sent at once. Although another special issue of high quality is expected to be ready in August, now is the only time that this valuable Gospel and Sabbath material will be available.

Now is a good time to start gift subscriptions to the *Sabbath Recorder*. Your friends, neighbors, acquaintances, and church membership prospects will doubtless appreciate the weekly visit of the *Recorder* to their homes as well as the special issues to follow. Several improvements in our good magazine are to be expected in the near future.

Prayer is the creator as well as the channel of devotion. — E. M. Bounds.

President's Column

Baptist Distinctives:

The Laity

"... there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all" (Col. 3: 11).

"Christ is all and in all!" Thus Paul sums up the importance of each individual before God. There is no distinction of race or class or position in life. Likewise, it is true within the Christian Church that there is no distinction before God between the layman and the minister. Each comes to God through Christ. Each is called to a Christian vocation: the layman, to make his vocation a witness of Christian belief and practice; the minister, to lead in the church, to guide and direct in worship, to give comfort and assurance in the study of the Scriptures, to counsel and to help in finding a true relationship to God.

But the work of the church is a joint responsibility. Each person has access to God through Christ. Each must share the message of salvation. In formulating the program of the church that she may minister to her members and their families in worship, growth, and fellowship and that she may reach out with the message of salvation to others, the layman has a greater responsibility than the minister. That it may be the program of the church and not the program of the pastor, the layman must analyze the program of the church as to whether it is adequately functioning according to its purpose. He must be ready to make suggestions as to areas of life which may be neglected, and the improvement of the ministry of the church in the areas already being served. He must be ready to support these suggestions by prayer and the consecration of self (which means the giving of time and money) that his suggestions may be brought to pass and be made effective in the ministry of the church.

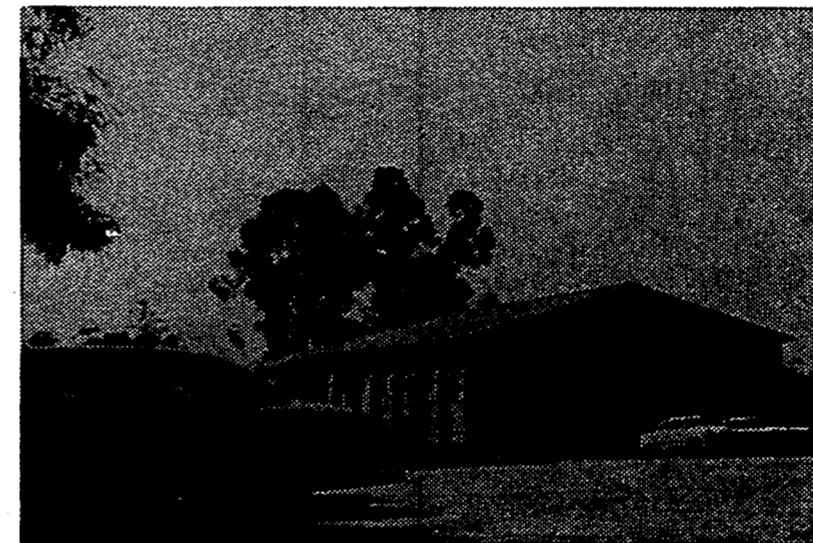
You may say, "What of the minister and his responsibility?" This does not in any way minimize his place or his responsibility. Ideally, he is called by the church to be a shepherd, a pastor, to give the

1958 Conference Publicity

Transportation

Guests to Conference, coming by air, will be met at International Airport in Inglewood or International Airport in Ontario, or the Lockheed Terminal at Burbank. They will be transported to the Conference grounds at Covina, Calif.

Those coming by train or bus may go into Los Angeles, to Riverside, or to San Bernardino, depending on the route selected and personal choice. Let us know your probable place and time of arrival.



The gymnasium at California Baptist Seminary, Covina, where Conference will be held August 11 to 16.

If you plan to come by car, several routes are available. All are hard surface, either blacktop or cement. Some are more mountainous than others, but all are easily traveled, even with a trailer.

For more information or suggestions, write to the transportation committee: Paul Crandall, 4160 Second St., Riverside, Calif.; Ervin Gillespie, 936 East Wanamaker, Covina, Calif.

guidance and direction suggested above in her work. Often he is thought of as one who must prod and prompt his people. This should not be. He should teach, lead, and guide his people. True, he must sound a clear note on moral issues. That the church may go forward and that the ministry of Christ may be enlarged, the laymen of the church need to uphold the pastor's hands, to give him the support and backing needed to enable the program which they conceive to be their ministry for Christ to go forward in witness and growth.

MEMORY TEXT

And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God. Ezekiel 20: 20.

Ordained to the Ministry

Donald E. Richards, pastor of the Ritchie and the Middle Island, W. Va., Churches, was ordained by a council called for the purpose at Berea, W. Va., Sabbath day, May 3.

The occasion was the Semiannual Meeting of the West Virginia Seventh Day Baptist Churches. The ample church building occupied by the small congregation stands on high ground above a creek which previously in time of flood has decimated the population of the village below. This, too, was a rainy day which made the streams overflow their banks with sullen, soil-filled water that looked as thick as soup. In spite of threatening weather the church was filled to capacity with large delegations from faraway places — expectant people who were looking for a blessing and were not disappointed.

In addition to congregations and pastors from Lost Creek, Salem, Roanoke, and Middle Island there were quite a number from Salemville, Pa., including the brother-in-law of the candidate, the Rev. Edgar Wheeler. The Rev. Luther Crichlow came from Washington, D. C., for the ordination sermon and a West Virginia radio preacher and evangelist made a 200-mile trip to assist in welcoming his friend to the ministry.

