

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.

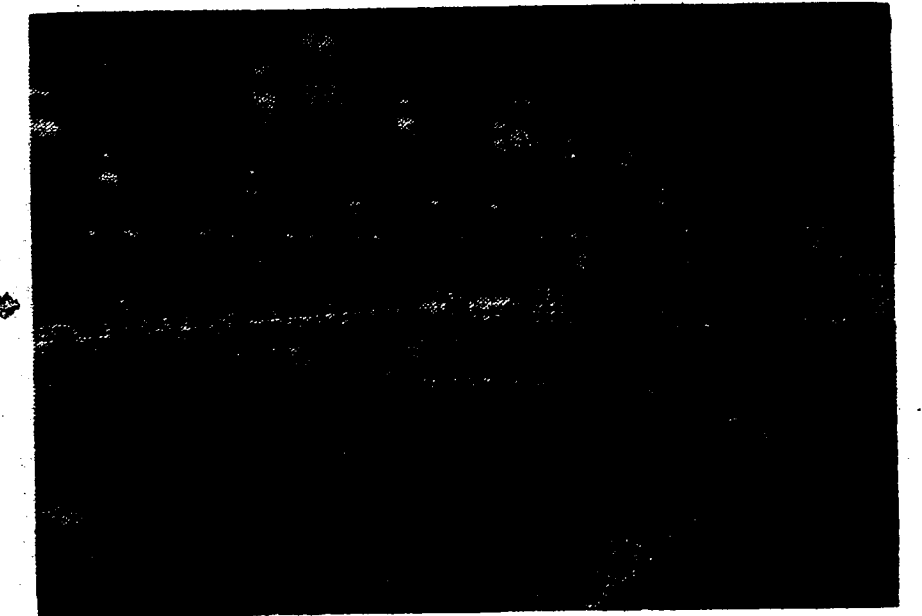
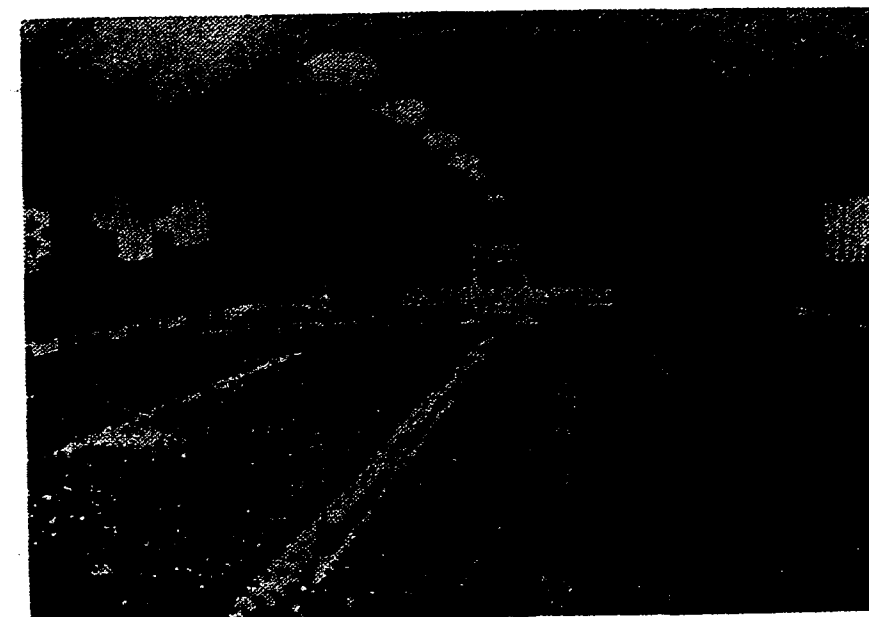
Survivors, in addition to her husband, include a daughter, Mrs. Daniel Rase of Alfred; a sister, Mrs. Robert Campbell, also of Alfred, and two grandchildren.

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.

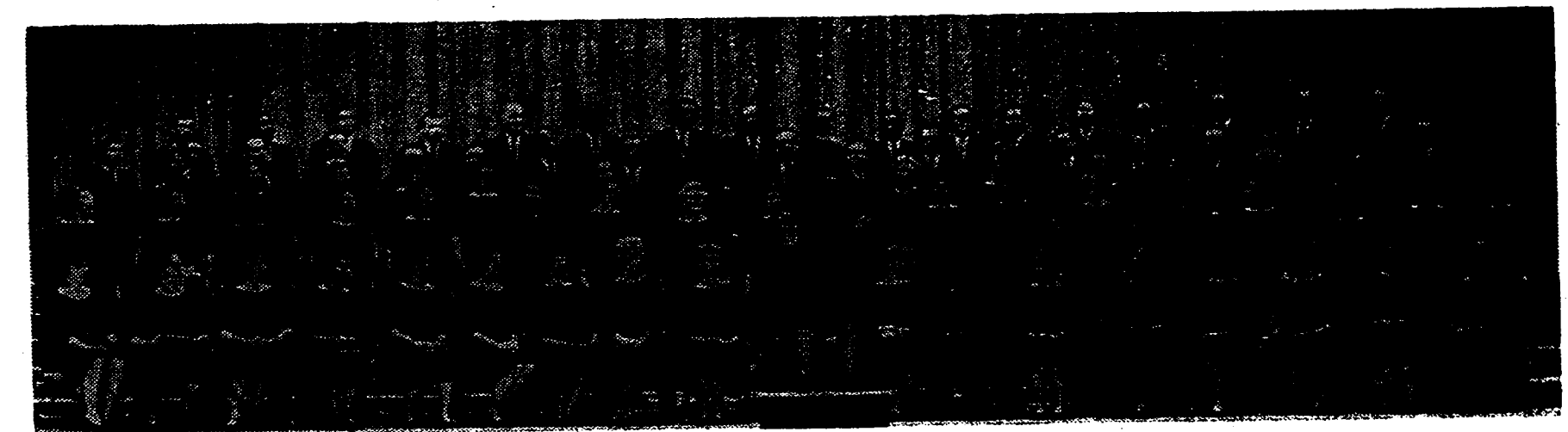
— D.S.C.

