

ALGIERS, LA.—The pastor of the God's Lighthouse of Prayer Church, the Rev. Mary Craig Johnson of 1130 Whitney Ave., Algiers, New Orleans, La., rejoices in the visit of Conference President C. Rex Burdick to her church June 17. He was accompanied by H. E. Deland, Ralph Hays, and Paul Beebe, she writes.

The little church is not equipped with electricity and is lighted by bringing an extension cord from a nearby building. It was hoped that funds would be available from outside the church membership to provide wiring for the meeting place. The dedication services have now been postponed until November when the Louisiana Association meets there. The pastor hopes that friends in northern churches will contribute to this cause and help meet the need for adequate lighting. Then when visiting ministers come she can make coffee for them with something more adequate than candlelight.

MISSIONS — Sec. Everett T. Harris

Postscript on CoWoCo Attendance

It seems well to add a few sentences to the Sabbath Recorder article on "Attendance at Consultation Meetings" which appeared in the issue of June 29, 1964, page 10. It should have been stated that any and all Seventh Day Baptists that may be coming to Salem, W. Va., to attend Conference are welcome to come a few days early and attend the meetings of the World Consultation of Delegates from Seventh Day Baptist Conferences, beginning Wednesday morning, August 12. Any Seventh Day Baptist wishing to attend as an "observer" may do so, may listen to the discussions, take notes and enjoy the inspiration of these meetings. Mealtimes may also provide an opportunity for fellowship with our visitors from abroad.

— Missionary Secretary E. T. Harris.

Marriages

Davis-Clicquennoi.—Douglas Davis, son of Mr. and Mrs. Rodney Davis of Alfred Station, N. Y., and Nancy Ann, daughter of Mr. and Mrs. Kenneth Clicquennoi of Hornell, N. Y., were united in marriage at the Alfred Station Seventh Day Baptist Church by their pastor, the Rev. Victor W. Skaggs, June 20, 1964.

Lloyd-Raiford.—Jackie R. Lloyd of Springfield, La., and Miss Linda Raiford, daughter of Deacon and Mrs. Richard Raiford of Ponchatoula, La., were united in marriage in the home of the bride on June 21, 1964, by the bride's pastor, the Rev. C. Fred Kirtland.

Williams-Cummings.—Roger Williams, son of Mr. and Mrs. Harold Williams of North Loup, Neb., and Vicki Cummings of Ord, Neb., were united in marriage at the North Loup Seventh Day Baptist Church on June 20, 1964 by the Rev. Duane L. Davis.

Williams-Pierce.—Dean D. Williams, son of Mr. and Mrs. Vernon Williams of North Loup, Neb., and Frances Pierce, daughter of Mr. and Mrs. Wayne Pierce of Ord, Neb., were united in marriage at the North Loup Seventh Day Baptist Church on June 28, 1964, by the Rev. Duane L. Davis.

Obituaries

Coalwell.—Grace Sanford, was born at Dodge Center, Minn., Dec. 16, 1877, and died at the Eventide Lutheran Home in Moorehead, Minn., June 23, 1964.

Grace was married Aug. 30, 1899, to Leonard Coalwell. They lived at Ulen, Minn., from 1912 until his death, when she moved to Dilworth, Minn., to reside with a son. She was a faithful member of the Dodge Center Seventh Day Baptist Church throughout her life.

Mrs. Coalwell is survived by three sons: Myron of Dilworth, Roy of Ulen, and Richard of Detroit Lakes, Minn.; also a daughter Della (Mrs. C. F.) Bradford of Longview, Wash.; two brothers, Edward of Detroit Lakes, Wallace of Eugene, Ore., and a sister, Mrs. Ole Arre of Moorehead. Among her living descendents are 23 grandchildren and 35 great-grandchildren.

The funeral services were conducted by the Rev. S. E. Lee in the First Wild Rice Lutheran Church. — Myron Coalwell.

Meathrell.—Miss Julia E. Meathrell was born February 28, 1883, at New Milton, Doddridge County, the daughter of the late J. E. Meathrell and Calfernia Randolph Meathrell, and died at Berea, W. Va., June 17, 1964.

She was a faithful member of the Ritchie Seventh Day Baptist Church of Berea for sixty years, serving as secretary-treasurer of the Sabbath School and as the church clerk.

She is survived by a brother, R. R. Meathrell; two sisters, Mrs. R. M. Brissey, and Miss Conza Meathrell, all of Berea.

Funeral services were held Friday, at the Ritchie Seventh Day Baptist Church with her pastor, the Rev. Leslie Welch, officiating. Burial was made in the Pine Grove cemetery, Berea.

— L.A.W.

Promising furniture novelty—half interest for financing patent. A spare-time hobby that may be developed into a S.D.B. business, also several plastic toys on same terms. D. Alva Crandall, Hope Valley, R. I.