Denominational leaders present for the occasion were much more numerous than at some ordinations. The president of General Conference, Rev. Earl Cruzan, came from northern New York. The dean of Alfred Theological School, Rev. Albert Rogers, and the executive secretary of the Board of Christian Education, Rev. Rex Zwiebel, made the trip from western New York. From Plainfield, N. J., came Rev. and Mrs. Leon Maltby who represented the Tract Society, with Mr. and Mrs. Courtland V. Davis. Mr. Davis, a member of the Missionary Board, repre-

sented that Society. When it came time for the laying on of hands during the consecrating prayer, offered by Dean Rogers, there were nine ministers participating.

The statement of experience and faith given by Mr. Richards after the organization of the council will appear in this magazine. It is hoped that in printed form it will convey to those not present the tender feelings and the deep convictions which set the tone of the whole program for those in attendance. Later that evening in the home of friends more than fifty miles away, the writer heard tales of the self-sacrificing pastoral ministry of the candidate which were touching indeed. One could easily understand why his voice faltered and his eyes dimmed when he told of his sense of call to the ministry. "Clear," "forceful," and "uncompromising" are terms properly descriptive of his well-thought-out tenets of faith and of his answers to questions in the brief oral examination which followed.

If one were to characterize the emphasis of the afternoon service where the Revs. Luther Crichlow preached the sermon, Leon Maltby charged the candidate, and Ralph Coon charged the church, the word would be "personal." All three speakers felt impelled, perhaps by the outgoing personality of Mr. Richards, to make their messages more personal than usual. When the program was over and the congregation was dismissed those who had participated as audience or leaders must have shared the feeling that we had ordained a true man of God for a ministry that would be rich and full regardless of its inherent difficulties. — L. M. M.

Sixty New Missionaries

The Methodist Church added 60 new missionaries to its rolls with the recent commissioning of 31 young women and 29 young men. The largest number were ministers who will do evangelistic work, but others were nurses, architects, doctors, agriculturists, educational administrators, and elementary, high school, and college teachers. The new missionaries came originally from nineteen states and four foreign countries, Brazil, India, Canada, and Japan.

MISSIONS — Sec. Everett T. Harris

Missionary Board Holds Spring Meeting

The quarterly meeting of the Missionary Board was held in the vestry of the Pawcatuck Seventh Day Baptist Church on Sunday afternoon, April 27, with sixteen members and one visitor present. President Harold R. Crandall called on Pastor Paul S. Burdick for the opening prayer for divine guidance. A welcome and "courtesies of the day" were extended to Mrs. Robert Fetherston, Conference executive secretary.

Treasurer Karl Stillman reported that the apportionment from Our World Mission for the month of March had not yet been received and so his quarterly report could only cover the months of January and February. The corresponding secretary of the board reported "a total of 420 articles of mail received (during the quarter) of which number 278 were first-class letters. A total of 1000 articles of mail were sent out of which number 622 were first-class letters."

It was reported that sixteen employees of the board elected Physicians Service coverage beginning as of April 1, 1958. This Physicians Service Comprehensive Surgical-Medical Plan is now combined with Blue Cross as added protection to board employees and their families, the board paying the cost of individual coverage and the heads of families paying for family membership.

One recommendation of the Advisory Board, adopted unanimously, after much discussion, had to do with the offer of Miss Sarah Becker to serve at Makapwa Mission "should the need become apparent." The vote follows: "It is recommended that the Missionary Board accept the offer of Miss Sarah Becker, anticipating that her services will be needed as supervisor of nurses after the completion of the proposed new hospital at Makapwa Mission."

The board acted to set forward one week (from July 27 to July 20) the date of the next quarterly board meeting so as to give more time for printing the annual report and getting it across coun-

try to Riverside, Calif., for the meeting of Commission on August 4.

African Interests

One item relating to the Nyasaland Mission field which was approved had to do with building a new hospital at Makapwa Mission. Blueprints as prepared by Dr. Victor Burdick and Albyn Mackintosh of the proposed building were studied along with three different plans and estimates of cost (based on one-half the actual cost, in anticipation that government funds would match those sent from this country).

It was voted to approve the building of the hospital, "Construction and equipment of hospital not to exceed \$10,000." This was the plan which called for the largest outlay of funds. It was stipulated that "plans for the new hospital, to be acceptable to the board, must be approved by the medical staff of Makapwa Mission, Executive Committee of the Nyasaland Seventh Day Baptist Conference, and by the proper agency of the Nyasaland Government, which agency will furnish one-half the funds necessary for the construction of the hospital."

Another approved recommendation had to do with the acceptance of the offer of the New Zealand Seventh Day Baptist Churches to sponsor the sending of Miss Rosemary Hare to join the mission staff at Makapwa as a teacher this coming summer, in time to begin teaching early in October.

American Topics

The "Nortonville Project" which looks toward raising a fund to send a missionary to British Guiana was discussed. This plan calls for "pledges above quotas" and is not intended to undercut Our World Mission support.

The plan of Rene Mauch of Emileville, Canada, to serve as a "faith missionary" in British Guiana was considered. Secretary Harris hopes to meet and become better acquainted with Mr. Mauch at the Central Association meetings in June.

It was voted to approve the appointment of Miss Gem Smellie and Brother H. Maxwell Howell to the Crandall High

School Committee, appointees of the Jamaica Board of Christian Education.

Proposed revisions of the Standards relating to Crandall High School were discussed. The proposed revisions were not accepted.

