

The Sabbath Recorder

Bro. Campbell was ordained a deacon of the Hammond church on August 17, 1962, and is the son of the late Edna Booth Campbell, a charter member of the church.

His constant companion is Sugarfoot, a fawn colored Chihuahua. His favorite hobby is helping those who need help. When asked where he receives his energy he will most likely answer, "I am what God has made me, and I am grateful to Him for all that I have."

We who are able to move around on our feet should take a good look at this modern-day Paul and ask ourselves, "Am I doing all that I can for the glory of Christ?"

Those who never retract their opinions love themselves more than they love the truth.
— Joubert.

NEWS FROM THE CHURCHES

DAYTONA BEACH, FLA. — Our revival series is over (written March 12) and only time and God can tally up the results of its "success." But I don't feel I'm talking out of turn when I say that we feel our efforts were well rewarded. The music was outstanding, the meetings brought many new people into our sanctuary who, before we advertised our meetings, probably never realized there were Baptists that kept God's Sabbath. We ran sizable, eye-catching advertisements in the News-Journal. A large oil-cloth banner was erected on the church proper and our young people spent an afternoon at one of the large shopping centers distributing pamphlets of revival programs.

Our own pastor was the evangelist and the morning worship services several weeks prior to the two weekends of meetings were sermons to prepare us for this revival experience, "There's more to Life."

During the five nights of services, three went forward accepting Jesus as their Savior. The week following the revival, two others expressed their desire to be baptized. On Sabbath, February 29, five candidates were baptized, and on March 14 it is expected they will all be joining the church. Praise God for "mountain-top" experiences such as these!

—Correspondent.

DODGE CENTER, MINN.—Two special services have been held recently: one in honor of Boy Scout Week with a sermon on "Be Prepared," and a children's message on "A Handbook," meaning of course, the Bible; the other Race Relations Sabbath. Pastor Richards preached on "Mastering Racial Prejudice."

On Sabbath, February 29, after the regular Meal of Sharing, the filmstrip "Win Your Community" was shown.

We are glad to report again that praying and planning for the evangelistic meetings scheduled for April 2-11 claim much of our time. Albyn Mackintosh of Los Angeles will be our guest speaker.

We are co-operating with other churches of the community in a series of pre-Easter services with our pastor preaching and our church as host on Wednesday evening.

The auxiliary societies met at their scheduled times during February. Socially, we had the regular Birthday Social, sponsored by the Ladies Aid. The theme was Washington's Era. Several birthday cakes were displayed and later judged. In the afternoon a program of church talent was presented.

Accidents involving broken bones have handicapped two of our people. A car accident left Mrs. Donald Payne with an injured foot, and basketball caused a broken ankle for Bill Bonser.

Mrs. Jessie Langworthy, 92, celebrated her birthday on February 29 with a family gathering and a card shower. Her years have been many, her birthdays few.
—Correspondent.

Accessions

Milton Junction, Wis.

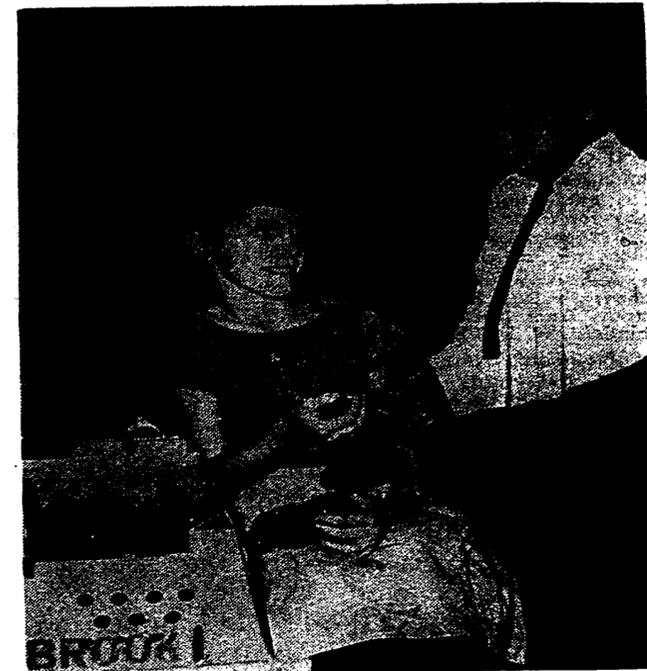
By Baptism:

Chester Harrington

Florence (Mrs. Chester) Harrington

Marriages

Appel-Jack.—James W. Appel, son of the Rev. and Mrs. A. Addison Appel, Edgerton, Wis., and Miss Diana Kay Jack, daughter of Mr. and Mrs. Cletus N. Harris, Janesville, Wis., were united in marriage in the Albion Seventh Day Baptist Church February 14, 1964. The Rev. Addison Appel, father of the groom officiated.



An Easter Story

Karen Schutt, 11, and Michael Prader, 10, from the Otilie Home for Children in Jamaica, N. Y., look as if they had never before handled fluffy little black and yellow chicks. There is something more than wonder in their eyes. They did not receive this box of chicks for Easter; they and other Protestant children of all faiths sent them with their meager earnings at the Children's Home to far-off Congo in the Chicks for Congo Program of Heifer Project of Church World Service. The scene is at Kennedy International Airport where the crates were opened briefly to let the children see what their savings had provided for the needy of strife-torn Congo.

The Sabbath Recorder

First Issue June 13, 1844

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

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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. 07061

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. MARCH 30, 1964
Vol. 176, No. 13 Whole No. 6,088

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More Evangelistic Services

Evangelistic programs in the churches of our General Conference have been more numerous and more varied than usual this year. Plainfield had a heart-warming, faith-building experience last fall with the Ashaway, R. I., pastor as guest speaker. Shiloh and Marlboro united recently in very well-attended meetings in the Shiloh church with the pastor of our Boulder, Colo., church ministering the Word.

At Daytona Beach they decided to use their own pastor (partially supported by the Missionary Board) for their series of Gospel meetings. This is being followed up by extensive visitation throughout the home missionary area served by the church and its pastor.

The Dodge Center, Minn., church, is one step ahead of next year's recommended denominational program of using lay commissioners for evangelistic work. They are using one layman instead of a team as preacher and counselor in their early April meetings — Albyn Mackintosh from Los Angeles.

The Verona, N. Y., and Los Angeles churches call attention to the fact that their aims in visitation work are almost identical and encourage a visitation which includes winning people to Christ.

In the Southwest there will be evangelistic meetings at Little Rock May 4-9 in connection with the Missionary Pastors' Institute, which is expected to bring together 25 preachers, some of whom have had considerable evangelistic experience. The announcement in the local bulletin states that the visiting ministers will be asked to "work their way" at the institute by helping with the evangelistic services each evening.

Whatever the method, it can be affirmed that a genuine love and concern for souls will bring some results, for love finds a way to communicate. When all of the churches hear of the efforts put forth successfully by some of the churches it is hoped that solid plans will be laid for future outreach in many more places. Lone Sabbathkeepers have their part, too, and a very important part it is. They are the growing edge, in large measure, of the denomination. The new director of evangelism who begins his work next fall will have to depend very

much for the success of his work on the little nucleus groups that can be built up by faithful witnesses in the places of their dispersion.

