

JULY 3, 1961

The Sabbath Recorder



MEN IN UNIFORM WORSHIP GOD

Army Reserve personnel go to summer camp in a program of preparedness to serve their country if the need arises. Camp experience is voluntary for some, an obligation for others. Participation in Protestant services is always voluntary. Here Chaplains Plante and Kline, of different denominations conduct an informal service for civilian soldiers who recognize something of the need for spiritual as well as military preparedness.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press
REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS Everett T. Harris, D.D.
WOMEN'S WORK Mrs. A. Russell Maxson
CHRISTIAN EDUCATION Rex E. Zwiebel, B.A., B.D.

Terms of Subscription

Per Year \$3.00 Single Copies 10 cents
Special rates for students, retired Seventh Day Baptist ministers, and servicemen.

Postage to Canada and foreign countries 50 cents per year additional. Gift and newlywed subscriptions will be discontinued at date of expiration unless renewed. All subscriptions will be discontinued six months after date to which payment is made unless renewed. The Sabbath Recorder cannot pay for contributed articles but will send the writer, upon request, up to 10 free copies of the issue in which an article appears.

Published weekly (except August when it is published bi-weekly) for Seventh Day Baptists by the American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.

Second class postage paid at Plainfield, New Jersey. The Sabbath Recorder does not necessarily endorse signed articles. All communications should be addressed to the Sabbath Recorder, Plainfield, N. J.

PLAINFIELD, N. J., JULY 3, 1961
Vol. 171, No. 1 Whole No. 5,951

IN THIS ISSUE

Editorials:	
A Day of Rest	2
The Fight Against Sin	3
Editorial Notes	4
Features:	
President's Message	4
Statement of Christian Experience	5
Pillar of Milton Award	8
Annual Meeting Western Association	10
Throwing a Searchlight on Communism	11
Youth Speaks	13
North Central Association Notes	13
Deacon Edson Langworthy, A Tribute	14
Items of Interest	14
Missions:	
Interesting Sidelights at Makapwa	7
Nyasaland Conference Executive Committee Meeting	7
Missionary Interests at General Conference	8
Women's Work:	
Busy, Yet Lonely Is the Pastor's Wife	9
Christian Education:	
Secretary's Activities	12
Endeavorer of the Year	12
News from the Churches	15
Obituaries	Back Cover

A Day of Rest

Some religious writers arguing against the seventh-day Sabbath have maintained that the Fourth Commandment is inadequate for the Christian because it mentions rest but does not specifically mention worship. A more reasonable view is that the rest enjoined upon the people of God has worship rather than rest as its aim. The whole history of the observance of the Sabbath down through the prophets, Christ, and the Apostles indicates that God's intention in the commandment was primarily worship, to which an imposed rest was conducive. The Sabbath law does not stand alone but is closely related to the preceding verses, as Jesus clearly teaches when He groups all together as one commandment.

Why bring the matter up again at this particular time? Because the Supreme Court has just handed down some Sunday-law decisions that bring up an interesting relation to that commandment which says people should rest on the seventh day. Justice Douglass dissented from the majority opinion, contending that the laws were unconstitutional in that they tended to "establish religion." The other eight justices ruled that Sunday laws designed to provide a "community day of rest" are constitutional.

The court has held that if such laws are directed at the secular purpose of affording a day of rest which the community as a whole may enjoy together, they are constitutional, and that the states may make such special exceptions as they wish, so long as they are not completely arbitrary. In short, the states have broad powers to make Sunday a day of recreation and rest. But laws specifically aimed at encouraging Sunday as a day of religious observance would not be constitutional, the court warned.

It appears that the whole question of constitutionality is a matter of interpreting the "aim" of the legislation. It is at this point that great difference of opinion exists. When God commanded rest on the Sabbath, the aim was worship. When the framers of earlier legislation specified Sunday as a rest day their primary aim was to promote worship on what was religiously termed the Christian Sabbath — a designation of Sunday that is still widely adhered to. Has the aim changed? Not

in the minds of the Christian community whose votes must be courted to enact Sunday-closing laws. The interesting thing is that eight of the present Justices are upholding Sunday as a rest day rather than a worship day, yet it is doubtful if they would take the position stated in the first sentences of this article, that the Fourth Commandment envisaged only rest and not worship.

It is undoubtedly true that a secular government trying to rule fairly a people of varied religious backgrounds and convictions cannot enact laws that specifically command people to worship on Sunday. It is to be hoped that future sessions of Supreme Court will properly evaluate the avowed and the real aims of the laws that are patterned after the Fourth Commandment. One might well predict that the time will come when the vestiges of the Puritan theory of Sabbath-Sunday transference will vanish. If there is no divine command for Sunday sacredness man has one choice remaining — to obey or disobey the Sabbath commandment that stems from creation.

The Fight Against Sin

An unbelievably large number of men (and women too) have been fascinated by the wrestling matches on television which, unfortunately, are still highly popular. We are aware that there is much of showmanship in some of the performances. Their fascination is not entirely due to our desire to be spectators in a struggle for physical mastery. One is not watching just feats of strength and skill; his mind is being manipulated and his base emotions stirred. The appeal is something more than morbidity. The viewer is expected to indulge in feelings of admiration and hate. He is led to think in terms of good and evil, but at a safe distance, for his thoughts at no time are directed toward the good or evil in his own heart. Christians, on the other hand, are taught to examine their hearts and to analyse their motives in every situation of life. That is one reason why they decide that watching television wrestling and fighting is likely to lower their spiritual sensibilities.

JULY 3, 1961

MEMORY TEXT

Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. Galatians 4: 7.

This problem of becoming absorbed in exhibition fighting for money or fame is not new; it is only faced by more people because it so easily gets into living rooms. We used to worry about the ethics of teaching our children that Santa came down the chimney. Now with a TV aerial strapped to every chimney we provide an entrance to men far less benign than mythical Santa.

Frequently we indulge in expressing the thought that there were good old days when sports were clean, and good and evil were more clearly distinguishable. The producers of many of the Westerns are capitalizing on our desire to flatter ourselves that we are judging correctly between the black and white when actually we are being manipulated into grey areas and are weakened in our respect for human life.

An example of the gruesome exhibition fighting of older days (seen by fewer people) comes to mind. On July 9, 1889 John L. Sullivan fought the last bare-knuckle heavy-weight championship boxing bout. He beat Jake Kilrain at Richburg, Miss., in the 75th round. Time: 2 hours, 16 minutes, 23 seconds. After that one they stopped such fighting. But it has come back in somewhat modified form.

