

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.

The Sabbath Recorder

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IN THIS ISSUE

Editorials:

The Value of Human Life	2
Supreme Court and Birth Control	3
Alcohol and Accidents	3
Editorial Notes	4

Features:

Statement of Belief	5
Marlboro Farewells	9
What Can You Do?	10
Senator Honored at Testimonial Luncheon	12
Camp MILES	15

Missions:

Missionary Training Conference Attended	8
An Established Feature of Crandall High School	8
Dr. Burdick's Furlough Plans	8
Reserve Funds Used	9

Christian Education:

Conference Youth Activity	11
Church-Controlled Schools	11
Non-Stop Ticket	11

News from the Churches 15

Births.—Obituaries Back Cover

The Value of Human Life

Can anything be added to the editorials in the secular press about the Castro proposal for trading Cuban prisoners for American tractors? Perhaps just a little. By this time everyone is familiar with the failure of the project due to Mr. Castro's continual raising of the ante, and final rejection of the offer to meet his original demand. Well-meaning and highly respected Americans undertook to raise millions of dollars to purchase farm tractors and spare the lives of some 1,200 Cubans captured in the ill-fated attempt to invade their homeland and wrest the government from the present communist-leaning leaders. Those who contributed felt that, distasteful as the bargain was, they should do what they could to show that they placed a high value on human life.

Now the matter seems to be closed and it remains to be seen how the prisoners will fare at the hands of him whom they sought to overthrow. Doubtless, world public opinion will have a bearing on the outcome.

Human life has always been rated high by those whose outlook has been influenced by the Bible and particularly by the New Testament. Military action and military service seem to be accepted as compatible with godliness in both Testaments but violence stemming from personal affront is consistently condemned. Should we allow ourselves to become victims of blackmail, extortion, or ransom because we place a high value on the lives of friends or loved ones? Logically we should not; legally we cannot. But, in the case of kidnapping, love rightly or wrongly takes precedence over principle.

May we turn our thinking in another direction. There lies before the editor, the June issue of **Automotive Safety**. In it is the story of the Smith Study, which reports that there is urgent need for the rapid completion of the 41,000-mile National Interstate Highway System. It is claimed that it will save 9,000 lives annually. A further claim is that it will pay for itself in eight years. If these figures are substantially correct those who really value human life should lend every encouragement to the program.

The Christian must maintain that in the sight of God other people's loved ones are just as precious as his own, whether they live in another section of our country, or in Africa or Asia. Furthermore, it is the essence of the Gospel that souls are more valuable than lives. There is little value in prolonging life if we neglect to make an earnest effort to show our close or distant friends the way of eternal salvation. We profess to be on the verge of a major attempt in our churches to "reach the unreached." Let us be willing to make that profession ring true by preparing ourselves to be more effective witnesses for our Lord.

Supreme Court and Birth Control

For 75 years Connecticut has had a very loosely enforced law banning the sale or use of contraceptives and the giving of advice on birth control, even by licensed physicians. Some of the doctors wanted the Supreme Court to rule on the constitutionality of the law. The Court had trouble ruling on it because no doctor had been prosecuted for violation of it. It finally ended with five justices voting not to rule on it and four expressing other opinions.

This, in brief, is the interesting way it worked out. Six different opinions were written. Four justices thought that no constitutional rights had been injured since the state had, in effect, nullified its law by failing to enforce it. Justice William J. Brennan Jr., the only Roman Catholic member had the uncomfortable role of casting the deciding vote on an issue on which his church takes an adamant stand. He wanted the court to meet the issue head on but sided with the four who were agreed on refusing to rule on the law's constitutionality.

"The true controversy in this case is over the opening of birth control clinics on a large scale," he observed. "It is that which the state has prevented in the past, not the use of contraceptives by isolated and individual married couples."

"It will be time enough for us to decide the constitutional questions urged upon us when, if ever, that real controversy flares up again," Brennan said,

JULY 10, 1961

adding that until Connecticut takes such enforcement action, "this court may not be compelled to exercise its most delicate power of constitutional adjudication."

Some of the justices felt that the 1879 law was clearly unconstitutional. Like some other legislation intended to promote high morality or the consensus of opinion at the time of enactment, it goes too far in the regulating of family life and interfering with ethical professional standards.

As we have prayed for, and must still pray for, our President in his avowed determination to avoid Catholic-favoring legislation, so let us pray for those in other branches of the government at all levels that they act always in the public interest. At the same time let every Christian in his private life follow strictly the voice of enlightened conscience and be meticulously true to his profession of faith in Christ.

Alcohol and Accidents

It is doubtful if the full relationship between alcohol and traffic accidents is aired in newspapers and radio broadcasts. It may be decency and it may be something else that hushes up the drinking that so frequently plays a part in highway casualties. The liquor interests have found ready acceptance for the idea that drinking should be socially acceptable. Self-indulgence is a basic desire. As long as the drinker is not caught drunk in the gutter and does not wrap himself or others around trees, he is a respectable and gracious person and cannot be called a puritanic snob. To publicize the dire results of drinking discolors the carefully planned picture and is unkind to those who are in self-inflicted trouble.

Those who travel greater distances on long holiday weekends are warned that the death toll may reach an all-time high. It usually does. On the other hand, the percentage of drink-caused accidents on long trips is reported to be less than on short ones. Figures are quoted to show that eight out of ten accidents take place within 25 miles of home. It is at this point that alcohol enters into the picture more frequently. The social or

habitual drinker would not think of taking a long trip in a semi-inebriated condition but would not hesitate to drive over familiar streets and short distances, taking a calculated risk. He forgets that his friends and neighbors have also succumbed to the liquor propaganda and are taking the same calculated risks.

What is the answer? Certainly not a holier-than-thou attitude. But, on the other hand, the Christian who does not constantly strive for holiness and does not seek to live above the level of sinful society will have his right to the use of that name challenged when he comes before his Lord in the day of accounting.

EDITORIAL NOTES

Another Pastor Research Study

The Rev. Robert L. Wilson, a research director of the Methodist Board of Missions, has conducted another study involving 538 Methodist ministers in Michigan. It is an attempt to find out how the pastors use their time, how many hours they work in a week, how much time is spent on general study, sermon preparation, calling, attending meetings, and counseling.

We cannot reproduce all the percentages and other figures given or make accurate comparisons with our own ministers. A few items may be of special interest. One out of five claim to be working more than 70 hours per week, almost half between 40 and 69 hours. More than one-third spend 15 hours or more in pastoral visitation, another third giving 10-14 hours, and 6.7% giving less than 4 hours to this ministry. Counseling with individuals apparently does not loom large in the work of Methodist pastors in Michigan. More than one fourth of them devote less than two hours per week to it. Sermon preparation time varies widely from 15 hours down to 4 hours. Surprisingly enough, one out of ten is in the latter category. It must be remembered that this number corresponds to the number who are serving their churches on a part-time basis (about 40 hours per week).