This much is sure, no denomination holding an unpopular doctrine like the Sabbath can maintain a net growth without a strong emphasis on evangelism. This emphasis cannot succeed if it remains as top-level or even local church committee-level planning. It must enlist the active participation of a considerable number of resident and nonresident members. Do we merely hope our church will grow by new converts or do we pray for it and put feet on our prayers — our feet?

Thoughts from the Mail

Church bulletins and letters coming to the editor's desk sometimes indicate trends when gathered together. It is observed that an increasing number of churches are enclosing tracts quite regularly with the weekly bulletin. Some are published by our own Tract Society, many by others. Some of them are small pieces on a variety of subjects relating to Christian life and witness. This is a ministry to church members which is very good, but one which our own board performs through the Sabbath Recorder rather than by tracts — which would be too expensive for the limited quantity and wide variety needed.

A recent bulletin from one of our larger churches sets forth this sermon title, "Subpoenaed to Witness for Christ." With the whole nation following the news of at least two notorious trials the language of the courtroom is very much in our minds. Of course there is a vast difference between being called as a witness for or against an accused criminal and the call of the risen Christ to be witnesses for Him. Not just a few are called, but all. Our witness does not condemn a man to the electric chair (Ruby) or to eight years in prison (Hoffa) but relates our experience of the saving power of Christ — a salvation available to all those accused by conscience and found guilty before the bar of divine justice. We should feel the compulsion of a subpoena in telling what has happened to us.

MARCH 30, 1964

MEMORY TEXT

Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. Psalm 46: 10.

A letter from a faithful reader makes us pause to think. She observes that our denominational paper seems to present more of the machinery of Christianity and not enough of the meat of it. This is probably true, although we hope it is not. The editor does get wound up in the machinery and so do many of our other leaders who contribute material more regularly than the average church member. Let us all try to make the necessary machinery — and its publicity — contribute to the feeding of hungry people with the meat of the Gospel. Let us have good programs but avoid promoting them to the point that the program or organization appears to be more important than the often unmentioned ultimate goal — a redeemed world.

April Business Meetings

Most of our churches have quarterly business meetings early in April. Have you noticed, as many of us have, that we give so much attention to reports and finances that we often allow scant time to plan for and discuss the real business for which our church exists. Somehow we let ourselves drift into the self-satisfied feeling that when we have gone through the agenda and the moderator has read off the items "old business" and "new business" we are ready to go home. What is the new business? Does it not include among other special things the ever-present task of evangelizing that portion of the world that we can be held responsible for? Should not this take more time than we ordinarily give it?

This leads to the point that our next business meeting should again evaluate the literature ministry of the church. One of the most acceptable pieces of literature is a special issue Sabbath Recorder. There is now a wide variety to choose from (20 different ones) to suit the special needs of individuals. Limited quantities can be

ordered of almost every previous issue. Supplemented with tracts the **Sabbath Recorder** can do much to develop new interest and bring members into the church.

The timely thing to remember at the April business meeting is that this is the time to take appropriate action toward ordering an ample supply of the May special issue. This **Recorder**, edited by Don Richards of Dodge Center, gives promise of being a truly usable number. Your church should remember to order enough to last for six months, through the summer when there are unusual opportunities for distribution. There will not be another special issue until mid-November. The price is \$8.50 per 100. The Tract Board has a matching-fund arrangement for churches that use large quantities at county fair booths. Order early.

Self-Sufficient?

The time-honored adage that "God helps those who help themselves" is only half true, Catherine Marshall asserts, writing about "The Power of Helplessness" in the March issue of **Decision Magazine**, monthly published by The Billy Graham Evangelistic Association.

Mrs. Marshall, whose biography of her husband, the late Peter Marshall, beloved chaplain of the Senate of the United States, became a best-seller and launched her on a successful writing career, tells how she has learned to trust God when she finds herself "powerless before facts that cannot be changed."

She challenges the realist who insists that "rugged individualism" is all that is needed to cope successfully with any situation and gives new emphasis to "that towering Biblical statement, 'Apart from me you can do nothing.'"

"In the complex world of today," writes Mrs. Marshall, "just how self-sufficient are we? We had nothing to do with our being born — no control over whether we were male or female, Japanese or Russian or British or American, white or yellow or black. . . . A power that no one understands keeps our hearts beating, our lungs taking in air, our blood circulating, our body temperature up.

"Self-sufficient? Hardly!"

How They Prayed

George Whitefield, famous English evangelist, said, "O Lord, give me souls, or take my soul."

Henry Martyn, missionary, cried as he knelt on India's coral strands, "Here let me burn out for God."

David Brainerd, missionary to the North American Indians, 1718-1747, declared, "Lord, to Thee I dedicate myself. Oh, accept of me, and let me be Thine forever. Lord, I desire nothing else; I desire nothing more."

Thomas a Kempis, 1380-1471, said, "Give what Thou wilt, and how much Thou wilt, and when Thou wilt. See me where Thou wilt, and deal with me in all things as Thou wilt."

Dwight L. Moody implored, "Use me, then, my Saviour, for whatever purpose and in whatever way Thou mayest require. Here is my poor heart, an empty vessel; fill it with Thy Grace."

Martin Luther prayed on the night preceding his appearance before the Diet of Worms: "Do Thou, my God, stand by me against all the world's wisdom and reason. Oh, do it! Thou must do it. Stand by me, Thou true, eternal God!"

John McKenzie prayed when as a young missionary candidate he knelt on the banks of the Lossie: "O Lord, send me to the darkest spot on earth!"

"**Praying Hyde**," a missionary in India, pleaded, "Father, give me these souls, or I die."

—Wesleyan Methodist.

Knocking at the Door

How astonishing is this gospel! The maker of worlds put wee, two-legged creatures on a tiny planet of a second-rate sun, put in those wee creatures souls, set these souls free, and then began gently to knock at the doors of their hearts begging them to open and let Him come in and do them greater good! Every second He sustains their lives, sees to the very center — yet cannot enter the inner soul until we open the door.

Frank Laubach's Prayer Diary (Fleming H. Revell Company).

THE SABBATH RECORDER

He Is Not Here

Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him!

—Mark 16: 6.

For nineteen hundred years countless multitudes have thrilled with hope and joy at the above words. Ever since the angel spoke them to the women who came to anoint the body of Jesus, the Christian's hope has been based upon the empty grave of the Risen Lord.

Deprive the church of the Easter message — deny the resurrection of Christ — and you take the heart out of Christianity. If Christ did not rise bodily from the dead, He was just another teacher — a great and good man, but merely a man for all that. If the Easter story is untrue, we may discard the entire New Testament, for the early church based all its claims on the fact of the empty grave. "If Christ be not risen," wrote the Apostle Paul, "then is our preaching vain, and your faith is also vain."

BUT . . . Christ did rise from the dead — by coming back from the tomb He proved that He was more than a mere man, that He was indeed "the Son of God with power." Since the Easter story is true — the teachings of Christ should command utmost respect from every reasonable person. No other religious teacher ever arose from the grave. The Man who could do that deserves a hearing! But are we sure that Christ actually rose from the dead?