Christians should be interested in wrestling, but of a different kind than at Madison Square Garden. Thus in Ephesians 6: 12, "For we wrestle not against flesh and blood, but against . . . the rulers of darkness of this world, against spiritual wickedness in high places." We are told in Scripture that our fighting is to be against sin in our lives and in the world, not the bare-knuckle bruising of John L. Sullivan. The easy, spectator attitude toward physical contests has all too frequently characterized us in spiritual matters. How much energy do we put into the old but ever new struggle for righteous living?

EDITORIAL NOTES Write Those Letters

Marshall Billings has written a syndicated article for religious magazines in which he sets about proving that well-written letters to government officials, newspapers, television sponsors, really count in urging the continuance or the discontinuance of certain courses of action. For instance, a newspaper dropped its Billy Graham column because no letters of appreciation came in. Another newspaper brought back a comic strip because people complained.

The writer, after citing many examples of the power for good or ill of letters says there are apparently two excuses given by evangelical Christians for failing to write letters. One is their inferiority complex — thinking their letters would not do any good. The other excuse is laziness. Proof that letters do influence public officials, editors, and program producers takes away that first excuse and leaves us with the one that no one else can do anything about. If you can overcome your laziness, make sure of one additional thing — that you pray about the matter before you write and that you use your power of voting by letter not for selfish purposes but for the glory of Christ.

No End to Our Task

A new high concern for proper church-state relations has found expression in Baptist ranks. It is neither ignorant nor bigoted.

On the contrary, a sound new beginning has been made toward the implementing of our spiritual insights through the democratic processes into policies which are helpful to the whole cause of freedom and congenial to the American public when properly understood.

In the years ahead, we Baptists will draw heavily on what we have learned during the past election campaign. Perhaps the most important lesson is that we must do our educational work consistently and carefully without waiting for the challenge or the excitement of a crisis.

President's Message

Conference Programs

There are two related subjects covered under one title here. The Conference program consists primarily of the activities that have been planned and scheduled for the sessions of Conference scheduled for August 14-19, at Amherst, Mass. A supporting document is the "printed" Conference program that keeps delegates and visitors informed as to what is happening, where, by whom, and when!

Confused? The printed program is intended to keep the Conference program from becoming confused. With that in mind, a slight change in format is contemplated this year. Nothing drastic, just a slight change in the hope it will be even easier to follow than in the past.

However, certain innovations have been made in past years, and some of these will be continued this year. One of the greatest helps in assembling a program is to be able to keep it general enough to be brief and well-organized. This is made possible when individual presentations and program segments are printed separately and distributed at the time they are scheduled to appear. This year all persons in charge of specific portions of the program are being asked to prepare a bulletin or other form of "graphic" aid to insure full congregational participation in that phase of our activity.

The printed programs will be included in a packet of material assembled by the University Conference Office (with an assist from our own Publishing House) that will be given out to delegates at the time of registration. This should include all necessary information for a smooth and efficient Conference session right from the beginning.

So let's get on to Amherst and follow the program so we'll know what the program is all about.

SABBATH SCHOOL LESSON

for July 15, 1961

Matthew: Salvation for the Outcast

Scripture: Matthew 9: 9; Luke 5: 29; Matthew 10: 3.

THE SABBATH RECORDER

STATEMENT OF CHRISTIAN EXPERIENCE

J. Paul Green

I have had the advantage of living in a Christian home since the beginning of my life. Although my parents are Seventh Day Baptists, until I was ten years old our family didn't live near any of our churches, and most of that time we were active in the Presbyterian church at Trumansburg, N. Y. When I was eleven, I was baptized and joined the Milton Seventh Day Baptist Church, though I wonder now if I really had much understanding at that time of what it was all about.

While attending Milton College a few years later, I became determined to find the vocation in which I could best serve God and my fellow men. I found it very difficult to select my vocation. I finally chose medicine, but never felt very sure about it.

Up to that point in my life, I had always gone to church regularly. I had attended Sabbath School, youth fellowship, camps and conferences. Christianity and its claims were important to me, but I had never thought very much about the ministry as a vocation.

The summer before my senior year in college, I attended the Retreat before our annual Seventh Day Baptist General Conference. I had been going to camps for several years, and I was actually a little old to go to this one, but this was the first time that a Christian camping experience really "got through" to me. Church camps have played an important part in my spiritual development and I suspect that the experience of previous camps laid the foundation for this one of 1954. I had a deep experience of God's presence, and a tremendous urge to find and do His will. I was struggling to make my vocational choice, and I wanted God to tell me, but He didn't answer in the way I wanted Him to.

During my senior year in college, I had the opportunity to apply for a Rockefeller Brothers Theological Fellowship. These Fellowships pay seminary fees and living expenses for one year, and

are offered to young men who haven't planned to study for the ministry, but would be willing to go to seminary for a year on an exploratory basis. I didn't get the Fellowship, but the process of applying for it did get me to thinking seriously about the ministry.

I began corresponding with Dean Albert N. Rogers, but still couldn't make up my mind whether to go to medical school in Madison, or theological school at Alfred. My wife (we were engaged at the time), my family and most of my friends didn't try to influence my decision. I had to make up my own mind. After I finally decided in favor of Alfred, I was greatly relieved, and I haven't regretted that decision. My plan was to come to Alfred as an experiment, to try to determine whether the ministry was really my calling.

The summer between college and seminary was spent with a male quartet, traveling with the Rev. Loyal F. Hurley as he did evangelistic work in the Mid-Continent Association. The experiences of that summer brought me much closer to a definite decision for the ministry.

I've often proceeded in making the big decisions of my life without any great sense of divine guidance, although I have sincerely and fervently sought it. But looking back, I see that doors have been opened and closed for me, and this to me has been divine guidance. I feel that God has guided, though often not in the ways that I would have expected. He has spoken to me through many people and many experiences. A major influence has been my long-time pastor at Milton, the Rev. Elmo F. Randolph. Though he did not give me much direct urging to go into the ministry, I can see now that he provided many opportunities for me that aided my decision toward becoming a minister.

To my parents, also, I owe much for their guidance, often given in subtle ways. They sacrificed many times to see to it that their children could attend camps and conferences and take part in church

activities, all of which helped immeasurably in our religious development. They have also given us every educational advantage to prepare us for the vocations of our choosing.