# 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.

# 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, B.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. 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.      APRIL 6, 1964  
Vol. 176, No. 14      Whole No. 6,089

## IN THIS ISSUE

<b>Editorials:</b>	
Making the Gospel Relevant .....	2
Alcohol's Trail of Death and Crime .....	3
The God of Nature .....	3
Looking at the Heart of Man .....	4
<b>Features:</b>	
Have You Met My Jesus? .....	5
Adventures in Stewardship .....	9
The Binding Power of Perfect Love .....	12
Let's Think It Over .....	14
Disagreements and Differences of Emphasis Among Baptists .....	15
<b>Missions:</b>	
Delegates to World Consultation at Salem, W. Va. ....	7
Progress on Consultation Plans .....	7
Worker's Fund Committee Meeting .....	8
<b>Christian Education:</b>	
Youth Field Worker .....	10
Camp Manual .....	10
Prayer in Public Schools .....	10
SDB Ministers Conference .....	11
<b>Women's Work:</b>	
Confronting the Crisis .....	11
<b>Accessions.—Marriages.—</b>	
Obituaries .....	Back Cover

## Making the Gospel Relevant

Some of the Negroes and some of the whites in Jacksonville, Florida, have failed to accept the Gospel or have failed to make it relevant to the problems of life, as is evident by the recent outbreak of violence there following repression of peaceful picketing. We would hope that the violence on both sides was instigated, not by professing Christians who are not living up to the principles of brotherly love which they profess, but by the unconverted. For Christians to be drawn into such violence is a disgrace to the name they bear.

Coming as it did at the beginning of what is called Holy Week, it is a reminder that the mob at Pilate's judgment hall crying, "Crucify him," is easily called together again in "Christian" America even after nearly 2,000 years of annually rehearsing the sinfulness of that irresponsible crowd at Jerusalem.

A few weeks ago John Cross, the pastor of the Sixteenth Street Baptist Church of Birmingham, in which four girls died from a planted bomb, stated, "Dynamite will not stop the cause of right." Speaking before the Advisory Council of Southern Baptists for Work with Negroes at Nashville, he said that this was one of the lessons to be learned from the bombing. Another lesson is that "as Christians and churchmen we recognize that laws, of themselves, cannot eradicate hatred." A third, he affirmed, is that "when the Gospel is not made relevant, it ceases to be effective in the hearts and minds of people." It would appear that many have stubbornly refused to make their Gospel relevant to the question of human rights and dignity.

It is interesting to note, however, that many, many Christians made the Gospel relevant by making gifts to the church. Mr. Cross reported that gifts for rebuilding had totalled \$186,000 and had all been receipted. Some of this money will be used to erect an education building as a memorial to the four girls who so needlessly lost their lives at the hand of a racist.

Threatening letters have come from near and as far as California. Typical, said the pastor, is, "I'm glad it happened to you niggers. It should teach you a lesson."

Can we discover some areas in our lives

where we have not made the Gospel relevant? If we fail to look for them the enemies of Christ and the uncommitted are likely to make us painfully aware of them. Christians should be Christian.

## Alcohol's Trail of Death and Crime

Our nation and the nations of the world have listened reluctantly to the voice of scientific research proving that tobacco smoking sends many, many people untimely to their graves. It is well that folks are listening in order to avoid cancer and heart diseases. In the confusion some have forgotten the infinitely greater danger of beverage alcohol. To the growing number of non-smokers the cigaret is socially disagreeable but it does not make social outcasts of once respectable people. It does not directly foster homicide, suicide, manslaughter and immorality as does indulgence in alcohol.

Drink has been dressed in pretty clothes to adorn the pages of our magazines and other communications media. Those who manufacture and sell it have never been unaware of its poverty and death-dealing effects. They require that their employees be sober in handling a product that makes others drunken. They attempt to shrug off responsibility, saying that the user should be temperate in the use of that which destroys his ability to be temperate. How long will we allow the liquor industry to line its pockets while its victims line the streets and fill the hospitals, morgues, and divorce courts? We, the people, have been fooled long enough with insidious words. We must awake and see clearly that enemy who is in league with the last enemy of which the Bible speaks — death.

Thomas A. Fry in his book *Get Off the Fence* calls attention to what we already know but as yet have done little about:

Drinking is not only a personal problem. It is a social problem when alcohol is a contributing cause of twenty per cent of all automobile accident deaths. Our automobile accident bill, where drinking is involved, is over a billion dollars annually. Seventy per cent of those who occupy our jails are there because of drinking problems. A large percentage of our crime bill is attributable to alcohol.

APRIL 6, 1964

## The God of Nature

Nature has no God because it is incapable of appreciating its dependence on the Maker and Sustainer of the universe. Only man has a God, whom he knows, strangely enough, by His manifest working in the realm of this nature that knows Him not, as well as by His revelation to the heart and soul of man by the written Word and by answers to prayer.

It is when we get away from the city and the routine of daily life, as on a trip, that we think thoughts of the God of all nature. Then only we see the hand of God in nature in anything like its true perspective. The naturalist may spend days on end examining some minute aspect of plant or animal life and then record his findings for the rest of us. Some of us who view nature with a less practiced eye may be more stimulated in our appreciation of the God of nature when we have opportunity to take a larger view of what God has wrought, as by traveling quickly from one climate to another. This is commonplace to those who go north or south by air. But air travel is too sudden — it drops one into a new climate very quickly, but it does not allow one to observe the intermediate stages and is thus contrary to our experience. It is more pleasant and more thought-provoking to telescope the experiences of spring or fall by rapid travel on the ground.

The editor had looked forward to a little vacation trip to Florida at that time of year when spring in Plainfield was more of a promise based on the regularity of nature than a reality. The robins had just journeyed north as he turned his car south on an unusually cold morning three days before the vernal equinox.

With the great improvement in roads and a smoothly operating car it was possible to change climates in one day, speeding up the coming of spring by perhaps three or four weeks. By nightfall we had seen the two-inch daffodils of New Jersey come into full bloom in Virginia and pass their prime in the Carolinas. Bare shrubs became flowering shrubs and fruit trees had changed their tightly closed buds to gorgeous robes of white and pink. We were entering the land of swamps where

## MEMORY TEXT

And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God. Ezek. 20: 20.

thickly growing trees with bulbous bases stood continuously in the water and stretched forth limbs that appeared tired and discouraged under the weight of aerial moss like long gray beards waving in the breeze. Indeed, many of these tall trees playing the role of unwilling host for this Spanish moss had given up the struggle for life and were thrusting no green leaves through the festooning gray. Such sights as these and the sight of mule teams turning and tilling the soil made us aware that spring was already well advanced in the mid-south.

Nature was putting on its green velvet dress and crowning its head with colors of its own and those developed or transplanted by the hand of man. But again we were aware that nature has no mind or soul. Its struggles for life and the fulfilment of mission are but natural processes set in motion long ago by the will of God. Plants are immobile and wild animals only relatively mobile. Man, on the other hand, the crowning work of creation, is able to move to the place of his choice and bend all nature to his need or desire. He finds it possible to reclaim the arid or swampy land by harnessing natural resources. He can set a goal for himself and understand the purpose of God. Unfortunately, he often forgets the purpose of God in pursuing his own selfish ends. He who so easily reclaims the soil is short-sighted in regard to the soul. Try as he will, he cannot redeem himself. Weighted down with the cares of the world and the sins of the flesh that cling to him like Spanish moss, he may remember that redemption and reclamation can come to him if he but reaches out for the salvation and grace provided by the cross of Christ. Man can indeed experience God — the God of nature.

