

The Sabbath Recorder

English Tracts In Europe

Recent correspondence from G. Zijlstra of Rotterdam, Holland, opens up a little story of interest to American readers. In our country there is a tendency to assume that relatively few people in Western Europe could appreciate religious material in the English language. This is not necessarily true.

Mr. Zijlstra tells of a Birmingham, England, couple, members of the Mill Yard Church in London who are now living in Rotterdam. The husband is without sight and, of course, could not personally read tracts in any language. Nevertheless, according to our correspondent, they want about three dozen of several of our tracts, "Sabbath and Sunday, the Real Difference"; "Was Paul Wrong"; and "Seventh Day Baptists — Who They Are, What They Are." How do these English people living in Holland expect to use the tracts? They are soon to make a trip to Berlin to visit some old friends who speak English. They will later visit England. In both countries tracts will be distributed to friends.

The Gospel in tract form and the scriptural doctrines taught by the leaflets of our denomination may be as seed sown afar, taking root in many countries because of the faithfulness of those who recognize their opportunities.

OTHER FOLDS AND FIELDS

Ceylon Restricts Missionary Work

The Ceylon government's campaign to keep Christian missionary influence to a minimum in this young nation is bolstered by a new ruling recently enacted here, says a report from Colombo. Under the ruling a new missionary coming into the country is granted a visa only if he replaces a missionary who has left the island within the previous twelve months. In practice, this means that no new missionary is granted an entry visa until the person he is replacing has left the country. The ruling replaces an earlier one which fixed the number of missionaries permitted to work in the country at any one time at the same figure as in 1939. The new ruling, by setting the total at the 1961 level — a considerably lower figure — cuts the number sharply. At present there are 13 Methodist missionaries (from

Great Britain) in Ceylon, 5 Baptist, 9 Anglican, 3 United Church (U. S. A.), 6 Salvation Army, plus a number from the Assemblies of God and Jehovah's Witnesses. The Roman Catholic Church has the largest number of foreign workers — an estimated 700 persons. The total Christian population of Ceylon is about 760,000, of whom about 600,000 are Roman Catholic. Total population is 10,000,000. — W. W. Reid.

Appelman Campaigns

Hyman Appelman, well-known Jewish Christian, in 1961, led in evangelistic campaigns, in single churches, in area-wide groups of churches across North America, from York, Pa., to San Diego, Calif., from Detroit, Mich., to Mexico City, Mexico.

In these campaigns there were at least 10,505 recorded decisions dealt with in Inquiry Rooms and at the front of churches. Of these, at least 7,590 came upon profession of faith; 552 others, Christians for some time, came for baptism; 332, also Christians for some time, came upon transfer of membership; 873 for assurance of salvation, 1,130 for re-dedication, 28 for full-time service.

Southern Baptist Seminaries enroll 29 percent of all seminary students in the United States according to a release from Baptist Press. There are eight seminaries. Only two have enrollments of less than 100; the others ranging from 261 to 1,704. Golden Gate Seminary at Mill Valley, California, is one of the newest, having a \$5.6 million campus with 30 buildings, 273 students, and a capacity of 700.

Communism: Credo of Doom

Communism, measured in practice, provides a forecast of the fate which lies in wait for any society which falls prey to the lures of its strange . . . perverted creed. The Communists are always ready to "negotiate" over the holdings of others — because every such "compromise" represents another gain in their drive toward world domination. And compromise with the Red Credo can lead only toward the manacles in faith and practice which the comrades seek to fasten upon mankind: the death knell to humanity's cherished spiritual values and hard-won liberties. — Dateline.



"He is risen; He is not here."

They came unto the sepulchre, bringing the spices which they had prepared, . . . And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words. — Luke 24: 1a, 3-8.

The Sabbath Recorder

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His Glorious Resurrection

It is possible for Christians to catch a vision of the glory of the resurrection of Christ. Whether or not we catch that vision depends largely upon us, for we have the facts before us in the written Word and we have the testimony of countless believers through the years who see with the eyes of faith that which has been promised to those who believe. Let us at this season contemplate anew the glory of the Cross, the hope of life that springs from the empty tomb of Jesus, and the glory of the risen, ascended, and living Christ.

The greatest recorded prayer of Christ for His first disciples did not go unanswered in the days following His redemptive death and it need not remain unanswered now for us. He prayed, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou has given me: for thou lovedst me before the foundation of the world" (John 17: 24). In later years Peter wrote about beholding the glory of Jesus on the Mount of Transfiguration, but the glory of the resurrection of Jesus was to Peter a far more sustaining thing to that apostle than the experience just mentioned. Of this we can be certain from Peter's sermons and his writings. Without the certainty of our Lord's resurrection there would have been no preaching, no personal work, no witnessing, no Pentecost, no Christian church. It behooves us to remember these things when our reasoning processes, conforming to patterns set by men devoid of Christian faith cause doubt to arise in our minds.

On the day Christ's resurrection was made known to His disciples He was walking with two of the lesser known men toward the village of Emmaus. He showed them from the Scriptures that there was glory in His death and resurrection. These were His words: "Ought not Christ to have suffered and entered into his glory?" (Luke 24: 26). To be sure, there was something still in the future (His ascension) that would be glorious to those privileged to behold it, but they and all Christians could build their faith on the glory of His triumph over death and the grave.

We take another example of the glory of Christ's resurrection from the experience of Saul of Tarsus, that experience on the road to Damascus by which he lost all doubt and started preaching faith in the risen Christ. In describing that experience before governors, kings, and persecutors he uses the expression, "When I could not see for the glory of that light . . ." (Acts 22: 11). Jesus had told His disciples that He was the Light of the World. That was not true as long as He was in the flesh, no matter how enlightening His words were to the multitude. It became true after His death, even as He predicted, "And I, if I be lifted up, will draw all men unto me" (John 12: 32). Thus it is not strange that the Light of the World appearing to Saul outside Damascus should take on a brilliance that was blinding for the moment at least. Our experiences with the risen Christ may not necessarily be as spectacular as those of the Apostle Paul, but they can be as genuine and as transforming. Let us put no sins, no false philosophies in the way of a new experience of the glory of the resurrection of Jesus and the hope of our own future life in glory.