Another strong influence has been the Rev. Kenneth E. Smith who, as a vigorous young minister, has been an inspiration to me. Ken predicted that after being at Alfred for awhile I'd be sure the ministry was for me, and he was right. Here again, the classes I had with Loyal Hurley were a big factor. I was the only student in Old Testament class, and for four hours a week all during that first year, he tutored me.

I cannot relate any stirring tales of sacrifice and suffering in connection with my seminary career. While some of my fellow students have been serving two or three churches, driving fifty or more miles to school and taking a full load of class work, I have had it relatively easy with only one church, two miles from school, and have spread the normal three-year course over a five year period. I feel deeply my indebtedness to the faculty members of the School of Theology, not only for their classroom teaching, but also for friendship and counsel freely given in less formal ways.

The call to serve the Alfred Station church, which came some 4½ years ago, was accepted with much fear and trembling. The congregation here has been patient with me for my limited amount of pastoral work, long suffering during my hastily prepared sermons, and indulgent with me in my mistakes. I am sincerely grateful. Certainly the experience of working in this church has been of great value to me, regardless of what effect it may have had on the church. One thing it has taught me is that I am no miracle worker, and I am not destined to remake the world in a day. Especially helpful here has been the assistance of the Rev. Rex. E. Zwiebel, whose counsel and aid are so graciously given.

I feel that my greatest effectiveness as a minister is destined to lie in the work that I am able to do with individuals, and people in small groups. This is the type of work that interests me most, and

I feel that it is the most needed type of ministry in our increasingly impersonalized society. I doubt that I will ever be a great preacher, a mover of masses. A Billy Graham may be effective in this way, but it is the local pastors, working face-to-face with individuals, who must make the initial seeds grow.

I feel the need for more training. While I may not work toward any advanced degrees, I do hope to take more courses in several fields of study. For one thing, I intend to get some clinical training at a mental hospital. Though experience will probably be the best remedy for some of my weaknesses as a minister, study and training might be a big help for others.

Perhaps the greatest personal deficiency is lack of depth in my own spiritual life. I haven't yet developed devotional habits that are really satisfying to me. The personal spiritual life of a minister is so crucial to his effectiveness that I dare not neglect its development in my life.

I pray that God will somehow be able to make good use of me in the ministry, in spite of my limitations. I thank Him for all the influences and all the people who have been a help to me thus far. I thank Him especially for my wife, Denise. One thing I am sure of: the better half of this team has what it takes!

Record Work Camp Programme Planned in 1961

GENEVA — Some 1,200 Christian young people from all over the world will participate in the 53 work camps which will be sponsored by the Youth Department of the World Council of Churches in 36 countries this year.

The campers range in age between 19 and 30. Each camp numbers between 20 and 30 persons and is, as far as possible, international, interracial, and interdenominational in character.

Ecumenical work camps began shortly after World War II in an effort to reconcile persons of various nationalities and to enable Christian young people to participate in the post-war reconstruction of Europe. The number of camps has increased from six in 1948 to 27 in 1953, and to 53 for the current year. — EPS.

MISSIONS — Sec. Everett T. Harris

Interesting Sidelights at Makapwa

Nurse Barbara Bivins has recounted several incidents that have taken place recently at Makapwa Mission in her interesting and refreshing way. She tells of the first Sabbath service held in the new house of worship.

"Sabbath a. m. dawned bright, and oh, it was so special! As Sarah and I went about our hospital duties we were asked so many times, 'Do we really go to the new church today?' and of course we answered, 'Yes.' Suddenly we heard it, clear and beautiful — our own church bell. I thought, 'The hills rejoice on every side.' Yes, as the ringing sounded over the hills and valleys, so it rang joyfully in our hearts — calling us to worship Him who has so abundantly blessed us.

"How special this day! We looked at clean white walls, the new seats (most of them occupied) the pulpit which had been so carefully made, the lovely heart-shaped plaque (with the Ten Commandments in Chinyanja inscribed on it) and then we heard it again — that lovely bell calling. How the children watched, with their little faces far upturned to see the swaying rope and bell as the boy rang it!

"Quickly we gathered and had our opening service. Pastor David Pearson gave a fine, inspiring message, aided by some of the African staff. Soon it was over, our first service, but not really over. It seems that the big church — set high on the hill — beckons more noticeably."

But Sabbath day was not yet over for our mission workers. Miss Bivins continues her account of a Sabbath day at Makapwa, "After lunch, there is the hospital service. The patients always seem to enjoy this service. The children especially enjoy Joan's accordion playing.

"Christian Endeavor immediately follows this service. Sarah takes charge of the Standard V group aided by a teacher, Mr. Mkolokosa. I have the younger group along with Mr. Mataka. Once a month we go to the villages. The rest of the time we have flannelgraph lessons, Bible verse drills and discussion periods. One group

is currently making duplicates of flannelgraph stories to send to other churches."

Miss Bivins does not mention it but all the above activities only furnish the background and opportunity for our missionaries to tell and to show by their lives the old, old story of Jesus and His love.

Nyasaland Conference Executive Committee Meeting

The Executive Committee of the Central African Conference of Seventh Day Baptists met at Makapwa Mission on April 4 and 5, 1961. Several matters of special interest growing out of these meetings are as follows:

An assistant to the Executive Committee secretary, Pastor Otrain B. Manan was appointed. "Mr. F. Thom was appointed to assist in writing but Mr. Manan will still be the secretary."

Plans were discussed for a Pastor's refresher course to be taught by mission leaders. It was thought that classes in preaching and visual aids would be helpful.

An item was included in the budget for 1962 for the salary of a Christian education worker. Members of the committee were asked, "to pray and to think about one who will be chosen for this work."

Pastors David Pearson and S. Mzumara were chosen as representatives to attend the meetings of the Nyasaland Christian Council held May 24 and 25, at Livingstonia Mission, Northern Nyasaland. Several other native workers are accompanying Pastor Pearson on the trip north to visit the churches.

Visits have been made to several churches with one of the chief aims of these visits being to distribute clothing sent from the United States. Much time and labor have been put into this project.

Members of the Executive Committee approved ordination services to be held during the sessions of the General Conference, in July, 1961. Those being called and examined for ordination are Pastors O. B. Manan and F. J. Thom. If these plans are blessed of God and carried out, these two young African pastors will be the first to be ordained since the coming of our missionaries to Makapwa.

