

The Sabbath Recorder

Ecumenical Abstinence

By Milton Conover

Abstinence learned by Buddhists, long before Christian times,
And taught by Greeks like Plato, and Hindus of friendly climes,
Set mores for true Moslems — toxic wine-drink to suppress.
Still we see the misery of some churchmen who do less.

Keen Communists now foresee, while building planet power,
Needs for law 'gainst alcohol, like that for Eden's bower.
Cosmonaut and cosmonette win no interstellar race
While tipping "temperately" in the heavenly blue space.

In Nature's whole creation, since Eden's habitation,
God never made alcohol, nor disease of degradation.
Fiendish brutes abused His fruits, provided for humanity,
Spurring Evil's constant quest for increased insanity.

God lead us all Edenward, blest with global bravery,
For rightful world-wide freedom from Satan's wine slavery;
Grant us abstinent Hannahs, with youthful, manly Samsons;
Nazarites and Rechabites, with many new champions.

But this prayer, without hard work, might be fraudulent to God!
To seek His help worthily, let us implement His rod
Chiming our own humble call: Church! Syn-a-gogue; Mosque! Tem-ple;
Join with God in abstinence — Eden's Ecumenical.

The author of this poem, formerly a teacher of Political Science at Yale and part-time student at six well-known theological seminaries is now Professor of Law at Seton Hall University in Newark, N. J. Acquainted with and expressing appreciation for Seventh Day Baptists, he spends his spare time in temperance work with intentions of writing a book on "Bible Abstinence." His published works on law, political science, education, politics, etc., include: 4 books, 2 essays in law reviews, eleven articles in the American Political Science Review, twenty articles in The American Year Book, twenty articles in miscellaneous journals, five book reviews in Law Reviews, three book reviews in non-legal journals. He served as history editor for Webster's New Unabridged International Dictionary, 1934 and 1947 printings.

NEWS FROM THE CHURCHES

DODGE CENTER, MINN.—Several members were in Milton, June 14, 15 and 16, to attend the meeting of Association. Lay members cared for the church services in their absence. The sermon was presented by Deacon Donald Payne with moderator D. C. Lippincott in charge of the service.

New railings have been placed in the church rostrum. Every Sabbath these are adorned with flowers, a project of the Ladies Aid. The ladies also are sponsoring a traveling basket of food, the object of which is to raise money to send a delegate to Conference.

We regret the moving of the very active Devon Conrad family to Santa Barbara, California, where Devon has employment. The church held a farewell party for them.

Vacation Bible School was held during the week of June 9-13, with all day sessions. The course was entitled, "Christ's Way, My Way." Pastor Richards was superintendent and there was an attendance of 29 young folks. Some children from other churches attended.

Members of the church had a special treat on the evening of June 3 when the Spencer Manning family, lone Sabbath-keepers from northern Wisconsin, presented a program of singing and testimony.

The Book of Ephesians is being studied during the prayer meeting hour on Friday night.

Sabbath Rally Day was observed May 25, with an appropriate sermon on the subject: "Remember the Sabbath Day to Keep it Holy."

Hosts at the May Meal of Sharing were the Donald Payne family, Charlotte Lindahl and George Bonser. The money received went toward sending a young person to Camp Wakonda.

Linda Bingham, denominational youth worker, was with us two weeks and gave much inspiration and many new ideas to the young people of the church. On May 18, Miss Bingham gave the morning message. While here she directed the Intermediate and Junior choirs and both gave selections during the morning service. She made her home in the Mary Thorngate house and was the guest of church families.

The 40th Wedding Anniversary of Mr. and Mrs. Leslie Langworthy was observed Sunday, June 16, with a family picnic in the Dodge Center Park.

The new bulletins being used on Sabbath days bear the picture of the church with inscriptions. This is the work of Pastor Richards in the Claremont print shop where he works part time.

The church has two new flags, the American flag presented by Mrs. Marguerite Clapper in memory of her husband Clyde, and a Christian flag presented by Miss Mary Thorngate in memory of her parents, Rev. and Mrs. Charles Thorngate. —Correspondent.

WHITE CLOUD, MICH.—A total of 32 from White Cloud were in attendance at sessions of the Northern Association at Battle Creek, June 7-9. They included the Marion and Donald Cruzan families, the Gary Branch family from Marne, Verne, Mildred, Betty and Earl Babcock, Leon and Margaret Mosher, Nettie Fowler, Naomi VandenBerg, Elma Matson and Pastor Sanford and family. Dr. Ellis Johansen was elected president for the coming year to succeed Earl Babcock. Mrs. Elma Matson was elected the new treasurer.

—Bulletin.

Every time someone "blows his stack," all he is accomplishing is smudging up the neighborhood with stale soot out of his own hair-trigger disposition.

—Dr. Galen Starr Ross,
Sunshine Magazine.

Accessions

San Francisco Bay Area

By Letter:
Robert Petch

Births

Henry.—A daughter, Miriam Laura, to Paul and Marcia Henry of Fontana, California, on May 21, 1963.

Gibson.—A daughter, Gay Denise, to Norman and Evelyn Gibson of Riverside, California.

Kloppstein.—A daughter to Bob and Vivian (Bonser) Kloppstein of Dodge Center, Minnesota, on May 15, 1963.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

Contributing Editors:

MISSIONS Everett T. Harris, D.D.
WOMEN'S WORK Mrs. Lawrence W. Marsden
CHRISTIAN EDUCATION Rex E. Zwiebel, M.A., B.D.

Terms of Subscription

Per Year \$4.00 Single Copies 10 cents
Special rates for students, retired Seventh Day Baptist ministers, and servicemen.

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

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

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

PLAINFIELD, N. J., JULY 15, 1963

Vol. 175, No. 3 Whole No. 6,053

IN THIS ISSUE

Editorials:	
How Many Get the Message?	2
Streets of Gold	3
Communicate!	4
Features:	
The 1963 General Conference	5
Christian Delinquency	6
Koreans Use Sabbath Tracts	11
How Radio Bridged the Illiteracy Barrier ..	12
Items of Interest	12
Good Church-State Quote	13
Missions:	
Secretary at Makapwa	8
British Guiana	8
Multum In Parvo	8
Missionary Addresses Change	9
Women's Work:	
And Then It Happened	10
Telegram from the President	11
Christian Education:	
Junior High Conference.—Pre-Con Retreats	14
God and Country Award.—	
Board Meeting July 21	14
News from the Churches	15
Our World Mission	Back Cover

How Many Get the Message?