By His resurrection Jesus who was the Christ became to His disciples of all ages the Lord of Glory. It is good for us at this season to increase our experiential knowledge of Christ even as we contemplate what has been acclaimed one of the best attested facts of history — that Jesus Christ rose from the dead, coming forth from the tomb with a glorified body. As the doubts of the hard-to-convince disciples were forced back by the dawning light of the Christian day when the living Christ explained to them the Scriptures, so may we find anew firmer foundations for our faith in Christ by contemplating this fact of Christian history with all its implications for us. Surely we will want to live in loving obedience to His revealed will and will desire more earnestly to bear consistent witness for Him. Instead of finding in the fact of His resurrection a reason for changing the day of worship we find added Sabbath motivation.

APRIL 16, 1962

MEMORY TEXT

You have need of endurance, so that you may do the will of God and receive what is promised. Hebrews 10: 36.

Music in the Church

A church that is weak in its music when it could be strong fails on two fronts. It fails to inspire its own people in expressing their faith in song and it fails to attract the outsider with the well-sung hymns of Zion. From New Testament times (and from an Old Testament Davidic heritage) Christianity has been a singing religion. To have a Savior in one's heart causes the heart to lift in seraphic song even if family heritage has not bestowed one with perfect pitch or pleasing voice. Manifestly some churches have more members with musical ability than others. However, churches weak in music can become stronger under good leadership just as churches weak in witnessing can be given motivation and training in methods of outreach.

Large churches in other denominations are able to employ ministers of music whose concern is to direct the whole musical program of the church in such a way that it will edify the members and contribute to the church's presentation of Christ to the community. Where there are several ministers in one church, like a minister of education and a minister of music, as well as a pastor and assistant pastor, there is a possibility of wonderful teamwork or of clashing personalities and programs. On June 4 and 5 there will be a lineup of choirs at San Francisco as a popular attraction in the great Southern Baptist Church Music Conference which immediately precedes that denomination's 1962 convention. Last year the Music Conference debated for 90 minutes the detailed outline of how a minister of music ideally should go about changing churches and working with other staff members. It also tabled until this year discussion of a proposed code of ethics for ministers of music. Few of our own churches are faced with this identical problem but all of them face the problem

of making their music contribute more adequately to glorifying God.

Two local churches have recently made notable progress in strengthening their congregational and choir singing, in the judgment of your editor (who is no authority on music). With new vocal leadership these choirs have set much higher goals and have been motivated to strive to sing more beautifully and harmoniously. The participants have found new joy in rehearsals, and the congregations are uplifted by a new quality of singing. It is a joy to sit in the pews of these churches which for years had struggled with what seemed to be a lack of musical talent. We conclude that in music as well as in witnessing and preaching it is possible to improve our talents.

Is Sabbathbreaking a Sin?

The above question should be easily answered — at least in part. No one would want to question the fact that disregard of the Sabbath commandment in Old Testament times was a sin. Sin, we read, is the transgression of the law. The Sabbath is at the heart and core of the Ten Commandments, which throughout the Old and New Testaments is referred to as the law. There is some difference of opinion in the modern church as to whether or not transgression of the Fourth Commandment is a sin in this new dispensation of grace.

The fact that the Church in general does not keep sacred the day of the week declared by God to be holy leads many to the logical conclusion that somehow disobedience to that divine law has lost its sinfulness. Others loudly cry that this is not so, that it is still sinful to break the Sabbath, but that the commandment should now be applied to Sunday, the first day of the week, commonly called the Christian Sabbath. The question puzzles many, as well it may.

Let us ask another question, one that is not usually asked. What law do we transgress if we work or buy and sell on Sunday? Well, in many cities and states we break civil laws that men have made to force the careless and the unwilling into making it a day of rest and quiet.

But disobedience to civil law is misdemeanor or crime; we do not call it sin unless the law is moral or has to do directly with the will of God. Where is the Bible commandment that says anything about the first day of the week? It cannot be found. Nowhere in the Word of God is there any suggestion that the obligation to keep the Sabbath was or would be changed into an obligation to keep Sunday sacred.

Transgression of the Sabbath law was a sin and is still a sin unless God has changed the law, of which we find no indication in the inspired writings which make up our rule of faith and practice. Sunday laws are not God-given, and therefore there is no sin involved. Can we escape the conclusion that man has without just cause deleted or altered one of the Ten Commandments, leaving only nine? How then can those who disregard the Sabbath escape the stern warning of Christ recorded in Matthew 5: 19?

Missionaries to Lepers May Get Disease

The cost of missionary work has not changed since the day the Apostle Paul, Christianity's most famous missionary, wrote, "I bear in my body the marks of the Lord Jesus" (Gal. 6: 17). Particularly is this true in modern leprosy work in certain sections of Africa where missionaries stand about one chance in a hundred of getting the disease from the people with whom they work, thus bearing the marks of their service on their bodies.

A recent survey of 907 Protestant missionaries in northern Nigeria disclosed that there were 12 cases of leprosy among them. This is a prevalence rate of 13.2 per 1,000 as compared with 35 per 1,000 among the native population in the same year. Most of these were mild forms of the disease.

Among 302 missionaries in Southern Nigeria and French West Africa who were also surveyed, no leprosy cases were found. The doctors said this was due to the generally lower rate of leprosy in the area and the fact that there was less direct contact with leprosy patients than in the north. — CNS.

President's Message

The Daily Themes of General Conference

As has been done in the past, a theme for the day will serve as a center of thought and devotion for each day of General Conference. Each of these daily themes is related to the main Conference theme: "Draw Near to God."