Missionary Interests at General Conference

Conference President Loren Osborn has offered the Missionary Board an opportunity to present missionary interests on Sabbath afternoon, August 19, of General Conference at Amherst, Mass. The theme, "Our Father's Business in Missionary Interests," will be developed. It is expected that Mr. George V. Crandall, president of the board will have charge of the afternoon service.

Those being requested to bring messages are: the Rev. Paul B. Osborn, City Pastor-Evangelist, beginning services at Little Rock, Ark., July 1, Dr. Victor H. Burdick, medical missionary on furlough from Nyasaland, and the Rev. Leon R. Lawton, exchange missionary-pastor who will soon be returning to Jamaica. It is expected that Secretary Everett T. Harris will speak of recent visits to the Seventh Day Baptist brethren of England, Holland, and Germany.

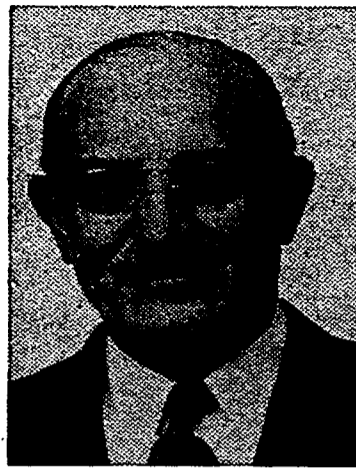
A place in the program will be given to special recognition of our missionaries-elect to British Guiana, the Rev. and Mrs. Leland E. Davis. At the appropriate time during Conference the Rev. Earl Cruzan has consented to represent the Missionary Board at an "Across the Board" presentation of the Seventh Day Baptist Program of Advance. President George V. Crandall has been designated by the board as representative on the Coordinating Council, with Treasurer Karl G. Stillman being asked to serve as alternate and consulting member.

JEHOVAH'S WITNESSES

William J. Schnell, author of *Into the Light of Christianity*, which effectively debunks brainwashing and heals affected minds of this malady, has in his possession 7,591 letters from converted Jehovah's Witnesses. Price of author's second and more important book is \$2.95.

A new booklet "How to Witness to Jehovah's Witnesses" may be had for fifteen cents in single copies, or \$9.00 in 100 copy lots and is a great help in effectively dealing with Jehovah's Witnesses at your doors and in use of book-studies in their homes.

PILLAR OF MILTON AWARD



Dr. George Thorngate III, Monterey, Calif. physician, was presented the annual Milton," at the annual citation "The Pillar of Milton" at the annual alumni dinner held Saturday night at Arrow Park.

The citation read:

"The Milton College Alumni Association takes pride in honoring with this citation Dr. George Thorngate III, on the forty-fifth anniversary of his graduation, as one who has made an outstanding contribution to his Alma Mater. As a physician, he is distinguished for his work in China in the years between the two wars, and more recently in California for the founding of a successful clinic of which his four doctor sons are members. His wife, Helen Shaw Thorngate, and three of the sons are graduates of Milton College. His loyalty to and support of the college have been consistent and unwavering throughout the years."

Dr. M. D. Davis, Milton, was the toastmaster.

Mrs. Lena Hull Coon, Milton, class of 1891, was saluted and presented with an orchid by the Rev. Walter Holliday, Edgerton, alumni president, as the oldest living alumna.

As the presentation of the Pillar of Milton award was made by Mr. Holliday, other recipients of the award were recognized. Those present were: Dr. Zea Zinn, Professors Leman Stringer, D. Nelson Inglis and J. Fred Whitford; Dr. Milton D. Davis and Julius Nelson, all of Milton, and Dr. Allison Burdick, Chicago.

Alumni who were present from classes before 1911 were Professor Whitford and Mrs. Abbie Van Horn, both of Milton, class of 1903; Professor D. N. Inglis, and Mrs. Hugh Stewart, Milton, class of 1905; Miss Minnie Godfrey, Walworth and Mrs. Ruth Zinn Stringer, Milton, members of the 50 year class of 1911.

Mrs. Violet North Rickerson, Millington, New Jersey, and Dr. Thorngate came the longest distance to the dinner.

WOMEN'S WORK — Mrs. A. Russell Maxson

Busy, Yet Lonely Is The Pastor's Wife

The minister's wife may be the busiest woman in town and the loneliest.

While her husband works up to 80 hours a week at an average salary of around \$4,500 a year, she puts a good part of her life into the church too, at no salary.

The clergyman's wife is limited in the friendships she can make within a community, and the confidences in which she can indulge. And yet, her life is far from her own. She is constantly being studied by women in the congregation to determine whether she is dressed properly, has her hair combed right or is wearing too much make-up.

At the same time, she must participate in church activities without seeming to take over. Her home is merely lent to her by the congregation and may be in a state of perpetual activity, with women bursting in to borrow her treasures for a church social as if they were in their own homes.

In the religious upsurge that has swept America since World War II, young women have sought ministers for husbands and parsonages for homes. They harbor naive notions that clergymen make better husbands; that they are more loving, ethical, reliable and understanding than other men; that they have a more sympathetic and less demanding approach to sex. Young women who flock to theological seminaries in search of such husbands have only themselves to blame for any resulting manse misery.

Bill West, pastor of the First Baptist Church in Okmulgee, Okla., has found that every meeting of preachers has brought word of another minister's wife about to break down. He believes the preacher's wife must combat the stresses pulling her in every direction by learning to be herself and educating the congregation to accept her as she is.

What do the minister's wives themselves say? That is what Mrs. Loulie Latimer Owens, of Greenville, S. C., one of the founders of the minister's wives organization of the Southern Baptist Convention has tried to find out.

"I have made a survey or two on the most difficult aspects of the minister's wife's life," she said in a letter to the author. "From these I believe that the lack of family life leads all the rest of the complaints. Next to this comes a restricted life imposed on minister's children, especially socially."

Mrs. Owens said that some ministers' wives participate "much too much in the life of the church," adding, "most of them hold three church offices besides an average of one denominational office."

"As a rule," she said, "ministers' wives are expected to do more than they should." Some wives are not trained at all, but more are trained than not.

Mrs. Owens hopes for a brighter future in which wives can make bigger contributions through supporting roles rather than trying to "wear half the harness."