Home Field

It was voted to approve the application of the Jackson Center Seventh Day Baptist Church for assistance in support of their pastor. It was reported that Pastor Montie Slusher has been giving satisfactory pastoral care at Jackson Center for many months. The Missions Committee of the Northern Association strongly urged that this support be granted.

The committee reported on discussion of long-range plans for a city evangelist and the names that had been suggested for consideration. It was agreed in committee that such city evangelism should include assistance to the colored people of this country. More specific plans for this phase of the city evangelism program will be worked out and presented at a later date.

The special committee to arrange for presenting missionary interests on Conference program next August reported that one and one-half hours had been allotted to the board on Tuesday afternoon of Conference week. A suggested program was approved.

President Crandall called on Secretary E. T. Harris for the closing prayer.

Bible Still Reaches China

Despite the communist effort to discredit Christianity, and, in fact, all religion, the Bible in Chinese tongues continues to be published and to remain a "best seller" in China, reports Dr. Frank W. Price, former missionary to China, now director of the Missionary Research Library, New York. He notes that, since 1949, 171,278 complete Bibles, 170,493 New Testaments, and 3,199,282 portions of the Bible have been distributed, and forty-three editions printed from old plates already in the country. In addition, seven Bible houses are maintained.

— W. W. Reid.

The Goal of Evangelism

By Rev. Loyal F. Hurley

The goal of evangelism is not plain to many people because men do not clearly see what God has in mind in the Gospel. The Seer of Patmos reports that he heard the heavenly voices saying, "The kingdom of the world has become the kingdom of our Lord and of his Christ." That is, everything on this earth (which is the habitat of man) is to become subject to Christ. His principles are to govern everything, His spirit is to be the motivating energy behind all action, His character the standard and goal toward which all life gravitates.

Such a goal will surely include our personal morality and attitudes, but also our social morality and attitudes. It can never ignore our industrial life, our political life, our economic life, our racial relationships, our educational institutions, our treatment of the orphan, the handicapped, the aged. Rev. William L. Burdick used to say that the object of the Kingdom of God was "a universal brotherhood, completely good."

The Instrument Needs Strengthening

The instrument for the accomplishment of such a tremendous goal is the Christian Church. New Testament Christianity sets the church in the center of God's purpose for the world, not only in this age, but in coming ages. Paul expressed it thus: ". . . that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus" (Eph. 2: 7). Many people do not see the primary importance of the church in the world because many functions of society, originally started by the church, have been taken over as regular activities of our common life. Our present school system is the outgrowth of the educational activity of the church. Homes for children and for the aged, institutions for the handicapped, hospitals for the ill of body and mind, and hundreds of humanitarian endeavors are the direct or indirect outcomes of previous activities

of the church. With all her faults and shortcomings the church is the spearhead of the upward march of man toward the Kingdom of God. Jesus said, ". . . on this rock I will build my church, and the powers of death (Greek, 'the gates of Hades') shall not prevail against it."

So one of the purposes of evangelism is to strengthen and enlarge the church in the world. But such a statement would have different meanings to different people. For the church is a twofold sort of institution. It is both visible and invisible. Some folks think only of the visible organization when the church is mentioned, while others think only of the invisible organism. The former is an organization governed by human officials, while the latter is an organism empowered by the Spirit of God. Both aspects of the church need increased numbers and power. So both need evangelism.

The visible church needs strengthening. It seems clear that the apostolic church believed in organization, else they would not have appointed elders and bishops and deacons to direct and oversee the work of the church. They wanted, and expected, the church to grow and prosper. Whether the modern church is overorganized or underorganized its objective should be to grow and prosper, and any organizational set-up which does not contribute to that purpose is useless machinery. One primary purpose of all evangelistic endeavor should be the strengthening of the local churches in efficiency and numbers. Let us never be ashamed of statistics. The early church was not. They listed the numbers added to the church.

The invisible Church needs strengthening, for the church needs more than statistics. She needs quality. She needs converted people. Her members need the experience which Jesus meant when He told Nicodemus, "You must be born anew" (or "born from above"). Just what is this "born again" experience? Everyone who has experienced it knows what is

meant when some one speaks of it, but the one who has not experienced it often has difficulty in knowing what is being discussed. Through faith and self-commitment, or self-surrender, one invites God, through Christ, to enter into his heart. When that event takes place one is sure he belongs to God. He is consciously a child of God. Whatever estrangement and uncertainty were present in his life are gone. He is at home in God's world. He is a child of the Most High. The churches are full of folk who have not had such an experience, though most of them are good folk.

Spiritual Rebirth

Possibly a simple and rather crude analogy may help to make clear this experience. A baby growing in its mother's womb has no life that can be spoken of as separate and personal. It is alive in so far as the baby's blood stream absorbs from its mother's blood stream. Through that blood stream there come to the child the food and drink the mother takes, and the oxygen she breathes. Whatever life the baby has is a sort of secondary affair. It has eyes, but doesn't see; it has ears, but doesn't hear; it has hands, but doesn't hold things; it has feet, but doesn't walk on them. It is a fetus rather than a person.

The time comes, however, when the child is born; it breaks out of the confinement of the womb to begin its own personal, individual life. It does not leave the mother or the family, but nevertheless it begins a life on its own. That doesn't mean that it can dispense with the mother or the family, but it does mean that it is now a separate entity within the family and in the world. A child is born into the world as a person.

Many a young person grows up in the church more like a spiritual fetus than like a spiritual person. Many aspects of its life and ideals it absorbs from the teachings of the church. One hardly dare say that it has no spiritual life, but that life is scarcely its own; it is a life absorbed from its environment in "mother church." Doubtless such a one is a finer person because of this secondhand life — many are, at least. But every member or at-

tendant of the church needs to make this spiritual life his own by a personal faith, by a personal commitment, by a personal surrender. Just as one is born into the world of persons and things by passing out of his mother's womb into a personal life, so is one born into the world of spirit by entering into personal relationship with God in Christ. He is "born of the Spirit."