The first issue of *Printers' Ink*, which began publication July 15, 1888, is brought back to view in the 475-page June 14, 1963, issue of the same magazine to tell the story of advertising. In that first copy was an article entitled "How Many Get the Message?" — the message of advertising.

In a religious magazine the question of 1888 is pertinent today, "How many get the message?" There are several messages in each issue, each of which must be presented in such a way that those who read will have no more difficulty than necessary in getting the message. There is also the central message of the publication which its editor and the sponsoring organization hope to make apparent from issue to issue. The casual or the critical reader may not be prepared to receive this message, but it is hoped that the regular reader will feel it growing upon him as a part of his Christian experience.

It would be wonderful if all the members of all our churches were vitally concerned about receiving and imparting to others the central and distinctive tenets of the faith we professed when we joined the church. No church can claim such perfection of faith and zeal. Every church is concerned to make the percentage of the faithful greater than it is. One of the means of doing so is to see that every member gets the message through the mail in a frequently printed periodical. But to devise a way by which such a magazine could be delivered without direct cost to every family would only partially solve the problem at best. It could not insure that the indifferent would get the message.

Denominational leaders in certain other bodies have become conscious of their high percentage of indifferent and non-attending church members. They have tried to reach this group by pushing wide distribution of a colorful magazine that would compete for space with the secular journals on the coffee tables of respectable homes. It appears in some cases that they have circulated more magazines but have presented less message. Perhaps the editors are satisfied with the way it balances out.

A multicolor competitive magazine is out of the question for small denomina-

tions which must concentrate on the house-organ type of publication. The majority of people now receiving this Seventh Day Baptist periodical are assumed to be quite regular readers who really get much of the characteristic message that it has always attempted to present in a fresh way. It could also be assumed that more people would get the message if it was sent to all those who do not at present subscribe. What the percentage of increased interest would be is a guess. Judging from past experience it would not be great.

It will be recalled that our churches two years ago sent in extra names to the number of about 1,000 for a six weeks' trial. The result in new subscriptions was not up to our realistic expectations and much smaller than the dreams of some church members who sponsored the project. It must be admitted that there were probably many more appreciative readers than people who expressed their interest in dollars. The trial period was short and the follow-up on the local level was not adequately organized. What the evidences of interest would be if a full year trial subscription could be offered is a matter of conjecture. A reasonable guess might be that between ten and twenty per cent of the families put on the list would show renewed interest in local and denominational work. This would be hard to assess.

How many of our church members get the message of our national denominational organ? Not all of those who subscribe or have access to it, to be sure. (The number of subscribers in relation to total membership is judged by leaders of other denominations to be quite high.) Pastors and people have to admit that not all of the people who attend Sabbath morning services get the message of the sermon and the service, and there are many who are very seldom seen in church. Few of those who are not in regular attendance get much of the message through tape recordings or local church publications.

Those who have a basic faithfulness to their profession of faith and yet do not attend regularly might read their denominational paper if they would not or could not subscribe. This type of person is the

most likely to develop new incentives. The indifferent and those who have let business or pleasure usurp the place of Christ in their lives would not as a class respond to any magazine that we could put in their home through contributed funds. How many there are of the different kinds of church members is hard to say. When we have determined as local leaders how to get everyone to take full advantage of the free services of the church, then perhaps we will know whether or not a free magazine from the headquarters of the denomination can produce the loyalty of all to the total world work of our people.

How many get the message? Many!

Streets of Gold

In a beautiful and touching men's chorus number which Christians delight to hear are the lines, "The streets, I am told, are paved with pure gold." The reference is of course to the New Jerusalem, the celestial city described in Revelation 21. The vision of the gates of precious stones and the streets of polished gold was vivid and real but its symbolic language needs some interpretation.

An interesting story comes to us from Princeton, British Columbia. Ed Ostebauer, an old prospector, saw work crews replacing water lines. He filled a bucket with the wet gravel claiming he wanted it for his roses. At home, he panned it and found gold. More showed with each pailful. But there'll be no gold rush. The Provincial Department of Mines bars mining wherever there are roads, streets, dwellings or yards.

If the heavenly city toward which believers look in faith has gold in such abundance that the streets are paved with it, there will still be no prospecting there. People with the love of money (root of all evil) will not be there. The gold of heaven is not privately owned but is for the glory of God and is pictured as an aid in praising Him throughout eternity. Would we not be preparing ourselves better for that future state if we gave less attention now to amassing worldly goods and the gold that glitters on the business streets of our cities?

Communicate!

For several years one word has appeared in the title of many books and articles — the word **communicate**. No person well versed in the Bible and in history would dare to say that the idea of achieving effective communication with a church or reader audience is new. The more we read, the more we realize that "there is no new thing under the sun" (Eccl. 1:9). But the experts have been telling preachers and writers that there is something new in our modern generation that makes it more difficult to communicate to them relevant religious ideas in the language we have been accustomed to using. Perhaps so.

Now the communications experts (and there are great new fields opened up with the invention of teaching devices) are beginning to observe that the tools of communication such as audio-visual aids are not enough in themselves. More attention, they say, needs to be paid now to the content of the message to be communicated. This point was emphasized in a nation-wide, week-long meeting of the International Audio-Visual Conference held at Banff, Alberta, in mid-June.

The Rev. Dr. Jules L. Moreau of Evanston, Ill., told the conference: "It is the job of communicators to make the reality of God plain to ordinary people. If the media with which they are so well acquainted are to be used to the fullest possible extent, it demands they become acquainted with the message as well as with the techniques."