The resurrection of Jesus is one of the best-attested facts of history. The men who wrote the Gospel accounts of the empty tomb were not deceived by their own religious fanaticism. They were thoroughly competent witnesses, men of integrity on whose testimony we may rely. They were reasonable individuals, reluctant to believe that Christ had arisen until all logical doubts had been settled — and, even then, "some doubted." They had known Jesus Christ intimately, they knew that He had really died . . . and they knew that He had come back to life! They did not see His spirit — they saw Him,

talked with Him, ate with Him, and touched Him.

These men were not impostors who deliberately invented a resurrection "story." They were men of character, men whose lives were holy, men whose preaching was not the preaching of hypocrites. They were sincere, and they suffered martyrdom gladly — not to perpetuate a lie but to defend the truth.

There were many witnesses to the resurrection, and their adversaries were unable to deny their testimony. If His enemies had stolen the body of Jesus, we may be sure they quickly would have disproved the report that He had risen. If Jesus' friends had hidden His body, how does one account for the "many infallible proofs" by which He showed Himself alive?

What you do about the message of Easter does not alter the facts, but it does make a difference in your destiny. The One who promised He would rise from the dead, and who fulfilled that promise, is One on whose teachings we may rely implicitly. And He said, "I am the Way, the Truth, and the Life. No man cometh unto the Father but by me."

No religion produced by a mortal man is worthy of your trust. Put your faith today in the crucified, risen, living Christ, who has been appointed by God to judge the world, and He will become your Savior and your Lord. "If thou shalt confess with thy mouth Jesus as Lord, and believe in thine heart that God hath raised him from the dead, thou shalt be saved."

The above article under the title "He Is Risen" is available in tract form with a beautiful full-color sunrise picture on the cover from the American Tract Society, Oradell, N. J. at 75 cents per 100.

Practice What You Preach

Pastors can have their problems too — like the time when a woman comes to the study with this angle: "Pastor, your sermon last Sabbath on 'Seeking Forgiveness' prompted me to see you this morning. I just backed my car into the side of your car."

The following paper prepared by a joint committee of six or seven Baptist denominations (20,000,000 members) including Seventh Day Baptist representation aims to present the distinctives on which all agree. It will be the basis of one of the panel discussions at the great Jubilee at Atlantic City May 23. The same panel (with Seventh Day Baptist members) will later discuss another paper on "Disagreements and Differences of Emphasis."

BAPTIST DISTINCTIVES

Introduction

Baptists, from their organized beginnings in the early 17th century, have tenaciously held dear certain basic convictions. Some of these they have borrowed from other Christians. Some were the results of their fresh understanding of the Word of God and the world of men. The validity of many of these insights has, through the years, brought about their adoption by other Christian groups as well.

It would not be true, therefore, to say that any one Baptist conviction is held today by Baptists only. It is true, however, that they hold them in combination in a manner not found in other churches. This combination results in a Christian witness which is peculiarly and distinctively Baptist.

Authority

Christ as Lord of the Believer

The foundation truth upon which Baptists build is the Lordship of Christ over the individual believer. All other authorities are judged by the authority of the Son of God. Ultimate loyalty, therefore, is given to a Person, rather than to creeds, books, historic patterns, or effective procedures. Christ's will is mandatory for the believer. Joyful submission and purposeful obedience to the Savior form the essence of the Christian life.

Christ as Head of the Church

Just as Christ is confessed as Lord of the individual believer, so also Baptists recognize Him as head of the church. He is head of the church in its expression within a local congregation. He is likewise head of the church in its wider expression which includes all those redeemed by His grace. No vicar, pope, bishop, prophet, elder, minister, priest, council, synod, or convention can usurp the primacy of Christ's authority. Neither may

anything or anyone interfere with the directness of that authority to the church. The church, therefore, never moves with greater sureness, purpose, and victory than when it acknowledges its proper relationship to Jesus Christ. In the imagery of Scripture, we confess that the body must submit to the head.

The Scriptures

The Bible has always been recognized by Baptists as having a unique role and character. For them, the inspired Scriptures possess authority in all matters of faith and practice. Though no known as a creedal people, Baptists have, nevertheless, at times found it helpful to use creeds or confessions of faith. These have been used primarily as instruments to systematize and summarize certain biblical truths. Such formulated statements, however, have never been accorded the same status as Scripture. They have always been recognized as deriving their authority from the Bible; moreover, their validity has always been judged by the Scriptures.

Christian Experience

Spiritual Rebirth

Baptists understand the Bible to teach that it is by a personal spiritual rebirth that one becomes a member of the family of God. This regenerating experience can be effected within a human life only by the power of a gracious and loving God. No boasting or other expressions of personal pride are, therefore, appropriate to one who has been the recipient of such redemptive grace.

Man's Response

Though salvation is of God, man must make the proper response to this divine provision for his need. His response begins with an acknowledgement of his sin and his estrangement from God. It continues with his sincere repentance. It

includes also his personal faith in the One who reconciles men to God.

The Church

The Universal Church

Many early Baptists in their confessional statements express a belief in the church universal as composed of all who truly profess faith in Jesus Christ as Lord and Savior by whatever denominational name they are known. They also indicated their understanding of the church as being visibly expressed in local congregations where the Gospel was truly preached, the ordinances rightly administered, and the discipline of holiness maintained. This dual understanding of the church has been maintained by Baptists to the present day and is a viewpoint which allows them to recognize other communions as fellow Christians.

A Fellowship of Believers

Baptists began with the conviction that the church is a fellowship of believers who, upon personal repentance and profession of faith, have been incorporated into the body of Christ through the activity of the Holy Spirit. Thus they stand apart from those who assume that citizenship in a "Christian" nation, membership in a "Christian" family, living within the geographical boundaries of a church parish, or receiving baptism as an infant places one within the church. Personal Christian experience always precedes church membership. Within the fellowship of believers Baptists find nurture for their Christian experience to help them grow into the fullness of the stature of Christ.

Baptism by Immersion

The ordinance of baptism is the act of entry into the fellowship of the local church. Their study of the New Testament led Baptists to conclude that only immersion has scriptural authority as a mode of baptism. The meaning of the originally used Greek words, the contexts of scriptural descriptions of the act, and the historic evidence of early church practice support this contention. The symbolism of baptism revealed in Scripture, which portrays death, burial and resurrection, has confirmed Baptists in their

conviction that only immersion speaks clearly of the meaning of this ordinance.

Baptists also baptize none but believers. Since baptism is an outward expression of an inward experience, the former has no meaning apart from the latter. Thus, baptism of infants who are incapable of personal faith, mass baptism of peoples without due regard for their personal relationship to God, and baptism of the unconscious or dead have not been practiced.

Baptism is not viewed by Baptists as mediating in any way the saving grace of God to the individual. It is seen rather as one of the significant first acts of obedience to be performed by the individual who has experienced spiritual rebirth. In the waters of baptism, one thus reveals symbolically his death to an old life and his resurrection by God's Spirit to a new life in Christ. This act is attended by God's blessing upon the one who so confesses his faith and also upon the community of believers who witness his profession.