Seventh Day Baptist ministers, generally speaking, are hard-working men. The

MEMORY TEXT

For every beast of the forest is mine, and the cattle upon a thousand hills.

Offer unto God thanksgiving; and pay thy vows unto the most High. — Psa. 50: 10, 14.

editor's observation is that few of them get as much sleep as the doctors advise for good health. If they appear to have more free time during normal working hours than some of their parishioners they make up for it in early or late study hours and evening calling. A large number, feeling that they must supplement their salaries, have real problems in budgeting their time in a way that allows anything like normal family life. Let us encourage them by not asking them to do a great many tasks that could just as well be done by laymen. The pastor wants to serve his people, but don't impose on his willingness or usurp an undue portion of the time that ought to be equitably distributed among all who have needs as great as your own.

Reporters Left Speechless

Southern Baptists are presumed to be well versed in the Scripture.

Paul Brooks Leath of Fresno, Calif., concluded a session of the 1961 Southern Baptist Convention in St. Louis by quoting from memory the Sermon on the Mount.

Reporters are not always familiar with the Bible and sometimes do not listen to the full content of messages. One who had to leave early wanted to buy a copy of the speech. This episode was topped at the close of the service when several hurried to buy a copy of the speech. They became red-faced when told that they could find the message word for word in their own Bibles.

God forbid that any of us be caught like this — with such a familiar passage. It is commendable to be able to give from memory all of the Sermon on the Mount, but not to be able to recognize the biblical source of any New Testament passage should shame young people, parents, and the church.

STATEMENT OF BELIEF

Given by J. Paul Green prior to his ordination, April 29, 1961.

The first aim of the Seventh Day Baptist Youth Fellowship, with which I work closely, is, "to seek after the truth that makes you free, and follow it wherever it leads." This is my aim, and I intend to take it seriously.

Man can know only the tiniest fraction of all there is to know in this universe. Yet he has a capacity to know and to learn, and it is his duty to learn all he can. I believe with John Robinson that "God hath yet more light to break forth from His Holy Word." He has, I trust, much more light for me.

Religion as accepted dogma does not appeal to me so much as does religion as a pilgrimage: A pilgrimage toward more adequate understanding of God and fuller spiritual life. I would honestly and diligently search for more light and truth. I should be willing to follow wherever this search leads. If I seek honestly, my quest may not lead me on well-trod paths to traditional results. It may not lead me where I expect to go or would choose to go but it will lead me to greater truth and understanding.

Since I desire to be allowed freedom to make my own spiritual quest, I must be willing to grant that same freedom to others, even though they may disagree with me.

In writing about my beliefs, I must recognize my dependence on others. I am not a profound thinker, and lay claim to no original insights. Few of us are original thinkers. Rather, we are borrowers and builders, using other men's thoughts. Often God speaks to us through them.

God, Jesus Christ, and the Holy Spirit

I believe that God can be known, as He manifests Himself in many ways. He manifests Himself in the universe as creative force. He manifests Himself through the lives of men to the extent that they will yield themselves to Him. He manifests Himself to a marked degree through many religious traditions. He is manifested most fully in Jesus Christ.

Jesus Christ is the fullest revelation of God's nature and character that man can comprehend. There is more to God than we see in Jesus Christ: God is the creator and ruler of the entire universe. Our comprehension of the universe is so fractional that our understanding of the God of the universe must necessarily be imperfect, too. But Jesus Christ gives the most complete picture of God which can be given in and through a human life. Through Jesus Christ we can learn all that we really need to know about God. God is like Christ. That is central in the Christian faith.

I believe that the chief attribute of God is love. God loves us, no matter how unworthy of love we may be.

I believe that God is immanent. He sees each of us as fully as if there were no one else and nothing else to see except us. In essence, God gives each one of us His individual attention.

I believe that God is also transcendent. He personally knows each of us, yet He is the sovereign God of the illimitable universe. If the reconciliation of these two concepts seems to us to constitute a problem, it is because our concept of God is too small.

Jesus Christ is not a lower kind of God, standing at some intermediary level between imperfect man and perfect God. Christ is not merely a man; not even the highest type of man: He is more than man. Yet Christ is not God. In some mysterious way, Jesus Christ is the God-Man. Although I cannot understand the how of it, I believe that God was in Christ. In Christ we see the essence of the character and will of God. Thus Christ said, "He who hath seen me hath seen the Father" (John 14: 9). Yet He was careful lest He Himself should be taken for God; when He saw this danger, He said pointedly, "Why call me good? None is good, but God alone" (Matthew 19: 17). Jesus Christ is the highest and best we know, can know and will ever

know in this life. The work of Jesus was to make men God-believers. To believe in Jesus Christ is to believe in the God He reveals.

It is our Christian responsibility not only to make the initial choice to follow God's way, but to translate that decision into dynamic Christian living. We are called to live according to the example and teachings of Jesus. If we seek to live as Christians while merely relying on our own strength and initiative, we are bound to fail, and we do so continually. Yet God does not merely set the standards, He also offers the power needed to live by them, through His Holy Spirit. This activity of God within our lives enables Christians to overcome evil, to meet life's temptations, decisions and frustrations with confidence and assurance. This power cannot be earned, but can only be received as God's gift. The power is always available, if we will but receive it. It is God living and working in and through us. We receive this power as we continually surrender our lives to Him.

I have not consciously experienced the power of God at work within me as fully as I could wish, but I firmly believe in the existence of such power, and the possibility of it operating in a person's life. My failure to appropriate it is not due to the lack of existence of such power, but to my own lack of yielding myself wholly enough to God, so that the power might be released. This is in the same way that the power of the atom always existed, even though man has just begun to harness this power.

Trying to live by Christ's example is a hopeless task without the indwelling power of the Holy Spirit. We never yield ourselves completely to the Spirit's leading, so we still fail, and we find ourselves often in need of forgiveness.

The doctrine of the Trinity illustrates three vital truths about God which we have discussed. It tells us that God can be seen in three ways: as creator and ruler of the universe (God the Father), in Jesus Christ (Christ the Son), and as an immanent, active presence in men's lives (The Holy Spirit).

Soteriology

Man is the most contradictory of all creatures. The creation epic tells us that man is God's highest creation. He is created in the image of God, with potentialities for fellowship with Him. Man has infinite worth and infinite possibilities. Yet man is a sinful creature. I believe that man does not inherit sin or guilt, but he is born with the potentiality for good or evil. It is not long before he exercises his ability to sin.

Sin is lack of conformity to the character and will of God. It is the choice of evil instead of good. It is basically the result of self-centeredness. Sinful acts result from this self-centeredness.

The Christian faith recognizes man's inability to overcome his own sinfulness, and his need for divine aid. He is helpless to live as he knows he ought. He is in need of rescue, of salvation. Through Christ, God does for man what he is powerless to do for himself.