THE SABBATH Recorder



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

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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. AUGUST 3, 1964
Vol. 177, No. 5 Whole No. 6,106

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The Coming General Conference

As this issue goes to press some people on the West Coast are already en route to Conference and others at intermediate points who are including vacation trips before arriving at Salem are on the move. Most of the people coming from Europe and Africa have left their places of residence to be in this country early in August and in West Virginia by August 12 for the beginning of the World Consultation. Most of the rest of us are still at home making preparations and wondering just what sort of Conference this one will be.

One thing we must remember—we who attend the sessions at Salem—the Conference will be, not what someone else makes it but what we make it. Delegates will be placed on important committees to review the work of Commission, boards, and agencies. Each person may have some part in framing the recommendations brought to the floor. This is a big responsibility since the tendency is to accept such recommendations without much consideration by the whole body. It calls for clear thinking, freedom to speak one's convictions, and a determination to keep the committee free from domination by a few vocal members or visitors.

At this point few, if any, can predict which items of business brought to the floor will spark discussion that may become lengthy. It is certain that differences of opinion will exist both in the expression of our faith and as to the most important things to be done to propagate it or to co-operate with other Christian bodies.

The 1964 session of General Conference may produce some issues that many will think are worth fighting for. The Bible urges us to contend earnestly for the faith, and this contending may be as necessary within church convocations as in the out-

Our Cover

With our attention focused on the first world consultation of delegates of Seventh Day Baptist Conferences we are reminded that it is the Bible rather than a creed or organization of churches which draws us together. Here we find the revealed will of God. Here we find Christ and the motivation to keep His commandments. Photo by Religious News Service.

side world. The spirit and teaching of the Word make it plain, however, that we should contend without becoming contentious and that we should so conduct ourselves in the meetings that we will not be a stumblingblock in the path of any who are weak in the faith.

It is particularly important this year when so many visitors are present from other Conferences that our actions and our words conform to the highest Christian standards. Harsh words, lax conduct in Sabbathkeeping and other matters, and failure to put first things first in our discussions could be quite damaging to the world work of Seventh Day Baptists. Let us try to see ourselves as people of other cultures but like faith see us. Let us act accordingly. If we could attend conferences in our mission fields before inviting national representatives to visit ours we could look at ourselves more clearly.

What will be said about our Conference when it is over? The wisdom or lack of wisdom in the decisions about future work will be tested by time; attitudes will be judged by the Lord. In reading the comments of editors of Baptist state papers following the Southern Baptist Convention at Atlantic City there was little agreement as to how to rate it. The Georgia Christian Index said that Southern Baptists would earn no good conduct medal for this convention. The North Carolina weekly called it a "convention that had its good moments and its bad." The Capital Baptist, serving churches related to both the SBC and the ABC, commented that Baptists "have some differences and that some of these differences are quite deep." Will similar comments be made by our people from throughout the nation and the world after Salem? Much depends on us, the delegates.

Feed the Flock

A shepherd has two closely related obligations, to lead the flock and feed the flock. The Bible in both the Old and New Testaments abounds in references to the people of God as being His flock and preachers and prophets as being shepherds of the flock. Through these undershepherds the Lord—the Lord Jesus—

leads and feeds those who are His own. No greater exhortation to a disciple than that given by the risen Lord to Peter can be found. It was the thrice-repeated words, "Feed my sheep."

The church building is not the primary place for evangelism. It is the place where the flock assembles to be fed. Unfortunately many who have a not-too-well confirmed habit of church attendance do not realize that they are undernourished and need to be fed. Some come to church to have their ears tickled or their wool smoothed down with gentle strokes from the pulpit. The pastor is likely to find it easier to give them what they want than what they need. He must constantly remember, however, that many of his sheep are hungry and know it. They are looking for food from the Word, the "sincere milk of the Word" and the strong meat of the doctrine of the justice and the love of God. If these go away hungry they will become discouraged with the shepherd and may eventually join another flock.

The pastor, on the other hand, may often wonder whether the people of his parish have many of the characteristics of God's flock. He wonders how to get them to act more like gentle sheep and less like hairy goats. Their appetites seem to run more to clothes or tin cans. It is no easy task to feed a mixed flock.

The pastor cannot do all the feeding or all the leading. After all, this is only an illustration; the pastor is one of the people with a special call to serve. In the much talked-of priesthood of all believers every person is expected to feed others. But it doesn't seem to work that way. Too many of the men in the church are more like prodigals than pastors. Their desires are for high living in the far country of sin. They are on the way to becoming spiritually starved and feeders of hogs instead of feeders of sheep.

How is it in your church? Do you come with a keen hunger and ready to grasp every good morsel that comes from songs, prayers, Scripture, and sermons? Do you go home filled, inspired, and moved to Christian action? Do you resolve to be so filled with the Word that you can give its comfort and hope to others through the week? It is pretty much up to you.

MEMORY TEXT

My lips shall utter praise, when thou hast taught me thy statutes. My tongue shall speak of thy word: for all thy commandments are righteousness. Psalm 119: 171, 172.