The Lord's Supper

The second ordinance administered by the church is that of the Lord's Supper. While Baptists reject doctrines of transubstantiation and consubstantiation, they, nevertheless, find genuine spiritual renewal through the observance of this memorial feast. The memory of Christ's sufferings and the death brings to the believer the wholesome experiences of self-examination, repentance, a new-found sense of communion with God, a purposeful dedication to the divine will, and a new loyalty to the body of Christ.

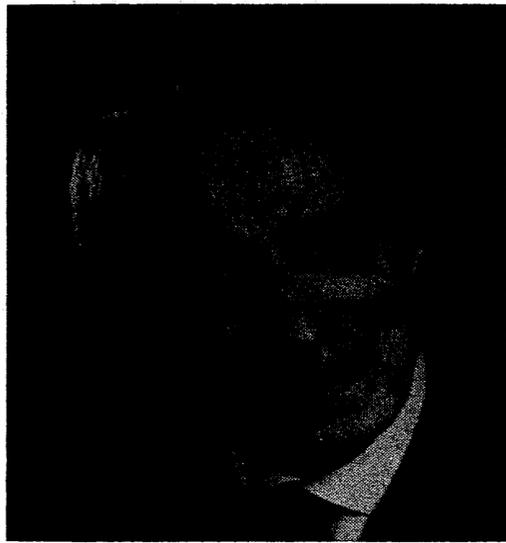
Democratic Government

Since the church is composed of the redeemed who have equal access to the presence, mind, and will of God, Baptists are convinced that the local church should be governed democratically by its own congregation. While it is not assumed that church decisions democratically arrived at always reflect the will of God, it is assumed that a spiritually sensitive congregation is less likely to misinterpret the divine will than an individual believer.

(Continued on page 12)

**Delegates
to World Consultation
At Salem West Virginia
August 12-16, 1964**

(Fourth in a series of biographical sketches of official delegates and alternate representatives from Seventh Day Baptist Conferences abroad.)



Pastor Johannes Bahlke
Hamburg, Germany

Pastor J. Bahlke was born March 6, 1887, in Hamburg, Germany. Up to the age of 17 he attended schools at Wittenberge, the home of his grandparents, and at Hamburg, including professional training for the Hotel-trade. For two years, aged 18 to 20, he practiced international hotel business in England.

Concerning his conversion he wrote, "Following the quiet leading of the Holy Spirit and longing for getting in perfect order with the living God and Creator as to become obedient in all to His holy will, I got conscious to change my intentions in the way of life and offer myself in devotion to our Lord and Savior Jesus Christ. Getting contacted with several Evangelical Missions, I also got in touch with the Seventh-day Adventists and learned why and how to keep the Sabbath. A new gate for spiritual life in Jesus Christ was opened and the outlines of future life in God's kingdom became clear."

For a time Mr. Bahlke attended the Adventist Mission-School in Friedensau, near Magdeburg. He practiced Bible and field work and was successful in evangelism in several northern towns after leaving the mission school in 1911. He was conscripted into the German army during World War I and was quite seriously wounded "near Ypres in Flanders." It took several years to recover, after which he accepted employment in the Seventh-day Adventist Publishing House in Hamburg.

Brother Bahlke gave up membership in the Adventist church "on personal reasons" in 1927. He became associated with the Rev. L. R. Conradi, along with Pastor Alwin Hennig and Pastor Willy Becker in setting up "formation meetings" in Hamburg for the establishment of the first Seventh Day Baptist churches in Germany. He writes that since then he has co-operated with Seventh Day Baptists, "for the sake of Jesus Christ and have done my best under unsettled conditions, to the benefit of the German Seventh Day Baptist churches and Conference." He edited several publications including Sabbath School lessons until hindered by World War II.

Because of some differences, while Brother Conradi was still living, Pastors W. Becker and A. Hennig stayed away from our church. But when Pastor Hennig returned, it was soon suggested and arranged for Pastor Bahlke to be ordained to the gospel ministry also. Elder Heinrich Bruhn presided at this ordination service.

Pastor Bahlke will attend the Consultation meetings at Salem, W. Va., in August as an "alternate" delegate of the German Conference of Seventh Day Baptist Churches. He will serve along with Brother Alfred Mellmann, whose biography appeared in the *Sabbath Recorder* of March 23. It is expected that these two visiting brethren will be the guests of the Rev. John G. Schmid of Irvington, N. J., during their stay in this country.

SABBATH SCHOOL LESSON
for April 11, 1964
Man In God's Universe
Lesson Scripture: Psalm 8

More About "Mission 65"

Someone reading the title may be wondering, how can we have "more" if we haven't had "any." If you are thinking that, please go back to the *Sabbath Recorder*, issue of February 24, 1964, and read Conference Secretary Harley Bond's article on page 7 regarding "Mission 65."

Furthermore, your pastor and one or more laymen in each church have received a communication about this matter within recent weeks.

Just to make sure we all know about this matter, we will quote the letter which was sent to all Seventh Day Baptist pastors; to Conference presidents, and Commission members, past and present; and to a selected list of laymen, at least one from each Seventh Day Baptist Church and Fellowship. The letter is as follows:

This is a call for volunteers. You have been chosen as one who we think might be willing to help in a church program during the next Conference year. Specifically, we are asking that you offer your services to one of our Seventh Day Baptist churches during the early months of 1965. At that time we hope the churches will all participate in a program of prayer, discussion and outreach, which we are calling "Mission 65."

The program envisions one particular phase of "Mission 65" to be to rally our churches in "Sharing the Good News." The primary emphasis of the "Sharing the Good News" program is to provide, through lay and pastoral leadership, a discovery and application of the relationship of Seventh Day Baptist beliefs to our contemporary world.

Then, beyond prayerful consideration and discussion, we would hope that the churches, with your help, will carry out some application of our beliefs in the local community, presenting and sharing our distinctive witness in the local situation.

... You will note that it is an effort to build upon the five-year advance which will be completed in the spring and summer of 1964. The "Mission 65" program will be officially launched at Conference at Salem. It will begin where the "Advance" left off, providing an opportunity for our laymen to take a more active part in the leadership of our denomination.

The letter concludes: "We need your name on a list of those willing to vol-

unteer their services, to be considered at the April 6, 1964, meeting of the Planning Committee. We would like to be able to add your name to the list of those the churches will scan as they choose a 'missioner' to come and help them."

**S&H Green Stamp
Collection Project Extended**

Special Notice: It has been decided to extend the S&H Green Stamp collection project for two more weeks, concluding on April 15 rather than March 31. This is done at the request of the Women's Board to give time for one more appeal to put the collection project "over the top," raising the full 1,000 books as proposed in the beginning.

Anyone having stamps intended for helping to purchase a mission car is urged to send them at once to Mrs. Roger Burdick of Milton, Wisconsin. (The total number of books received is reported to be 945.)

It is anticipated that all stamp books at hand will be turned in for cash, sometime in April and that somewhere between \$1,800 and \$2,000 will be turned over to the Missionary Board for purchase of a mission car. The Missionary Board will consider matters pertaining to the actual purchase of the car, and the field for its use, at the quarterly board meeting on April 26, 1964.