Many who have had such an experience insist that unless you know the exact place and hour when it happened then the experience is not real. It was so real to them at a definite place and time that they think all others must have a similar experience. But that does not necessarily follow. Many children raised in the church cannot remember when they yielded their hearts to God, but somewhere they did so as their lives testify. Dr. A. E. Whitford told the writer that he could not remember the time when he didn't love God and want to do His will, but somewhere back in those early years he surely entered into his own personal relationship with his heavenly Father through Christ our Lord, for his whole life bore testimony to that fellowship. Whether you can remember your first birth or your second birth you ought to know whether you are alive physically and spiritually.

The purpose of evangelism, then, is to bring men to the personal acceptance of Jesus Christ as Savior and Lord. Whether they are in the church or in the world they all need to know they have been converted, personally born of the Spirit into God's family. Many people are useful in the world, but not yet converted. Many in the church are also valuable to the church and the world who are not yet converted. But the really dynamic leaders of the church are all "born again" children of God. Go over the list of great preachers, reformers, missionaries, evangelists, and Bible teachers and see for yourself. All of them knew themselves as children of God through faith in God's Son.

If the time is to come when the "kingdom of the world will become the kingdom of our Lord and of his Christ" it means that the world must be evangelized; that all men must not only hear the

New Audio-Visual Catalog

Ready to go in the mail to all pastors and Sabbath School superintendents is a new filmstrip catalog put out by the Audio-Visual Aids Committee of the American Sabbath Tract Society at Plainfield, N. J. This complete revision describes as accurately as space will allow the growing number of filmstrips available free of charge to all Seventh Day Baptist churches and groups. The catalog is four pages larger than the one now in use. It contains the latest acquisitions arranged in easy-to-follow alphabetical order.

A general mailing will be made, but others who anticipate using filmstrips or slides for teaching purposes or for programs on special occasions are encouraged to write to Secretary of the American Sabbath Tract Society, Seventh Day Baptist Building, Plainfield, for free copies of the catalog.

It should be remembered that the filmstrips are sent postpaid anywhere in the United States upon request and that branch libraries are maintained in Jamaica and Nyasaland. Return postage is paid by the user. The only stipulations are: ample time for shipping, prompt return, careful packaging, and insurance (if the user wants to avoid cost of replacing lost or damaged materials). Most of the pictures are in natural color; quite a few have disc recordings as well as printed explanatory scripts.

message, but that they must be brought to faith in and surrender to the Christ who is the King of kings and Lord of lords. Preachers and teachers and evangelists must not be satisfied with merely getting people to join the church, valuable though that may be, but be satisfied only when folks are "born" into God's family. One young person wrote to a friend of the wonderful life the last few months had brought and then added: "This, you made possible by starting my wonderful friendship with God." What more, or less, could one desire than that?

WOMEN'S WORK — Arabeth DeLand

United Church Women Workshop

In Schwenksville, Pa., May 4-9, thirty-four church women, from twenty-six states, met for a workshop on Group Development for Leaders of Leaders. The purpose of the workshop was to help participants gain insight and understanding regarding the philosophy of group work and to develop skills for use in their "back-home" situation in church work.

Dr. Floy S. Hyde, director of the workshop, was formerly director of Leadership and Field Outreach for United Church Women, a general department of the National Council of Churches. Associate directors were Mrs. Lacy W. Goosetree of Texas, national chairman of the Committee on Leadership Education, and Miss Edith Groner, former associate general director for United Church Women. Besides the five national staff people, there were 20 United Church Women and 9 national denominational leaders studying the qualities of leadership, how to lead discussions, the role of the group member, how we communicate, program planning, etc.

At the fellowship hour the first evening we got acquainted by introducing ourselves and telling a few facts about our positions, etc. The first session was spent in developing a list of needs which each representative felt would be helpful to be discussed, and then considering ways of meeting these needs, so that we could take back something concrete to our local groups.

It was a stimulating experience to plan a new institute program on "How to Work with Groups." First we discussed the general needs of people and how adults learn through a demonstration of role playing. Then we suggested a talk to point up some of the techniques of group work and how the best functioning of members would promote new leaders. A panel of experienced leaders was chosen to close the institute by evaluating the methods used and showing the way to get out of the rut of "lecture-listen" programming into that of democratic group

planning. After breaking up into groups, each to plan a different section of the institute, we made a "test-run" of the program to find out if it was workable.

The closing program was "Let's Take this Workshop Home with Us and Put It into Practice." — Arabeth M. DeLand, Representative for Seventh Day Baptist Women's Society.

Program Highlights of the Pacific Coast Association

By Virginia Mackintosh
Corresponding Secretary

The annual spring meeting of the Pacific Coast Association opened with the Friday evening service, April 11. A vesper service prepared us for the message on "Our Fellowship with God" which was brought by the Rev. Francis Saunders of Los Angeles. This was the first phase of the theme chosen for the sessions, "The Fellowship of Love," from 1 John.

On Sabbath morning following the regular Sabbath School classes, we united in the worship service in the sanctuary as the Rev. Alvin Huntington brought a scholarly sermon on the topic of "Our Fellowship of Love." The combined choirs under the direction of Miss Lois Wells and Mrs. Orvis Chapman sang two beautiful anthems. Christian fellowship was enjoyed as we visited with friends over the noonday meal served in the church dining hall.