Is not this just another way of saying that it is not enough to hold the attention of people? Is it not a return, in a measure, to the older line of thought found, we believe, in the preaching of the New Testament and in the stalwarts who built our churches, that the message is what saves, not the method? Technical knowledge of audio-visual equipment is relatively easy to come by. It does not tax the mind too much and scarcely disturbs the soul. But to discover and to become possessed of the message that today's world needs, that taxes the soul.

Looking at our Master as He stands forth in the Gospels, we are compelled to observe that He found methods of com-

municating His ideas because He had ideas to communicate. Eternal salvation and a new standard of righteousness still take precedence over the techniques of presentation and impel us to use the best tools and methods available.

August Issues of Recorder

Subscribers and contributors of articles are reminded that the **Sabbath Recorder** is published only on alternate weeks in August. This year the issues of August 5 and 19 are the ones that will be omitted. It follows that anything that is published with the thought of reaching the readers before Conference (Aug. 12-17) must appear in the issue of July 29, the deadline for which will be July 22. It is hoped that samples of the August 12 issue will be available for distribution at Conference. To make this possible it must be printed early. The deadline should be August 1 or 2.

Sabbath Recorders Available

Copies of the 1962-63 special issues of the **Sabbath Recorder** for distribution at fairs and expositions have been made available by the Distribution Committee of the Tract Board on a matching-fund basis — 200 for \$8.50. Some of the older numbers are available for such distribution free of charge while the supply lasts. The missionary number of November, 1961, edited by Dr. Victor Burdick, is one that is still in good supply.

British Guiana Mail Service Resumed

The general strike in British Guiana which interrupted the mail service for eleven weeks has ended. It should now be possible to get letters to and from the Leland Davises, our missionaries there. Some air mail sent on April 26 was delivered to them on June 26. Other mail, including **Sabbath Recorders** and **Helping Hands** and letters was turned back before leaving our shores.

"People who say they tell only little white lies must be color blind." — Kenny Bennett, Greencastle (Ind.) Putnam County Graphic.

THE 1963 GENERAL CONFERENCE

(No. 15 on local arrangements)

If you drive into the Colorado mountains, you will often see openings in the ground; sometimes downward in "level" land; more often horizontally into a mountainside. These are usually abandoned mines. **Beware of them.**

White settlements in Colorado began in a big way with the discovery of gold in 1859, and for years thereafter the state's chief occupations were mining gold and silver. Although some mines are still in operation, very many of them were abandoned, either because they never did produce much, or because they were mined out (or down to where the low-grade ore was hardly worth mining). There were no safety laws specifying how a mine should be abandoned — the miners simply left.

Quite a number of people have lost their lives in these old mines. There are two dangers. The visible one is that of collapse. Foreexample, the old shoring timbers may become too rotten to hold. Or, on the kind you go straight down into, the edge might collapse if you get too close, plunging you to an unknown depth.

The hidden danger is from carbon monoxide, which often occurs in abandoned mines. It is lighter than air, and so would not be likely to collect if the air could go freely upward. Remember, it is odorless and tasteless, but a quick and deadly poison. (Not like carbon dioxide, which could kill very slowly if it displaced too much life-supporting oxygen.) Only two or three years ago, some young men were its quick victims in an old mine near Georgetown.

True, some old mines have been reopened as tourist attractions (sometimes with claims of miraculous healing powers for radio-activity said to exist in them). We may suppose that these mines are reasonably safe. But if you find an old mine on your own — which is very easy to do — give it a wide berth. Especially, you should caution any adventurous children in your party, whether 8, 18, or 80, to leave them alone.

MEMORY TEXT

For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. I Thess. 2:13.

The mining industry led to the rapid growth of many towns and cities, mostly supplying the miners and catering to them, but in some cases including magnificent homes of those who had made fortunes. When the mines of a region were exhausted, the people moved away, leaving "ghost" towns. Some of these are entirely gone; some have buildings but no people; many of them have some people but many vacant buildings. There has recently been much interest in visiting ghost towns, and various authors have written books about them. The most thriving ghost is Central City, which capitalizes on its history, as a tourist attraction.

Item #13 told how to get to Fort Collins by bus. We now have the very skimpy railroad schedule. The Union Pacific hauls only freight to Fort Collins. To come on the Colorado and Southern, you must leave Denver at 9:40 p.m., or Cheyenne at 4:15 a.m. —H. Herbert Howe.

Stop in Battle Creek En Route to Conference

Families traveling to Conference are welcome to make an overnight or over-the-Sabbath stop either going to or coming from Conference. Holston Camp facilities will be available. There are plenty of beds (girls' dorm and men's dorm), cooking privileges, with food on hand for breakfasts. When you arrive in Battle Creek, contact either the Arnold Davis residence, 235 Parkway Drive, phone number WO 4-2800, or the Herbert Bennett residence, 65 W. Meadowlawn, phone number WO 3-1226. Someone there will help you get settled for your stay. An extra weekday here would let you visit one of the large cereal plants.

CHRISTIAN DELINQUENCY

By Don V. Gray

(The Emphasis of North Central Association)

To any sensitive ear in the sanctuary that Sabbath morning there was discernible something strongly akin to the long-forgotten thunder on Sinai. One might have come to suppose that the day had long since passed when a voice would cry in the wilderness, "Make the way straight!" or when a herdsman or a dresser of sycamore trees or a carpenter might call to a people, "Return! Return!" But the realization gradually dawns that God can put His finger upon a prophet and speak to any age, including our own.

Rudyard Kipling told of a man "who had no special virtues, but was afflicted—that is the phrase—afflicted with the magic of the necessary words. He saw, he told, he described in such a fashion that, we are assured, the words became alive and walked up and down in the hearts of all his hearers."

Just so, this tall, lean old soldier of the cross entered the pulpit on three separate occasions in one weekend and spoke to a people what God had put upon his heart to say, after the theme given to him (with high hope, but not without trepidation) by the North Central Association executive committee. The theme was "Christian Delinquency," and on the June 15 Sabbath morning of Association, Loyal Hurley turned resolutely from the general and objective to the specific and subjective "Seventh Day Baptist Delinquencies."