Appreciation is again expressed to the Women's Board and to the local Women's Societies for their help in carrying out this mission project.

Negroes in Washington Do Well

Washington is 57 per cent nonwhite — the only major city in the United States where whites are a minority. Ninety-seven per cent of the nonwhites are Negroes. Average per capita income in the city was \$3,219 in 1962, higher than any state except Nevada. The money is more evenly distributed between white and Negro than in many of the states. In 1959, when latest figures were available, nonwhite family income was greater than the overall average for 14 states.

— Pop. Ref. Bureau

Sabbath Convictions Stirred by Reading Recorder Article

by Beatrice Hardman,
Roanoke, W. Va.

Often, when I find time, I go through back copies of the *Sabbath Recorder* and read articles which I've missed. In the May 27, 1963, issue I found "Creation and the Sabbath" by Herbert Howe, in which he challenges the Seventh Day Baptist belief that the world was created in six literal, 24-hour days. I felt a definite urge to express my feeling about this.

I would first suggest that anyone concerned about this subject should read and study very carefully the first and second chapters of Genesis; especially Genesis 1: 5, 8, 13, 19, 23, 31, and Genesis 2: 2 and 3.

The seventh day was blessed and sanctified "because that in it he had restored from all his work which God created and made." Ask yourself, what does "blessed" by God mean? What does "sanctified" by God mean, and what does "rested" mean?

I remember clearly when Pastor Duane Davis spoke these words while conducting the funeral service of my mother, "It was the evening and the morning" of the days of creation. He also remarked that he was more concerned that we who were yet here on earth understand these things, than that he say great things of the one who had passed into eternity.

This thought I'd like to express: What is a day? What was it that God blessed and sanctified, an eon or an era of time, or does it state clearly a day? Seven times it says "day," and describes it morning and evening. Why not accept it as truth?

There are some who would discount or belittle the power of God, a power so great that man can not begin to comprehend it even in his greatest imaginings.

God either wanted to rest and, seeing that all things were good, enjoy them — or He needed to rest and regenerate the power expended in creation. I like to think perhaps for both those reasons He rested and, as man is made in His likeness, man was commanded to do likewise.

This explains my belief in the Sabbath. I have been a Christian for a long time

but a Seventh Day Baptist for only a few years. If perhaps some might consider my belief and faith too childlike, I will take comfort in the saying of Jesus, "Of such is the kingdom of heaven."

Halley's Bible Handbook Grew with Its Author

Dr. Henry H. Halley, author of the famous *Halley's Bible Handbook*, of which there are now more than one million and a quarter copies in print, will celebrate his 90th birthday on April 10. Dr. Halley has devoted his life to the writing and distributing of this popular handbook.

Throughout the years, Dr. Halley has kept his *Bible Handbook* up-to-date, enlarging it with each edition. Now in its 23rd edition, what started out as a 16-page booklet forty years ago has grown to a volume of 968 pages, containing an abbreviated Bible commentary, a summary of the books of the Bible, a resume of Bible history, a section of selected Bible verses, and information on many other Bible-related subjects, including archaeology and church history. It is widely used as a prescribed text in schools and colleges across the nation and around the world.

Halley's Bible Handbook was born almost by accident. Forced to leave the pastorate because of ill health, Dr. Halley used his spare moments to memorize entire books of the Bible. One Sunday morning, after being invited to fill the pulpit in a church just outside Kalamazoo, Michigan, Dr. Halley determined to speak only words from God — none of his own. Decisively and without hesitation he quoted from memory the Sermon on the Mount as well as other related Gospel passages. The response to this unique presentation was spontaneous and far-reaching — the beginning of a nation-wide ministry.

Despite his advanced age, Dr. Halley is still vitally interested in Bible study and related subjects.

"If we are careful custodians of what has gone before we shall be constructive builders of what is to come." — James C. Kinard, Chester (S.C.) Reporter.

WOMEN'S WORK — Mrs. Lawrence W. Marsden

The Ideology of Moral Re-Armament

Excerpts from Peter Howard's book, *Frank Buchman's Secret*, prepared by Agnes Post Schertz, Milton, Wis.

Moral Re-Armament is not an organization, a sect or a religion — it is an ideology.

When Frank Buchman, the initiator of Moral Re-Armament, died in 1961, the last challenge he gave was, "I want to see the world governed by men governed by God." He did not think of people as black, white, brown or yellow, but as sons of God with the same needs which the same answer could meet. He said, "It is not a question of color, but of character."

Mahatma Gandhi said that M.R.A. was "the best thing that has come out of the West." Rajmohan Gandhi, the grandson, left his newspaper career a few years ago. His life is now given to bringing the message of M.R.A. to the nations of the world.

The Prime Minister of Japan telephoned to Frank Buchman from Blair House when he was in Washington as President Eisenhower's guest — he asked what Buchman was doing for the leadership of the Japanese youth. Buchman replied, "We are teaching them to go not Left, nor Right, but Straight."

An admiral, invited to speak to the men in control of the armed strength of America, was asked, "What is an ideology, Admiral?" "An ideology is when you stop doing a number of things that you have been doing, and start doing what you should have been doing all the time, and do it twenty-four hours a day, seven days a week, for the rest of your life."

Buchman took nobody for granted. He did not think that a bishop was necessarily more free from sin than a bartender. For him, sin was sin, whether in a king or a coal miner. Once he was talking to the Prime Minister of a great country and the word "sin" was mentioned. The Prime Minister's wife said, "Oh, Dr. Buchman, don't use that word, I do dislike it so much." "I'm sorry, call it anything you please. Call it rheumatism if you like." "Oh, don't call it rheumatism, Dr. Buchman," said the lady, "I am full of

rheumatism." Buchman used to say that sin binds, blinds, deadens, multiplies. But there is an answer to sin. It is the doctoring of souls — sin the disease, Jesus the cure, Christians the physicians, and the results miracles.

We are facing world revolution. There are only three possibilities open to us. We can give in, and some are ready to do just that. Or we can fight it out, and that means the risk of global suicide. Or we can find a superior ideology that shows the next step ahead for the Communist and the non-Communist world alike: "Men must choose to be governed by God, or they condemn themselves to be ruled by tyrants."

Americans United

The well-known organization, Protestants and Other Americans United for Separation of Church and State (POAU) has decided to shorten its name for convenience to Americans United although it will keep the longer name for legal purposes.

Americans United at a recent meeting vigorously protested President Johnson's reported intention of asking federal aid for parochial schools in blighted areas as part of his "war on poverty."

The POAU statement said:

"The American people will not permit this country's long-standing tradition of church-state separation to be scuttled. They understand that subsidies to parochial schools under any pretext are subsidies to the churches which own and control them. Such a proposal would demolish religious amity in this country, pitting church against church and brother against brother.

"The American people — Protestant, Catholic, Jew and unbeliever alike—should let President Johnson know they expect him to uphold the Constitution. They should register this demand at the White House. They should do it quickly before Congress and the country are thrown into turmoil."

The Washington staff of POAU is to be expanded this year by the addition of another attorney, research specialists, and editorial assistants. It is also hoped that more adequate office space will be available in the proposed million-dollar headquarters building.