Miss Joan Clement and Miss Beth Severe led our thoughts in the afternoon missionary service as they spoke on "Perfect Love Casts Out All Fear." The truth of this text was illustrated by accounts of some of their experiences on the Nyasaland mission field. An informal men's "sing" following this service was enjoyed, not only by the men themselves, but by many who slipped into the pews to listen.

Following the fellowship supper, we reassembled as the young people led in a devotional service. A film entitled "Centerville Awakening" was shown in the evening service. It was the story of a church, well organized and active, but lacking in spirituality, and the transformation which occurred when members

realized that God must be given first place in their business, social, and personal lives.

The evening after the Sabbath the young people enjoyed a social, and on Sunday morning met in the park for a fellowship breakfast. Their theme for the morning devotional service was "The Unbroken Fellowship," 1 John 1-5.

The Rev. Alton Wheeler summarized our theme, "The Fellowship of Love," in a rapid review bringing high points found in Scripture passages from 1 John. Quest shops followed and we separated into groups to consider "Our Witness Through Area Contacts," "Our Witness Through the Pacific Tidings," and "Our Witness Through Pacific Pines Camp." Several helpful suggestions were later acted upon in the annual business session which convened shortly after the noon lunch period.

Meetings of Associations

June is the month of Association meetings for all Seventh Day Baptists and friends along the eastern edge of the United States where the numerical strength of the denomination is the greatest. The meetings are staggered so that there can be an exchange of delegates and so that some of the board secretaries can attend more than one Association.

The month begins with a full weekend of meetings of the Central New York Association held at the Verona Church.

On the second weekend the geographically larger Eastern Association meets with the Rockville, R. I., Church.

Western (N. Y.) Association convenes at Alfred over the weekend of the twenty-first.

Finally comes the Southeastern Association on the last weekend, meeting this time with the Lost Creek, W. Va., Church.

Program details may be published later. All friends of the Seventh Day Baptist cause are cordially invited to attend the nearest gathering of churches as outlined above even if it means traveling across several states to be present. Inspiration, fellowship, and a sense of mission will characterize all the Associations.

When you pray, "Lord . . . help our unbelief" consider

THE HELP CHRIST CAN GIVE THROUGH PRAYER

(A talk given on Christian Endeavor Day at Shiloh, N. J., by Mary Harris.)

We all talk of the hardships and problems of life. Many times they seem too great for us to solve or bear, but God has provided One who will aid us if we but seek His help. Only through prayer can we know what Christ would have us do.

There was a businessman who retired without praying. He could not sleep, he was worried over the outcome of a business venture that would come to an end the next day. As he worried, and it became later and later, he thought of 1 Peter 5: 7, "Casting all your cares upon him; for he careth for you," which was God's invitation to let Him take over. He whispered a prayer, "O Lord, please take over." Peace came to his mind and soon he dropped off to sleep. The next morning he woke up fully rested, and the day's plans went off as hoped. We should ask God's help as the businessman did. Here is where men fall short so miserably. Many fall on their knees to say a form of prayer, but there are few who pray, few who call upon the Lord to show them the way and ask Him to help solve their problems.

Many have great difficulty finding time to pray. There must be a stated time to speak with God face to face. You must every day have a special time for prayer, if you want to keep the channel to God open. Many of us at some time or other have seen large ships going up the Delaware River with destinations of Philadelphia or beyond. These ships must be kept in the channel, but this channel becomes filled with sand and debris unless it is dredged from time to time. Our spiritual lives need dredging too. They become choked with the silt and debris of daily living. If God is to operate in and through us, and help us, we must keep an open channel. Prayer is this channel.

Prayer is the way to receive the outpouring of the Spirit upon our hearts. Jesus has promised the Holy Ghost, the Comforter. He is ready to come down with all His precious gifts, strengthening,

encouraging, and directing. So to find help, in our daily problems we must seek the Lord in prayer.

Not only does God help us by giving us the privilege of prayer but provides us with the whole armor of God. For in Ephesians 6: 11 we read, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." The picture of the Christian as a soldier armed for conflict is familiar to every reader of the New Testament. The emphasis here is upon the necessary completeness of his equipment. It is not only the armor but "the whole armor" that must be taken. That is to say, victory depends not only on the strength which the Lord gives, but upon the faithfulness of the Christian in accepting every instrument and implement which God offers to aid in Christian warfare. This equipment includes: the loins girded about with truth, the breastplate of righteousness, the feet shod with the preparation of the gospel of peace, the shield of faith, the helmet of salvation, and the sword of the Spirit. Such strength and such weapons are needed in the Battlefield of Life because the enemy is pictured as none other than the Devil, the great adversary, the false accuser, the evil foe of the followers of Christ.

We must put on the full armor of Christ. It is in view of the appalling character of the enemy that the call to arms is sounded. Paul says, "Be strong in the Lord and in the power of his might." Christ is the one inexhaustible source from which strength can be drawn by obedient trust. One can be strong only in the Lord, but the energetic "power of his might" is sure to be put forth in behalf of those who by faith are united with Him. With these weapons, and with these weapons alone, the true knight of the Cross can ward off every attack of the adversary, and put to flight the opposing hosts of evil.

Such is the armor graciously given by

the King to make victory possible, and to enable each of His servants to win the crown of life. The Apostle Paul closes his portrayal of Christian warfare with the description of the Spirit in which the conflict is to be waged. It is the spirit of sympathetic, watchful intercession. By these instruments the warrior keeps in constant communication with his divine Commander, the Lord Jesus Christ.