I have studied the various theories of how Christ atones for man's sin. I find a measure of meaning in several of them, yet find none of them completely satisfying. The manner of the atonement remains a mystery. Yet, "God was in Christ reconciling the world to himself" (2 Corinthians 5: 19). I believe that through the whole of His life, death, and resurrection, Jesus Christ brings God and man together. Man learns that the loving God seeks him. He is enabled, through repentance, to be saved from the penalty and power of sin and death. His life is changed from self-centeredness to a life centered in God. He receives eternal life, that new quality of God-centered living, which will reach fulfillment in the life to come.

The Resurrection vindicates the truth of Jesus' teachings and His way. We are shown compellingly that Jesus' promises are true. We are assured that our lives, also, will be fulfilled beyond the grave. This is the Christian's greatest hope, and greatest assurance.

The Bible

I believe that the Bible is inspired, and that it contains "the Word of God."

The inspiration of a writing does not depend upon what it says about itself. The test of whether a book is God-inspired is its content. Biblical material is inspired in that real spiritual truths are contained within it. These spiritual truths are "the Word of God." God speaks to us and gives us His Word as these truths are imparted through the Bible. Therefore, we use the Bible as our rule of faith and practice.

God also speaks in other ways. In fact, "the Word of God" is given to man whenever he is in tune to receive it.

It may seem strange that after two thousand years and more, the Bible can still speak with relevance to us in our atom, missile, and space age. The reason lies in the fact that the needs of the human heart are the same today as in those ancient times. The Bible speaks to these needs, and it speaks more profoundly than anything else that has ever been written. The application of its teachings and principles, and the acceptance of its insights and truths, can best meet the needs of our hearts.

The Bible records man's search for God, and God's revelation of Himself to mankind. It shows God working in history, revealing Himself through His creation, His laws, the prophets, and finally through Jesus Christ. Its great theme is God's love for men, and His acts to redeem them. The central focus in the Bible is Jesus Christ, the supreme revelation of God to man.

Christianity should be God- and person-centered, not book-centered. Christianity is not a book religion, but a religion of experience. The Christian faith is not the result of a book, but of a life and a living presence: the life of Jesus Christ, and the presence of the Spirit of God.

The Biblical record points the way to the living God, the living Christ, and the Holy Spirit. It is at this point where the greatest value of the Bible is to be found: it leads us to the living God and His way for us. Jesus said, "I came that they may have life, and have it abundantly"; "that your joy may be full" (John 10: 10 and 15: 11). The Bible can lead us to understanding and acceptance of this abundant life.

My belief is that we should interpret all of the Scriptures in the light of Jesus. He is the supreme interpreter, and should be our guide. In judging the value or truth of a passage or idea, we should see if it squares with the example and teachings of Jesus.

Augustine wrote in the *Confessions* (3: 7), "Whoever seems to himself to have understood the divine scriptures in such a way that he does not build up that double love for God and neighbor, he has not yet understood." If we follow this principle, we will not stray far from right interpretation of the Bible.

The Sabbath and Seventh Day Baptists

I am a Seventh Day Baptist for two main reasons: my experience and my beliefs. Most of my religious experience has been closely associated with Seventh Day Baptist churches and people. My denomination and its concerns have become a part of me. But I am a Seventh Day Baptist for another, more important reason: I believe in the things that Seventh Day Baptists stand for.

I cherish such things as the following:

1. Independent and democratic organization of the local church. When our principles are carried out, there is no dictatorship anywhere in the local church or the denomination.
2. The privilege, right and responsibility of each individual person to go directly to God. Each man is his own priest.
3. Freedom of conscience. Freedom to interpret the Scriptures as one sees fit. The fact that one may remain a Seventh Day Baptist even though his beliefs may change radically.
4. Baptism of believers by immersion.
5. The Sabbath.

I believe that the seventh-day Sabbath is a truth of Scripture which can bring new meaning and helpful insights to all Christians. It is not necessary for our salvation, and its observance does not make us more righteous than other Christians. Instead, it should be an expression of our love and obedience to God. The purposes of the Sabbath are physical rest and spiritual renewal, through the worship

(Continued on page 12)

Missionary Training Conference Attended

Word has been received from the Rev. and Mrs. Leland Davis, missionaries-elect to British Guiana that they have begun their studies at the Meadville, Pa., Training Conference. They plan to continue through three weeks of this conference (June 21 through July 12) which is sponsored by the Committee on Missionary Personnel of the Division of Foreign Missions, for new missionaries under appointment.

Pastor Davis writes that Dr. Eugene Nida of the American Bible Society was the first lecturer on "Missions and Culture." There are twelve other missionary candidates in the "area study on Latin America" which is the special field of study for the Davises. Students are introduced to the history, culture, and religion of the area in which they will serve.

Rev. and Mrs. Davis have been accepted as students at Kennedy School of Missions of Hartford Seminary Foundation. They will be housed on campus but definite assignments will not be made until August 1. It is expected that the Davis family will move to Hartford early in September.

Pastor Davis concludes his letter, "Thanks again for the wonderful opportunity the Missionary Board and our denomination are giving us to attend the Meadville Conference. It should prove a real spiritual blessing and a time of illumination and instruction. We are seeking to give our witness here as Seventh Day Baptists in many ways."

An Established Feature Of Crandall High School

(Taken from a letter written by Headmaster Courtland V. Davis.)

One of the most important additions to Crandall this year has been the Tuesday afternoon Pastor's Class.

Beginning as a means of providing church membership instruction for some of our Seventh Day Baptist young people, it has become an established feature of the school.

The rooms that will be remembered by

those who have visited Kingston as the living room and dining room of the "Cottage," have been combined into a single classroom and made available at the close of the school day each Tuesday for the "Pastor's Class."

Somewhat away from the noise and confusion of the playground, it has proved to be an ideal spot for these after-school meetings and conferences.

In addition to the instruction to be expected under such a plan, Pastor Davis has found it invaluable also in the opportunities it offers for pastoral counseling and guidance.

There are twenty-seven Seventh Day Baptist students in Crandall High this term.

Dr. Burdick's Furlough Plans

Because several inquiries have been received regarding possible visits to the churches by Dr. and Mrs. Victor Burdick during their year of furlough, it seems helpful to offer a general statement regarding their plans. Of course such plans are quite tentative at this time and are subject to change as circumstances may require.

Furlough plans will center around the offer of the Administrator of Community Hospital, Battle Creek, Mich., for Dr. Burdick to take a position on the staff of that hospital as "surgery assistant." Much credit is due Dr. LeRoy DeLand for making this arrangement possible. Dr. Burdick has written of his acceptance if state licensing requirements can be met. This will provide valuable experience while they are in the States.