## Looking at the Heart of Man

The Baylor, Texas, University Medical Center is to get a new cardiac laboratory that has unique equipment for viewing the human heart and measuring the pressure and flow of the blood. It will provide the most complete diagnostic service possible, it is claimed. A "floating" X-ray table moves at the touch of a finger in any direction because its heavy parts are suspended from the ceiling. A new feature that seems strange to those who have little knowledge of the latest heart equipment is heart catheterization, a procedure which inserts long narrow tubes into the heart to accurately measure pressures and blood flow using special microphones to carry the information on each heart valve to the doctor. Unusually clear viewing is possible with an intensified fluoroscope and a specially-built TV screen.

With the rapid increase of heart trouble, brought on in many cases by smoking, such equipment to listen to and look into the human heart takes on great significance.

We fully realize that the vital organ beating unceasingly in the breast is not literally the seat of affections and lusts, although we can feel its relation to these things. It is safe to say that the words of the Bible, "The heart is deceitful above all things, and desperately wicked," will never become obsolete in the English language, for they express a truth that cannot be better phrased. The heart of man, so often unknown to him, is fully known to God. Christ tells us that all evil proceeds from within, from the heart of man. He also assures us that the heart can be changed by His divine power. This is the message of Christianity—something different from natural philosophy.

An attitude of thankfulness is the candle of the human spirit; it warms the heart and illumines the countenance. "It is a good thing," said the Psalmist, "to give thanks unto the Lord" (Psalm 92: 1).

Sybil Leonard Armes, in  
*Devotions from a Gateful Heart*  
(Fleming H. Revell Company).

After a series of experiences  
that have parallels in the lives  
of many the author can well ask

## Have You Met My Jesus?

By C. Fred Kirtland, Hammond, La.

A boy was walking through the slums of New Orleans kicking a tin can and asking himself, "Why am I alive?" What hope was there for a boy who had been forced to leave school in order to make enough money for food to eat? He had an invalid mother and no father to guide him.

One night he walked over to Bourbon Street. There he saw the bright lights gleaming and heard the laughter of the people. They seemed so carefree and happy. This is the life for me, he thought. Little did he know that he was standing in Satan's back yard. All that he knew was that he was searching for a better life — a life that offered no hunger. To laugh and be happy was his only dream.

Three years later the boy got his chance to experience the other side of the tracks. He had trained himself well in the art of dishonesty. Poverty had been a good teacher.

On a rainy, cold night, the boy, now just seventeen, met a man named Joe who offered him a job with a carnival. Surely this would bring him some of the excitement he had longed for. The glamor of "show biz" was intriguing. Very excitedly he went home and told his mother of the new venture he was about to undertake.

"I wish you wouldn't, son," his mother begged.

"Don't be a square, Mom."

"Well, before you do, won't you go talk to Brother Hughes first?"

"What for? So he can give me some crazy sermon about morals and church? No thank you, I've had enough church jammed down my throat. That kind of junk is okay for guys who don't wanna go nowhere."

The young boy left his home only to find out that the laughter he had once heard that sounded so gay, was phony. The grass had looked a lot greener on the

other side. It always does. But once you step over, you find it to be a very unpleasant color with a bitter taste.

Five years later, the boy, now a young man, found that he was still searching for happiness.

"Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12: 15).

Limited fame and fortune could not fill the emptiness. In looking for adventure, he had joined the United States Army. Not long after his enlistment, he was sent to an island called Okinawa. In June of 1950, the Korean War began. He wanted adventure and excitement; soon it would come to him. But in place of joy and happiness, he found suffering and misery. The Golden Gate Bridge now seemed a long way behind him.

One Saturday afternoon while in his barracks, a friend came to him. "I'm getting shipped to Korea. Will you pray for me?" the friend asked.

"Pray — for what?"

"Don't you believe in God and prayer?"

"I used to."

"Why, man, God is our only hope."

"Yea, well, if you think it'll help, I'll pray for you."

What a strange feeling came over him after the friend had gone. He had once wanted to be a preacher, and now here he was all but denying the existence of God at all. Four months passed and word came that his friend had been killed while trying to capture a strategic hill outside of Seoul, Korea.

"Why? Why? If there is a God, why does He let people go hungry, and why did a man with such faith have to die so young? Why has man been made to suffer?"

Later that night as he lay in his bunk, he remembered the words, "Ask, and it

shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Luke 11: 9).

The next morning, making sure no one saw him, he sneaked into the camp chapel. He looked around, found a Bible, sat down, and began to read.

"Does the pottery ask the potter, why you made me so?"

The words he read stunned him. He bowed his head, and before he knew it, he found himself trying to pray.

"Lord, I ain't talked to you for a long time. Maybe it's 'cause I'm scared; I don't know, but please, Lord, if I ain't too far gone, won't you help me?"

The boy met Jesus and found the happiness he longed for. He and his Jesus now walk hand in hand, and commune daily as friend with friend.

Today there are those who try in every conceivable way to disprove the existence of God. In some cases it is intentional, and in others it is simply an oversight. In one of our defense installations stands a rocket at the entrance with the inscription, "The Defender of Peace." If that young man whose remains now lie in the blood-soaked soil of Korea were here today, he would probably hold up the Bible and say, "The Defender of Peace."

When a people or nation turn to weapons of war and depend upon them to keep the peace, they are in grave danger. When we try to materialize God or put Him into a test tube, we will find ourselves a nation no longer. We are, without doubt, the wealthiest and most educated nation in the world today, despite the many illiterates in our country. Has this tremendous wealth and high standard of living caused us to become blind to the fact that God is real? God is not a tangible object; His substance remains unknown to us. We believe by faith, and faith alone. It is upon such a blind faith that our nation has been built. Remove this faith, try to explain God, and we are surely doomed. In order to find peace and satisfaction, we must have a personal experience with Jesus. We must be able to say with Peter, "Thou art that Christ, the Son of the living God."

There is nothing mythical or unreal about Christ. He came to show that God

does not cause men to suffer. It is man's unwillingness to accept God's way that causes his suffering. There is absolutely no limit to what God is able to do for a nation or an individual, if that nation or individual will but call upon the name of Jesus. God will hear.

If you are searching for new happiness, remember the words of Jesus, "I am come that they might have life, and that they might have it more abundantly."