But Mrs. Owens also sees a bright side to the ministerial wife's life. She finds that it gives a woman position in the community, and provides her with an opportunity to lead and the fulfillment of a desire to serve.

A number of seminaries have allowed wives to audit courses. The Berkeley (Cal.) Baptist Divinity School urges wives to take courses as preparation for their husband's careers. Several Baptist schools have active student wife groups, which engage in social, educational and spiritual programs. There are lectures on the tasks and responsibilities of the minister's wife and courses in how to conduct a Bible study class counseling, home decoration and "how to help your husband." There are even some courses for prospective brides of ministers.

One such candidate for basic training in parsonage life was a young woman who was eligible to appear in a beauty contest. She made it clear that, more than being acclaimed a beauty, "I'd really like to be a pastor's wife."

(The above is an adaptation of a chapter in a new book, entitled "The New Time Religion," published by Prentice-Hall and written by Claire Cox, a staff member of United Press International in New York City, and writer of a weekly UPI column on religion. We are indebted to the Baptist Press for this discerning article. It should give us cause for thought.)

Annual Meeting Western Association By Mrs. Donald Pierce

The Western Association convened at Alfred Station, June 16-18. Beautiful spring weather enabled members to be present from the Buffalo Fellowship and all six churches: Alfred, Alfred Station, Hebron, Independence, Little Genesee and Richburg. Those who participated in all the meetings, or in any portion of them, felt richly rewarded in thought and spirit as the theme, "Dissenters, Then and Now," (reference to John James 1661) was developed in sermons, Scripture, prayer and music.

Friday evening, the adult members met at the Little Genesee Community Hall. Mrs. A. J. C. Bond conducted the fellowship meeting. Two challenging filmstrips, "Mr. Jones Wakes Up," portraying the need for careful consideration of the church budget and "At Home With God," dealing with the importance of family worship, were shown.

An especially beautiful part of this service was the acappella singing by Dean Albert N. Rogers of two Sabbath hymns by Stennett, "Delight in the Sabbath" and "Holly Enjoyment Anticipated." These are from the collection of hymns called **Christian Psalmody**, compiled by request of the Seventh Day Baptist General Conference at a meeting held in Shiloh, N. J., in September 1846.

The young people met for a hamburger roast and campfire service, capably arranged by the Rev. Eugene Fatato.

Approximately two hundred and fifty Sabbath morning worshipers listened to our secretary of the Missionary Society, the Rev. Everett T. Harris, relate the history of the martyred John James, early English Seventh Day Baptist, to our present day need to be "peculiar" in our individualism as Seventh Day Baptists. He challenged each member of the congregation to be proud of his heritage, his present and his future.

The morning service was conducted by the Rev. J. Paul Green. Special music was furnished by the junior and senior choirs of the local church and a male quartet. During the children's message, given by

Mr. Fatato, the eagerly upturned faces of the little ones stirred us once again to the thought of "the faith of little children."

The Association was honored to have Mr. Loren Osborn, president of General Conference, speak at the Sabbath afternoon service. After his opening statements concerning the place of Seventh Day Baptists in the world today, Mr. Osborn summarized the 1961 Conference plans, the aims of the third year of our Program for Advance, the works and needs of our mission field, and the various concerns of Commission.

During the Sunday morning worship service, conducted by Dean Rogers, special tribute was paid to four of our Association members who have died during the past year: Mrs. Eugene Davis, Deacon Irving Palmiter, Deacon Edson Langworthy, and Elmer Cowles, who was the treasurer of the Association for many years.

S. Kenneth Davis, pastor elect of the Daytona Beach Church, gave a fine concluding sermon, "The Price of Non-Conformity." He opened with the question, "Can you drink of this cup I give you?" He stressed that it is not easy to be a Seventh Day Baptist as one must remain true to his belief constantly wherever he is. He pointed out that Seventh Day Baptists are constantly being judged by others and that they will often face loneliness. Yet the reward of being dissenters is learning to live above the judgment of others — gaining a spiritual depth that allows one to become master of himself in all situations.

During the business meeting conducted by the moderator, Mrs. Burdet Crofoot, the following officers for the 1961-62 Association year were elected: Eugene Fatato, Little Genesee, moderator; Mrs. A. N. Rogers, Alfred, vice-moderator; Mrs. Lynn Langworthy, Alfred; recording secretary; Mrs. Simon Aldrich, Almond, assistant recording secretary; Mrs. Donald Pierce, Alfred Station, corresponding secretary; Mrs. Elmer Cowles, Richburg, treasurer; Mrs. Sylvia Carr, Alfred, Women's Board secretary.

— Corresponding Secretary.

Throwing a Searchlight on Communism

By Paul Geren

Communists Thrive On Poverty, Catastrophies

When Lenin, the late Communist party leader, was a young man (in 1892), a famine came to Samara, the district in Russia where Lenin lived. Being from a privileged family, he did not suffer from the famine but neither did he help relieve it.

"Being in this sense inevitable, famine today performs a progressive function," Lenin wrote. Following in his train, Communists today treat all catastrophes, crimes and mistakes as an opportunity to advance their cause.

Their cause may place the "gruesome twosome," Lenin and Stalin, in a mausoleum in Red Square in Moscow, where long lines of quiet people file by to view their remains. However, their attitude toward living man is vastly different.

Their view of individual man shows that what men believe about God controls what they believe about themselves. Communists say man consists precisely of the matter of his body. Neither man nor anything else in the universe was created, they maintain.

They reject the Bible and its Genesis account of creation. A Christian, by contrast, will think on Genesis 1: 1, "In the beginning God created . . .," and on Genesis 1: 27, "So God created man in his own image . . ." Believing this about creation, Christians must treat man as one made in the image of God, each man unique, precious, inviolate in personality.

Another contrast concerns the relationship of the individual and society. Christian faith is not first of all a system of ethics but a surrender and discipleship to Jesus Christ. Christians believe society is significant because it is an aggregate of individual persons.

Communists emphasize that individual life has its meaning from society, speaking of "mankind," whereas the Bible speaks of "this man," "a certain man" and "a man called John." The person in the Bible may be a king, a poor man, a lawyer or a slave, but he is always confronted as

one who must decide this day whom he will serve.

Our society has drawn heavily from this view of man. Communist doctrine, by contrast, is much preoccupied with classes, class struggle, the classless society, the dictatorship of the proletariat (as the working classes are called) and destruction of the bourgeoisie (as the owning classes are known).