Thus on Monday the theme is "Draw Near to God in Loving One Another." Immediately this brings to mind the Scripture, "We love because he first loved us" (1 John 4: 19). This theme was chosen for Monday so that this thought might undergird all the rest of Conference week. The keynote sermon will be delivered on Monday night by Rev. Elmo F. Randolph around the topic "Love One Another."

The theme for the day on Tuesday is "Draw Near to God in Appreciating the Past." The boards will present their reports on the work of the past year and President of the Seventh Day Baptist Historical Society, Rev. Albert N. Rogers, will deliver a sermon on, "Appreciate the Past." We need to particularly ". . . remember all the way which the Lord your God has led you!" (Deut. 8: 2).

On Wednesday we will center our thoughts and activities about the theme, "Draw Near to God in Study." The afternoon and evening will be devoted to active participation in study sessions and reports of these sessions. Dr. Wayne R. Rood will preach on the theme "Study" during the evening worship which precedes the reports from the study groups. Of all people, we Seventh Day Baptists should be studying to find God's will for us. In the words of A. H. Lewis: "The work given to Seventh Day Baptists demands a type of Christian life greater in every particular, richer in faith, and larger in hope than ordinary standards set by the Christian world."

"Draw Near to God in Serving Others" is the theme for Thursday. In the afternoon the boards will consider their hopes for Year IV of the Program for Advance. The theme for the year is "Mission to

the Social Frontiers," and will be concerned with our responsibility to carry the message of Jesus Christ to those often forgotten. Executive Secretary Harley D. Bond will present a summary and challenge.

On Thursday evening, the first of three "public" meetings will be conducted. Publicity will go out and the invitation will be given for any interested person in the Twin City area to attend the meetings. In keeping with the theme for the day, the Rev. Clifford W. P. Hansen will deliver a message entitled "Baptist Sabbathkeepers — A Servant People."

On Friday the theme is more particularly ours: "Draw Near to God in Sabbath Observance." The evening public meeting will be conducted by the Rev. Marion C. Van Horn with the Rev. S. Kenneth Davis bringing the message entitled "Observe the Sabbath."

On Sabbath day the theme is particularly ours: "Draw Near to God in Being Seventh Day Baptists." The Rev. Alton L. Wheeler will bring the morning message around the topic, "Why Be a Seventh Day Baptist?"

Besides Sabbath School study in the morning which will center around a special lesson, "God's Love Proclaimed Through Seventh Day Baptists," a devotional Communion Service will be held in the afternoon. "The Great Communion," as this service will be called, will begin with a period of testimonials under the direction of the Rev. Loyal F. Hurley. The Rev. Victor W. Skaggs assisted by the Rev. Paul L. Maxson will conduct the Communion Service.

In all of the daily themes, around which the worship and work will center, we will draw near to God. We know His promise is sure: He will draw near to us.

See you at General Conference,
Melvin G. Nida.

"The church must look for these openings — these holes in the fabric of culture where the gospel has a chance to shine through."

—Robert W. Spike
in Safe in Bondage



MEETING LIFE'S UNANSWERABLES

By Edgar F. Wheeler

Pastor of the church at Ashaway, R. I.

"Why dost thou shew me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention. . . . Yet I will rejoice in the Lord, I will joy in the God of my salvation" (Habakkuk 1: 3; 3: 18).

The prophet Habakkuk had a burden on his heart, because he was perplexed by the prevalence of evil, injustice, and cruelty that he saw about him. "O Lord, how long shall I cry and thou wilt not hear! even cry unto thee of violence, and thou wilt not save! Why dost thou shew me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention. Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth" (1: 2-4).

His was the cry of the human heart in the face of that which cannot be understood and which seems unreasonable to the human mind. **WHY?**

We say that children learn by asking why. To them it is a matter of curiosity. But adults ask why, too, and for them it is the yearning of the confused or broken heart, a cry that seeks to make sense out of events that don't seem right. And though the adult may not speak his query openly, it lies deep within his heart.

I. We must recognize that there are problems and questions which cannot be answered at this time. Man's philosophies and wisdom cannot fathom the answers, nor does God reveal them. This is especially true if we affirm that God is, that He is all-powerful, righteous and loving, and that He has created a moral universe. For many events that we witness or of which we are a part do not seem to confirm this fact. And so even good

people, God-fearing people, are confronted with the great question, **WHY?**

Why does God permit one race to oppress and do violence to another? Why does He permit communism to enslave innocent peoples, and even to openly avow its purpose to destroy the Church? Why does He permit one man to perpetrate atrocities upon the masses, in his lust for power? In Cuba the number now shot for opposing Fidel Castro runs into the thousands. Why? Why were Hitler and his henchmen permitted to slaughter millions of innocent Jews, if this is a moral universe and a God of love and justice rules?

Why are rampages of nature like the avalanche in Ecuador permitted to snuff out hundreds of thousands of lives?

Why do the wicked often seem to prosper? Why is justice not done to them now? Why is the drunken driver permitted to kill or maim an innocent family in an accident, while he escapes without serious injury?

Why was cancer allowed to take the life of young Tom Dooley who was doing a work of mercy in the Far East?

Or on the personal level, we ask, "Why was our loved one taken suddenly from us?" Or a mother and father ask, "Why was our child born crippled and deformed?" Or, "Why did this misfortune strike me? Why me?"

There are so many things in life that seem utterly unreasonable and inexplicable. And while we recognize that man's sin has brought agony to mankind, this answer does not fully satisfy us. For we feel ourselves the victims of sin, as well as its willing subjects at times. And many will ask, **WHY** did God allow man to be confronted with sin, with temptation? If God created man in His own image, and to be good, why did He make it possible

for him to be otherwise? So we see that there are numberless questions for which there is no ready answer and that we must live, if we are to live at all, without knowing the explanations.