Looking for happiness in material wealth will not bring a genuine sense of peace and contentment to anyone, nor will it assure security in national defense. Advertisement is the biggest selling product of our economy. Our security also depends upon our advertisement of Christianity to the world around us. Of course in order to sell a product, you must believe in that product and use it.

The only answer for a successful life is to meet Jesus. For in Him is life; without Him is darkness. The many problems now confronting our nation, including the civil rights legislation, can only be solved when we meet Jesus.

Unless one has a personal experience with Christ, there is no possible way for him or her to understand the realism of Christianity.

Oh, yes, what happened to the boy in our story? Well, he is preaching those "crazy sermons" about morals and church that he once used to ridicule.

How do I know? I was that boy.  
Have you met my Jesus?

#### White Students in Washington

Until the desegregation ruling in 1954 the white student population in Washington declined only slightly, since then more rapidly. Currently 86 per cent of the students in Washington are nonwhite. The migration of students to the suburbs has resulted in an average decline of 8 per cent a year since 1954. Residents of the Capital city have a higher median age than other cities, 36 for males and 43 for females (30 and 29 national average).

—Pop. Ref. Bureau

MISSIONS — Sec. Everett T. Harris

### Delegates to World Consultation

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



Mr. Jacob N. Tyrrell  
Georgetown, B. G.

Brother Jacob N. Tyrrell is the son of the pastor of Peter's Memorial Seventh Day Baptist Church in British Guiana, Rev. Joseph A. Tyrrell. Jacob is a very active lay leader in church work in Georgetown. Since he lives in Georgetown, he was one of the first to welcome and assist our missionary family, the Rev. Leland Davises, when they arrived in British Guiana to begin mission work in January 1962. He helps with various church services in Georgetown and, at Pastor Davis' request, visits the outlying churches from time to time, assisting them in their services. At present Jacob Tyrrell is taking several courses at the Georgetown Bible Institute two evenings a week. He has the ministry in mind for his life work but presently finds it necessary to carry on secular labors in order to support himself and family. He is married and lives with his family at 24 Fort St., Kingston, Georgetown.

It is expected that Brother Tyrrell will arrive at Kennedy Airport in New York on Thursday, August 6, in order to attend the Consultation meetings at Salem, W. Va. He will be the guest of the Rev.

and Mrs. Neal D. Mills of Rockville, R. I., during his stay in this country.

Arrangements have been made with Dean Victor Skaggs of the Ministerial Training Center in Plainfield, N. J., for Mr. Tyrrell to stay on for two weeks following Conference at Salem in order that he may participate in a ministerial training course which is to be offered August 24 — September 4. Reservations have been made for Brother Tyrrell to return to Georgetown, British Guiana, on Sunday, September 6, 1964.

#### Progress on Consultation Plans

Those individuals, churches and Associations that have not yet sent a contribution toward the expenses of the First World Consultation of Delegates of Seventh Day Baptist Conferences at Salem, W. Va., in August 1964, are urged to do so. A little over one-half the estimated \$4,000 needed has been received at this time.

It is possible to report that ship and plane reservations have been made for travel arrangements for the delegates from Germany, Holland, England, Nyasaland, and British Guiana. Travel arrangements for the Jamaica Conference delegation are still being worked out at this writing. It is hoped that three representatives from the nearby Jamaica Conference may be able to attend the Consultation meetings.

Those consenting to serve as "hosts" to our visiting brethren from abroad are as follows: The Rev. Paul S. Burdick of Waterford, Conn., will entertain as his guest, the Rev. James McGeachy of London, England; Secretary E. T. Harris will enjoy the privilege of entertaining Mr. G. Zijlstra of Rotterdam, Holland; the Rev. John G. Schmid of Irvington, N. J., has offered to provide for the two representatives expected from Germany: Mr. Alfred Mellmann and Pastor J. Bahlke; Pastor Neal D. Mills of Rockville, R. I., will entertain Mr. Jacob N. Tyrrell, the representative from British Guiana; Loren G. Osborn of Westerly, R. I., will provide for Pastor Otrain Manan of Nyasaland; and the Rev. Grover S. Brissey of Laurel, Md., will serve as host to Pastor Joseph Samuels and Naval Harley, delegates from Jamaica.

Flight reservations have been made for Pastor Manan and Miss Sarah Becker to travel from Nyasaland to Amsterdam, Holland. After a short visit they will continue to Kennedy Airport, New York, in company with Brother G. Zijlstra. Brother Mellmann of Germany and Brother Tyrrell of British Guiana will also arrive at the New York airport. Pastors McGeachy and Bahlke will come by ship to New York, having made reservation on the German liner, the Bremen, out of Bremerhaven, making a stop at Southampton. The date and hour of our visitors' arrival will be published at a later time so that as many friends as possible may be at hand to welcome them.

The Rev. Leon R. Lawton and family will also be returning on terminal furlough from Jamaica. A special meeting of the Missionary Board is being held on the night after Sabbath, August 8, to hear reports from the mission fields from Miss Sarah Becker and from Pastor Lawton. Visitors from abroad who are in the vicinity and able to attend will be guests at this meeting. A special committee on program for this occasion has been appointed of which Mrs. Neal Mills has consented to serve as chairman.

Among those who have been appointed to take specific responsibilities in the regular session of CoWoCo are the Rev. Alton L. Wheeler, Riverside, Calif., who will be the recording secretary for the proceedings, and Dr. George Thorngate, who will serve as a resource consultant.

As secretary, Mr. Wheeler will be in charge of maintaining the daily records of consultation sessions, set up whatever machinery is required to handle this work, assist in keeping an agenda, and help formulate the drafts of CoWoCo reports to the Conferences participating.

Dr. Thorngate, with much experience in overseas service both as missionary doctor and with U. S. Government assistance programs, will act as chief consultant, providing resource information pertinent to the problems listed for the agenda. He will present a paper dealing with Seventh Day Baptists' response to the changing world situation as it affects heretofore "mission" fields, as a basis for discussion.

### Worker's Fund Committee Meeting

Under date of February 25, Pastor Leland Davis of Georgetown, British Guiana, reports that he and Mrs. Davis and Brother Leyland Bowen drove to Parika on the 16th for the Worker's Fund Committee meeting. The committee is recommending to the churches that a Worker's Fund be set up with the plan that one-half of the churches' tithes and offerings should go into this "common fund." Pastor Davis writes, "A goal for total weekly giving was suggested for each church. The recommended budget was \$400 a year for the Worker's Fund." This amount is to be reconsidered at the end of six months. It is anticipated if the plan is adopted by the churches that all workers will be asked to submit monthly reports of travel expense and work done to the committee.

It is hoped by Missionary Board leaders that this plan of a Worker's Fund (on a matching-fund basis) may be worked out in British Guiana similar to that of the Jamaica Mission.