"I wonder," he said, "if I dare speak to you about Seventh Day Baptist Delinquencies." The considerably more than three hundred people who filled the sanctuary of the Milton church to hear him will testify that he did. Drowsing in church was at a minimum that day.

This man is qualified to talk to Seventh Day Baptists on the subject of themselves, having preached in all but five of their churches over the length and breadth of this land, having conducted special meetings in a large percentage of them, and having been personal friend and counselor to literally hundreds of their people during his long ministry.

After laying the groundwork in Friday night's sermon on "Footprints," in which he indicated that our footprints and the direction they take may very well be more important than our more publicized finger prints, he began his Sabbath morning sermon with a review of the growth of this people.

"I suppose," he said, "that I know about as many Seventh Day Baptists as most people do, and I know we have some wonderful people — genuine born-again Christians who love the Lord and their fellow man, but we must have some delinquencies or we would not be in the state in which we find ourselves.

"What are our delinquencies? Remember the rich young man in the Scripture who met with Jesus and told Him that he had kept the commandments from his youth up? Many of our Seventh Day Baptists are quite proud of that same thing. Yet Jesus said to him, 'You lack one thing.' Then there was the other Scripture in the book of Revelation (Ch. 2), where a church was highly praised for its good qualities — and yet the Lord said of that church, 'I have this against you — you have abandoned the love you had at first.' I wonder if those things can be said about Seventh Day Baptists? Do we 'lack one thing'? Have we 'abandoned the love we had at first'?"

Here the speaker paused in his questioning to bring some revealing statistics on the growth of Seventh Day Baptists, beginning with the first church in this country, as follows:

Year	No. of churches	No. of members
1671	1	7
1691	1	83
1708	2	uncertain
1802	8	1,130
1811	12	1,782
1821	16	2,547
1831	29	3,793
1841	52	5,432
		(best gain per decade)
1852	70	6,345
1861	67	6,700
1871	80	7,750
1881	93	8,720
1891	102	8,675
1901	116	9,340
		(highest)
1911	91	8,182
1961	61	5,803

He observed, "In the first sixty years of this century we lost 55 churches and 3537 in membership—37.8%. There must be some delinquencies!"

After having looked through all the issues of the *Pulpit Magazine* (magazine containing sermons for use by pastorless churches, and others), our Yearbooks (some of them very old, and all those from 1900 to date), and many *Sabbath Recorders*, Dr. Hurley concluded, "I have a feeling that somehow back in the beginning of this century we rather missed the boat. I have a feeling that we began to substitute education for conversion."

Here Dr. Hurley quoted from remarks by Henry M. Maxson, Conference president, in the 1902 Yearbook, as follows:

"In the relationship of the church to the child, this century has brought great change for the better . . . This is due partially to a gradual change in the aim of the church itself. A century ago the church sought to enable the world to win heaven after death; in this age it seeks to enable its disciples to make a heaven here and now . . . Then, the church recruited its members from adults by means of revivals, in which the convert was expected to experience an abrupt and convulsive break between his past and his new life; now it is coming to see embryo church members in all its children, and to plan their nurture so that as they approach maturity they shall enter the church without convulsive experience, but as a natural result of their early training . . ."

Dr. Hurley left no doubt as to the value of Christian training in the home, but he said that besides this there must be an inner experience. Training is fine, but it is not enough. He continued, "Jesus said, 'Ye must be born from above.' I'm not saying that in those early years of this century we were altogether forgetting about evangelism, but we did tend to think that people could be educated into the Kingdom of God, and it can't be done!"

"Someone said a few years ago that anyone could be a Christian by trying to live like Jesus. I wonder if that's true. Suppose I suggested to you that a batch of mud can become a vegetable by trying to look like a pond lily, or that a bunch

of grass can become animal by trying to act like a cow, or that a cheese sandwich can become rational by trying to act like a boy! You see, in each case it is necessary for the power of God above to reach down and work the transformation.

"'Oh,' you say, 'your analogy doesn't hold! The human has some choice in the matter!' (which is true), but I think the analogy is still sound. There is a universal law that applies from the sod under your feet to the God above your head. Jesus said, 'You must be born from above,' and we haven't outgrown that necessity! We do not become Christian just by trying to live like Jesus Christ; we become Christian when we are touched by the Spirit of God and our lives are made new!"

"The early Christians were all converts from Judaism or paganism, but as time went on and their children grew up in the Christian influence, they came to think that because of this there was no need for conversion. The children had grown up in Christian homes, therefore they were Christian. And so it came about that the churches were pretty well filled with 'grandchildren' of God — and God has no 'grandchildren'! Either we are God's children through faith in Jesus Christ and a new birth by the Holy Spirit or we're not God's children. God has no 'grandchildren' — that's why we cannot substitute education for conversion. Whenever you have born-again Christians in a church, you have power in it; when you have only 'grandchildren of God,' you lose your power.

"There's another thing growing out of that. We have emphasized doctrine instead of experience; too many of us have only an argument about the Sabbath, and no living experience with Jesus Christ. We have a doctrine rather than an experience, and you can't argue people into the Kingdom of Heaven. I've tried it, and some of you have tried it, and it doesn't work. A living experience is the only real thing we can share.

"We have very little witnessing by our laymen. The great Christian movement of the first century was a laymen's movement.

(Continued on page 14)

Secretary at Makapwa

On Sunday, June 16th, Secretary Harris wrote of preparations for the trip to the northward. Rev. David Pearson and helpers were packing the Land-Rover. He wrote, "It is a bit cloudy and cool today and the sweater I brought along feels good."

The Sabbath had been "full and inspiring." It began Sabbath eve with a service about 5:30 to welcome the beginning of the Sabbath and closed about the same hour the night after Sabbath "when we ushered out the Sabbath day." The singing of the Africans was thrilling and uplifting; their voices are so "soft and harmonious." Since he took tape recordings of our Conference choirs for them to hear, he hopes to get recordings of their music to bring home with him. The choir consisted of some twenty-five young people.