II. But life's unanswerables can be accepted and can be tolerated when we know that God is still the Sovereign Ruler of the Universe, and nothing can happen except by His permissive will. By sovereign, we mean that He has His place of supreme rule by His own right, without permission from anyone else.

The prophet Habakkuk, burdened with a sense of the injustice of it all, perceived the great truth of the sovereign rule of God, and thus found comfort and courage. Given the fact of God and His wisdom and righteousness, he could patiently await the answers he did not then know.

"I will stand upon my watch, and set me upon the tower, and will watch to see what he will say to me, and what I shall answer when I am reprov'd." And the Lord replied, "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it . . ." (Hezekiah 2: 3).

Does not this patience sound like Paul, the Christian, "Then shall I know even as also I am known"? (1 Corinthians 13: 12).

This thought of patience in the face of life's unanswerables is stated in the words of the song:

"I do not know why oft round me
My hopes all shattered seem to be;
God's perfect plan I cannot see,
But someday I'll understand.
Someday He'll make it plain to me,
Someday when I His face shall see,
Someday from tears I shall be free,
For someday I shall understand."

Habakkuk of long ago found the patience to await the answer in the knowledge that God was sovereign ruler, and all that was unexplainable was by His permissive will. "Art thou not from everlasting, O Lord God, mine holy one?" (1: 12). "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (2: 14). "But the Lord is in his holy temple; let all the earth keep silence before him" (2: 20). For him, it was sufficient to know that God had the reins in His hands,

although no transparent answer was given to his perplexities.

Nor did Jesus explain the reason for all the ills and tragedies that beset the human race. He saw injustice, tragedy, suffering, death, sorrow as He walked among men. He even wept with them in their agony. But He neither gave easy explanations nor taught men to ignore the facts. He simply accepted them and taught men to accept them. "The poor ye have with you always," was one of the facts of life — unfortunate, but true.

What He did do was to demonstrate that God's power in Him was greater than the worst experiences of men. He healed the incurably sick, raised the dead, fed the hungry, stilled the storm. Not always, but as signs showing that God was still in control. To some His solution to all difficulties was frustratingly simple: "Have faith in God."

Habakkuk fathomed his solution to man's dilemma — "The just shall live by his faith" (2: 4b). Live in faith in God and His wise and righteous handling of things.

III. But again the question of how we can have faith when facts seem to do anything but confirm the love, wisdom, justice, and power of God. Upon what grounds may we rest in assurance on God in the face of conflicting experiences?

Such faith can come but by our Lord Jesus Christ. For He is "the express image of God." (Heb. 1: 3). He is the Word of God made flesh, who "dwelt among us . . . full of grace and truth" (John 1: 14).

In Him we see the heart of the Heavenly Father. We see Him as the God who "so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life" (John 3: 16).

Of Him it is written: "Hereby perceive we the love of God, because he laid down his life for us" (1 John 3: 16); and that "God was in Christ, reconciling the world unto himself" (2 Cor. 5: 19).

And of Jesus it is said: "Though he were a son, yet learned he obedience by the things which he suffered" (Heb. 5: 8); and that He was "tempted like as we are, yet without sin" (4: 15).

Through Jesus Christ we see that God who in His wisdom permits many things that seem inexplicable and hard, shares in these experiences with men. He experienced men's heartaches and disappointments, He knew what it was to be hungry and tired, He knew what it was to suffer and die, and to sorrow. He willingly entered into these experiences of men, laying aside the glory of heaven, and died on the cross to redeem men and give them eternal life.

No, He did not explain away all these things nor give the reason for them, but He did and does enter into these experiences with men who put their faith in Him. He is as our 'Big Brother' who helps us through where we are weak and afraid.

This bit of poetry expresses it well:
"Have you come to the Red Sea place
in your life,
Where in spite of all you can do,
There is no way out, there is no way back,
There is no way but through?
Then wait on the Lord with trust serene,
'Till the night of fear is gone;
He will send the wind, He will keep
the floods,
When He says to your soul, 'Go on'."

And this man of ancient times, Habakkuk, found the faith of utter reliance upon and surrender to God which enabled him to meet all the unanswerables of life:

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation" (3: 17-18).

It is when we have such a faith which does not name its conditions, but accepts the unanswerables of life by trust in God, that we will be more than conquerors, and the unknown will hold no terror for us.

The height of good breeding
Is withholding a sneer
For the things we think silly
That others hold dear.

— Salem Herald.

Obedience with a Capital "O"

By J. W. Mellick*

"Kim," a thoroughbred, of the German Shepherd variety, displayed a quality of discipline and self-control which we thought quite remarkable for his nine months.

David, his fifteen-year-old master had given orders for him not to move. The rest of the family from various angles and ways "tempted" Kim to disobey and leave his prescribed location. Once or twice at first it seemed as though he were interested and would yield but a firm "No" from the one giving orders snapped him back into position. From then on he seemed deaf, or even dead, to our subtle summons.

I remembered that a few nights before, Kim had had a good time catching choice bits of food of which he was quite fond. I felt a little like Satan as I went to the kitchen to get some of this food to continue and intensify the "temptation." This was almost too much as he got sight of the extended morsel but a low-spoken word brought a stoic-like look of self control and he now wouldn't even look in my direction.

My next move was to toss the food-bit to the floor within easy reach but there was no response and I know the dog was hungry. Instead he kept his eyes partially closed or looking at his master.

Not giving up, I held the food to his nose. His mouth opened slightly but a reminder toward obedience closed it again, and regardless of my nice words and with the food even touching his nose with its fragrance, he would not yield, but turned his head away.

A night or so later I was trying to get him to move from the place he was commanded to stay. What did he do but shift his position a little away from me and placed his intelligent head behind a big chair away from my enticements.