### POAU Leadership in Church-State Relations

Glenn L. Archer, executive director of POAU after the NCC study conference on church and state in February stated, "It appears evident that the main stream of Protestant thought and action in regard to church-state relations will increasingly follow the leadership of Protestants and Others United for Separation of Church and State. POAU stands for what the great majority of the Protestant people, and large numbers of Catholics, Jews, and unchurched as well, seek in the matter of church-state separation. It was the recognition that institutional involvements might make a clear-cut stand for church-state separation difficult on the part of some denominational leaders that the nation's top Protestant officials organized POAU seventeen years ago. Their wisdom in this step has become more and more clear with each passing year. POAU is free to articulate the views of millions who oppose any tax for churches or church schools or any departure from our chosen course in church-state relations."

### Adventures in Stewardship

By Marion M. Brannon, for the Committee on Stewardship Promotion

Do you happen to be among those who feel that a tenth of our pocketbook is all that is involved in Christian stewardship? If so, a vital revelation awaits you among the pages of "Twelve Baskets Full." In this exciting book, Margaret T. Applegarth dramatically but concisely reveals countless means by which true Christian stewardship is displayed, drawing her examples from all walks of life, embracing many cultures and peoples. Her stories and quotations illustrate unusual ways of individual giving — of self, time, talents, and money, involving love and sacrifice almost beyond comprehension in many cases. The author vividly presents stewardship as a privilege and a challenge rather than a drab demanding drain on our varied resources.

In her final chapter the author develops a unique concept of stewardship from expressions of common lingo — "Too broad and blunt for highbrows, perhaps; but just earthy enough and salty enough to catch the lowbrow between the ribs." Ponder, if you will, a few choice selections quoted from this chapter, entitled "What Gives? (being a brief anthology of Stewardship in Slang)."

"HE'S NOT ALL THERE. (Where two or three are gathered together in my name, there am I in the midst of them: Matt. 18: 20). This ought to be a perfect description of a Budget Committee at work. But the latest definition of a committee is a group of the Unfit appointed by the Unwilling to do the Unnecessary.

Three thousand for my convertible,  
Five thousand for a piece of sod,  
Ten thousand I paid to be in a house,  
A dollar I gave to God.  
A sum to entertain  
My friends in endless chatter,  
And when the world goes crazy mad  
I ask: "Lord, what's the matter?"  
Yet there is one big question —  
And for its answer I now search:  
With things so bad in this old world,  
What's holding back my church?  
(from the calendar of the First Christian Church,  
Mansfield, Ohio)

"LEAVE IT TO GEORGE. (If thou count me therefore a partner, receive him

as myself. Philemon 17) Nobody, however, can be a Christian by proxy. A man seeing a poor beggar said: 'I certainly feel for him!' But a Quaker asked immediately: 'Friend, has thee felt for him in thy purse?' For nobody can be a tither by proxy, or a donor by proxy. Although everybody has a 'go' at it! As Sydney Smith wrote: 'Man is certainly a benevolent animal. A never sees B in distress without thinking C ought to relieve him directly.'

"LIKE A SHOT IN THE ARM (They helped everyone his neighbor, saying: 'Be of good courage.' So the carpenter encouraged the goldsmith. Isaiah 41: 6-7) This shot in the arm happens happily every month in a suburb of San Francisco when the Third Baptist Church in town sends a \$100 check to the Westlake Baptist Church in Daly City — the happiest part of the story being that the Westlake Baptists are white and newly organized, while the Third Baptist Church is made up of 3,000 Negro members, whose pastor promised the white congregation that they could count on this shot in the arm for fifty months. Some things sound too good to be true — but the fact is that when the Reverend Roy Milam from the white suburban church was in town in the Third Church office, word came that a Negro boy needed a blood transfusion, and the white pastor hurried to the hospital to give it. As somebody has phrased it:

Your Parish is His Body.  
Your Offering is His Hands.  
Your Prayer is His Heart.  
Your Sins are His Thorns.

"LONG TIME NO SEE (They sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness. Ezek. 33: 31) This whole passage shows the Lord talking to the preacher about the two-timers in the congregation, those Christmas-Easter apparitions who appear out of the blue and then disappear into the woodwork: non-supporters, noncontributors, nonentities on the church roll whom only the smell

of pine and the scent of lilies fetches forth semiannually.

"WHAT GIVES? (Give, and it shall be given unto you. Luke 6: 38) In the spring of 1956 an Italian Catholic truck driver backed into and knocked off a beautiful old colonial pillar of the Featherbed Lane Presbyterian Church in the Bronx, New York. All very sad — since the church had no insurance, and the driver had none; also, most unfortunately, he had no driver's license, either. It seemed like an impasse. But compassionately, the Presbytery found the driver a job as janitor of another Presbyterian Church; and by having had no charges pressed against him, the janitor agreed to pay back the damages out of his salary across the following years. It was at this point that a Jewish woman suddenly stepped into the story, for she was overcome with astonishment at this pleasant Presbyterian cooperation with a Catholic, about which she had read in her daily paper. Nobody could have expressed her delight more impressively—for she entered a television quiz program; won \$650; and promptly sent it to the pastor of the Featherbed Lane Church, toward the pillar, as a token that the rich and the poor have met together! and the Lord is the maker of them all! just as her own King Solomon said so wisely, centuries ago."

Do you and I, as professed Christians, need to examine our attitudes toward and practices of stewardship? Have we inherited false impressions of this phase of Christian living? "Twelve Baskets Full" literally provides much food for spiritual meditation and suggestions for action, creating new insight on an old but important subject, and motivating the reader to a fresh approach on stewardship.

Permission has been granted to print excerpts from **TWELVE BASKETS FULL** by Margaret T. Applegarth, published by Harper & Row, Publishers, Inc., New York.

### SABBATH SCHOOL LESSON

for April 18, 1964

Facing Family Tensions

Lesson Scripture: Eph. 5: 21 through 6: 4.

### CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

#### Youth Field Worker

Accompanying a check for the Youth Field Worker Fund from the secretary-treasurer of the White Cloud Sabbath School was the following comment: "We, as a church, were most favorably impressed with Linda as a person and as a worker among the youth of our denomination. While it is too early to measure the results of her visit among our own young people, we are confident there will be an increasing awareness among them of their place in our church and denomination. We certainly are very grateful to the Board for making Linda's services available to us."

After finishing work in White Cloud, Linda worked with the Alfred and Alfred Station churches, and is now in Adams Center. Her schedule calls for her to finish there April 20, and then work in the Eastern Association.