Baptist Distinctives

(Continued from page 7)

The New Testament gives prominence to the congregation and the local expression of the priesthood of believers.

An Ordained Ministry

An ordained clergy has always been part of Baptist structure. Ordination is a formal recognition that God has given a set-apart ministry to the church, that He has called a man into His service, endowed him with spiritual gifts to bless the church, and, further, that the candidate has taken seriously the divine call by giving evidence of thorough preparation and a holy life. Ordination is an act of the local church and is conferred following the recommendation of a council, composed of ordained and lay representatives of sister churches, which examines the candidate.

Principle of Association

Baptist churches have recognized from the beginning of their history that loyalty to the New Testament requires them to associate together. The practical values of so doing have been recognized and appreciated by them. They have found in their conventions, conferences, federations and unions satisfying opportunities for fellowship, mutual encouragement, corporate witness, evangelization, missionary outreach, and other expressions of Christian concern. The relation of the local church to the larger organization, though recognized as important, has always been a voluntary one.

Freedom

Individual Liberty

Baptists have long pled for and have practiced consistently religious liberty for all men. Today, although zealous to propagate their own convictions, they refuse to use physical, economic, or political intimidation to obtain converts. They also vigorously protest the use of these tactics by others.

Baptists further believe that every follower of Jesus Christ is free to come to God without the mediation of a priestly class which has an exclusive control over the dispensing of divine favor. The Christian is free to read the Bible and be guided to its meaning by the Holy Spirit.

In becoming a part of the witness of a local church, however, his freedom in doctrinal interpretation and personal behavior is tempered by the convictions and needs of the community of believers.

Church Liberty

Baptists believe that a local church is free to make and carry out the policies and programs which best reflect and fulfill God's purpose for the church. The church always has the obligation to give heed to the direction of Jesus Christ, and must be free to do so. This freedom is conditioned by the fact that each church bears a living relationship to the total body of Christ. In the words of Scripture: "The eye cannot say unto the hand, I have no need of thee."

In Relation to the State

Closely related to the understanding of Baptists concerning individual and church freedom is their conviction that there must be a basic separation between church and state. It is recognized that God has given legitimate roles to church and state which both must carry out in the world of men and women. The state's primary responsibility is to people as citizens. The church's primary responsibility is to those who are its members. The state's primary functions are to exercise civil authority, maintain law and order, and promote public welfare. The church's primary functions are to witness to the Gospel of Jesus Christ and to build up believers in their faith. Since the constituencies and functions of the church and the state respectively are not identical, each must maintain separate administrations, separate sources of support, and separate educational programs.

Mission

Proclamation of the Gospel

Baptists declare that the proclamation of the Gospel is central to their task in the world. They recognize the Gospel to be God's good news to man. This good news touches the whole man. It bears upon intellectual, emotional, physical, and social needs. It offers forgiveness for past failures, strength for present testings, and hope for life's future experiences. Baptists realize that proclaiming the Gospel

involves more than speaking of its truths. It means allowing the Holy Spirit to work creatively through one's total personality so that the dynamic power of Jesus Christ impinges upon men in their need.

Missionary Outreach

Recognizing the relevancy of the Gospel for all men, Baptists have demonstrated a missionary passion that has carried them to the ends of the earth. The knowledge of human need and God's provision to meet it have offered sufficient motivation for missionaries to endure hardship and death in their efforts to serve as ambassadors of Jesus Christ. The daring faith of these men and women has so inspired Baptists that they find it easier to rally to the support of this aspect of their Christian responsibility than to almost any other. Baptists believe that the Gospel of Christ "is the power of God unto salvation to everyone that believeth."

Sabbath Rally Day Social

A lady from the North Loup church has suggested some plans for a Sabbath Recorder subscription emphasis at a church social which might be held in connection with Sabbath Rally Day (the third Sabbath of May) or at some other suitable time. She suggests, by way of introduction that nothing can be taken as a substitute for Bible study as a source of information about the Sabbath; the Bible provides the reason for our separate existence as a people. But next to the Bible for information and stimulation to keep our denominational witness strong is the Sabbath Recorder. This is because it comes every week and contains material that keeps us in touch with other churches and what they are doing to promote the faith. Therefore a church social could very well be planned around our 120-year-old denominational organ.

In arranging the room for the social our correspondent suggests that a large poster be prepared stating the subscription price and asking if you and your young people can afford to be without it. Other pertinent questions about renewals and new subscriptions could be posted around the room. A further suggestion was to stretch a line across the room with copies of the

Recorder opened to pictures, sermons, editorials, missionary stories, poetry, news items, marriages, etc.

Talks could be given about the value of the Recorder in relation to its cost. One suggestion for a talk was to call attention to the magazines or papers desired by the various kinds of professional men, and merchants, farmers, homemakers, etc. Point out that just as each has his own trade paper and all read the daily or weekly newspaper; what would be more natural than for all Seventh Day Baptists to turn to the Sabbath Recorder, the only magazine that we have in common just for our group. It is the best means we have of contact and acquaintance with others of like faith. Our Sabbath convictions make us a little different from others in our reading requirements. Our denominational weekly exists for the purpose of meeting those requirements and binding us together in denominational service projects. If it is to fulfill its mission we must have it in our homes and read it.

What better time than this year to put emphasis on our journal in some such way as outlined above? The ideas from the North Loup subscriber might fit many of our churches.

Camp Leader's Manual

More and more of our people are becoming involved in different phases of camp planning for children and youth. Almost everyone wishes that there was something to turn to for help, something written by our own people to fit our particular camp situations. Why couldn't there be a camp leader's manual? There can. As a matter of fact one is being prepared right now on the Pacific Coast under the editorship of Rev. Alton L. Wheeler, 4415 Lemon St., Riverside, Calif.

No one man with experience in only two or three camps can meet the needs of all without help from other camp leaders. It should be a compilation of the experience and materials of many. Therefore, if you want a good manual send Mr. Wheeler at once what he might find usable for others: articles, worship helps for camp fires or Sabbath eve sunset services, daily schedules, copies of rules and regulations, fees, etc.

LET'S THINK IT OVER

On Drying Up Rivers

There are those who have raised their eyebrows in unbelief of the Bible account of God drying up the Jordan River at flood time so that the children of Israel could cross over to the Promised Land. The unbelief seems to be based largely on the fact that such things just don't happen and that there were no unbiased modern historians present to verify the occurrence — both assumptions being quite open to question.

We who have stood on the brink of Niagara Falls and have seen the mighty, rushing overflow of Lake Erie sweeping relentlessly over that cliff into the gorge below would say that it would be impossible for a man to walk from one bank to another at that spot. But history records that on March 29, 1848, when the volume of that river should have been near its high point an army of a million Israelites (or Americans) could have marched across the brink of the falls without harm. How could that be? A heavy wind started the Lake Erie ice field in motion and caused an ice jam near Buffalo that dried up Niagara River for almost thirty hours.

What is possible through natural causes is not impossible to the God who holds all natural causes in His hands like a cluster of arrows. The limitations of our knowledge must not be ignorantly projected in such a way as to curtail the power of the Creator.