The Beer Problem

The brewers and the salesmen of beer seem to have been quite successful getting people to accept their product. They sometimes call it the beverage of moderation. This kind of talk is for the people who have tried to discourage the sale of this drink of relatively low alcohol content. But to the beer drinkers the emphasis is on buying it by the six-pack or the case. Probably there are a good many people who do not drink an excessive amount of beer, people who call themselves temperate. On the other hand there are countless others who spend the whole evening drinking this "beverage of moderation." The results are often disastrous.

It is interesting sometimes to glance through the headlines and stories of daily papers that have accumulated; it gives a different perspective than reading one or two papers a day. The writer had that experience upon his return to the office after a two weeks' absence. Reading in one hour the accumulation of fourteen days he was struck with the number of stories of crimes and disorders in which beer drinking was stated as a cause or at least a factor in the trouble. Time after time it was a beer-drinking group of youths or adults who had run amuck of the law. Observation seems to bear out the fact that beer might better be called the drink of rowdyism and crime rather than moderation. The foaming mug is not to be associated with beauty and gentlemanliness but far more often with ugly behavior and inflamed passions, civil disobedience, recklessness, and crime.

We read and weep, weep because of all the trouble we have brought upon ourselves, because we have been duped by the supersalesmen who care little about the destruction of the moral fibre of our people so long as their pockets are lined with the profits of this habit-forming narcotic.

Conference Program Highlights

The Conference president, Rev. C. Rex Burdick, has outlined from time to time on the pages of the Recorder portions of the program as it will be presented at Salem August 17-22. It is appropriate in this last issue before the beginning of Conference to call attention to what has been printed previously and to review some of the highlights. Attention is called especially to the Conference President's Corner in the June 15 issue where the inspirational messages about "Christ Is the Answer" are listed. The speakers on this general theme are the Reverends C. Harmon Dickinson, J. Paul Green, Victor W. Skaggs, Francis D. Saunders, Leon R. Lawton, and Everett T. Harris. The closing message on the night after the Sabbath is by Mrs. Robert T. Fetherston, president-elect.

Each day except Monday begins with a service at 8 o'clock. Conference committee meetings begin daily at 8:30. Half-hour periods of worship are conducted at 10 o'clock with Conference business at 10:30, and Bible studies on the Epistle to the Colossians at 11:35 with separate leaders for adults and young people. Worship services are also held as usual each evening before the inspirational messages.

Each day there are several special programs for youth in addition to the regular meetings of Conference which will claim the attention of thoughtful young people. K. Duane Hurley, president of Salem College, leads a youth discussion each day at 12:45.

The highly important matters which will be taken up first by committees and then by business sessions of Conference will take on added significance since there will be an unusual number of delegates and visitors from foreign countries who have never before had the opportunity of observing how the Seventh Day Baptist General Conference of America meets its problems and plans its home and worldwide program of outreach. This Conference will also be of unusual interest because of the stimulation of the presence of these visitors who are now carrying on work in their various countries.

Treasures for a New Age

Substance of the address delivered at the Annual Meeting of the American Bible Society
By Dr. Martin E. Marty,
associate editor of *The Christian Century*

To some people the new age will prove to be the best of times and to some the worst; to some an age of wisdom and to others, of foolishness. As the alert reader of the Bible lives poised between a Word and an age, between the heavenly city and the earthly, he is prepared for many interpretations and contingencies.

The new age is revolutionary, otherwise it would not be called a new age. Before one closes off the biblical possibility for meaning in an age of revolution, however, he should listen to the Bible and look at its record in history. A rereading of the Bible makes it clear that the books which make it up were written to be around in revolutionary times. They were written to comment on "new ages" and, better, to help usher them in.

The new age is usually called secular. Indeed, we usually hear the word applied by people who are worried about the secular, by theologians and churchmen. . . . The key to the future lies in part with those who have been reading the Bible and giving it cultural context. If they make it clear that the Bible is only interested in some sort of supernatural, transcendent, other order, secular peoples will not know how to face it. But the Bible, read from another angle, is a very earthy, mundane, material and secular book. Jesus belongs to the world and He sends His disciples back into the world to witness and serve.

The mark of the revolutionary secular age which most bears upon Bible readers and distributors is its literary explosion. The public media have served to help readers of the Bible reproduce, pay for, transport, and disseminate an incredibly larger number of Portions of the Bible than in any earlier age.

The literacy explosion brings the world into our homes and heads: the result is a cultural shaking up. Now we can begin to point more directly to what a reader

or distributor of the Bible does in such a new age.

He knows that the Bible is seen by many people as the chief agent against a shaking up. Is it not a religious book and are not religions against change? Does it not charter religious institutions, and are not these institutions to be traditional refuges from revolution? Generations of peddlers of luxurious, unusable, showcase "family Bibles" have helped create this impression. Anchor your coffee table with one of those monstrous creations of Victorian culture and the table won't move in an earthquake. Nor will its owners and non-readers recognize it if their own windows are opened and revolution occurs under them.