#### Camp Manual

Correspondence continues between the Rev. Alton L. Wheeler and the board office in relation to the forthcoming SDB Camp Manual. Mr. Wheeler is editing the manual and seeks the co-operation of all Seventh Day Baptists who might have ideas of what should be included in it. Anyone who has ideas or materials that would be helpful is urged to send them to the Rev. Alton L. Wheeler, 4415 Lemon St., Riverside, California.

We hope to have a meeting of interested persons at General Conference this August. A display table with camping materials is also in the planning.

#### Prayer in Public Schools

The following is presented for our consideration through a legislative release of the New York State Council of Churches the middle of March:

"A careful reading of the Supreme Court decision would reveal that it did not prohibit prayer — only authorized or stipulated prayer, or set prayer time. It is quite permissible to have a period for meditation in which children may pray if they wish and such practice has been commended by the Board of Regents (of

New York) and our Commission of Education.

Our own feeling is that the state has no business preparing or authorizing any prayer as a devotional act in the public schools. It is not the business of the public school system to instruct children in devotion. . . . However, we believe that the state does have both the right and the obligation to emphasize properly the religious heritage of our nation — in terms, not of sectarian devotion, but of historical information and instruction. We believe that ways can and will be found."

#### SDB Ministers Conference

A poll is being taken by the Higher Education Committee of the SDB Board of Christian Education of our ministers regarding the time and place of the 1965 sessions.

We recommend **Christian Education as Engagement** by David R. Hunter, Seabury Press, 1963, \$3.00. This is a book with a fresh approach and is for those concerned with nourishing and sustaining a program of Christian education which is for all persons. Buy it for your church library. Use it for workers' conferences and Christian education committee meetings.

### WOMEN'S WORK — Mrs. Lawrence W. Marsden

#### Confronting The Crisis

By Eleanor French\*

On Friday, May 1, May Fellowship Day, church women in more than 1,000 towns and cities in every state will meet to confront the great American crisis. And their objective will be to prepare for action to meet the crisis, action to effect justice.

They will listen to such burning words as these: "The crisis in civil rights is grave. It is not new, nor temporary, nor sectional. It cannot be dispelled by token gains. . . . Neither the timing of social change nor its methods are any longer primarily in white hands. . . . The issue is no longer whether civil rights will be

\*Eleanor French is Director of Christian Social Relations of the General Department of United Church Women, National Council of Churches of Christ in the U. S. A.

attained. The issue now is whether justice and equal opportunity in employment, education, housing, voting rights, public accommodations will come to all citizens by law, by negotiation, by non-violent, direct action and other peaceful means, or by violence, bloodshed, and the loss of life."

They will listen to specifics too. Caucasian, Negro, Indian American speakers, at their invitation, will speak to the theme of the day, "One Family Under God: Freedom of Residence and Job Opportunity." These speakers will aim to help the women to see where their community stands in relation to these two basic rights or to such rights as education or voting, if these are the key community issues. Leaders will answer such question as: What needs to be done? Where do we take hold? What groups are already at this job? How can church women act most effectively? On their own or through other groups?

Observances of May Fellowship Day will include, in addition to the meeting itself, a luncheon or other social event and, in many communities, seminars for discussion of the issues of housing and employment.

Informal small groups are meeting in homes in preparation for May Fellowship Day. These interdenominational, interracial groups are focusing upon an action-study pamphlet, "Freedom of Residence and Job Opportunity." The emphasis is part of a major thrust of United Church Women in this triennium. The objective of the thrust, Assignment: RACE, is full participation of all without distinction of race in the local church, the council of church women, and in the community at the point of greatest racial tension and need.

May Fellowship Day is an annual event in the calendar of United Church Women, a General Department of the National Council of Churches. It is the focal point of a year of action and study in the area of domestic social concerns.

#### Revival at Ritchie

Plans are made for revival services at Ritchie, W. Va., April 5 through 18 with James M. Mitchell, Little Rock, Ark., as speaker. Pastor Leslie Welch is asking for interest in prayer from our readers.

## The Binding Power of Perfect Love

By Rev. Joshua Hutchins\*

Text: "God is love; he who dwells in love is dwelling in God, and God in him. . . .  
There is no room for fear in love; perfect love banishes fear" (1 John 4: 17, 18).

A year ago, January 14-17, 1963, the National Conference on Religion and Race met at the Edgewater Beach Hotel, Chicago. It was the first time in the nation's history for such a group — representatives from seventy religious groups, Jewish and Christian faiths, Protestant and Catholic Christians, men of varied backgrounds, cultures and races to convene. Out of this meeting came a statement entitled "An Appeal to the Conscience of the American People." Of the four emphases of this statement, I feel that this one should be our urgent appeal today. It reads:

Our appeal to the American people is this:  
. . . . Seek a reign of love in which the wounds of past injustices will not be used as excuses for new ones; racial barriers will be eliminated; the stranger will be sought and welcomed; any man will be received as brother . . . his rights, your rights; his pain, your pain; his prison, your prison.  
. . . . Our primary concern is for the laws of God.

A great scholar, Erich Fromm in a speech a year earlier said this about modern man:

Modern man is lonely, frightened, and hardly capable of love. He wants to be close to his neighbor, but he is too unrelated and distant to be able to be close. In search for closeness he craves knowledge, in search for knowledge he finds psychology. Psychology, (a mere discussion of attitudes and behavior) becomes a substitute for love and intimacy. . . .

Have you ever met a person who could talk and discuss scholarly any subject in a distant and impersonal manner — the

\*Mr. Hutchins, pastor of Trinity Methodist Church, Clarksburg, W. Va., preached this sermon at the Lost Creek Seventh Day Baptist Church at the invitation of a member of the Social Action Committee.

ology, philosophy, the sciences and the arts, but who finds it difficult to talk about himself in relationship with you? It is a paradox that leaders can arrive at such distant conclusions as are found in the above quotations. Seemingly, one urges us to love and the other says we are not capable of love. There is some truth worthy of consideration in both of these statements. First, in spite of our present-day discoveries in many fields, in spite of our knowledge and power, we are often a lonely people. In spite of our great plans of security and defense, we are often a frightened people. In spite of our magnificent houses of worship and our biblical passages remembered from our youth, we often find it difficult to perfectly love those who live adjacent to us. And second, but most important, in spite of the degree of our fears, or the depth of our loneliness, or the distance of our separations, or the height of our walls of differences, "there is a binding power in perfect love" because there is no fear in love; "perfect love casteth out fear." "He that feareth is not made perfect in love." Anyone who is afraid has not attained to love in its perfection, says the New English Translation. I am convinced that the greatest hindrance and barrier of good interracial and human relations is fear, fear of our brothers and fear of ourselves. And yet, fear itself is the only thing we should be afraid of. I am equally convinced that the greatest force present to bring men together as brothers, is love.