This "tour of duty" at the hospital is expected to begin on Monday, Sept. 11, 1961, and extend through nine months, to June 8, 1962. It is expected that the Burdicks will return to Nyasaland early in July of 1962.

Dr. and Mrs. Burdick and infant son will probably arrive in New York (Idlewild Airport) on Tuesday morning, July 25, and will visit at the home of Dr. Burdick's parents at Waterford, Conn., until Conference time. They are planning to attend and take part in the Pre-Con program for young people at

Northampton, Mass., a few days before Conference. They have each accepted speaking appointments on the Conference program.

Following Conference, the Burdicks plan to visit the West coast, visiting family and friends at Calipatria, Riverside, and Los Angeles, Calif. They would then return to Battle Creek in time for Dr. Burdick to begin his work at the hospital.

It is understood that a five-day-week arrangement at the hospital will make it possible for Mr. and Mrs. Burdick to do some visiting among the churches within driving range of Battle Creek during weekends. However, such plans should await the time when our returned missionaries are settled in Battle Creek.

Reserve Funds Used

When the time came to pick up the plane reservations which had been made to bring Dr. and Mrs. Victor Burdick and infant son to this country on furlough, it was evident that the general funds of the Missionary Society in the treasury were insufficient to pay the cost (\$2,230.20). The large amount required was due to the fact that round-trip reservations were made. This was to make possible a saving of \$119.40 per adult ticket.

Although many gifts had come from an urgent appeal for help, there was not enough received to cover the cost of the tickets. Considering an emergency existing, the treasurer drew upon the Income Equalization Fund (mentioned in *The Missionary Reporter*, Volume II, No. 1 & 2, Feb.-July, 1957).

This reserve was set up primarily in order to provide sufficient funds "to pay one month's salaries for Board employees," making it possible to pay such salaries when due, rather than to have to wait until denominational receipts of the previous month arrive. This had not been drawn on for several years.

Dr. Burdick and family's plane tickets were sent to him and we are looking forward to their arrival in this country on July 25, 1961.

Marlboro Farewells

On Sabbath morning, June 24, a visitor at the Marlboro, N. J., church would hardly guess that it was the last Sabbath that the pastor would be with them before taking up home mission work at Little Rock, Ark. Of course the visitor would soon find out if he talked to members of the congregation who had come to love and respect Pastor Paul Osborn during the six years he had served the church.

There was a "business-as-usual" atmosphere in the outward form of the service, with some exceptions. A few things had to be done before the pastor left. One young boy was welcomed into the church, the youngest of the four children of substantial workers in the church who live some 25 miles away. The three older children were baptized by this pastor. Another item that was brought to completion during the morning worship service was the project of revising the Confession of Faith.

What was interesting to visitors was the way the Confession of Faith was presented for adoption. The work had been done over a period of time by a representative committee which had given close attention to the original statement and was making only such changes as seemed necessary. They added one article, bringing the number to ten. Time was taken not only to read each article in full but also to read all the supporting Scripture. This was done by alternating two voices, that of the pastor and of the student assistant, Edward Sutton, who has been employed for the summer, and was in church for the first time on that day. It was noteworthy that most of the congregation, without any suggestion from the pastor, had their Bibles open and turned quickly to every passage as it was read. Upon the completion of the reading, the moderator (whose son was uniting with the church) called for discussion and action. The approval appeared to be unanimous.

Another feature of the morning service was the celebration of the Lord's Supper, to which all who loved the Lord were invited. Was the mistiness of eyes

Missionary Training

Conference Attended

Word has been received from the Rev. and Mrs. Leland Davis, missionaries-elect to British Guiana that they have begun their studies at the Meadville, Pa., Training Conference. They plan to continue through three weeks of this conference (June 21 through July 12) which is sponsored by the Committee on Missionary Personnel of the Division of Foreign Missions, for new missionaries under appointment.

Pastor Davis writes that Dr. Eugene Nida of the American Bible Society was the first lecturer on "Missions and Culture." There are twelve other missionary candidates in the "area study on Latin America" which is the special field of study for the Davises. Students are introduced to the history, culture, and religion of the area in which they will serve.

Rev. and Mrs. Davis have been accepted as students at Kennedy School of Missions of Hartford Seminary Foundation. They will be housed on campus but definite assignments will not be made until August 1. It is expected that the Davis family will move to Hartford early in September.

Pastor Davis concludes his letter, "Thanks again for the wonderful opportunity the Missionary Board and our denomination are giving us to attend the Meadville Conference. It should prove a real spiritual blessing and a time of illumination and instruction. We are seeking to give our witness here as Seventh Day Baptists in many ways."

An Established Feature

Of Crandall High School

(Taken from a letter written by Headmaster Courtland V. Davis.)

One of the most important additions to Crandall this year has been the Tuesday afternoon Pastor's Class.

Beginning as a means of providing church membership instruction for some of our Seventh Day Baptist young people, it has become an established feature of the school.

The rooms that will be remembered by

those who have visited Kingston as the living room and dining room of the "Cottage," have been combined into a single classroom and made available at the close of the school day each Tuesday for the "Pastor's Class."

Somewhat away from the noise and confusion of the playground, it has proved to be an ideal spot for these after-school meetings and conferences.

In addition to the instruction to be expected under such a plan, Pastor Davis has found it invaluable also in the opportunities it offers for pastoral counseling and guidance.

There are twenty-seven Seventh Day Baptist students in Crandall High this term.

Dr. Burdick's Furlough Plans

Because several inquiries have been received regarding possible visits to the churches by Dr. and Mrs. Victor Burdick during their year of furlough, it seems helpful to offer a general statement regarding their plans. Of course such plans are quite tentative at this time and are subject to change as circumstances may require.

Furlough plans will center around the offer of the Administrator of Community Hospital, Battle Creek, Mich., for Dr. Burdick to take a position on the staff of that hospital as "surgery assistant." Much credit is due Dr. LeRoy DeLand for making this arrangement possible. Dr. Burdick has written of his acceptance if state licensing requirements can be met. This will provide valuable experience while they are in the States.

This "tour of duty" at the hospital is expected to begin on Monday, Sept. 11, 1961, and extend through nine months, to June 8, 1962. It is expected that the Burdicks will return to Nyasaland early in July of 1962.

Dr. and Mrs. Burdick and infant son will probably arrive in New York (Idlewild Airport) on Tuesday morning, July 25, and will visit at the home of Dr. Burdick's parents at Waterford, Conn., until Conference time. They are planning to attend and take part in the Pre-Con program for young people at

Northampton, Mass., a few days before Conference. They have each accepted speaking appointments on the Conference program.

Following Conference, the Burdicks plan to visit the West coast, visiting family and friends at Calipatria, Riverside, and Los Angeles, Calif. They would then return to Battle Creek in time for Dr. Burdick to begin his work at the hospital.