Liking the dog, I was pleased, to say the least, but there came to me a firm rebuke! Would to God I had given Him

*J. W. Mellick of Box 44, Wellington, Ohio, in sending in this article offers it freely with the hope that it will bring a blessing to the readers of our publication.

that same obedience and control of self throughout my Christian life. Would that I had listened to His voice so explicitly. I know I would have been much more fruitful and happy in a life that would have been a glory to God and much more in value to those about me.

Texas Baptists Study Race Relations

Frank Stagg, professor at the Southern Baptist seminary in New Orleans, told nearly 400 key Texas Baptist pastors "it is blasphemy to charge God with racial segregation."

Stagg, speaking on "The Bible and Race," presented the opening address at the nation's first state-wide Baptist conference on race relations at Fort Worth. The meeting was sponsored by the Texas Baptist Christian Life Commission.

Racial segregation is evil, he said, because it excludes people on irrelevant grounds. At one point he boldly declared, "Racial prejudice and discrimination are as evil as adultery or murder."

Stagg chided segregationists who would twist the teachings of the Bible into supporting what it actually condemns, and condemning what it actually upholds.

"It is a wicked act of falsification to put the Bible on the side of racial segregation and discrimination."

Stagg added that some people use the Bible as a handbook for bigotry, discrimination, segregation, and stereotyping, with proof-texts taken out of context and made to say things not remotely considered by Biblical writers.

"It is true that the Bible says nothing directly or explicitly about race relationships. But Jesus challenged segregation and discrimination where He met these evils: between the Jew and non-Jew, between the self-styled 'righteous' people and those they called sinners."

Jesus taught that all men are sinners, Stagg said, and that He had come to save sinners and found no other kind of people. The Pharisees of Christ's time segregated themselves from those whom they called sinners, but this self-exultation was their basic sin.

"Racial segregation today is based upon the same fallacy of human merit, the same

sin of pride, and the same rejection of God's grace in favor of man's falsely claimed merit," he said.

Ross Coggins, speaking during the closing session of the Texas Baptist Christian Life Workshop on race relations, said, "We have permitted the gogmagogery of our race failures to neutralize the effectiveness of our missionaries . . .

"Racial discrimination in America is a veritable millstone around the neck of Christian foreign missions efforts. Let every church abide by the sign placed in front of so many churches: 'EVERYBODY WELCOME'."

Coggins, a former missionary to Indonesia said, "One of the most appalling stigmas of our time is the great gulf fixed between our Gospel and our conduct in the eyes of the world."

He said that missionaries are compelled to answer daily such embarrassing questions as "Why are churches in America segregated?" or "Why am I refused admittance into a Baptist school in America when I am welcome in a Russian University?" or perhaps worst of all, "Why do you believe Christianity will do so much more for my country than it has for yours?"

"I am not suggesting that we should lightly cast aside our Southern traditions," Coggins added. "I am suggesting that we throw them aside with great force whenever they violate the spirit and teachings of the New Testament."

World-Wide Evangelism Emphasis Scheduled by Alliance in 1964

The Baptist World Alliance will promote a world-wide emphasis on evangelism in 1964. Dr. Josef Nordenhaug, general secretary of the Alliance, said that all the world's 24 million Baptists in more than 100 countries will be urged to participate.

The world-wide emphasis is timed to coincide with the climax of a five-year Baptist Jubilee Advance now under way in United States and Canadian churches. The date, 1964, is the 150th Anniversary of the founding of the first national organization of Baptists in North America — an organization designed to sponsor the mission activity of the first American Baptist missionaries to Burma. — BWA.

The Judson Journey

By Rex E. Zwiebel

It was this writer's privilege to represent Seventh Day Baptists on the Judson Journey. This event was a tour with about 275 Baptists going from the birthplace of Adoniram Judson in Malden, Massachusetts, to the pier at Salem, Massachusetts, where this first American missionary sailed to foreign shores.

The journey was sponsored by the Massachusetts American Baptist Association which was host to a meeting of the American Baptist Foreign Missions Society. Delegates to the semiannual meeting of the Baptist Jubilee Advance were invited to participate. (There are 7 participating Baptist denominations in the Baptist Jubilee Advance program.)

Filling seven chartered buses, we left Boston on Tuesday morning, March 27, at 7 a.m. After viewing the room in the Malden parsonage where Adoniram Judson was born, we were taken to the First Baptist Church of that city for breakfast. There, Dr. Herbert Gezork, president of Andover-Newton Seminary, spoke on the early life of Judson.

From Malden we journeyed to Bradford where we visited first the spot where the first American Foreign Missions Commission was organized, then a look inside an old New England church building; from there past the home of Ann Hasseltine, first wife of Judson, and then to the auditorium of Bradford Junior College where the president of the college, Dr. Dorothy Bell, spoke on the background of the Hasseltine family.

From Bradford the entourage went to Andover where Judson attended seminary to complete his training, and where he felt the call to become a foreign missionary and made his great decision. The school grounds are now occupied by Phillips Andover Academy. In its chapel, a worship service was held, and speeches were made by Dr. Alford Carleton, general secretary of the American Board of Foreign Missions (Congregationalist), and Dr. Edward B. Willingham, general secretary of the American Baptist Foreign Missions Society.

We visited a granite boulder marked with a plaque which stands on the spot where Judson and 3 other young men felt the call. It is in the woods behind Rabbit Pond and not far from the small stone house where Harriet Beecher Stowe lived after the publication of Uncle Tom's Cabin.

Fish chowder was enjoyed in the school's gymnasium for our lunch. Leaving Andover we proceeded down to Salem, one of the oldest and most historic cities in the nation. Here it is said that Judson was ordained just before he and Ann sailed for Burma on February 19, 1812. We visited the church that stands on the grounds where the church in which he was ordained stood. A service was held here with a further review of the events in the life of this great man.

From the church we went to Derby Wharf which is near the India or Crown-inshield Wharf where the townspeople waved goodbye to the Caravan, the brig that took the missionaries on their way. Here was dedicated a historical exhibit as a part of the Judson Sesquicentennial Anniversary celebration.