The same contrast is present in the analysis of evil in men and the proposed redemption.

In the Christian view, "All have sinned and come short of the glory of God" (Rom. 3: 23); "Every one of us shall give account of himself to God" (Rom. 14: 12), and "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16). Man's fault is in the personal center of decision and it is there that salvation is received.

Communists claim the root of evil is not in the hearts of men but in a social arrangement. This arrangement is known as private ownership of the means of production. Once this basic evil is eliminated they believe a new society will emerge, first as socialism, then to perfection as communism.

Communists rely on the new society to produce new men. Christians find the hope of a new society in the hearts of new creatures in Christ Jesus.

What Christians should do and should not do depends on their commitment to Christ. Their following Christ determines the rules of conduct rather than the other way around. Christian ethics are centered in Christ.

Communism reverses the words of Christ, who declared, "The sabbath was made for man, and not man for the Sabbath" (Mark 2: 27). The political system, the economic system and the social system — Christians believe — are all made for man, not man for the systems.

The Hungarian revolt and all the other purges and crushings of people evidence how tragically Communists have reversed Christ's rule . . . how they hold to the rule that the person serves the system.

Communism believes any means is blessed if it serves the purpose of communism.

Communism, however, is not primarily a system of ethics but a program for bringing communist world revolution. Lenin expounded its ethics: "We say: morality is what serves to destroy the old exploiting system and to unite all the toilers around the proletariat, which is creating a new communist society We do not believe in an eternal morality."

This absence of an eternal morality permits every situation of suffering to be exploited for the communist cause. If the communists have succeeded famously, a part of the explanation is that many of us who claim the name of Christian have been satisfied to live in comfort and leave the world's suffering millions to the communists.

As their rule is "Do all things for communism," the Christian rule is "Do all to the glory of God" (1 Cor. 10: 31). The glory of God in respect to suffering men is that we feed the hungry, clothe the naked, visit the sick and prisoners, and welcome the stranger.

If communism is atheistic, if it rejects the personal freedom and dignity of man, what is its stand on the church? Aren't there Baptists in Russia today? How does their presence jibe with atheism and exaltation of the State? The third in the series turns the beam on this phase of life under communism.

Second in a series of features furnished by Baptist Press.

Set of Slides Available

The Audio-Visual Aids Committee of the Tract Board has recently acquired a set of 800 colored slides that tell much of the story of the Bible and also some hymn slides. They will not be listed in the catalog and will be available for the use of Bible schools for only a limited time since they are to go to British Guiana when our new missionaries are sent to that field. Similar sets of these "Visser slides" are in use in Jamaica and in Nyasaland. In ordering specify what portion of Bible history you want to illustrate with the famous paintings. The full set would not be wanted at one time.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Secretary's Activities

It was the privilege of Secretary Rex Zwiebel to participate in the program of the North Central Association of Seventh Day Baptists which was held in the Albion, Wisconsin, Seventh Day Baptist Church, June 9-11, 1961. Three workshops were held for the adults and one for the youth. As a further contribution two sermons were preached on Sabbath day.

The program was moderated by Mr. Charles Williams of the Albion Church. The theme of the Association was "Walk a New Road."

Secretary Zwiebel's plans for the summer include a week spent at Green Lake, Wisconsin, attending Christian Writer's Conference, and helping with Camp Holston for one week.

Endeavorer of the Year

Beverley V. Baxter, of Roseburg, Oregon, has been named "Endeavorer of the Year," by the International Society of Christian Endeavor. For her achievement Beverley will receive an all expense paid trip to the 46th International Christian Endeavor Convention in Chicago July 5-8.

Shirley A. Hallman of Blair, Ontario, Canada; Glorya I. McDonald of La-Marque, Texas; and Larry J. Sell of Rockford, Ohio, were runners-up.

Young people were nominated for the Endeavorer of the Year selection by Christian Endeavor societies, unions, or adult groups. Each nominee was required to have passed his 12th birthday but not have reached his 25th birthday by February 28, 1961. Beverley, the "Endeavorer of the Year," is a 17-year-old high school senior. She is president of the Hi-Teeners Christian Endeavor Society of First Christian Church in Roseburg.

The Endeavorer of the Year selection was inaugurated this year by the International Society to recognize the outstanding young person and to encourage youth in their Christian witness.

The International Society of Christian Endeavor, which includes thousands of societies in Protestant churches in North America, has its headquarters at 1221 East Broad Street, Columbus 16, Ohio.

Youth Speaks

Responsibilities to Other Youth

By Dean Williams*

As a Christian youth I believe we have some very important responsibilities.

First of all we have a responsibility to the young people of the church. The younger people tend to look up to the older ones. We should set good examples by being true to our convictions and professions. For example, we should conduct ourselves in such a way that the younger people would set for themselves a high standard of conduct.

Let's ask ourselves; "Are we good sports about things we do? Are we courteous and thoughtful toward other people? Do we attend the services of the church regularly?" Our responsibility is not only to the younger ones but to those the same age as we are. We have to influence and help them in their lives also.

Perhaps the most difficult task of the Christian youth is his responsibility to his non-Christian friends. This would include living up to high standards of morals and of Christian conduct. We as Christian young people should not go along with all the things others do. Why? Because, some things they do may be wrong, and if we do the wrong things they may get a false impression of Christianity. Our main obligation to them is to live in such a manner as to draw them to Christ, to cause them to desire the same goals and standards as we have.

We must realize that the harvest fields are not only on some foreign shore, but are also among those of our friends and associates. Without Christ they have very little hope in this world and none for a better life to come. It's our responsibility to help other young people see Christ as a Savior from the sins of this world, a Savior who wants them to have eternal life. Then they can have the same faith in their hearts and will have a good foundation upon which to build a good life.

*Dean (17) a senior in high school is a son of Deacon and Mrs. Vernon Williams. His message was given on Youth Day at the North Loup, Neb., Church.

North Central Association Notes

The meetings of the North Central Association enjoyed fine Christian fellowship, bright June weather, and plenty of good food as they convened for the week-end of June 8-11 at Albion, Wisconsin.

Rev. Rex Zwiebel, representing the Board of Christian Education, did a most valuable and inspiring piece of work as featured speaker during the series of meetings, and as leader of study groups on various facets of Christian Education.

Sabbath morning services were attended by about 275, including 40 children who were in Junior Church in the community building across the way.