It is understood that a five-day-week arrangement at the hospital will make it possible for Mr. and Mrs. Burdick to do some visiting among the churches within driving range of Battle Creek during weekends. However, such plans should await the time when our returned missionaries are settled in Battle Creek.

Reserve Funds Used

When the time came to pick up the plane reservations which had been made to bring Dr. and Mrs. Victor Burdick and infant son to this country on furlough, it was evident that the general funds of the Missionary Society in the treasury were insufficient to pay the cost (\$2,230.20). The large amount required was due to the fact that round-trip reservations were made. This was to make possible a saving of \$119.40 per adult ticket.

Although many gifts had come from an urgent appeal for help, there was not enough received to cover the cost of the tickets. Considering an emergency existing, the treasurer drew upon the Income Equalization Fund (mentioned in *The Missionary Reporter*, Volume II, No. 1 & 2, Feb.-July, 1957).

This reserve was set up primarily in order to provide sufficient funds "to pay one month's salaries for Board employees," making it possible to pay such salaries when due, rather than to have to wait until denominational receipts of the previous month arrive. This had not been drawn on for several years.

Dr. Burdick and family's plane tickets were sent to him and we are looking forward to their arrival in this country on July 25, 1961.

Marlboro Farewells

On Sabbath morning, June 24, a visitor at the Marlboro, N. J. church would hardly guess that it was the last Sabbath that the pastor would be with them before taking up home mission work at Little Rock, Ark. Of course the visitor would soon find out if he talked to members of the congregation who had come to love and respect Pastor Paul Osborn during the six years he had served the church.

There was a "business-as-usual" atmosphere in the outward form of the service, with some exceptions. A few things had to be done before the pastor left. One young boy was welcomed into the church, the youngest of the four children of substantial workers in the church who live some 25 miles away. The three older children were baptized by this pastor. Another item that was brought to completion during the morning worship service was the project of revising the Confession of Faith.

What was interesting to visitors was the way the Confession of Faith was presented for adoption. The work had been done over a period of time by a representative committee which had given close attention to the original statement and was making only such changes as seemed necessary. They added one article, bringing the number to ten. Time was taken not only to read each article in full but also to read all the supporting Scripture. This was done by alternating two voices, that of the pastor and of the student assistant, Edward Sutton, who has been employed for the summer, and was in church for the first time on that day. It was noteworthy that most of the congregation, without any suggestion from the pastor, had their Bibles open and turned quickly to every passage as it was read. Upon the completion of the reading, the moderator (whose son was uniting with the church) called for discussion and action. The approval appeared to be unanimous.

Another feature of the morning service was the celebration of the Lord's Supper, to which all who loved the Lord were invited. Was the mistiness of eyes

observed as the elements were consecrated and shared due to contemplation of the sacrifice of Christ, or to the emotion that goes with the last service of the pastor? Probably more of the former than the latter, if we rightly caught the Bible-centered spirit of the congregation.

The strange thing about this parting service was the decision of the pastor not to preach his sermon. Thus, those who came to hear what he would say at the close of six years of ministry were a little disappointed. It was the shortest farewell sermon on record. The previous evening, however, he had laid before the prayer meeting group (swelled with the surprise addition of the Shiloh group) what he thought the church ought to be doing in the future. His ministry was left to speak for itself without any recapitulation. The only reference to the past was to the fact that the opening part of the morning service was identical with that used in 1955 when he preached his first sermon.

What of the future of the Marlboro Church? From all appearances young and old are well grounded in the faith and are able to go on in earnest Bible study. From the point of view of children, the church would seem to have a great future. When the younger children came to the front to hear for the first time a message from the summer pastor, there were twenty-five of them. At least a dozen more just a little older remained in their seats. No count was made of babies, but at some points in the service there was quite a chorus of infant voices. It was announced that the eldest member of the church, Mrs. Elizabeth Fisher Davis, was to be confined to her home on doctor's orders for several weeks. Her Scripture verse testimony meant much to those who have known her labors of love through so many years.

Yes, the future of this church that has so strongly influenced its rural community seems bright in this sesqui-centennial year.

Attend General Conference Amherst, Massachusetts, August 14-19, 1961.

What Can You Do?

Express gratitude, say thank you more often.

It seems so commonly human to look for words, acts, etc., to criticize. We are apt to think ourselves superior when we find fault. As a rather small boy I observed with much interest some young people just a little older than I. Going off to college had not been common. Two or three of these young people had been so favored. They seemed to feel themselves very superior. At least that was the way I saw it from my pew.

It was their delight to sit together and follow the pastor's sermon, watching intently to observe errors. You can usually find what you constantly look for.

How much better it would have been if they had been looking for ideas and suggestions for which to thank the pastor. I, even, have to admit they did get some benefit, for while some went worldly during that period, seven young men went into the ministry and one young lady went with a young man from another church into foreign mission work. The pastor has the big job; let's help him all we can, when we can, and don't neglect the "Thank you."

The choir leader has one of the really thankless jobs in the church. Yet the choir has a unique place in the worship. Usually the anthem and hymns have a special message and set to music can be delivered ever so sweetly. There may be a tendency to dwell on the music at the expense of the message. When you hear the message showing through with more care for articulation be sure to express gratitude to the leader.

The church is well filled with men and women giving of their time and talents, often unnoticed, without money and without price. These are: the Bible School superintendent, the class teachers, the observant housewife who sees poorly placed or misplaced furniture, teacher help, flannel boards, etc., and corrects them; the maiden lady who observes a bunch of boys who need a home party or a job in the church to keep them in the way. Look for and you will find reasons to say thank you. — The Old Man.

THE SABBATH RECORDER

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Conference Youth Activity

Eunice and Dennis Barber have reported to the Youth Work Committee of the Board of Christian Education that roller skating and bowling are on the recreation program for youth at General Conference, August 14-19 at Amherst, Mass.

Actually the bowling party is scheduled for Sunday night, August 13, after the youth have completed their registration and have found their rooms at Amherst. Twenty-six lanes have been reserved, so most of the young people can bowl at the same time. The skating rink is reserved for Monday night, and there is a potential swimming party on Wednesday.

Plans are being made for the fellowship breakfast and the banquet. Dr. Victor Burdick has agreed to be the banquet speaker.

Every youth is asked to secure a special conference registration blank now and register.

Church-Controlled Schools

The position of the churches represented in the National Council of Churches, in their opposition to government "subsidies" to church-controlled schools was brought to the attention in mid-June of the House Subcommittee on Education. It was presented to the chairman, Rep. Cleveland Bailey (D-W. Va.), by Dr. Fred S. Buschmeyer, director of the Council's Washington Office, in the form of the statement on the subject adopted the previous week in Chicago by the Council's General Board.

"The proposal to extend Federal loans to non-public schools for construction of all or any part of their buildings," it declared, "is tantamount to aiding the church with public funds collected by taxation."