But chop up and retranslate that Bible; dissect and debate and disseminate it; pick formats and languages which distract and appeal and something other occurs. Best of all, get it into the hands and hearts of shakers and shapers in culture.

The shaking up in culture implies its counterpart in the church. The twentieth century is seeing such shaking up and change. This shaking up and change is providing a new means to stimulate the curiosity of those who have read and heard the Bible in the past as well as those who have not.

One never reads with understanding unless he brings curiosity. For people with different understandings of the Bible to come to hear each other might well lead to a fresh hearing of the Scriptures. Only where there is shaking up is there opportunity for new resolution. The psychic assaults of change lead people to the Bible both as refuge and as storm center.

The difference between best and worst, between wisdom and foolishness, between light and darkness, or hope and despair — where does it lie in this new age? Theologians, churchmen, and Bible readers agree that it lies in God's initiative. Man does not provide power and meaning and

hope in a new age. I imagine they also have come to the consensus that the Bible on the shelf as a closed book is just that — a closed book. But a Bible physically opened and physically read can remain closed if those who have been reading it have imprisoned it in the wrong cultural context. Something, at least, is up to them.

The Bible will take its place in a revolutionary-secular age, in a day of shaking up in world and church, as its readers regard it as a summons.

"The local police exists to serve the community." That may be information and the Bible is full of information.

"There will be a safety meeting sponsored by the police next Tuesday." That is notification, and the Bible is full of notification.

"The local police are having their annual benefit fair, and they invite you to come." That is invitation, and the Bible contains much of invitation.

"We're from the local police, and we want you to come with us to headquarters." That is a summons, and it inspires curiosity.

"The Neighborhood Club exists for social opportunity. It will hold a party next Tuesday. It wants you to come. Come with us, our club has a special plan in mind for you." Again, the information, notification, invitation, and summons sequence is apparent.

The former set of illustrations is an earthy parable of the seriousness with which the writers of the Bible ask their message to be taken; the latter is an almost banal attempt at depicting the banquet to which those who feast on the pages of the Bible are invited. In each case, the summons invites curiosity and inquiry and decision.

Those who have been reading and sharing the treasures of the Bible have to take it with such seriousness and such anticipation that they can help change the cultural context in which it appears.

Then those to whom it has not spoken before can also be summoned and they may well find on its pages the wisdom and depth which will provide them sanity and guidance as they enter the new age.

Something to Think About

By Paul S. Burdick

The following quotation was taken from the *Helping Hand* for the first quarter of 1964, page 58. The lesson was concerned with Gestas, the unrepentant thief who was crucified with Jesus. It represents not only the attitude of Gestas, but also that of great multitudes since the world began.

"Gestas simply couldn't conceive of a king on a cross, unless it was a defeated, repudiated, dethroned king. From his viewpoint, it was utterly idiotic to suffer evil if one could destroy it by force.

"And yet at heart that's the way a great many of us feel, isn't it? We think of the power of goodness as a power to dominate and destroy evil, not to suffer it. On the face of it, there is very little in a broken, bloody, lonely figure on a cross, suffering evil to work its way with it, to inspire hope. If he was really the Son of God, he ought to have been able to smite evil, not to suffer it" (Williams, *The Dark Road to Triumph*, pub. Thomas Crowell Co. 1960, p. 46f.).

Then Dr. Williams pointed out its application as being at the seat of a great deal of modern doubt. "We can't believe that love is able, if need be, to meet evil, naked and unafraid, because it has the power of God in it. And so our fear drives us to seek material security and physical force in which to put our faith. We are so fearful that goodness in itself does not have the power to meet evil but will be betrayed and futile, that we frantically lay hold of the security of material things and seek the strength of might and physical power in order to smite evil rather than to face it with the weapons of God. . . . We would rather be sure of ourselves than to be sure of God."

What does it mean to us? What does it mean to me? Have I the faith to "meet evil naked and unafraid" by the power of the love of God? The thoughts that follow are an attempt to answer these questions for myself. Others may have a different answer.

First of all, if the quotation above is true, it is basic. Before it all other cur-

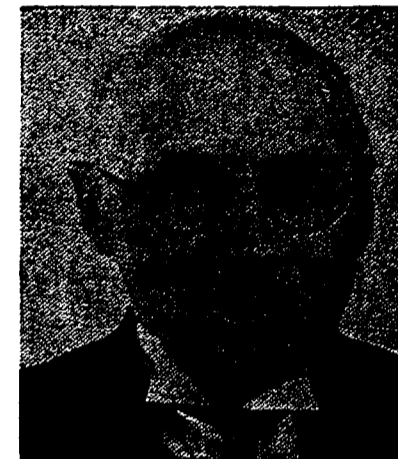
(Continued on page 12)

First World Consultation of Seventh Day Baptist Conferences

SALEM, WEST VIRGINIA
(Waldo Hotel, Clarksburg)
August 12-16, 1964

"Christ for the World"