"Soldiers of Christ arise,
And put your armor on,
Strong in the strength which God supplies,
Through His eternal Son;
Strong in the Lord of Hosts,
And in His mighty power,
Who in the strength of Jesus trusts,
Is more than conqueror."

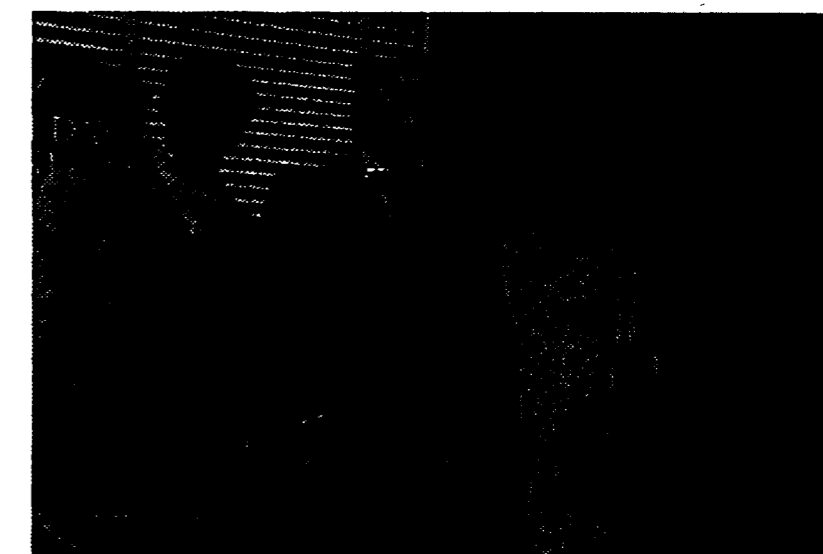
Christians also know the promise that God will supply their every need, for in Paul's Letter to the Philippians we read, "But my God shall supply all your need, according to his riches in glory by Christ Jesus." This does not signify that He will supply all the Christian wants, but only what he needs. We often ask for many things which are not really needed, but rather are harmful. Our needs are many, both temporal and spiritual. We need faith, love, hope, and grace in all fullness. We are to receive this, according to His riches in glory. Thus there is an inexhaustible supply in God. Our needs will be met if we truly believe that Christ will meet them.

Christ does give help to His followers and believers, and we have the promise that He will supply all our needs. But let us remember that even with every spiritual weapon given us all is in vain without the direct appeal to God in prayer. For Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." So let us stand on the promises of God.

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We Meet Nigeria at Chicago Church

A thrilling story of strange coincidence or of the Spirit's leading could be told of how two capable students just arrived from Nigeria, West Africa, found their way to the Seventh Day Baptist Church in Chicago. That story may appear in more detail a little later.



Here we see Mr. and Mrs. George Bottoms of Wheaton, Illinois (formerly from Battle Creek), and one of their children posing for a snapshot after church on April 12 with the two Nigerian boys whom they had met at church and were transporting back to Moody Bible Institute. The George Bottoms family had made an extra effort to get to the Chicago Church that morning, and so, perhaps, had Lambert Opara and Abel Okwaho (native dress). It was the first time they had ever attended a Sabbath School or a Seventh Day Baptist Church.

Lambert and Abel came from the same area in Southern Nigeria to which Roger Cazziol was called for his ill-fated missionary-educational work with R. Nwankwo. The missionary did not know these young men until they met briefly at the airport when all three were leaving Nigeria. When it was learned that they were coming to America to further equip themselves for Christian leadership Mr. Cazziol gave them the address of the editor of the Sabbath Recorder. About a week later the editor was in Chicago and visited them to increase his knowledge of another land of missionary and tract opportunity.

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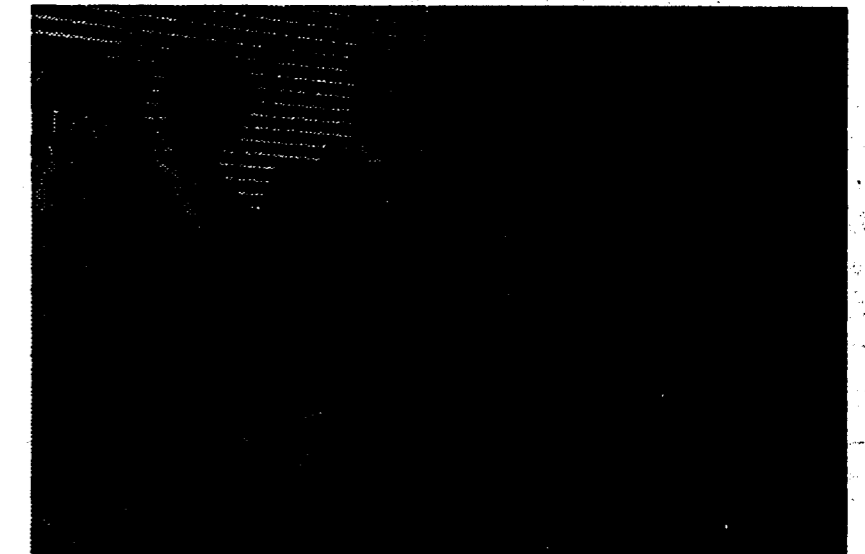
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rangements were made to take these strangers in a strange land to the Chicago Church where the pastor invited them to tell something of their Christian experience. They spoke clearly and effectively. It is expected that some of their story, recorded on tape, will soon be in the hands of the editor for reference. Later correspondence with the student pastor at Chicago informs us that Abel and Lambert have stated that they would like to attend our church during their stay in Chicago. They have expressed a desire to study for several years. Before coming here they had about all the education that was available in their country. Abel was principal of a number of schools founded by Lambert's father (who is providing financial support for their American schooling).