Stating that religion has prospered in America by avoiding just this kind of subsidy, the statement supporting the President's stand on the issue of separation of church and state, and declared: "We hold that dubious and complex proposals for across-the-board grants for non-public schools should be kept

separate from obviously needed legislation to strengthen the public schools."

— The Religious Newsweekly.

Non-Stop Ticket

The late Mr. Harry Bradstreet, who was the escort on the bus transporting children from Perkins and Milmore Schools to weekday classes, had this story to tell:

"One morning I was loading the bus, giving the usual admonitions about being careful and not to push or hurry, when a Metropolitan Transit Authority representative emptying the parking meters interrupted. 'And what are you doing with these children and where are you taking them?' he asked in a broad Irish brogue.

"These children are released from public school to come to the First Baptist and Old South Churches to be instructed in religion," I replied.

"He watched for a moment and then said, 'It's a fine work you are doing. By golly, you'll go straight to heaven, and you won't have to go to purgatory, either.'"

— Guide Lines, Massachusetts Council of Churches.

SABBATH SCHOOL LESSON

for July 22, 1961

Mary and Martha: Friends of Jesus
Lesson Scripture: Luke 10: 38-42; John 11: 1-5; John 12: 1-3.

Tract Material Solicited

There are among our readers, many whose experiences or study makes them well qualified to point out the important differences between Seventh Day Adventists and Seventh Day Baptists. There are many others among us who are not able to explain clearly and charitably to friends and acquaintances these differences. The Tract Board has many requests for literature on this subject and is anxious to replace its one tract with two others, a brief one and a longer study tract. What do you think is needed? Try writing it. It will be carefully considered.

— L. M. Maltby, secretary.

Senator Honored At Testimonial Luncheon

The pastor of the Washington Seventh Day Baptist Church has sent the **Sabbath Recorder** her personal notes on a pleasant and heart-warming occasion, a testimonial luncheon for the Honorable Jennings Randolph (D-W. Va.) on the 25th Anniversary of the Randolph-Sheppard Vending Stand Act. The printed program and the clippings from the **Congressional Record** fill out the story of a piece of legislation designed to help the blind, which was sponsored by Senator Randolph, and seems to have accomplished a worthy purpose.

During the course of the luncheon, the Honorable Jennings Randolph was given the Distinguished Service Award of the President's Committee on Employment of the Physically Handicapped. The invocation for the occasion was given by the senator's pastor, the Rev. Elizabeth F. Randolph. She was much impressed by the gracious, humble way in which her parishioner responded to the award, expressing gratitude to the many who had inspired him. She was seated next to Mr. Leonard Robinson, the blind man who first suggested to Congressman Randolph that the blind could help themselves if there was legislation allowing them to sell useful items in Federal buildings under proper supervision.

Mr. Byrd of West Virginia, giving tribute to Senator Randolph in the **Congressional Record** notes that in 1936 there were some "doubting Thomases," who thought the blind were necessarily public charges, and who believed that the Randolph-Sheppard Act was a mere "do-gooder" gesture of little value. He remarks:

"At the time the Randolph-Sheppard Act was passed in 1936 by the 74th Congress, there were only four or five blind persons gainfully employed in private employment in the District of Columbia, and earning a total annual income of approximately \$8,000 a year. Today, as a direct result of the Randolph-Sheppard Act, there are approximately 250 blind persons employed in private industry and in the Government, with

an estimated total annual income of approximately \$1,250,000.

"Today, too, there are almost 2,100 vending stands in Federal and non-Federal buildings operated by about 2,220 blind persons, whose gross sales currently amount to approximately \$38,225,000, out of which net profits of approximately \$7,555,000 are realized."

The Seventh Day Baptist Senator, who received a congratulatory telegram from the President during the luncheon, paid high tribute to the blind people whom he had sought to encourage by his legislation. He spoke of how courageously they had taken advantage of all their opportunities, maintained their self respect, provided for their families, and held many positions of responsibility in varied fields of activity.

Whenever one sees a blind person operating a vending stand in a public building, the facts given above may well be borne in mind.

Statement of Belief

(Continued from page 7)

of God. It has special meaning as (1) a memorial to the fact that God created the universe, and continues as its ruler; (2) a reminder that God watches over and cares for men; and (3) a reminder of God's promise that He will redeem and reward those who love and serve Him — "a pledge of eternal Sabbath rest."

I believe that Jesus and the disciples kept the Sabbath as a holy day, in the best traditions of their people. Jesus gave no hint that He did not expect His followers to observe the Sabbath. The change from Sabbath to Sunday as the day of worship for most of Christianity has no scriptural basis whatsoever. In accepting the seventh-day Sabbath we adopt a tremendously rich heritage which has never been successfully transferred to Sunday, and in my opinion never can be.

Seventh Day Baptists need to do a great deal in the field of Sabbath observance. We need experimentation, education, and new writings. If Seventh Day Baptists are to make an effective contribution to the world, and justify their existence as a

separate denomination, they must demonstrate to people not only that the Sabbath is right, but that it is a blessing and a joy. And, they must not speak from second-hand knowledge. They must speak from experience.

Seventh Day Baptists can perform a special service to Christendom and the world because we speak from a heritage of freedom that is not shared by most other Sabbath-keeping groups. Our witness is becoming increasingly needed in the light of the current trend toward "Sunday laws." After frankly recognizing our own self-protective needs in opposing such legislation, we can then advocate a position of religious freedom and separation of church and state, as opposed to religion by legislation, as well as speaking of man's needs for a Sabbath and the claims of the seventh-day Sabbath.

The Church and the Ordinances

I believe that the Church is "the whole company of redeemed people," banded together because of common experience of God through Jesus Christ. The Church is the major instrument for doing Christ's work in the world. Though it has a perfect Lord, it is not a perfect institution, for it is composed of imperfect people. The Church does not mediate between man and God. It is not necessary to be a part of the church in order to receive salvation, although one can hardly be an effective Christian totally apart from the church.

A local church is a "gathered community of believers." It is to be found wherever worshipers gather. Each local church ought to be a little center of the Kingdom of God. The basic tasks of the church are worship, evangelism, nurture, fellowship, and service.

If the Christian Church is going to do a really effective job in the future, it seems to me that it may need to make some real changes or improvements. First, its members must do a much better job of living up to its aspirations. Christians must live Christlike lives instead of merely talking about it. They must develop greater concern for people and their needs. In the second place, the church will need to become more flexible and adaptable, in terms of such things as worship forms,

church organization and programs. The church will need to be constantly re-examining itself, seeking to recognize what is basic in doctrine and practice, and what constitutes the accretion of class, culture and time. It will need to be willing to shuck off the non-essentials in order to maintain vitality.