A banquet was held in the new dining room of Salem State Teacher's College where denominational representatives were invited to sit at the speaker's table. We were all pleasantly surprised to see Massachusetts Governor Volpe suddenly appear in the room at 7:00 o'clock to make the banquet address.

The climax of the tour was a meeting held in the Salem First Baptist Church (Roger Williams was one of its early pastors) where 9 missionaries were commissioned by the American Baptist Foreign Missions Society. They occupied the same benches upon which Judson and three other men were commissioned. The same service was used for the present group that had been used 150 years before.

We arrived back at the hotel in Boston at 11 p.m., tired but with hearts singing. There is no way of which I know to express the inspiration received this day. I am grateful to God and all His workers who conceived and executed faultlessly the Judson Journey.

MISSIONS — Sec. Everett T. Harris

A Weekend of Fellowship in British Guiana

Pastor Leland Davis has written the following detailed account of Christian fellowship experienced during the weekend of March 24-25, 1962.

This past weekend was a very full and delightful time in the Lord's service. Inasmuch as Pastor Tyrrell was still on the Essequibo Coast, working on his house in Queenstown and preaching at Dartmouth on Sabbath, I sought to fill his place at Parika. Leaving the Volkswagen for the family to go to Ruimveldt (5 miles across town from home at Kingstons) I took the 8 a.m. ferry across the Demerara River, then the 8:30 train, arriving in Parika at 9:30 a.m., where I ate my second breakfast, this one in the home of Mrs. Juliet Peters Thorne.

Going to the church, I met Mr. Daniels coming by foot from the opposite direction. He had walked his 3 miles again! Soon others came, including Arabella, an active teen-age worker, her younger brother Joseph, and two new friends. It was not long before we had 18 for Sabbath School and several entered wholeheartedly into the discussion, thoroughly enjoying the fellowship. (They asked me to teach the class.)

After a brief recess, at which time we ate our light lunch, we began the church service. There was a warmhearted response as I spoke on "Revival — the one thing needful." We closed with most everyone, including myself, on our knees in prayer, beseeching God to send down a revival.

I caught the 3 p.m. "slow train" which required one and one-half hours to make the 21 miles back to the stelling (wharf). Pastor and Mrs. Trotman got on the same train at Uitvlugt, accompanying me as far as Hague, near their home at Den Amstel. My family and Jacob Tyrrell met me after I had crossed on the ferry, and from the Georgetown stelling, took me in the Volkswagen to Kingston and home.

There I heard a thrilling account of the Sabbath services at Ruimveldt. Mrs. Davis drove the Volkswagen for the first time to church. She had been driving all

week with me to coach her. Inasmuch as she took several others with her in the car, Kenneth rode his bicycle, as did Jacob Tyrrell, the five miles, and return. Even though I was not there, Ruimveldt had its best Sabbath School attendance of 28, nineteen of whom Mrs. Davis had in her children's class. They said Jacob Tyrrell (son of Pastor Joseph Tyrrell), delivered a very fine message during the worship hour, while Mrs. Davis gave the children's talk. There were 23 present for church, including interested friends of Anglican and Catholic persuasion.

Our Friday night service in Kingston was attended mostly by children and teenagers. Fifteen books were checked out by those present (from our lending library). For the entire week of March 18, forty-two books were checked out! See how our lending library is growing in popularity, and a means of drawing youth to Christ?

Sunday, March 25, was a "high day" for your missionary family and the Uitvlugt community. Having crossed the 10 a.m. ferry, we drove the seven miles to Den Amstel where we were entertained for Sunday dinner in the lovely home of Pastor and Mrs. Trotman. We were overjoyed at having the rich privilege of getting better acquainted with one another.

We loaded the Trotmans and the headmaster of a nearby school in our car with us — eight in all — and drove to Uitvlugt, a distance of some four or more miles. A large congregation of perhaps sixty or even more people awaited us in Uitvlugt and gave us a royal service of welcome. For one and one-half hours we were entertained with recitations, solos, group singing, and other Christian expressions of love and devotion. They had practiced and prepared several days for this occasion. Mrs. Trotman played the portable organ which sounded very nice. The headmaster, who acted as chairman of the meeting, gave a fine spiritual talk on united Christian service and how we can work together not only as churches but as denominations.

After the service, we were served homemade ice cream and cake, then walked a short distance to view (nearly) the

site for the erection of the new Uitvlugt Seventh Day Baptist Church which comprises an acre of level land, all of which has been cleared of underbrush. It is joined on one back corner by a cemetery, next to which is the Scots Presbyterian Church. One thousand cement blocks (about half the size of those we make in U. S. A.) have already been constructed by hand, and are being stored in various lots belonging to our people for safe-keeping. One thousand more blocks will be needed. We have nearly enough corrugated metal roofing which I purchased for them in Georgetown. It will soon be loaded on a sugar-cane punt (small metal vessel) and hauled to Uitvlugt. We were very pleased to hear of the interest which the surrounding community is taking in our building program. We believe there will be an even greater interest and co-operation evidenced when the building is in actual construction.

It was a great day for us all in Uitvlugt, as a new page is being written in the history of Seventh Day Baptists among the Guianese people. We returned to Georgetown rather late and tired, but in time for our Sunday evening service at Ruimveldt where twenty-five joined in renewal of their lives to Christ.

We are anxiously awaiting a supply of Bibles being supplied us by the Women's Society of the Plainfield church through the British and Foreign Bible Society in Kingston, Jamaica. We need them mainly for use in our services, as few people who come own one.

Secretary Maltby, in behalf of the Tract Society also sent us 25 more hymn slides to add to our present hymn slide library. This means we have 8 more hymns available, as there is only one stanza to a hymn on one slide. These will help immensely, especially until our hymn books arrive (a gift of the Pawcatuck Sabbath School).