Well of Atheism

According to Dr. Erich Klausener, author of a recent West German study of the campaign against religion in Soviet East Germany, Communist propaganda is more successful in producing atheists than in making convinced Communists. He comments: "Communism's atheist propaganda destroys in man his trust in God and his ability to see a divine order in the world. What is offered instead is a vision of a Communist world order of the future. Experience has shown how quickly man is disappointed with this substitution — and is left with an empty heart. Frequently, then, the only recourse is nihilism . . ."

Paragon and Paradox

"There is a great paradox in the country today. There is more humanitarianism, more good, more evangelism than ever before. At the same time there is more evil and more wickedness. And underneath there is a great spiritual hunger," says Dr. Billy Graham.

"Man's heart is the same the world over," he said, "and in spite of linguistic and cultural differences the same message applies at Yale or in the jungle."

He cited an experience at Cambridge University when a simple sermon on a familiar Bible text resulted in 400 university men making decisions for Christ.

Never in my life have I been so proud to be a Christian. Never before have I believed so much that God is working in our time, that Christ is the way, and that the Church, despite all its faults and failures, is the most important institution in this earth.

J. Wallace Hamilton, in
The Thunder of Bare Feet
(Fleming H. Revell Company).

Shopping List

One of these days I must go shopping! I am completely out of self-respect. I want to exchange the self-righteousness I picked up the other day for some humility which they say is less expensive and wears better.

I want to look at some tolerance which is being used for wraps this season. Someone showed me some pretty samples of peace — we are a little low on that, and one can never have too much of it.

And, by the way, I must try to match some patience that my neighbor wears. It is very becoming to her, and I think that some might look equally well on me.

I might try on that little garment of long-suffering they are displaying. I never thought I wanted to wear it, but I feel myself coming to it.

Also I mustn't forget to have my sense of humor mended and look for some inexpensive, everyday goodness. It's surprising how quickly one's stock of goods is depleted. Yes, I must go shopping soon.

—Unknown

NEWS FROM THE CHURCHES

RIVERSIDE, CALIF.—Pastor Wheeler has just completed a series of seven sermons which have been most valuable. He called them "Reformation" messages, and they treated subjects upon which we may need to "re-form" our thinking. They have been impressive and searching, and there have been new decisions and consecrations in response. His topics were: Personal Dedication, Spiritual Growth, Faithful Worship, Christian Brotherhood, Stewardship of Time, Stewardship of Money, and Personal Witness.

Three Sabbath afternoon seminars during January and February have presented home missions, foreign missions, and stewardship, as they relate to Seventh Day Baptist work here and abroad. They were led by informed and capable people, and discussed facts we should all know.

One of our most important efforts is the extension of our calling program, which we re-emphasized as the fall work got under way. Mrs. Gleason Curtis organizes this work. It seems advisable for some of the laymen to go out and give Bible studies in the homes of interested people, for this has become too wide a field for the pastor to cover by himself. The Friday evening prayer meetings, therefore, have been given over largely to studies which will prepare those who will render this service.

Already, much planning has been done for our summer camping program. Our camp continues to grow, both in number of campers and in size of the physical plant. Each summer sees camps for four age levels, some of them now taxing our capacity of about one hundred campers. The new girls' dormitory was used for the first time last summer; our next project will be the remodeling of the girls' recent quarters into a health center and craft hall. Such a truly evangelistic program requires the best efforts of a large staff, and advance organization is necessary.

We are happy to announce that this summer we are to have the services of Glen Warner, who is currently attending Andover-Newton Seminary in Boston. He will help in camps and in follow-up work after camp season is over, and will assist

in the regular work of the church as well. Glen is well known here on the coast, and we count ourselves fortunate to have him.

Our church has voted to join with other Baptist churches in the city in a series of evangelistic meetings with Rev. Porter Barrington as speaker. These meetings will fall in July, and while they conflict with our camp dates, we feel that we want a part in them.

We are very fortunate in having a faithful group of young people who sing in our choir. While school responsibilities sometimes demand their time, they try to clear Wednesday evenings for choir rehearsals and they are doing a fine work. They, with others who don't quite fall in the "young people" class, are much appreciated.

The Youth Fellowship took charge of the Sabbath worship service on Youth Day early in February. It is contemplated that they will have a part in the morning service one Sabbath each month. Another fine activity is the Student Sabbath School Teachers' Training Program. Twelve of the young people are serving as assistants and substitutes in children's classes, preparing themselves for regular teaching in the future.

The carpeting in our sanctuary will shortly be replaced, and some areas now uncarpeted will be covered. This investment will add to the beauty of the church, and will contribute to a quiet and reverent atmosphere during the services.
—Correspondent.

LEONARDSVILLE - BROOKFIELD, N. Y. — Sabbath evening, March 7, was a very pleasant occasion at the Brookfield church. It was a reception honoring Deacon and Mrs. Marion Dillmann on their 50th Wedding Anniversary.

Supper was served including a beautiful anniversary cake to 45 friends and relatives. This was followed by a short program of music, as well as remarks by Pastor Levoy, an article read by Mrs. Ada Morgan (daughter of the Dillmanns) written for their 25th Anniversary while living in Verona, also a poem written by Mrs. Edwin Whitford for the occasion.

Slides were shown after this program by Mrs. Laverne Maine of the wedding of

Emma Burdick, daughter of a former pastor here, Rev. Paul Burdick, and pictures of Rev. and Mrs. Levoy taken last summer when we also acted as host on their 50th Anniversary.

Pastoral Counseling — "Our problem is—there's too much month left over at the end of the money."

Accessions

Daytona Beach, Fla.

By Baptism:

Deborah G. Davis
Iris D. Kenyon
Debra M. Upson
Jeffrey G. Cushing

By Profession of Faith:

Ann M. Harford
John J. Upson
Helen (Mrs. John J.) Upson

Births

August.—A son, Scott Eugene, was born to A/1c and Mrs. James August, 203 Government Ave., Niceville, Fla.

Bond.—A son, Michael Randolph, to Richard R. and Reva (Stearns) Bond of Montovia, Liberia, on March 8, 1964.

Elmer.—A son, Kevin Robert, to Jack and Anne (Babcock) Elmer of Riverside, Calif., on February 23, 1964.

Greer.—A son, Michael David, to Mike and Marjorie (Lewis) Greer of Salem, W. Va., on January 22, 1964.

Nieman.—A son, Ronald Wayne, was born to Mr. and Mrs. Danny Nieman, 913 Vine, Chillicothe, Mo.

Obituaries

Ellis.—Lula Carpenter, wife of the late Charles B. Ellis, was born on Aug. 6, 1874, in Stephentown, N. Y., and passed away at Pittsfield, Mass., on Feb. 22, 1964. She was the daughter of Philander and Amanda Horton Carpenter. She was married in 1900. To this union were born a daughter, Helen Sullivan, and a son, Delmar B. Ellis. After her marriage she lived four years in Alfred, N. Y.; and the rest of her life was spent in Stephentown, N. Y. Mrs. Ellis joined the Berlin Seventh Day Baptist Church in 1927. She is also survived by five grandchildren: Elmer Stuart, and Ruth, Howard, Robert, and Sandra Ellis.