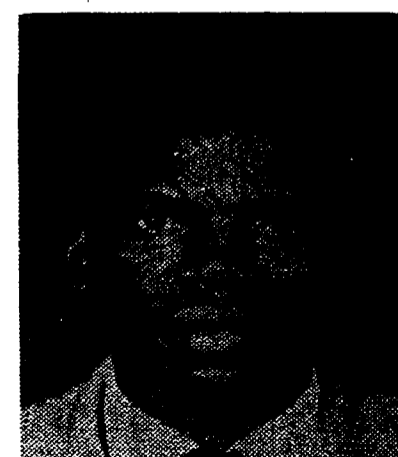
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FROM
WORLD CONFERENCES



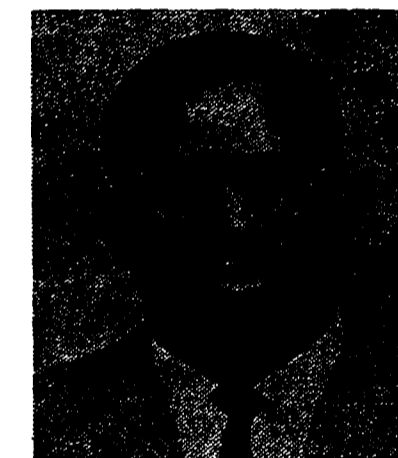
Rev. James McGeachy
London, England



Rev. J. Bahlke
Germany



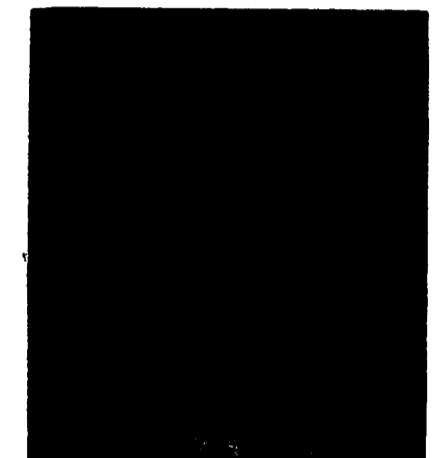
Rev. Otrain Manan
Malawi (Nyasaland)



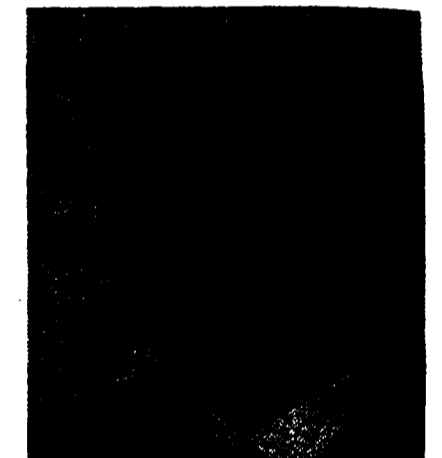
Rev. Joe A. Samuels
Jamaica



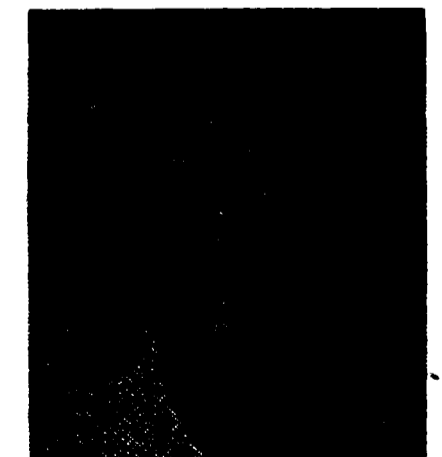
Mr. N. Harley
Jamaica



Mr. G. Zijlstra
Holland



Mr. A. Mellman
Germany



Mr. J. N. Tyrrell
British Guiana

Rev. Rex E. Zwiebel, United States Conference

PROGRAM OUTLINE

Wednesday, August 12

- 9:00 a.m. Call to Order and Welcome
9:15 a.m. Service of Worship, the Rev. Rex Zwiebel, U. S. A. Conference delegate, on the theme, "Christ for the World"
9:45 a.m. Orientation and Organization
Introduction of Delegates and Visitors
Establish Agenda (opportunity to offer further matters for consideration)
Lunch (observers and guests welcome)
1:30 p.m. Exchange Greetings from Conferences
Consider Revision of Agenda
7:00 p.m. Bible Study—John 15—Mr. Zijlstra, Dutch Conference delegate
7:45 p.m. Presentation by the Commission
The Interdependence and Relations of Seventh Day Baptist Conferences

Thursday, August 13

- 8:30 a.m. Service of Worship, the Rev. James McGeachy, delegate from England
9:00 a.m. Consideration of Items of Agenda
Lunch (observers and guests welcome)
1:30 p.m. Consideration of Items of Agenda
7:00 p.m. Bible Study—John 17—the Rev. Joe A. Samuels, Jamaica Conference delegate
7:30 p.m. Pre-Session with Dr. George Thorngate
8:00 p.m. Public Session—Dr. George Thorngate, speaker, former Medical Missionary to China and Resource Consultant

Friday, August 14

- 8:30 a.m. Service of Worship, the Rev. Otrain B. Manan, Malawi (Nyasaland) Conference delegate
9:00 a.m. Consideration of Items of Agenda
Lunch (observers and guests welcome)
1:30 p.m. Continuation of Items of Agenda
4:00 p.m. Summary, the Rev. Alton L. Wheeler, Secretary of CoWoCo
8:00 p.m. Sabbath Eve Service at the invitation of the Ritchie Seventh Day Baptist Church, Berea, W. Va.