I accept the ordinances of baptism and the Lord's Supper, as originated by Jesus and the early Church. The purpose of the ordinances is to communicate the experience of the Christian community to its members. I do not believe that either of the ordinances has any power of forgiveness within it. Whatever meaning they have is in terms of the understanding of the individuals who participate and observe.

I believe that baptism by immersion is particularly meaningful as a symbol of death to the old life, and rising to new life in Christ. It seems likely that this was the form of Jesus' own baptism. Believers Baptism as a conscious and public demonstration of faith seems a much more meaningful practice than baptism of infants, who are unconscious of what is going on.

Conclusion

I submit to you this statement of my beliefs, as they are at this moment. I see ordination not as a fulfillment, but as a beginning. So, I do not intend that this shall be a final statement, but pray that I may continually grow in understanding and in discipleship.

Dusty Christians

Two Christian men were talking together. One said, "I am so glad that God knows our frame, and He remembers that we are but dust."

"Yes," replied his friend, "but do you really think we ought to be as dusty as we sometimes are?"

That was a good answer! That is why our progress in Christ is often so slow. We remain in the dust when we have no business to be there.—Alan Redpath in **The Royal Route to Heaven**. (Fleming H. Revell Company.)

ECUMENICAL NEWS

Pentecostals in World Council?

One of three churches applying for membership in the World Council is the Iglesia Pentecostal de Chile. These applications cannot be formally acted upon until the assembly meets in New Delhi, India, next November. This is the first application of a pentecostal church. If accepted, this Chilean Pentecostal Church would add another element of diversity to the meeting of the 170-denomination organization.

Note: It is interesting to speculate what changes of emphasis might result if the majority of the churches with pentecostal emphasis were to seek and gain membership in the WCC. Their world membership is large and increasing very rapidly. At the present time pentecostal churches in the United States feel more affinity for the National Association of Evangelicals than the National Council of Churches for doctrinal reasons.

Ground Breaking at Geneva

A ground-breaking ceremony for the new headquarters building of the World Council of Churches was held Wednesday, June 21, in Geneva, Switzerland.

The 250-office building will be constructed at a site on the northwest side of Lake Geneva, a short distance from the Palais des Nations and headquarters of various other international organizations. Construction will begin immediately. The building is expected to be ready for occupancy by mid-1963.

The ceremony came midway during the meeting of the WCC's Executive Committee, June 19-24, at the World Council's Ecumenical Institute, Bossey, near Geneva.

The new building will house the WCC's present staff of 180 persons and also about 100 persons on the staffs of the Lutheran World Federation, the World Presbyterian Alliance, the Brethren Service Commission, and other WCC-related bodies.

Of the \$2,500,000 required for the structure, a total of \$2,200,000 is "completely assured," WCC officials have announced. Of this amount, \$300,000 has been donated by the WCC's member churches and the rest has come through special appeals. It is hoped that the

\$300,000 still required will be on hand by the end of this year.

Denominations, foundations, and individuals in the United States have pledged more than \$1,500,000. Of this \$1,417,000 is in hand.

OTHER FOLDS AND FIELDS

Baptist Press Given Press Gallery Rights

Press gallery membership in both Houses of Congress has been granted to W. Barry Garrett of Washington, regional editor for Baptist Press, Southern Baptist Convention news service.

It is the first time the Standing Committee on Correspondents has admitted a representative from a news service of a Protestant denomination.

Press accreditation has for some time been accorded Religious News Service, the National Catholic Welfare Conference, and Jewish Telegraphic Agency.

Baptist Press provides news to 28 Baptist state papers from Florida to Hawaii, most of them weeklies, having a combined circulation of 1.4 million. Its material from Washington, Nashville, and Dallas comes several times each week to the Sabbath Recorder. The new press privileges of Mr. Garrett will increase the value of the Washington releases.

— BP

Baptist Congress Echoes

The Baptist World for May features additional news about the importance of the tenth Baptist Congress held nearly a year ago in Rio. Protestantism seems to have acquired a completely new status in the eyes of the government and of the press in Brazil. The Rev. David Gomes, a prominent local leader and translator at the Rio World Congress, writes that it was a turning point in history in that nation. Before the congress, Protestant news was never printed except as paid advertising. Now even in the hinterland the papers freely pick up items about evangelical gatherings. The Presbyterians, who had a big congress in Brazil just a year before the Baptists came, were denied free newspaper publicity and some papers refused to sell them space.

The emphasis on religious liberty seems to have found a sympathetic ear in high places. Mr. Gomes reports that a congressman in the Guanabara state legislature (the state which includes Rio) declared publicly in March: "The Cardinal of Brazil has no authority to make voice to discuss religious matters. He should take care of religious issues." Such views have long been held in private but not previously expressed in newspapers such as *O Globo*. Since the Baptist Congress, and especially since the Billy Graham meeting at the close of it, that drew 185,000, things can never be the same in Brazil.

Chief of Chaplains Describes Work

Major General Frank A. Tobey, who first became a chaplain in 1940, speaking at Southeastern Baptist Seminary, pointed out that only the person who definitely feels that he is called to become a chaplain and would be satisfied doing nothing else should enter the chaplaincy.

"To become a chaplain means one must be willing to make many sacrifices, perhaps more than those required of a minister. It is also difficult on the chaplain's wife. The sacrifices are similar to those required of a missionary," he noted.

To illustrate one type of sacrifice which the chaplain must sometimes make, General Tobey, an American Baptist Convention minister, said because of conditions in Korea chaplains serving the 50,000 men in that country are not allowed to have their families with them.

The unique relationship that exists between the chaplain and the men he serves was emphasized by Gen. Tobey. "The chaplain goes where the men are. He is alongside them as they work. Living on the same physical level with the men, he comes to know them as individuals and to be accepted by them. Thus he is made approachable to them. Men will bring him problems that they would not think of presenting to their ministers."

There are approximately 1,150 chaplains under his command. Of these, 30 per cent are Catholic, 21½ per cent are Jewish, and the rest are Protestant. Among the Protestant chaplains, 53 denominations are represented.

CAMP MILES

By Faith Hibbard, secretary
Camp Miles, under the direction of Pastor Marion C. Van Horn, was held for the 15th year, and 4th consecutive year, at the Chemin-a-Haunt State Park near Bastrop, Louisiana. Here campers and staff members from Louisiana, Arkansas, Georgia, Alabama, and New York brought the mileage total to an approximate 30,000 miles.

Pastor Charles Swing, representing the Western, Eastern, and Central Associations of New York, and Janet Van Horn, this year's field worker, conducted classes on the theme, "What Shall I Do With My Life."

The recreational program consisted of soft ball, badminton, ping-pong, horse-shoes, and swimming. Tournaments were held with many campers participating.

Each night vesper services were led by different groups of campers. Following vespers, campers combined ideas and talents for take-offs, skits, and stunts.