Mr. Harris conveyed greetings from American Seventh Day Baptists and from the brethren in London, Holland, and Germany. He gave the sermon through an interpreter, Headmaster Nkolokosa, and had "a joyous experience." Human nature is the same the world over. He wrote, "Then we went outside and visited in little groups as we do in America."

By the time you read this, the trip to the north will be completed. It was expected they would return to Makapwa by July first.

—H.R.C.

(Further report next week)

British Guiana

All will be interested in hearing from Rev. Leland Davis and family, as our thoughts and prayers are with them. Mails to or from British Guiana are inoperative and because of conditions there friends are concerned regarding the welfare of the Davises. A cablegram, received June 24, reported "Family well. Conditions same." This message will relieve the worry of many.

Let your religion be seen. Lamps do not talk — they shine! —Defender.

Multum In Parvo

At least for more than nineteen and a half centuries there have been baptized Sabbathkeepers (Seventh Day Baptists?—not officially). Through the centuries the missionary spirit has prevailed — with varying degrees of zeal. The disciples, trained by their Master through His teaching and example, finally were commissioned by Him, and with impelling zeal went forth proclaiming the Good News.

When there is announcement of "A Missionary Program," it is my estimate that nine out of ten people immediately think of foreign missions. Without minimizing in any degree the importance of foreign missions, it was somewhat refreshing to be asked to participate in a program of home missions — the home field, in the Sabbath School session at the Pawcatuck Church in Westerly, June 29.

Seventh Day Baptists in America began with home missionary work. When Stephen Mumford came to Newport, R. I., he began this work. If he had been like some present-day Seventh Day Baptists, he would have shrunk from being a "square." And if he had remained silent about the Sabbath would there have been Seventh Day Baptists here? or how long would it have been before an ardent advocate would have appeared?

We had home missionary work in America 175 years before we sent our first foreign missionaries. West our forefathers went from Rhode Island into various localities in Connecticut, on "way out west in York State." Missionaries on horseback traveled over hills and plains, traveling through trackless forests, over Indian trails, like those of old they "went everywhere preaching the word." Think of Wells, Greene, Burdick, Babcock and others in Ohio, Pennsylvania, Indiana, Illinois, Wisconsin, West Virginia, ever going on to new settlements and scattered homes, west and south.

A glamorous appeal of foreign fields came about as we sent the Carpenters and Wardners to China. Our work on foreign fields has been supported by as much as eighty per cent of our "missionary giving," and even at the present time claims a larger portion of funds than the home field.

However, Seventh Day Baptists have recognized the needs of our own country and the importance of the home base. We have gotten away from the thought of just keeping small churches alive, away from a term used until comparatively recently, the "Feeble Church Fund." We must put our efforts where there is some prospect of growth. We contribute toward the salaries of some pastors, that they may be able to give full time, or more time, to their church work.

The Missionary Society is sponsoring the "Shepherding Pastor" idea. Rev. Marion C. Van Horn, located at Texarkana, Ark., has a tremendously large territory which is designated as the Southwest Field, traveling thousands of miles in the course of a year, preaching and calling, carrying on correspondence. Could anyone guess what he does in his spare time?

Rev. Paul B. Osborn is employed as "City Evangelist," serving the church at Little Rock, Arkansas, as pastor and working at his calling as a servant of the Master with all his enthusiasm and zeal, which exceeds that of many. Others might be engaged in this sort of work, if funds and men were available.

Rev. S. Kenneth Davis, with amazing energy, not only serves our church at Daytona Beach but has the whole state of Florida on his heart and hands. Some fruits of his labors are becoming evident.

Rev. Leon R. Lawton has accepted the call given by the Board of Managers to become Director of Evangelism, to begin the service in the fall of 1964. In these days of the invention of technical terms etc., someone may be asking for a "job analysis." Let me say that plans will be made by Brother Lawton and Secretary Harris.

Work, workers, funds — Let us contribute as we should and we shall be doing our part for the increase of the Kingdom, beginning at home and extending to the uttermost parts of the earth. —H. R. C.

SABBATH SCHOOL LESSON

for July 27, 1963

Where Is Your Brother?

Lesson Scripture: Genesis 4: 1-10.

Missionary Addresses Change

Miss Joan Clement, missionary-nurse on furlough from Nyasaland, has recently traveled from her home in California to Madison, Tennessee, where she is engaged in a special nursing course. She has asked that the Recorder publish her new address to save her the time of writing to the many who are anxious to know it. The address is Box 91, Madison College, Madison, Tennessee.

Miss Clement wishes to express appreciation for the kindnesses received en route to Madison. She says: "To each person in each place where it was my privilege to speak, I should like to say 'thank you' for making my whole trip so pleasant and filled with blessing."

Rev. Leon Lawton also requests notice of a change of address in the following words: "From August 1st, Pastor L. R. Lawton, missionary in Jamaica, will be receiving all his mail at 29 Charles Street, Kingston. Correspondents please note."

Back to the Bible Or to the Cave

The East has tried to kill God, and the West has forgotten where He is. It is growing dark outside and getting colder. Hiroshima was a tiny firecracker compared to the gun we are loading now. This is no place and no way to live. We don't want to go back into the cave, but we're afraid. We've left out our Bible. How long has it been since we took it seriously? We have forgotten the King who came and that He is coming back when the last trumpet shall sound. This takes us back to faith. This man-made jungle of hate and violence may make believers of us yet, for ". . . God . . . only doeth wondrous things." Our repellent mushroom rooms may drive us back to Him who was the only One who could get our celestial ball rolling in the first place; and He is the only One who knows how to stop it in time. Why haven't we thought of Him before? We haven't come as far as David did when he prayed for God's glory to fill the whole earth, yet his prayer went on to the Revelation: ". . . come, Lord Jesus."

David A. Redding in Psalms of David
(Fleming H. Revell Company).

And Then it Happened

By Mayola Williams Warner*

Having a baby was no new experience for me. I was in the veteran class now — expecting my fourth. Of course I was happy about the prospects and yet mixed with happiness was the age-old womanly apprehension that is connected with giving birth. I think that Jesus expressed my feelings exactly when He was talking with His disciples one day about leaving them. "Yes, you will be deeply distressed, but your pain will be turned into joy. When a woman gives birth to a child she certainly knows pain when her time comes. Yet as soon as she has given birth to the child, she no longer remembers her agony for joy that a man has been born into the world" (John 16: 20, 21, Phillips).