Character Development Program Explained by Army Chaplain

The character development and moral guidance of American servicemen was the subject of an address by Chaplain (Colonel) Wallace M. Hale, of the Office of the Chief of Army Chaplains, at a luncheon for members of the Federation of Women's Clubs.

Chaplain Hale cited the character guidance program conducted in all branches of the military service as an important means of developing "a healthy moral and mental attitude" among servicemen and women.

"The Army religious program," he pointed out, "is designed to take up with our military personnel where the home and the school and the church left off. If basic morality had been learned there, our task would be concerned more with protecting and supporting morality than with developing it."

Chaplain Hale is Chief of Training Division in the Office of the Chief of Chaplains. He is in charge of chaplain training, and supervises the conduct of the Army's character guidance and religious education programs. He also serves as chairman of the Character Guidance and Education Committee of the Armed Forces Chaplains Board. An Army chaplain since 1939, Chaplain Hale is a Baptist minister of the Southern Baptist Convention.

Salem College Alumni in Western New York

By Rex E. Zwiebel

At a banquet meeting in Alfred Station, N. Y., the Western New York and Vicinity Chapter of Salem College Alumni was organized, April 26, 1958.

Guest speaker for the occasion was Harley D. Bond, assistant to the president of Salem College. After giving many facts concerning the progress of the alma mater, Mr. Bond answered questions showing keen interest in the welfare of the college.

Following a vote to organize, officers were elected to serve the new organization: president, Kenneth Davis; vice-president, Mrs. Don (Jean Lewis) Pierce; secretary, Rex E. Zwiebel.

Those present were Mr. and Mrs. Kenneth Davis, Dr. and Mrs. Melvin Nida, Dr. and Mrs. Harold O. Burdick, Dr. and Mrs. Hurley S. Warren, Mr. and Mrs. Elmer Cowles, Evert Percy, Mr. and Mrs. L. Ray Polan, Gordon Ogden, Mr. and Mrs. Gareth Greene, Mr. and Mrs. Richard Batchelder, Mrs. Madge Sutton, Mr. and Mrs. Don Pierce, Miss Eva Ford, Rev. and Mrs. Delmer Van Horn, Mr. and Mrs. Doyle K. Zwiebel, Rev. Rex E. Zwiebel, as well as Mr. and Mrs. Harley D. Bond.

The meeting was closed with the singing of "The West Virginia Hills," "Ode to Salem College," and the "Alma Mater."

NAMES IN THE NEWS

Mrs. Alberta Davis Batson, formerly of Salem, now of Parkersburg, W. Va., was elected president of the West Virginia Federation of Business and Professional Women's Clubs at the Annual State Convention and was installed by the treasurer of the national organization, Mrs. Dorothy Brimcombe, of Las Vegas, Nev.

Miss Alta Van Horn, registrar of Salem College, was one of 12 West Virginians to attend the national meeting of the American Association of Collegiate Registrars in Cincinnati, Ohio, April 21-25. Seven hundred delegates were present.

The Rev. Paul S. Burdick of Waterford, Conn., was chosen to conduct vespers at the Aloha Meeting House at Mystic Sea-

port, R. I., May 11. This historical museum preserves an old Seventh Day Baptist Church building previously mentioned in this magazine.

Jennings Randolph, a member of the Washington, D. C., Seventh Day Baptist Church and a former Congressman from West Virginia, is actively campaigning in his home state for a seat in the U. S. Senate.

K. Duane Hurley, president of Salem College, who travels widely in the interest of his college and of CASC (Council for the Advancement of Small Colleges) of which he is also president, was in Riverside, Calif., recently where he spoke in his home church.

The Rev. Earl Cruzan, president of the General Conference, was featured in the *De Ruyter* (N. Y.) *Gleaner* of May 8 as a speaker in the local church. He was a recent speaker at Salem and Berea, W. Va., and in June will embark on a nation-wide tour of Seventh Day Baptist churches.

OTHER FOLDS AND FIELDS

Three fourths of the way through the current fiscal year at the end of February, Methodists had sent \$7,411,805 in World Service funds to the central treasury in Chicago. Receipts for the nine-month period showed a 3.73 per cent gain over a year ago.

There are 4,257 rabbis of the Jewish faith in the United States today, according to a survey made by Dr. H. S. Linfield for the Jewish Statistical Bureau. In comparison, there were 526 rabbis noted in 1900; 1,171 in 1927. At the beginning of 1955, the rabbis of the reform wing, namely, those who were members of their association (The Central Conference of American Rabbis), and the rabbis of the conservative wing, belonging to their association (The Rabbinical Assembly of America), constituted 30% of the rabbis in the country, says the survey report, "The Rabbis of America." Of the four seminaries in 1955, two were for the training of orthodox rabbis, and one each for conservative and reform rabbis. Of the 4,257 rabbis in the United States in

1955, a total of 944 rabbis, or 22.2% were engaged full time in specialized Jewish community work, in the fields of religious observance, education, and welfare. A total of 1,517 rabbis, or 59.1% were officiating in the congregations as their preachers, teachers, and leaders.
— W. W. Reid.

Two officials of the Seventh-day Adventist denomination made a week's tour of Yugoslavia late in March. There are about 60,000 Adventists in Yugoslavia, served by forty-four ministers in 112 churches. Leaders of the Serbian Orthodox Church have noted recently the "increased activity" of the Adventist and other non-Orthodox groups in the country.
—EPS.