Sabbath, August 15 No scheduled sessions for Sabbath Day

Sunday, August 16

- 8:30 a.m. Service of Worship, Mr. Alfred Mellmann, German Conference delegate
9:00 a.m. Preparation of Reports to the Conferences
Concluding Service of Worship, Mr. Jacob A. Tyrrell, British Guiana Conference delegate
Adjournment of CoWoCo
*8:00 p.m. Reception for CoWoCo delegates and guests
(Women's Board in charge)

*Due to scheduled meetings of Planning Committee and Co-ordinating Council, there will be no formal sessions of CoWoCo on Sabbath night or Sunday afternoon.

Suggested Subjects For Agenda

The agenda will never be "finalized," but these subjects have been distilled from the many suggestions received from delegates and interested parties:

1. How may we best continue the worthwhile contributions of missionary efforts of the past under present national developments?
2. Is there a continuing need for missionary service and if so, in what forms and how shall we proceed today?
3. How may the various Seventh Day Baptist Conferences co-operate in such a way as to strengthen the individual Conferences?
4. What are the Theological Education advantages in each country represented at CoWoCo? What are the opportunities and handicaps to training of ministers in my country?
5. What is in the future for my Conference? What is the growth potential and how go about strengthening the churches in each Conference?
6. **My Conference and the Ecumenical Movement.** What should be the attitude of Seventh Day Baptists of the world in regard to the trend toward merging of denominations? Is there a place for greater co-operation between denominations on mission fields?
7. **Religious Freedom.** How may the Conferences aid one another in the upward striving toward religious freedom? Is there common ground as to the separation of church and state issue? As to other threatened basic human rights?
8. **Suggestion from London:** What are the possibilities of Europe becoming a mission field? Specifically, would it be possible to provide for a missionary-evangelist from America to serve in England, Holland, and Germany?
9. **Suggestion from Holland:** How may a better correlation of mission contributions with those from America be achieved as relates to sending gifts from England, Holland, and Germany to the younger churches?
10. Looking toward the future: what plans should be suggested for another Consultation of Seventh Day Baptist Conferences?

Quotations From CoWoCo Mail:

It has been written concerning CoWoCo, "This may be the beginning of a thrilling fellowship and adventure in faith and love, together. As we are bound to Christ by His love, so let us be bound to each other by Him, despite possible difference of new, understanding, and traditional ways of action and witness."

Another has written, "It is hoped that the Consultation will create better understanding and strengthen existing ties. Each Conference may be helped to see more clearly our common task as World Seventh Day Baptists. Following this, each Conference, large or small, should recognize her part in this common task and at the same time acknowledge the contribution which others are capable of making. If ours is truly a World Mission, we have need of each other."

A missionary on the field has written, "If nothing else were accomplished, the whole Consultation would be worth while for this one inevitable result: the acquainting of the delegates with one another and their mutual and unique problems, in a real, vital way, enlarging the viewpoints and horizon of each one."

Financial Statement

It is possible at this date to present a partial report of receipts and expenditures entailed in carrying out the First World Consultation of Delegates from Seventh Day Baptist Conferences at Salem, W. Va., August 12-16. Such a statement will be of interest to those who have supported this venture of faith.

Mr. Karl G. Stillman, treasurer of the Seventh Day Baptist Missionary Society, has assisted in preparing the following statement of CoWoCo funds:

RECEIPTS	
S.D.B. General Conference	\$3,332.15
Received directly from churches	115.00
British Guiana Conference	64.12
Nyasaland Conference	225.00
	\$3,736.27
Interest received on temporary investment	19.92
	\$3,756.19
Total Receipts as of July 2, 1964	
EXPENDITURES	
Advances	
Delegate from England	\$ 250.00
Delegate from Holland	300.00
Delegate from Germany	400.00
Delegate from Jamaica	112.00
Plane Tickets	
Delegate from Malawi (Nyasaland)	1,127.35
Delegate from British Guiana	346.00
	2,535.35
Cash balance on hand July 2, 1964	\$1,220.84

It seems well to add a few words of explanation. All the Conferences have aided in sending their delegates. Plane tickets for the Malawi (Nyasaland) and British Guiana delegates were purchased in this country and the respective Conferences have repaid part of the expense.

Additional expenses are anticipated in providing hospitality for delegates during CoWoCo and Conference. A complete report of receipts and expenditures will be presented to Conference, through the Commission.

What Will Be Accomplished?