It was good to hear Mrs. Trotman on the portable organ while we were at Uitvlugt on Sunday. We do miss an instrument here in the city. Mrs. Juliet Peters Thorne played the Parika organ, which needs minor repairs.

Items of Interest from Jamaica

A Sabbath School teachers' training course is being taught the first Sabbath night in each month — at the Charles Street Seventh Day Baptist Church, Kingston, Jamaica. "Brother C. V. Davis is teacher for the training course. All Sabbath School teachers are expected to be present. Others interested may also attend."

The Jamaica Christian Council with the support of the World Council of Churches will be holding "A Consultation on the Life and Mission of the Church in Building the New Jamaica." This conference is to be held at the Union Theological College in Kingston, April 30 to May 6, 1962. Representatives from missionary boards and societies abroad are being invited, as well as representatives from the World Council of Churches and other ecumenical bodies. The Rev. Leon R. Lawton has been appointed official representative of the Seventh Day Baptist Missionary Board, and Headmaster Courtland V. Davis has been requested to serve as alternate representative. We hope to receive and publish a report from this significant consultation at a later date.

The sixth annual Spiritual Retreat, held at Maiden Hall, February 22-26, 1962, was attended by twenty-three Conference workers and church leaders. "I Must Be About My Father's Business," the theme, was a living atmosphere as God's Word was studied, as we joined in singing praises, as we lifted our voices in prayer, as we discussed the problems that face us, and as we were challenged by the messages.

Testimonies of those in attendance include: "Retreat has been a time of refreshing"; "The best part of the retreat to me was the joy of meeting with the brethren to talk the business of God together."

To many the time was far too short. The day of prayer and fasting brought vital experience spiritually to all and we rejoice to know of brethren in some local churches that joined with us. Praise the Lord for His goodness!

Why Students Leave College

Why do about half the students entering American colleges fail to graduate was a question asked by Dr. John Summerskill, vice-president for student affairs of Cornell University, as recorded in the *New York Times*, January 21, 1962. Some interesting results of the study follow:

The students leave the colleges "because they do not have a good reason for continuing."

In most instances the decision to leave college is not caused by academic failure or lack of funds, but lack of motivation.

The drop-out rate has remained almost constant in the last forty years. The drop-out figures differ greatly among institutions, with some as low as 12% and others as high as 82%.

About one student out of three who leaves college does so because he cannot cope with his studies.

"When a student fails on purely an academic ground, he testifies to the inadequate admission procedures or inadequate instruction." — Notes from the Commission on Higher Education, NCCC.

Christian Family Week

Material for use during Christian Family Week, May 6-13, 1962, has been sent to all of our churches from the Seventh Day Baptist Board of Christian Education. The church is no stronger than the spiritual strength of its families. We urge all our churches to make a strong emphasis on family privilege and responsibility during the special week.

"The Rightist Crisis in Our Churches"

NEW YORK, April 9 — A report on the right-wing extremists' attacks on American churches in general, the National Council of Churches in particular, appears in the April 24 issue of *Look* magazine, out on April 10.

The *Look* article, "The Rightist Crisis in our Churches," reports that bombings, threatening phone calls, and charges of Communists-in-the-clergy are the weapons used by the radical Right.

In rebuttal to the charge that "a large number of the clergy" listed as affiliated with the National Council are Communists, the *Look* states:

"The list includes several men who have never been affiliated with the National Council of Churches in any way. It also includes such highly respected, vigorously anti-Communist churchmen as Dr. Ralph W. Sockman, Dr. Harry Emerson Fosdick, and President John A. Mackey of Princeton Theological Seminary."

J. Irwin Miller, president of the National Council, is quoted in *Look*, defending the Council's right to speak out on controversial social and political issues without fear of being labeled "Communist."

"If voicing such a concern brings the church under attack, that is to be expected," Mr. Miller states. "Jesus was sent to the cross because He persisted in saying things that offended the custodians of the status quo."

Sportmanship Award

John Woodruff, a member of the Alfred Station Seventh Day Baptist Youth Fellowship, won the "Good Sportmanship Award" as a participant in the Alfred-Almond Basketball League.

One of the goals of the league is to develop Christian attitudes while competing in athletic events; hence, it is a signal honor to have excelled in the department which we think is most worth while.

It Costs to Dine Out

The National Restaurant Association recently revealed that the average "dining out" family enjoys six meals a month at an average monthly expenditure of \$22.14. People who dine out expect it to cost them something.

One cannot help but wonder how much the average family spends per month in dining out on spiritual food. For one thing, did that family go out for as many as six spiritual meals a month? If so, did the members gladly pick up the check without complaint at the spiritual restaurant where they ate?

GERALD F. BURDICK

Gerald F. Burdick of Alfred, N. Y., died at the age of 49 on March 24, 1962, following a brief illness. He was a deacon of the First Alfred Seventh Day Baptist Church and a member of the Seventh Day Baptist Board of Christian Education.

Born at Little Genesee, N. Y., son of Fred and Edna Burdick, he joined the First Genesee Seventh Day Baptist Church as a young man and transferred his membership to the Alfred church in December 1946. He was ordained a deacon October 2, 1948, and served actively in many capacities in the church's work as well as in the senior choir.

He earned the Bachelor of Science degree from Alfred University in 1935. After a short time in public school teaching at Alfred and Gloversville, N. Y., and having earned the Master's degree at New York University, he joined the Alfred University faculty. He was assistant professor of Engineering Drawing in the New York State College of Ceramics at the time of his death. He was treasurer of the Alumni Association of Lambda Chi Alpha fraternity and institutional representative to the American Society of Engineering Education.

On June 4, 1938, he was married to Mary Evelyn May of Hamilton, Ont. To them were born two sons, James who is a student at Yale University, and John at home. Mrs. Burdick has been a kindergarten teacher at the Alfred-Almond Central School for several years. Their home is located on Water Wells Rd., west of the village of Alfred.