Methodist Bishop Sante Uberto Barbieri, one of the presidents of the World Council of Churches, has recently visited the Protestant churches in Italy. He lectured on Methodism at the Theological Faculty of the Waldensian Church at Rome, and spoke to several Methodist parishes in different areas of Italy, and in the Waldensian valley of Piedmont.

The late Rev. Alfred H. Burroughs, a Baptist minister, performed 4,722 weddings in twenty-five years.

Bible News

Rev. Dr. Gilbert Darlington, treasurer since 1920 of the American Bible Society, has retired from that office, but will continue as investment officer. He was in charge of the society's publishing work, in addition to the administration of its finances.

During his administration, the society published, imported, and issued a total of 360,000,000 volumes of Scriptures, about two and a half times the total of the preceding 105 years. He guided the development of an entirely new series of English Bibles and New Testaments, with greatly improved appearance and binding and lower cost. One of his most recent contributions was the development of Gospels and other New Testament portions in magazine format in six languages, with profuse illustrations.

The Sabbath Recorder

OUR
IMMORTAL
DEAD



Uncircumscribed by mortal bands,
Unhindered now by earthly fear,
They contemplate in broader lands
And clearer light all earth held dear.

They share in the eternal past;
All that has been, sublime and true,
Through measured years; all knowledge vast
Of timeless eons, they review.

New strength for larger duties meet,
For happy questing, fuller light;
Where life is lived, full and complete,
They greet the day that knows no night.

— From Poems by Ahva J. C. Bond.

God of the Sabbath

The song sheet "God of the Sabbath," with words written by Mary A. Stillman and music by William C. Daland, has long been available for insertion into church hymnals. To meet the continuing demand for this piece of music the publishing house at Plainfield has recently printed a new edition available at 2 cents per copy in lots of 25 or more.

A number of other song sheets with a Sabbath emphasis are also stocked by the publishing house at the same rate.

A collection of 25 hymns and songs by Seventh Day Baptist writers, bound in an attractive booklet, *We Glorify Thy Name*, sells for 25 cents.

SABBATH SCHOOL LESSON

for May 31, 1958

Leadership Requires Character

Lesson Scripture: Numbers 27: 18-20;
Joshua 1: 1-9.

Accessions

Edinburg, Texas

By Baptism:
Bonnie Newton

Milton, Wis.

By Baptism:
Walter Neils
Mary Neils
Walter Neils, Jr.
Frank Neils
Phyllis Nelson
Donald Drake
June Drake
Carol Arnold
David Branch
Milton Davis, Jr.
Todd Curless
James Todd
John Camenga
Justice Arms
Alan Crouch

By Testimony:
Mrs. Walter Neils (Dorothy Bennett)

By Letter:
Martin Nelson
Mrs. Martin Nelson

Marriages

Gould-Babcock. — James E. Gould of Galesburg, Ill., and Carolyn M. Babcock, daughter of Philip and Harriet Babcock Burroughs, of Galesburg, Ill., were united in marriage on Sabbath afternoon, April 26, in the bride's home. Pastor Elmo Fitz Randolph performed the double ring ceremony.

Births

Burdick. — A son, Paul Arthur, to Mr. and Mrs. Stanley B. Burdick of Rockfall, Conn., on April 10, 1958. The paternal grandparents are the Rev. and Mrs. Paul S. Burdick of Waterford, Conn.

Matteson. — A daughter, Linda Ann, to Royden C. and Eileen Spencer Matteson, of Hope Valley, R. I., on April 7, 1958.

Woodmansee. — A daughter, Frances Gale, to Clifton O. and Virginia Woodmansee, of Rockville, R. I., on April 15, 1958.

Obituaries

Richmond. — Elmer L., son of William and Lovira Richmond, was born May 6, 1890, and died at his home in Hopkinton, R. I., April 6, 1958.

For most of his life he was a member of the Second Hopkinton Seventh Day Baptist Church. He is survived by his wife, Elma Lanphere Richmond, by eighteen of his twenty-two children, and fifty-five grandchildren.

The memorial service was held at a funeral home in Westerly and burial was in the First Hopkinton Cemetery. His pastor, the Rev. Neal D. Mills, officiated. — N.D.M.

Conrod. — James Andrew, was born at Halifax, Nova Scotia, Nov. 10, 1900, and died May 7, 1958, at his home at 2527 N. Fairfield, Chicago, Ill.

He is survived by his wife, Frieda, and his children: John A., student pastor of the Chicago Seventh Day Baptist Church; James H., pastor of the Logan Square Baptist Church; Donald E.; and Florence A. Davies.

He had been in short attendance at the Chicago Seventh Day Baptist Church until his heart condition caused him a period of confinement in Grant Hospital and the rest of the time in his home.

The funeral service was conducted at the Sterner Funeral Home by the Rev. James H. Conrod, on the Sabbath, May 10, with the interment in the Clarendon Hills Cemetery. — J.A.C.

DeVard. — Carl J., son of Ethel and Marion DeVard, was born May 26, 1901, and died March 27, 1958, in a Chicago hospital after a long illness.

Most of his early life was spent in southern Illinois. On February 6, 1926, he married Beulah Lewis of Stonefort, Ill. He was converted and baptized in April, 1934, by Rev. Mr. Luenberger, then pastor of the Chicago Seventh Day Baptist Church. The salvation of souls to Christ remained his chief interest throughout life.

Funeral services were held at the Wilson-Frick Funeral Home of Marion, Ill., with the Rev. Paul Ramsey officiating. Burial was in Rose Hill Cemetery, Marion.

He is survived by his wife, a daughter, Lynn, of Chicago, a son, Carl J., Jr., of Southern Illinois University, Carbondale, a brother, and four sisters. — Mrs. Carl J. DeVard.