A lady near and dear to me, my mother, asked, "What will be accomplished with all this activity and expense?" A direct question, and one deserving of no less a direct answer. To her and all others to whom this project has presented a challenge and an opportunity, I have only this to say:

The CoWoCo sessions will accomplish nothing unless we all sincerely work for the glorious aim expressed in the theme, "Christ for the World." If we can put Him and His Kingdom first in all our considerations and deliberations, then the accomplishments will be many—greater understanding among divergent cultures; closer co-operation in carrying out our chief aim; strengthening the witnesses of our peculiar faith; explore ways and means of carrying on Christ's commission in the face of a world in turmoil and nations in transition; and a personal sense of involvement with people and issues in all parts of the world.

Loren G. Osborn, Chairman.

WOMEN'S WORK — Mrs. Lawrence W. Marsden

Family Devotions in Our Home

By Mrs. Arden Pederson

"Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons: Specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children" (Deut. 4: 9-10).

There is nothing more important in this day and age than properly instructing our children in the way of the Lord.

It is difficult sometimes to find time for daily devotions. The best way to insure this practice is by making it become a habit and set a certain time for it every day.

We have three children: Patti Jo, age eleven; Mary Lynn, age nine, and Scott age six. As most mothers with young children know, mealtime can be pretty hectic, so I have always had difficulty establishing the practice of family worship at mealtime. Many families find this the best and easiest time, but it hasn't worked out best for us. I don't think one should try to crowd in devotions when confusion is present.

I have often said that we don't have family devotions, but when I think about it, this is not true. True, we do not have a set pattern, but here are some of the things we do which we think are to the glory of God, and which are strengthening our children. There are times when we have used *The Secret Place* as a guide, plus our Bible, and have had devotions at breakfast or supper, but this doesn't work out as well as other things do. Even though I use *The Secret Place* in my personal devotions, I sometimes think it too far above the heads of young children. This changes as the children reach adolescence, but I'm referring to children up to about the age of ten. I think it is important to keep things at their level. It is much easier for adults and older children to get some-

thing out of material aimed at the younger children than it is to hold the attention of younger children with things they don't understand. We like it when the children are able to take an active part.

Quite often we gather around the fireplace and just sing. Each one of us, in turn, picks out a favorite hymn. The children love this.

We never go anywhere as a family in the car that our Bibles and hymnbooks do not accompany us. Each Sunday we drive 35 miles to Grandma's house. This gives us about 45 minutes to sing and have a Bible quiz.

We have a book entitled *Christ and the Fine Arts* which we got through the Christian Herald Family Bookshelf. Occasionally we read poetry from this, or if we are singing we look up the meaning of that particular hymn. It has some wonderful material in it.

In Sabbath School and Junior Youth Fellowship our children have required memory work, so quite often we sit and listen to part of it. It is also nice to have one of the children read an article from one of their Sabbath School papers.

We have several Bible story books. Most of them have the Bible reference with the story, so the original text can be used along with the story. We go along for awhile reading one each night. The children have a bedtime story book which has 365 stories of Jesus. The stories are short but effective.

It is important to remember table prayers. We start at one end of the table and at one meal that person chooses the type of blessing he prefers. The next meal it goes to the person next to him or her. Sometimes we sing the Doxology or one verse of a favorite hymn, say a simple table prayer, or pray together.

Then I think of the times when the children come to me individually, troubled about something or quarreling with a friend, or hurt physically or spiritually. A mother can take advantage of these moments to explain how Jesus would expect them to act or suggest getting the Bible and searching for God's answer. Even these small things glorify God and show the children how important it is to have Christ as their constant companion.

AUGUST 3, 1964

So though we do not have any set pattern for devotions, I don't think we neglect God. Our family likes changes—just as mother likes to change the furniture around. All of these things add variety to our lives. I'm sure that God is not particular what material we use or what time of day we choose—the important thing is that we find time to do something. It is possible to find time if we try. It is very important that our children learn ways of praising God each day and it is important that we as parents lead our children in the footsteps of our precious Savior. We must remember that the Bible is our perfect guide.

"Train up a child in the way he should go and when he is old he will not depart from it" (Proverbs 22: 6).

Something to Think About

(Continued from page 6)

rent questions will have to yield. Ecumenism, civil rights, evangelism, social action, all will be profoundly affected. Disarmament, U. N., the race question, action which a nation may take instead of war—these must all fit into place within the central question of the use of power. In fact, the very existence and future of the church may be involved. If Christ needs no military support to protect the church or to propagate the Gospel, then we are thrown back upon faith alone, supported by loving and nonviolent means.

It is our lack of faith that holds us back. We say that only if a nation were fully Christianized, could it be led to depend only on love and nonviolent action for its safety. But when we say that, we beg the question. We admit that while the way of Christ and of love is theoretically good, it cannot capture a nation. It has relevance only to a few individuals, or somehow to a period when Christ shall return. "He will create a new atmosphere," we say, "either by the use of the sword, or by miraculously destroying all His enemies, so making possible the peaceful society."