Funeral services were held at Stephentown, N. Y., with her pastor, the Rev. Paul L. Maxson, officiating, assisted by the Rev. Oscar Arnold of Lebanon Springs, N. Y. Interment was in Evergreen Cemetery in Lebanon.

— P.L.M.

Greene.—Ida Rebecca Lewis, daughter of William and Theodosia Adams Lewis, was born on Aug. 27, 1867, at Berlin, N. Y., and passed away at Troy, N. Y., on March 11, 1964. She was married to Frank J. Greene on March 4, 1886 and is survived by one son, Carlton L. Greene. Her husband and two other sons, William and Frank J. Jr., preceded her in death. She is also survived by three grandsons, Edwin, Arlie, and Clifford Greene; and by one brother, Charles Lewis, of West Rupert, Vt.; and several great-grandchildren and great-great-grandchildren.

She has been active in the work of the church since she joined on May 5, 1894.

Funeral services were conducted at the Berlin Seventh Day Baptist Church, with her pastor, the Rev. Paul L. Maxson, officiating. Interment was in the Seventh Day Baptist Church Cemetery in Berlin. — P.L.M.

Maris.—Fred B., was born on July 29, 1869, the son of Isaac and Alma Buten Maris, his mother being one of the pioneer Seventh Day Baptists in Kansas, and died in his 94th year, on Feb. 29, 1964 at his home in Nortonville. Fred was a lifelong member of the Nortonville Seventh Day Baptist Church. He was united in marriage to Myra Stillman on Nov. 12, 1901, the year the church was moved from the country and rebuilt in the town of Nortonville. Mr. Maris was active in farming until 1944.

He is survived by his wife as well as two sons: Laurence of Nortonville and Donald of Hastings, Neb.; one daughter, Katherine of Kansas City, Mo.; four grandchildren, and one great-grandchild. Also surviving is a sister, Mrs. Eva Jones of Flint, Mich.

Funeral services were conducted by former supply pastor, John Hodge of the Easton Methodist Church, assisted by the present pastor, Leroy C. Bass. Burial was in the Nortonville cemetery. — L.C.B.

Wingate.—Mrs. Margaret Merrill, 70, Alfred, N. Y., died March 7, 1964, at the St. James Mercy Hospital in Hornell. She was the wife of Dr. Ray Winthrop Wingate, carillonneur at Alfred University, and vivacious friend of scores of students and young people.

A native of Alfred, Mrs. Wingate attended schools in Albany and Alfred. She was graduated from Alfred University in 1915 and taught in Alfred schools.

She was a member of the First Seventh Day Baptist Church of Alfred.

She was a Camp Fire Girls leader, was active in the International Relations Club and was Alfred University Alumni Council member for Daytona Beach, Florida.

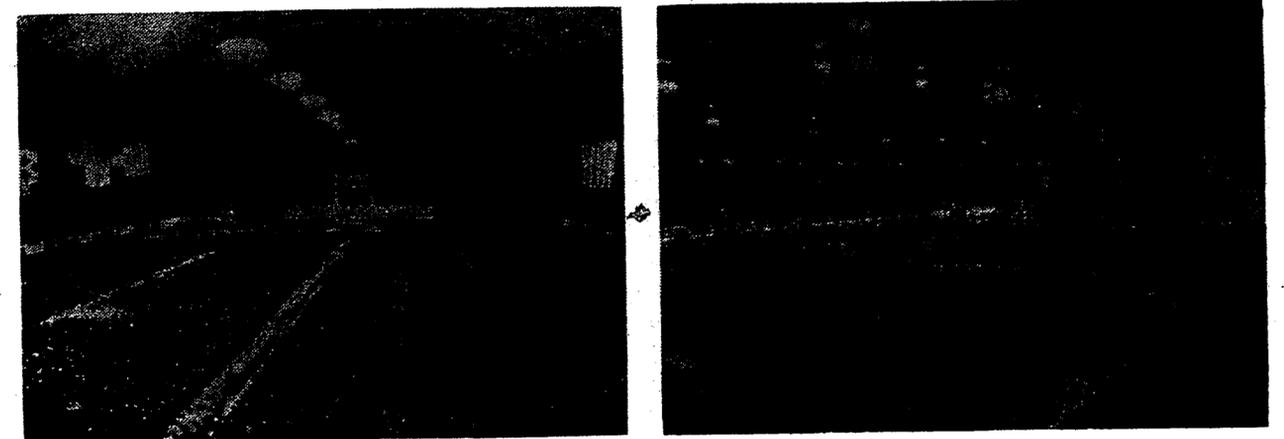
Survivors, in addition to her husband, include a daughter, Mrs. Daniel Rase of Alfred; a sister, Mrs. Robert Campbell, also of Alfred, and two grandchildren.

The funeral service was held March 9 at the Alfred First Seventh Day Baptist Church. Due to illness, Pastor Warren's tribute was read by Pastor Clarke who conducted the funeral service. Burial was in the Alfred Rural Cemetery.

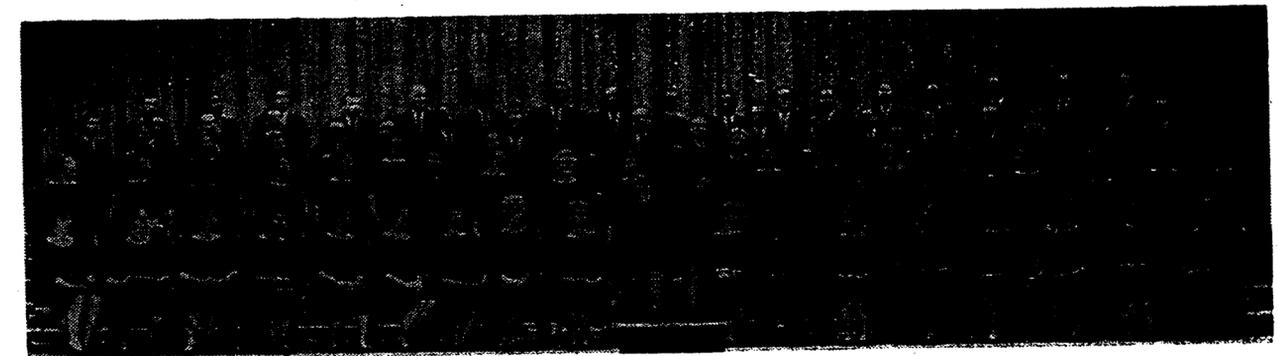
— D.S.C.

The Sabbath Recorder

PREVIEW OF THE JUBILEE



Convention Hall, Atlantic City, meeting place of the Baptist Jubilee May 22-24, 1964. Left, a football game in progress; right, a Baptist Convention.



The most stupendous production at the Jubilee will be the first rendition of the oratorio "What Is Man?" by this Singing City choir. The oratorio commissioned by the seven bodies in B.J.A. was composed for the occasion by Dr. Ron Nelson of Brown University. The libretto was written by Dr. Samuel Miller, dean of Harvard Divinity School. The choir is supported by a 60-piece orchestra.