May I pause to say that Race Relations Sabbath is a Christian emphasis. In the face of truth and honesty, there should not be a "just cause" or need for such a day. A group of men and women and children who testify and profess with a

sound mind and body in their creeds and public worship to their One God of Love can say, "Beloved, now are we sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3: 2). And we sing in perfect harmony,

"Brothers, we are treading  
Where the saints have trod;  
We are not divided,  
All one body we,  
One in hope and doctrine,  
One in charity!"

These are indeed services of repentance for God's children for we find ourselves today making steps by words and deeds toward a brotherhood we have professed all of our lives. But surely we feel compelled to do what is meet and right to do because God still has some weaker children in His family who have not attained to love in its perfection.

For example, last Race Relations Sunday, a group of Christians composed of members of three races entered the vestibule of a Christian church in this "land of the free and home of the brave." The Christian officers of this church composed of one race would not accept them. They called "Pilate's soldiers" to take them and lock them up in the Christian's prison! For this and many other reasons today is a day of repentance because we are an integral part of the afflicted body of Christ. Yet, love keeps no score of wrong but delights in the truth! Perfect love is the only force in this world or in the world to come that can bind us together. By the power and grace given to us by God it can be true that "Like a mighty army, moves the Church of God . . . treading where the saints have trod."

Love continues to struggle even when hope fades and faith weakens. Men are saved by love, for God is love!

If you could analyse a family, or a church, or a nation where there is perfect love, you would find variety and unity; differences and harmony, togetherness and power. In the heart of one man who has loved in its perfection you will find the same powers and virtues. One of modern

man's greatest sins is his constant attempt to make all men like himself. A mountain is appreciated and respected whether it is colored with green trees, red clay, yellow stone, black coal, or white snow. Love is accepting a man where he is and as he is and treating him as if he were where you secretly wish him to be, "a child of God."

Look around and see the people who are easiest to live with, then look around and see the people who are the hardest to live with. What do you discover? First, we find that those persons who are easiest to live with have discovered what they want most of all in this world. They have discovered, probably through some struggling, that there is a power bigger than themselves that can bring their two natures together in harmony and oneness. They have surrendered their lives to a Lifegiver.

In a situation where races are not living in harmony, there are too many Christian people who find it increasingly difficult to live with themselves. The little boy must have known a great deal about people when his teacher asked him, "Who is America's greatest humanitarian?" He replied, "Thomas Edison." When the teacher asked why, he replied, "Because he thought out the phonograph and radio and electric lightbulb so people could stay up at night and not be alone with themselves in the dark."

There was a legend circulating in Germany following Hitler's great persecution of the Jewish people. It tells of a notice that was sent from the Nazi's headquarters to be read in every Christian church. In the middle of a service of worship an officer would come forward and read: "All those who have Jewish blood in your veins on your father's side get up and leave. You are not welcome here; go and never return." A line of people, young and old, Sabbath after Sabbath, would move out with tears running down their faces. Then the officer would read something like this: "All those who have Jewish blood in your veins on your mother's side get up and leave. You are not welcome here; go and never return." The legend says that one Sabbath morn-

ing as this group began its journey out, the Man on the crucifix came down and went out with them. Jesus spoke the heart of God when He taught His followers to do good to the least of their brothers, for it was as if it were unto Him.

Sometimes it takes the dying love of a friend to bind men together, and enable them to rid themselves of worthless traditions. This price has been paid: "God so loved the world that he gave his only begotten son" (John 3: 16a). We become as one, not by more human sacrifices, for too many people have already died; not by capturing or imprisoning others — we become as one when we stand before the holy love of Christ and see ourselves with all of our faults and failures and let this great love reign in our hearts.

Shakespeare made Hamlet a preacher when he says to the Queen of Denmark, his mother, guilty of murdering her husband and marrying his brother, and tried to justify this: "Mother, you cannot call this love for, at your age, the heyday in the blood is tame, it's humble and waits upon the judgment, and what judgment would step from this to this!" The Queen cries out, "O Hamlet, speak no more, Thou turn'st my very eyes into my soul and there I see such black and grained spots as will not leave their tinct. Oh, speak to me no more, no more, sweet Hamlet." Just so does the love of God, His mercy, and daily kindness toward us turn our eyes into our inner beings. What do we see? We may find there the keys to the kingdom. There within our very souls is the power and source to tear down walls that divide us and to build bridges to unite us. God grant that we surrender ourselves to the "binding power of perfect love."

## LET'S THINK IT OVER

### Christians Lack Faith

Christians don't care as passionately about their faith as do the Communists, said former Minnesota Congressman Walter H. Judd in a lecture at Baylor University.

Mr. Judd, a former Methodist medical missionary to China, chided Christians in America because they "are not trying to

change the world, but just to enjoy it . . . They don't really want peace, but only to live in peace."

### Jewish Lawyer Hits Shared Time Proposal

A prominent Jewish constitutional lawyer testified in Washington in March that "shared time" proposals before Congress would not solve the church-state issue in education. Other witnesses varied in their positions from support of the bill to lukewarmness and indecision.

Leo Pfeffer, general counsel of the American Jewish Congress, appeared at hearings of a special House subcommittee on education on a shared time education measure. Other witnesses were Francis Keppel, commissioner of Education of the Department of Health, Education and Welfare, and representatives of the National Education Association, and Americans United.

The bill, sponsored by Adam Clayton Powell (D., N. Y.), chairman of the House Education and Labor Committee, would amend the National Defense Education Act of 1958 to provide \$15 million over three years to public school agencies for pilot projects in shared time. This would enable private school students to take such subjects as mathematics, science, and modern foreign languages in the public schools.

Francis Keppel, U. S. commissioner of Education, defined shared time as a "dual enrollment" which would act "to bridge social, economic, and religious differences within the community." One possible disadvantage, Keppel pointed out, might be that some state constitutions contain prohibitions against "indirect" as well as "direct" aid to religious organizations.

Representatives of the National Education Association and of Americans United stated that their organizations had taken no official position on shared time education. Franklin C. Salisbury, general counsel for Americans United, said that organization's attitude is one of "watchful waiting." — BPA

More children are spoiled because parents won't spank grandma.

## Disagreements and Differences of Emphasis Among Baptists

A paper to be discussed by a panel of Baptists and Seventh Day Baptists at Atlantic City, May 23.

In view of the historic Baptist emphasis upon soul-liberty and freedom of conscience, it is not surprising to find both in the past and today considerable diversity of theological and practical emphases among Baptists. This does not prevent our acknowledgement of certain convictions held in common and our desire to claim the descriptive name of Baptists. If, however, our unity as Baptists is to be deepened and mutual understanding increased, it is desirable that our differences should be honestly understood and charitably discussed. This is the underlying purpose of what follows.