My time came and a man child was delivered. This was the first birth that I want to tell you about. This one was recorded in the hospital, city and state files, giving all the necessary data for recognition and protection. All had gone smoothly and according to schedule — nothing too earthshaking or outstanding. Yet it had been a miracle.

The second birth was yet to come and I didn't even expect it.

About two days later, I lay reading Catherine Marshall's new book *Beyond Ourselves* when it happened. It was one of those things which always seem to happen to other people. But not this time — this was really for me!

I came upon a chapter called "Ego-Slaying." As I read about self-will, self-ambition and surrender of self I realized that even though I was a Christian I didn't know what this was all about. One quotation from C. S. Lewis impressed me. He had written, "Christ says, 'Give me all. I don't want so much of your

money and so much of your work — I want you. I have not come to torment your natural self, but to kill it. Hand over the whole natural self, all the desires which you think are innocent, as well as the ones you think wicked — the whole outfit. I will give you a new self instead. In fact I will give you myself, my own will shall become yours.'"

This interested me. A new life? Christ's very life in me?

Anxiously I read all that I could find from the Bible about this execution of self. From *Romans* to *Colossians* and back to *Acts* the pages really flew.

Finally I stopped a while for some serious thought. I realized that the whole process was in the past perfect tense. "For you have died and your life is hidden with Christ in God" (Col. 3: 3). And again, "Reckon yourselves dead unto sin, but alive unto God" (Rom. 6: 11). It gradually became clear that getting rid of the old tyrant self is a deliberate action exactly as entering into the Christian life is a definite step. I had been through the first step, and gladly so. But what about this second step? Did I dare? I remembered reading a warning from Mrs. Marshall's book about this very thing. She said, "We had better not tell God that we desire ego-slaying unless we really mean it. For no one can predict what painful experiences God will allow in order to make the experience real." There it was — that plaguing apprehension at work again.

At last I decided. By sheer faith that God meant what He said, I gave as much of myself to Him as I knew how and believed that the next action would be His. And it was.

Very quietly, mysteriously and wonderfully the miracle happened. A second birth. This one not recorded in the local files but in heaven. Not even noticed by the doctor, the nurse or even by my husband, but by God!

Koreans Use Sabbath Tracts

In lands where our denomination is not able to maintain a fully supported missionary work at present it is encouraging to hear of the independent faith work of other Sabbathkeepers who are preaching the Gospel lovingly to the underprivileged and are helping the new believers to study the Sabbath passages of the Bible. Such a work is being done by David G. Beattie who returned to Korea about May 1 after a furlough with his family in the Pacific Northwest.

The warmhearted relief and missionary work of this independent Sabbathkeeper and his helpers has been publicized occasionally in this journal. His correspondence with the Tract Board has been stimulating. Even more stimulating in some ways are the letters of those who work with him and try to express their convictions and hopes in a language strange to them. Extracts from the first letter of a college student who calls himself "Johnnie" Park should be interesting to all who want to widen their missionary vision. He attempts to convey his appreciation of Seventh Day Baptist literature while asking for more. We quote:

"I am very happy to write you this letter. I am a young student and working now with one of the missionaries whose name is David G. Beattie. His preaching is the very doctrine which you have. I have got some tracts from him which come from your 'Seventh Day Baptist.'

"Let me say something about myself. I was member of Presbyterian church before I found the Bible truth. Brother Beattie showed me a lot of Bible truth about what day is God's holy day and what kind of baptism is true . . . I believe that God has done great things for me through Brother Beattie . . . I was converted about three years ago. But to read Seventh Day Baptist tracts is first time for me.

"Yes, we have many, many things to do in our Korea. They are following the wrong way, church tradition, church denomination, church doctrine, and men's law. Even though some people recognize that the seventh day is Sabbath Day, they do not keep Sabbath Day but Sunday. That is terrible thing.

"Now we have service three different places in Seoul. Brother Beattie has began and takes care of them now. We need church buildings and some more workers and the other many things. What I want you to do for me is that you can send me some tracts and help me in many ways if you can do so . . . I am going to translate tracts into Korean and deliver them. Our congregations are increasing day by day . . . Please don't forget to pray our Korea and specially pray for me and our works . . . I will pray for you and your works. We have to spread Bible truth and God's commandments into the whole world. That's our responsibility, I am sure."

WOMEN'S WORK — Mrs. Lawrence W. Marsden

Telegram from the President

It is rather unusual for one of our church members to receive a telegram from the President of the United States, but apparently it can happen. When such a telegram came to the little office at Milton Junction, Wisconsin, on July 2, for Mrs. Don V. Gray the operator was a bit excited. President Kennedy wanted to confer with the presidents of national bodies of church women such as the Seventh Day Baptist Women's Society. After conferring by phone with Conference President George Parrish and the Executive Committee of the Women's Board, Mr. and Mrs. Gray decided to drive to New Jersey and then on to Washington for the scheduled meeting, which will be reported later. The telegram follows:

WESTERN UNION

Washington, D. C., 7/1/63

Mrs. Don V. Gray, President

At four o'clock on Tuesday July 9, I am meeting with a group of leaders of women's organizations throughout the country to discuss those aspects of the nation's civil rights problem in which women and women's organizations can play a special role. This matter merits serious and immediate attention and I would be pleased to have you attend the meeting to be held in the east rooms of the White House. Please advise whether you will be able to attend.

—John F. Kennedy.

How Radio Bridged The Illiteracy Barrier

Among the barriers that withhold the Gospel from those who need it and wait for it is the great gulf of illiteracy. Inroads on this block to the entrance of the Word are being made by many fine missionary organizations. What of those, however, who today cannot read or write? A piece of Christian literature in their hands serves only as a starter for their cooking fires. Its wonderful soul-saving message is only a series of curious little marks to their illiterate eyes. Also the suggestion of a Christian broadcaster that they write to him for spiritual aid can bring them heartbreaking frustration!