At the business meetings the following noteworthy actions were taken:

The invitation by the Farina Church for the Association to meet there in 1962 was accepted. Officers for the year are: Leigh Stewart, Kirkwood, Mo., president; Alta Diss, Kinmundy, Ill., vice-president; Elizabeth Green, Milton, Wis., secretary; Caroline Gray, Milton, Wis., treasurer; Don V. Gray, Milton, Wis., field coordinator; John Diss, Kinmundy, Ill., young people's representative.

The Association voted a budget of \$1,275 for the year.

Following recommendations by the Tract Committee and the Field Coordinator, it was voted that booths for distribution of tracts and other literature be established at the Dodge County, Minn., and Northern District State (Wis.) Fairs this summer.

— Correspondent.

Southern Baptists Urge Race Equality

The Union Baptist Association of Houston, Texas, listened to a sermon by one of its pastors, James A. Walker, and unanimously adopted a motion to encourage all Baptist schools in the state to admit Negroes. At present only one of the eleven schools, Wayland Baptist College, does so.

In his sermon Walker said the Bible does not preach racial superiority or inferiority. Racism, he said, is generally caused by past traditions, but some people try to use the Bible to justify their racial prejudices.

Deacon Edson Langworthy A Tribute

By Albert N. Rogers

The Book of Genesis speaks of one who was the forger of all instruments of bronze and iron — one skilled as an artificer of metal work. Such a one was Edson Langworthy. He learned his trade at a level where one is not dependent upon replacement parts from some mail-order stockroom; for if the occasion required, he milled and machined the units of whatever it was he desired to repair with accuracy and precision which earned other men's respect.

First Corinthians 13 speaks of a man without love is "a noisy gong or a clanging symbol." For Edson, metal rang true or he discarded it; and quiet service more eloquent than words bore testimony to the love which disciplined his life. Born July 7, 1885, in Railroad Valley, he spent most of his years less than ten miles from his birthplace. But they were useful, creative years. He repaired automobiles for others to drive. He serviced telephones so that others might communicate. Although he had no children he spent many, many days at Camp Harley building and improving the facilities for young people to enjoy and benefit from.

He became a Christian at the age of 18, accepting baptism according to the practice of his church at that time. In 1919 he was ordained a deacon of the church succeeding his father, the late Daniel L. Langworthy. When the Andover Church was disbanded he united with the Independence Seventh Day Baptist Church and was recognized as a deacon by that body. If he had cause for bitterness in his life he did not betray it. Lovingly he made a home for his mother during the last 23 years of her life. Regularly he corresponded with his more travelled brothers, sharing their interests, reporting on birds he had seen (or fed), or discussed the last Sabbath's sermon.

A modern highway now runs over the spot where Edson Langworthy worked as proprietor of the Elm Street Garage for 43 years. Soon grass will grow over his grave. But you and I, and many others, will not soon forget the man who was skilled in all metal work.

ITEMS OF INTEREST

Conference on Communism and American Youth Slated for July 4

A one-day "Conference on Communism and American Youth" will be held July 4 at Winona Lake, Ind., for youth leaders and executives from denominational, inter-denominational, and independent groups. Youth for Christ International, which will be holding its annual session at that time, will be host to the youth leaders. Representatives from some thirty Protestant denominations are expected to participate as well as leaders from a number of independent youth movements.

The meeting will be preparatory for a full-fledged conference on the same theme to be held in Chicago this fall for national, state, and area youth leaders.

Disturbing Changes in Ghana

From Accra comes word that the Ghana government is proposing legalizing of the prevalent polygamous practices. The proposal would allow only one legal wife but a second common-law marriage. This is being opposed by Christian leaders.

A second disturbing development in this new country is the government announcement that it plans to cut religious broadcasts from 105 minutes to 45 minutes per week.

Parochial Schools

The Council of Churches of the Pittsburgh (Pa.) Area has gone on record as "unalterably opposed to governmental aid on any level for private or parochial schools of whatever denomination." In a statement issued March 3, it states: "Research reveals that no Protestant or Jewish parochial school in the United States has asked for or intends to accept now or in the future aid from public funds."

— Religious Newsweekly

Youth's Citation to Billy Graham

Dr. Billy Graham, well-known evangelist, will receive International Youth's Distinguished Service Citation at the 46th International Christian Endeavor Convention to be held in Chicago, Ill., July 5-8, according to Harold E. Westerhoff,

general secretary of the International Society of Christian Endeavor. He will be the ninth recipient of this honor.

It is expected that more than 5,000 youth of North America will attend the convention in the Windy City. Speakers at the mass meetings, in addition to Dr. Graham, include Dr. Clyde W. Meadows, who will give the keynote address; Dr. Daniel A. Poling, president of the World's Christian Endeavor Union and editor of Christian Herald; Myron J. Taylor, minister of Central Church of Christ, Portsmouth, Ohio; and Dr. George K. Schweitzer, associate professor of chemistry at the University of Tennessee in Knoxville.

NEWS FROM THE CHURCHES

BATTLE CREEK, MICH. — An ensemble of 44 voices from the Acappella Choir of Central High School presented an Easter cantata entitled "The Seven Last Words of Christ." Daren Williams was the organist for the program.

The nineteenth of March was another church work bee to complete spring cleaning of church property.

The Depth Bible Study groups were started on March 25 and participants are busy with "To the Seven Churches With Love," a study from the Book of Revelation. On the same day, Connie Coon was in charge of a program "The Laity at Work in Missionary Promotion," slides, a movie and a filmstrip were used in the discussion of witnessing.

The series of chicken pie suppers, by the Ladies Aid, were all well attended. On Mother's Day there was a ham dinner, served by the Mother's Council.

From April 7 to 9 we had the Rev. Leon Lawtons' with us and the Northern Association convened in Battle Creek. Pastor Lawton spoke on "Sent Into The World," Sabbath morning. Sabbath afternoon the Lawtons' sat on a panel to answer questions on their life and work in Jamaica. Colored slide pictures of Jamaica were shown Sabbath night and Pastor Lawton gave the accompanying talk.

At the beginning of the Sabbath Pastor Don Sanford delivered the first missionary

message around the theme, "I Must Be About My Father's Business."

Two meals were served on the Sabbath, by the Ladies Aid.

On April 29, a family night program was sponsored by the choir. After a fellowship supper Mrs. Hazel Lawson told of her travels around the world. Costumes and souvenirs held the interest of the adults as well as the children.