### Theological Differences

It is important to realize that these differences are not between unions and conventions but between individual Baptists. No single Baptist convention can be readily characterized by one theological label, since the differences here to be mentioned are often found within the same Baptist body. It is true that Seventh Day Baptists have a name which underlines a special emphasis among them; yet they obviously share many other convictions which are common to all Baptists, they clearly regard themselves as members of the Baptist movement, and entertain theological differences within their fellowship. With these comments in mind, the chief theological differences may be listed as they affect the following topics:

### The Inspiration and Authority of Scripture

While all Baptists acknowledge the inspiration and authority of Scripture, it is clear that there is great diversity among us in regard to principles of interpretation, the nature and manner of inspiration, the precise way in which Scripture is understood in the light of the final authority of Christ Himself. Problems of authorship and historicity, the nature of biblical language, and the meaning of terms such as "literal" and "symbolic," the legitimacy of a scholarly approach to the Scriptures and the limits of such a treatment of the Bible — all these are matters on which no complete unanimity is to be found

among Baptists. This is not necessarily to be deplored provided such differences are anchored in a sincere loyalty to the Scriptures and to Jesus Christ as Lord and Savior. Nor can Baptists with their emphasis upon freedom rightly expect complete uniformity in the language used to express our deepest convictions about God and Christ.

### Millennialism

While many Baptists hold some form of millennial doctrine, this is by no means true of all, and such differences exist within the same conventions. This is a matter of differing individual interpretations of Scripture which cut across the boundaries which separate one group of Baptists from another.

### Salvation for All or for Some Only

Differences of understanding concerning eternal punishment and the possible salvation of all men have marked Baptists throughout their history, as well as contrasting views concerning the universal scope of the Atonement or its limitation to the elect. Such problems are still with us, and are becoming live issues in some quarters. It is imperative that Baptists try sympathetically to understand each other, even when complete theological agreement is difficult.

### The Sabbath Day

The Seventh Day Baptists have their own special emphasis concerning the continued observance of the Sabbath. Although this is not widely shared by Baptists, it needs to be understood. Their emphasis also underlines the necessity for a more thorough investigation by all Baptists as to the true meaning and significance of Sunday and its modern observance.

### Differences of Judgment Concerning the Nature of the Church

Only a brief list can here be given without detailed explanation or discussion, but the following points emerge when any representative group of Baptists meet to discuss such matters.



# The Sabbath Recorder

## The Autonomy of the Local Church

How far does our historic emphasis upon true autonomy of the local church do justice to such a New Testament expression as "the Body of Christ" interpreted in the wider and more comprehensive sense?

## The Theological Status of Associations and Conventions

While all Baptists wish to retain the prerogatives of the local church in matters of self-government and control of its internal affairs, others are not happy to regard wider groupings of local churches, such as associations, unions, and conventions as having their justification only in expediency and practical necessities. Such co-operative action by local churches in a wider fellowship would be regarded by these Baptists as being a legitimate and further expression of the nature of the body of Christ. Indeed, a significant minority might want to speak of the church in this wider manifestation in addition to its application to the local church. Some Baptists feel strongly that our fear of delegating authority and of indirect democracy is seriously impeding the more effective unity of action among Baptists for which, in their opinion, the present situation calls.

(To be continued)

## Denver Clergy Issue "Statement Of Conscience"

Members of the clergy representing many faiths recently issued a "Statement of Conscience" and called upon each citizen in Denver, Colo., "to join with us in this pledge."

"We are determined to make the quest for racial harmony a matter of personal involvement," said the statement. "Misunderstandings and grievances must be talked out 'openly, sincerely and calmly.'"

The statement concluded: "United as men and women of many faiths and races, we reaffirm that we must bridge the chasms of separation; surmount the barriers of suspicion, fear, and prejudice that divide us; heal ancient wounds of ignorance, insensitivity, and division; build a strong community, home by home, neighborhood by neighborhood; and achieve the fulfillment of the moral principle that all men are free and equal under God."

—Religious Newsweekly.

## Accessions

Kansas City, Mo.

By Baptism:  
Sandra Huffman

Shiloh, N. J.

By Baptism:  
Lois Etta Dickinson  
Wilmina Kathleen Rainear  
Marjorie Rice  
Marie Rice  
Lawrence Hoover Harris  
Robert Furniss  
Edward Vincent Page  
Linda Lourae (Mrs. Harry) Lupton  
Lyle Edgar Shreves

By Letter:  
Lucile E. (Mrs. Thomas) Ewing  
Thomas W. Ewing  
Reine B. (Mrs. Harry) Hannan  
Sylvia B. (Mrs. Lyle) Shreves  
Margaret L. (Mrs. David) Sheppard  
David T. Sheppard, Sr.  
David Sheppard, Jr.  
Erwin Sheppard  
Thomas L. Sheppard

## Marriages

Petch-Sanchez.—Mrs. Margery Laverne Gabrielson Sanchez and Robert L. Petch were united in marriage on March 21, 1964, in Berkeley, Calif. The ceremony was performed by their pastor, the Rev. Oscar Burdick.

## Obituaries

Babcock.—Robert Luther, son of Benjamin T. and Mariah (Ayers) Babcock, was born in Humbolt, Neb., March 14, 1883, and was called to rest on the Sabbath morning of his 81st birthday, March 14, 1964, in Riverside, Calif.

In 1895, Robert came with his parents to California and settled in the community of Colony Heights near Lakeview, in Riverside County. About five years later the family moved to Riverside.

On December 28, 1914, he was married to Miss Bessie Sweet of Riverside. In 1920 they moved to a farm near Blythe, Calif., where they lived for 26 years, returning to Riverside in 1946. Robert was baptized and became a member of the Riverside Seventh Day Baptist Church in 1947 where he continued as a faithful attendant, a generous contributor of time, strength, and money.

He is survived by his wife; an adopted daughter, Anne (Mrs. Jack Elmer) of Riverside; one sister, Mrs. Bessie Herbert of Riverside; three nephews and two nieces and three grandchildren.

Funeral services were conducted by his pastor, Alton L. Wheeler, and he was laid to rest in the Montecito Memorial Park Cemetery near Loma Linda, Calif. — A.L.W.

TEACHINGS

MISSIONS

LIBRARY

## Preview of the \$60,000 Baptist Booth in the Protestant Pavilion of the New York World's Fair which opens April 22.

The crowds will circulate through the booth looking at the displays, listening to the explanations by telephone and asking questions of the attendants who will be trained to give information and will take requests for additional literature. The center desk will be occupied by Seventh Day Baptists the last half of June.