Survivors include his wife and two sons, his mother, Mrs. Edna Burdick of Hornell, N. Y., two sisters, Mrs. Hugh Barlow and Miss Laura Burdick of Andover, N. Y., and several aunts and uncles.

Funeral services were held in the Alfred Seventh Day Baptist Church on Tuesday, March 27, with the Rev. Albert N. Rogers, dean of the Alfred University School of Theology, officiating, assisted by the Rev. Hurley S. Warren, pastor. Classes were dismissed and offices closed at Alfred University in tribute. Burial will be in the Alfred Rural Cemetery.

Milton College Students Aided by Memorial Fund

Ten students are enrolled in Milton College in the current school year who are recipients of grants-in-aid from the Seventh Day Baptist Memorial Board. Those who received the special Seventh Day Baptist grants-in-aid for the first semester were: Keith Burdick, Frank Green, Dwayne Hanon, Lelia Maxson, Donna Ochs, John Randolph, Daniel Randolph, all of Milton; Melvin Stephan and Jeanne White of Denver, Colorado; and Mary Miars, Jackson Center, Ohio.

This is the third year in which the Memorial Board grant-in-aid program for students attending Milton College has been in force. A committee of three Milton College trustees — Dr. Milton Davis, Dr. Laurence Burdick, and the Rev. Elmo Fitz Randolph — receive the applications for the grants from Seventh Day Baptist young people who have met the entrance qualifications of Milton and submit the list of recommended recipients to the Memorial Board for their final action.

In the first three years of the program the grants have amounted to \$250 per student each semester. An increase in the number of qualified applicants may necessitate a decrease in the amount of each grant-in-aid awarded in future years.

The committee in Milton stresses the point that these grants-in-aid are available to every Seventh Day Baptist young person of good moral character who meets the entrance requirements of Milton College. The office of admissions indicates that several inquiries have already been received for the 1962-63 school year. Perry O'Brien, director of admissions, will answer questions about Milton College entrance requirements from any interested Seventh Day Baptist young person, or correspondence may be directed to the chairman of the Milton committee, the Rev. Elmo Fitz Randolph.

SABBATH SCHOOL LESSON

for April 28, 1962

A Disciplined Faith

Lesson Scripture: Hebrews 10: 23-25;
12: 1-7, 11-14.

NEWS FROM THE CHURCHES

VERONA, N. Y. — Youth Week was observed on February 3 with the Sabbath worship service arranged and carried out by the Youth Fellowship as follows: Call to worship and invocation, Loren Sholtz; Scripture reading, Douglas Burdick; solo, "God Is My Friend, Gary Williams; messages on the theme, "Draw Nigh to God," brought by Beverly Drummond, Nancy Mallison, and Jerry Vierow; prayer Sharon Ann Williams; children's message, Karen Van Dreason; responsive reading, Melinda Mallison; offertory prayer, Louis Sholtz; benediction, Dick Williams.

Pastor Rex Burdick was speaker on "Sacred Melodies" program over the Oneida radio station on February 3.

Following a fellowship dinner on Feb. 24 the afternoon service evaluated the Advance Program for the year under the leadership of Garth Warner, chairman of the committee. Reports were given as follows: Stewardship and Finance, Kenneth Davis; Christian Education, Joyce Sholtz; Communications, Roger Davis; Fellowship, Mrs. Maurice Warner; Youth Fellowship, Jerry Vierow; Missionary and Evangelism, Olin Davis.

The Rev. Duane L. Davis of Lost Creek is expected to be with us May 18, 19, and 20 for a mission study.

Reports on depth Bible studies showed that the Youth Fellowship recently completed a 10-week course on the Book of Ephesians. Two other groups have completed a study of the Book of Jeremiah.

Repairs on the church basement are nearing completion to the credit of the men of the church. Included are new ceiling, side wall covering with insulation, new wiring and light fixtures, tile flooring, and paint.

The Ladies Society has been busy serving dinners to other organizations and recently contributed \$250 toward the basement project.

A "Dutch" social was held recently, sponsored by the Fellowship Committee with Miss Karen Boggs of Verona as guest speaker. She had spent two months last summer as an exchange student in Holland. She told of experiences and

showed slides of places and people there. Tables were appropriately decorated with windmills, tulips, etc. Exhibits of dolls, wooden shoes and coins were shown.

The Rev. Rex E. Zwiebel, secretary of the Board of Christian Education, was with us on March 31, delivering the sermon and conducting a workshop for the Sabbath School officers and teachers in the afternoon. — Correspondent.

DODGE CENTER, MINN. — The Ladies' Aid has taken over the work of supplying the pulpit table with flowers, a committee being formed for the purpose. The Aid will again sponsor sending an Easter lily to shut-ins, the plant to be held in the home for a few days and later taken to another sick or shut-in person. Members of the Aid will take the lily to the home and another group will call for it. A Service Committee has been formed which will hold ready garments, a quilt, or other necessities to be given to needy persons as called for.

Our church co-operates with the other churches in the community in the pre-Easter services. Our pastor preached the sermon at one time and the service was held in our church, with the music being presented by our choirs.

The Youth Fellowship meets regularly under the guidance of their leader, Mrs. Donald Richards. The young people meet alternately on Friday nights and Sabbath afternoons and have devotional services, filmstrips and programs. Social times are also held.

Two Meals of Sharing were held during the month of March. At one time the workshop was made up of discussions on stewardship. At another the discussion was on the subject of "Pressing Forward in the Kingdom."

The study of Revelation has been used during the past several months at the weekly Sabbath eve prayer meeting, up until April. The next study will be on "Pressing Forward in the Kingdom."

The committee for Daily Vacation Bible School has been organized. The Sabbath School classes show interest and the attendance is very good. The Junior C. E. reports an average attendance of twenty. Special emphasis is being placed