The most inspirational part of Camp Miles was the consecration service held Sabbath night. Reaching the goal of Camp Miles, campers told of the experiences of fellowship they had not only with each other, but also the fellowship they had with God.

NEWS FROM THE CHURCHES

NORTH LOUP, NEB. — Sabbath morning, June 10, Pastor Soper gave his farewell message, concluding four years as pastor of the North Loup church — his first pastorate.

The sermon topic was "Luggage of Life," text: Hebrews 12: 1, 2. He said that usually when taking a trip the suitcases and cars are packed with excess luggage — many things that are never used or wanted but add extra weight and involve searching to find the articles needed. If traveling by plane, the excess luggage is necessarily eliminated. This was applied to our lives. Most people attempt to carry burdens too heavy to bear in every day life, both mentally and spiritually — the excess luggage of life.

On Sunday this correspondent attended the Methodist morning service, when their pastor delivered his farewell message. He

The Sabbath Recorder

expressed his enjoyment of the past eight years spent with the North Loup and Scotia churches, and requested them not to ask him to return to perform any pastoral duties, but leave the anticipation and experience to the new minister.

At noon a fellowship dinner was enjoyed. Pastor Soper and family (following a morning service at Arcadia) arrived in time for the dinner, and during a short program Pastor and Mrs. Soper sang two duets. Then they left for Sargent where he performed a wedding ceremony. This is mentioned because of the exchange of pulpits and the friendship and fellowship which has existed between Pastors Soper and Buehler and the two church groups during the past four years. We sincerely hope it may continue.

That same Sunday evening the social at the Seventh Day Baptist Church was a farewell to the Sopers. The program included slides of the missionary work in Africa.

Clare Clement, church moderator, with well-chosen words, said he would like to reverse somewhat Pastor Soper's message of excess luggage, and say that both Pastor and Mrs. Soper were leaving a great deal of luggage. Not only to members of our church — pleasant memories of splendid messages, fellowship and music — but also to the community and surrounding territory. Pastor Soper has preached in many other churches, often visited the hospitals, and has won many lasting friendships with his friendly smiles and words of comfort.

Mrs. Soper has conducted the youth choir and often substituted for the leader of the senior choir and played the organ or piano. She taught music in the Ord High School, directed the Ord Methodist choir, and has taught both piano and vocal pupils in the North Loup community.

A gift — an electric frypan and toaster — was presented from the church, and many other groups and individuals also gave gifts. One was a Bible from the youth group taught by Pastor Soper.

A large number from the Methodist church and several from other towns were present. The family will be greatly missed and we wish for them God's richest blessings. They left June 22 for a brief visit with his parents, then to Boulder, Colo., the first week in July.

Rev. David Clarke and family are expected in North Loup to begin services July 1. When Mrs. Clarke (Frances Polan) comes to North Loup, and Mrs. Soper (Marian Coon) goes to Boulder, each will return to a childhood home where their fathers were former pastors.

— Correspondent.

BATTLE CREEK, MICH.—At a recent church meeting, it was voted to release Pastor and Mrs. Davis to attend the Missionary Training Conference in Meadville, Pa. He will be resuming the pulpit July 15. This session is in preparation for their service in British Guiana. When their service ends here, their plans are to enter Hartford Seminary Foundation, Kennedy School of Missions, Hartford, Conn., for further training.

The church voted that the moderator appoint a committee to select a projector and screen for the church and, when funds are available, to purchase them.

Rev. Rex Zwiebel of Alfred, N. Y., has been secured to serve as director of the youth camp (July 9-16). Others on the teaching staff will be the Rev. Don Sanford, Miss Mary Neils, Miss Joyce Sholtz, and Mrs. R. T. Fetherston.

Births

Sweredink.—A daughter, Doris Marie, to Mr. and Mrs. Thomas Sweredink of Verona, N. Y., on March 5, 1961.

Thompson.—A son, Paul Eugene, to Mr. and Mrs. Harold Thompson of Oneida, N. Y., on April 11, 1961.

Obituaries

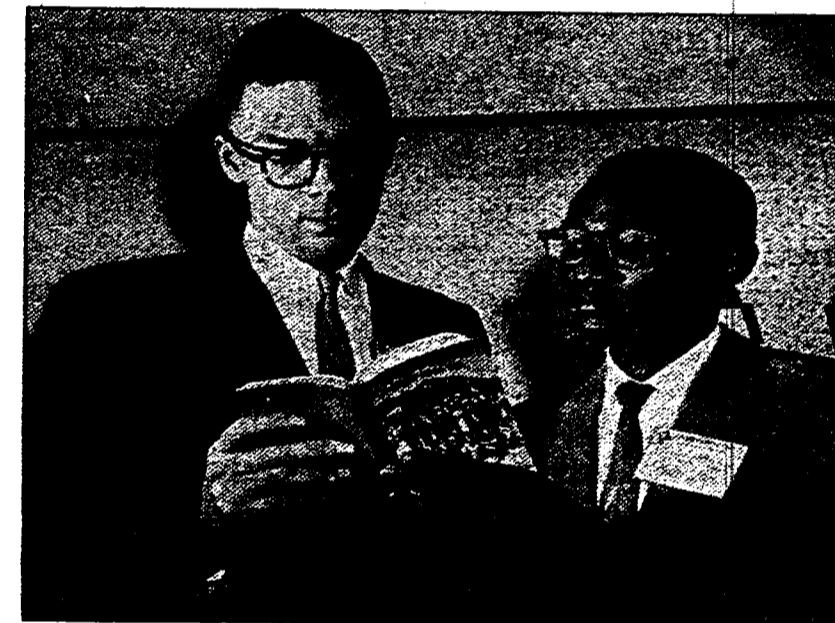
Babcock.—Lillian, daughter of Benjamin Thomas and Moriah Ayers Babcock, was born in Humboldt, Nebraska, June 19, 1877, and died June 18, 1961.

Having spent her years of childhood and youth in Nebraska as one of nine children in a dedicated and Christian home she came with her family to the California area.

As a young lady she accepted the Lord and was baptized into the Christian faith and throughout her remaining lifetime was known to be an active and faithful Christian and church member and will long be remembered for her generousities in giving toward missionary efforts both at home and abroad. Funeral services were conducted in Riverside on June 22, by her pastor, Alton L. Wheeler, and interment was at the Olivewood Cemetery in that city.

She is survived by one brother, Robert Babcock, and one sister, Bessie Herbert, and six nephews and nieces. — A. L. W.

"Who then is that faithful and wise steward . . . to give them their portion of meat in due season?" (Luke 12: 42)



The Rev. Fritz Fontus, Baptist minister from Haiti, and Dr. William A. Smalley of the American Bible Society Translations Department, examine a copy of the new Haitian Creole Testament.

Children in Vacation Bible Schools find well illustrated Scripture portions suited to their ages and are happy that somebody has supplied their need "in due season."



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