Far up in the Laotian hills dwells such a tribe. The world beyond their hills has come to them in the way of shortwave broadcasts from across the South China Sea from Christian Radio City Manila.

Every evening these Meo tribespeople are hearing the Gospel messages in the language they speak and understand. This particular tribe had listened for some time. Every evening as they listened to the Message that meets every man's spiritual hunger, their desire to experience and learn more grew. The broadcaster often said, "If you wish further information of spiritual help please write to Post Office Box Three, Vientiane!" There was that word "Write!" Their hearts longed for this contact but no one in the village could write! Finally they decided that what they must do was to send a delegation down out of the hills to go personally to the Post Office Box Three to try to contact the missionary.

The tribal delegation was faithful to its responsibility and somehow found the Post Office in the midst of the large and frightening city. But by mistake they contacted the wrong people. They soon realized that there had been a mistake and another delegation was sent down to Box Three, Vientiane.

This time they contacted the missionary that made the broadcasts and told him that the whole village was now ready to accept Christ as their Savior.

—Far East Broadcaster.

ITEMS OF INTEREST

Army Chaplaincy Observes 188th Anniversary

A special retreat review to commemorate the 188th Anniversary of the United States Army Chaplaincy will be held at 4:00 p.m., Sunday, July 28, at Sumerall Field, Fort Myer, Va.

The importance of the Chaplaincy of the United States Army at the time of its establishment on 29 July, 1775, was recognized by those who were aware of the vital role of religion in the lives of men facing the stern realities of defending their freedom. In the ensuing 188 years the stature of the Chaplaincy has continued to increase. Today it is an important segment of the American clergy. Its influence extends to every community of our nation.

In a special anniversary message, Chaplain Brown extended greetings to the chaplains in which he pointed out, "We Army Chaplains have a noble heritage. I believe we are equipped spiritually, academically, and physically to measure up to our inheritance of spiritual leadership. To religiously motivate the citizen in uniform to defend freedom as we understand and enjoy it, is a grave responsibility. This has been, and will continue to be, the ministry to which we are dedicated."

A.B.S. Increases Translation Work

The American Bible Society has recently undertaken the regular, annual support of Bible translation, publication, and distribution in 40 additional countries in Africa, Asia, and the Caribbean area. To include the new work, society's advisory council approved a budget of \$5,382,000 for 1963, the highest ever adopted in the 146-year history of the society. The amount to be raised from the churches is \$1,200,000, an increase of \$100,000 over the goal for 1962.

Methodists Again Emphasize Inner City Church

Financial crusades were recently completed by two Methodist conferences to raise nearly \$5 million to be spent in re-developing their New York City churches. The New York East Conference and the

New York Conference have voted to unite in 1964 so they can more adequately serve in New York City. Most of the new money will be used for acquiring new sites for city churches and re-establishing "inner city churches" where new populations are crowding into housing developments.

Need for General Education Seen

A plea for greater emphasis on "general education" as opposed to "professional education" was made by Dr. Robert Nevitt Sanford at the Christian educators' meeting sponsored by NCC at Williams Bay, Wis., a few weeks ago.

A psychologist, and director of the institute for the study of human problems at Stanford University, Dr. Sanford sees such things as automation, over-production, industrialization and over-organization as factors calling for more general education.

"It is impossible to prepare in college for changing jobs," Dr. Sanford declared, "so it is necessary to prepare a man for on-job training and preparation by general education."

Education must fit the individual with skills that are genuine and enduring. He listed these as "analyzing, generalizing, synthesizing abilities. Flexibility, adaptability and willingness to go on learning."

"Professional education is the enemy of general education," he stated. "There is great danger in using colleges to recruit into pre-professional courses. Instead, general education must be prolonged, since longer preparation means a richer life."

Also during the meeting, an interim report was made on a study of the churches and higher education. Dr. Hubert C. Noble, director of the Council's Commission on Higher Education, said, "Considering the part that the Christian churches of this country played in the development of higher education, there seems amazingly little concern for it now."

"Much of the churches' so-called education efforts are not educational at all, but promotional," he said. "They are not designed to help people think, weigh, dis-

criminate. They are designed to make persons react—give to the school—an adaptation of Madison Avenue techniques to church interests."

Dr. Noble said that there is general agreement on the theological questions that do have significance and relevance to education and about which a great deal of thought is needed. He said these were "the doctrine of creation, faith and culture questions, the nature of truth, the nature of man and questions of ethics."

Good Church-State Quote

"Men have been very long in discovering, and even yet seem scarcely to have discovered, that true religion is of too delicate a nature to be compelled by the coarse implements of human authority and worldly sanctions. Let the law of the land restrain vice and injustice of every kind, as ruinous to the peace and order of society; for this is its proper province; but let it not tamper with religion by attempting to enforce its exercises and duties. These, unless they be free-will offerings, are nothing; they are worse (than nothing). By such an unnatural alliance, and ill-judged aid, hypocrisy and superstition may, indeed, be greatly promoted; but genuine piety never fails to suffer."

Editor's note: The above quotation was not written yesterday although it could have been if a man could have been found who was capable of such good thinking and expression. The exact date of the writing was somewhat earlier than 1824 since it came from Campbell's *Lectures on Ecclesiastical History* vol. I, p. 73, quoted in the *History of the Christian Church* by William Jones vol. I, p. 270, published in 1824 (First American from the Fourth London edition). Mr. Jones used this to substantiate his argument that a dangerous precedent was set by the first Christian emperors when they forbade by law the worship of idols. If a magistrate, he argued, could punish the abettors of religious opinions because he deemed them erroneous he would also have the right to punish a professing Christian whose sentiments or practices differed from his own. (This, of course, happened soon after Constantine.)

Junior High Conference

Mrs. Stanley Rasmussen has been chosen to serve as director of Junior High Conference at General Conference. A fine program is being planned with a capable staff to put it into action.

Junior High Conference is for youngsters who are 12 to 14 years of age who attend General Conference with their parents or guardians.