The young people had charge of the service on May 6, while our pastor was on an evangelistic trip to Arkansas and to the ministers conference at Plainfield. Mrs. Charles Parrott talked on "The Three D's — Desire, Discipline and Delight" Sabbath morning, May 20. After Pastor Davis' return he was in the hospital for a tonsillectomy and on May 27 Elder Oliver Jacques, chaplain of the Battle Creek Sanitarium gave the sermon, "Forgetting God," with a children's story, "It Happened in Africa."

The new Mens' Fellowship is going strong. There was a meeting with Dr. LeRoy DeLand recently.

The Mothers' Council and children enjoyed a swimming party and picnic at Goguac Lake June 14.

Miss Mary Neils, our Bible School and camp worker, has arrived and an evening reception was held for her on June 10, following an organ recital by Daren Williams.

The young people are busy with money-making ventures to send their delegates to Conference. — Correspondent.

INDEPENDENCE, N. Y. — Rev. O. Blakley Hill, (Disciples of Christ) who so ably served us as pastor for five years, resigned February 1, 1961, to become pastor of Disciples of Christ Church in Buffalo. Many in the denomination and Western Association will remember him.

We were fortunate to secure the services of the Rev. John Holmes, pastor of the Andover Baptist Church, who is shepherding our church and community very commendably.

It has been 43 years since a deacon was ordained here until May 27. Wayne Crandall and Carroll Burdick were ordained deacons, and our first deaconesses, Mrs. Lelia Livermore, Mrs. Milford (Ella) Bassett, and Mrs. Wayne (Katherine)

The Sabbath Recorder

Crandall, were ordained. Those assisting in this service were Mr. Don Stearns of Hebron; Mrs. Hannah S. Burdick, the Rev. Hurley Warren and Dr. Ben Crandall of Alfred; and the Rev. John Holmes of Andover. Mrs. Holmes was soloist. A fellowship was held at the Parish House following the ordination and light refreshments were served.

As darkness follows sunshine so were we depressed when Deacon Edson Langworthy was called to his eternal home as we entered the Sabbath eve of June 2. Deacon Langworthy was truly a Christian — in church, community, business and everyday living. — Correspondent.

MILTON, WIS. — Publicity materials coming to the Recorder office include a letter from the pastor to the church just before his departure (on June 16) to join the "Study-Travel Seminar on Lands of the Bible sponsored by the University of Wisconsin." Mr. Randolph reminds his people of the arrangements for carrying on the full work of the church until his return on August 3. He thanks the church, the Memorial Board, Milton College, and a number of personal friends who have made this experience possible.

The letter notes an item of business to be considered at the July 9 meeting of the church — what to do with the proceeds of the sale of 40 acres of ground owned jointly by the church and Milton College. The trustees are said to have a recommendation that it be applied to the loan for the construction of Camp Wakonda.

The Sabbath Rally Day bulletin of May 20 gives the pastor's sermon title "Space Age Sabbath."

WESTERLY, R. I. — Pastor's message in church bulletin of June 24: On this anniversary of our second year with you as Pastor and Pastor's family, the children of our Church have charge of the service, while I represent you and The Eastern Association at SouthEastern Association at Camp Selbyville, W. Va.

Let us look forward to the opportunities which are before us in this third year: Dr. and Mrs. Victor Burdick to be with us on August 5; ordination of deaconesses on the afternoon of August 5; the Rev. Kenneth Smith, one who grew up in this church, as speaker on August 12; Pre-Cons in our vicinity (Lewis Camp

and Laurel Park) this summer; Conference at Amherst from August 14-19; our Church Planning Conference on September 17; special meetings from October 18-21 with the Rev. David S. Clarke as our guest speaker; Homecoming on October 21 with an emphasis upon covenant renewal in the afternoon service.

May we pray for the filling with the Spirit of God; for a genuine concern for others; for growth in our own lives (each of us personally); for the ability to share the message of Christ with someone in a way which makes it become vital for them and more satisfying for us; that our church may be an active expression of Christ and His message not only to us but to our community and that we may reach out with "The Message to the Un-churched," — Pastor Cruzan.

Obituaries

Langworthy. — Edson C., son of Daniel L. and Agnes E. Langworthy, was born at Alfred, N. Y., July 7, 1885, and died at Andover, N. Y., June 2, 1961.

Farewell services held at the Molholland Funeral Home in Andover were conducted by the Rev. John Holmes, supply pastor of the Independence Seventh Day Baptist Church assisted by the Rev. Albert N. Rogers with burial at Alfred Rural Cemetery.

Survivors include three brothers, Franklin A. of Plainfield, N. J., Egbert R. of Newport, R. I., and Lynn L. of Alfred.

(A tribute to the life work of Deacon Langworthy will be found on another page.)

Pierce.—Edson S., son of John and Mary Hawks Pierce, was born Dec. 20, 1877, near Alfred Station, N. Y., and died June 7, 1961, at his home near Alfred Station.

On May 30, 1901, he married Lelia Saunders of Richburg, N. Y. He operated his own farm for about 50 years, retiring some ten years ago. He had been a member of the Alfred Station Seventh Day Baptist Church for 68 years.

He is survived by his widow; four daughters, Mrs. Earl Beeton of Bethlehem, Pa., Mrs. Nathan Tucker of Alfred, N. Y., Mrs. Hartwell Eason of Apalachin, N. Y., and Mrs. Charles Taylor of Painted Post, N. Y.; three sons, Eldyn, of Alfred, Lyle, of Belmont, N. Y., and Cecil, of Friendship; three sisters, Mrs. Ella Clarke, Mrs. Bertha Palmiter, and Mrs. Edna Lewis, all of Alfred Station; three brothers, Fred and Ira Pierce of Alfred Station and Dr. Harry Pierce of Los Angeles, Calif.; 25 grandchildren and seven great-grandchildren. He was preceded in death by a son, Kenneth.

Funeral services were conducted at the Alfred Station Seventh Day Baptist Church by the Rev. Hurley S. Warren and the Rev. Albert N. Rogers. Burial was in the Alfred Rural Cemetery. — J. P. G.



Soil Conservation Service Photo

YOUTHFUL DREAMER

Faithful to his appointed task, the watchful youth looks across well-tended fields and beyond to the future that God has in store for him. It may be to follow his father's footsteps. We trust that the farmer has led his son with footprints of faith.