Pre-Con Retreats

Preregistrations are now being solicited for both the Youth Pre-Con and the Young Adult Pre-Con Retreats.

Send your name to J. Paul Green, R#3, Bridgeton, N. J., for Youth Pre-Con. For registration for Young Adult Pre-Con, send your name to Rex Zwiebel, Box 115, Alfred Station, N. Y., 14803.

God and Country Award

Two Seventh Day Baptist youth will be awarded God and Country awards at the Sabbath service in Alfred on July 27. They are John Edward Kenyon and Richard Dudley Place. The award is given in "recognition of Christian growth and service" in the local church and community.

A Boy Scout or Explorer must work for several months to merit this honor, and we are very proud of our youth who attain it. The minister of the church deserves much credit for the great amount of time spent in sessions with the scouts.

Board Meeting July 21

The quarterly meeting of the Seventh Day Baptist Board of Christian Education will be held in the Parish House at the Alfred Seventh Day Baptist Church on Sunday afternoon, July 21. A new committee will be set up to promote the program of supplying Vacation Church School workers and camp leaders among our churches in co-operation with the Christian Education department of Salem College and the Seventh Day Baptist Women's Board. This program was sponsored prior to this time by the Women's Board.

Christian Delinquency

(Continued from page 7)

In general, it must be said that you cannot train people to witness. Either you witness out of your living experience or you don't witness! We'll never begin to grow again until our laymen begin to take the message of Christ and the Sabbath and share it with their neighbors and friends.

"Seventh Day Baptists are afraid of the Holy Spirit. We're afraid that we'll get to be emotional or noisy or indecorous — that we won't be properly quiet and cultured and restrained. We're afraid of the Holy Spirit. Now, Jesus Christ, according to the New Testament, was especially conceived by the Holy Spirit. But even though this was true, Jesus Himself did no mighty works until the Spirit came in fulness upon Him at the River Jordan. He said to His followers, 'Ye shall have power, after the Holy Spirit shall come upon you, and then ye shall be my witnesses . . .!'

"During the last half-century, in which we have lost almost two-fifths of our membership, the Pentecostal groups, starting in Los Angeles in 1906, have gained ten million members over the earth without one single organized missionary society — they don't have any. They are filled with the Spirit, and they talk about it with their friends and neighbors, and the thing grows. We're afraid of this (movement) because when it began it was noisy; people whooped and yelled and rolled on the floor — and we're afraid that we might get even a little touch of that! I suggest to you that we might do well to get acquainted with the Spirit of God, to the point where it fills us and gives us the power to witness and to share our faith.

"The good Lord has laid it upon my heart to say these things to you. Don't blame your committee. If you don't like what has been said, at least go home and pray that God will bring us alive and send us out once more to share our faith, until the world knows what we have and what we believe. We have the finest verbal statement of Christianity that I have ever found, but we lack the power to share it.

"Will you pray God to make you a witness? Will you pray God to do some-

thing to you to make you a bearer of the Gospel as Seventh Day Baptists understand it? God bless us, for Jesus' sake. Amen."

In his concluding sermon, the evening after the Sabbath, Pastor Hurley further probed the subject under the sermon title "Who Cares?" The answer: "He who does something about it!"

NOTE: A fine tape recording of the Sabbath morning sermon on Delinquencies is available on request, from Don Gray, Milton, Wisconsin.

In the business session on Sunday morning a formal invitation was accepted from the Old Stone Fort church, for Association to meet there in June, 1964.

Other action showed approval of an Association-year budget of \$1,135.00, including within its structure coverage for two Fair tract-distribution booth projects for this summer, an anticipated continuation of broadcasts over radio WEBQ Harrisburg, expanded work on the part of the Christian Education Committee and support of a special issue of the Sabbath Recorder.

NEWS FROM THE CHURCHES

BROOKFIELD, N. Y.—It has been some time since Brookfield has been heard from. We are carrying on under the able leadership of our pastor, Dr. Herbert Levoy. I am sure many of the Recorder friends had the privilege of meeting him at Conference last year. At our annual business meeting it was voted unanimously to continue Dr. Levoy as our pastor for the coming year.

Recently the Central Association met at Brookfield. There was a good attendance and most inspiring messages were brought to us.

Another event that seems worthy of mention here, was the Golden Wedding Anniversary of Pastor and Mrs. Levoy. On June 2 a reception was given at the Leonardsville Seventh Day Baptist Church by the ladies of the Methodist Church (of which he is pastor), the Leonardsville and Brookfield churches. It was a very happy occasion for everyone, including the happy "Bride and Groom," of fifty years. Several messages were read. The following

poem was read by the author — Marguerite S. Whitford:

Your Golden Wedding

Fifty years of life together,
Fifty precious golden years
Filled with joy and filled with service,
Filled with smiles and sometimes tears.

Always sharing, always giving
Of yourselves for others' needs;
With devotion — unafraid, unselfish
You perform these Christian deeds.

We have come to know and love you
So these verses come to say,
"Happy Anniversary, dear ones
On your Golden Wedding Day!"

May God bless and keep you always,
As you journey on life's way;
And we wish you health and gladness
Till your Diamond Wedding day.

I should like to leave this thought with you, taken from our church bulletin —

"We strive to make this church the church of the warm heart, the open mind, the adventurous spirit, the church that cares, that heals hurt lives, that comforts old people, that challenges youth, the church of the Master, the church of the people, high as the ideals of Jesus, as low as the humblest human, a working church, a worshipping church."

—Correspondent.

EDINBURG, TEXAS—The work of the Lord here at Edinburg is a bit discouraging but there is no place to quit or even to be discouraged. There is work to be done, and with every temptation He will provide an escape. I believe a little more doing and less talking will bring some results we talk about.

We still have time to do things at the eleventh hour. God is good to us and we have not deserved it.

—Extracts from a letter from Virgil Huey.

Wanted—A mature, middleaged woman (single or married) as companion to provide home care for elderly Seventh Day Baptist lady in Southern New Jersey. Resident accommodations good and provided. Reply to Box 868, Plainfield, N. J.