The fault of this sort of thinking is that Christ never promised to do for us what we cannot or will not do for ourselves. Moreover, if only Christians, or church

members, or the "good" people were left upon this earth, it would not be long before they would find cause for disagreement and maybe war.

As Christians face the non-Christian world, they face a challenge, and that challenge should evoke the very best of our powers. The problem is nothing less than the impregnation of all our acts, all our influence, all our relations with others with the example of Jesus Christ. That will not be possible with the use of bombs and guns, nor even by the threat of their use, but by a living proof of practical Christianity as a force in which we believe with all our heart and all our being.

The drive for equal rights for the Negro began in Birmingham, Alabama, as a nonviolent struggle. Unfortunately it has gotten out of hand in many places. Does that represent the defeat of the principle, or does it accentuate the bankruptcy of white leadership through the years?

As an indication of what might be done, we take the case of those civil rights workers who are going into communities where Negroes are not allowed to register or vote. They teach them how to pass the literacy tests or meet whatever other requirements are necessary. Yet these are the people who have been beaten, jailed, killed. When a few are martyred, more return in greater numbers. There is a power of God which gives fortitude to those who feel they are doing what they are doing for conscience' sake.

The slump in the church's spiritual power today is due to the fact that we have been unwilling to demand of our young people the greatest sacrifice for the greatest causes. As a result of this, various humanistic and socialistic organizations have assumed the leadership in a field that should belong to men of spiritual grace and power.

Seventh Day Baptists have not been lacking in courage in the past in standing for causes that seemed right and just. What will be our record today? Perhaps our Social Action Committee has these matters under consideration, and will bring forth a statement as forthright as is the one above.

Religious Liberty Calls for Education, not Politics

By C. Emanuel Carlson

(Submitted by
Christian Social Action Committee)

Will religious liberty be a political football in the 1964 election campaign? It may. Let us hope it does not! Here are some of the pros and cons on the horizon.

The Judiciary Committee of the House of Representatives completed several weeks of hearings regarding the need for changing the Constitution's protection of free exercise of religion for the people and its prohibition of establishment of religion. Since then the committee has worked in executive session and has made no public indication of intent. The Washington observers, however, are aware that a number of Congressmen who thought they favored a "Becker amendment" found out that they do not. A number of representatives who had signed a "discharge petition" are reported to have withdrawn their names.

The testimony given to the committee showed an amazing agreement among responsible churchmen of all traditions in support of the First Amendment as it stands. The people who represented Methodists, Presbyterians, Roman Catholics, Baptists, et al., were much of the same opinion. Since the hearings closed both the Legal Department of the National Catholic Welfare Conference and the Catholic Press Association have come out against the Becker amendment, much to the distress of its sponsor, a son of that church.

The stand of the churches in defense of traditional American freedom, however, does not please all of the organizations and forces which now are active to form American public opinion. A number of radio broadcasters and of "heritage" and "patriotic" type organizations are seeking a change in the Constitution.

There are circumstances which seem to constitute an invitation to the use of religiosity, with or without legal bases, in the campaign. First of all, large numbers of the American people do not yet know what was said in the famous court de-

isions regarding public authority and religion in the public schools. Many seem to actually believe that the Supreme Court is against religion and is trying to prevent people from praying. In the absence of information, people can be misled and confused.

In the contemporary battle between "social change" and "the status quo" let us both hope and pray that our mutual free allegiance to God shall remain unchallenged. Many if not most of the advocates of change as well as the defenders of the present order take their positions conscientiously, believing that they are right. The freedom of the conscience must continue as the basis of all our freedoms. The limits of behavior must at times be regulated by law, but official religion that attempts to regulate conscience can do only harm to freedom. Any attempt in that direction will lift the intensity of the political battle to dangerous levels.

It is also understandable that the official anti-religion campaigns of some governments should move other governments toward official support of religion. Unfortunately, government sponsorship of "religion" does not result in the type of religious faith which answers atheism. Back of all atheistic movements are long chapters of the manipulation of people's minds by government-sponsored religion.

What is needed now in defense of freedom is a time of concerted study and discussion on the meaning and the importance of free exercise of religion. What does "free exercise" mean for teachers and pupils while they are in the public schools? When people begin to study and discuss this question they will rapidly discern the wisdom of our American tradition of religious freedom. While this is in process let us hope: 1. that political party leaders see the folly of trying to divide the population on an issue that is of such high importance to all; 2. that political leaders in the campaign will share generously in an educational experience which brings new life to civic freedom under God in the United States; 3. that all denominations and their educational channels give their people a chance to analyze the facts and the values involved in free exercise of religion.

Date Correction

In the middle of July a flyer was sent from the Board of Christian Education office to persons interested in the camping program of our denomination regarding a Camp Forum to be held at General Conference. The actual date for the scheduled forum is Tuesday at 4 p.m. It will not be a luncheon meeting on Friday as announced on the flyer.

We believe that this is the first time that this sort of endeavor has been attempted, and we hope that many will stay for this meeting. It is under the leadership of the Rev. Alton L. Wheeler, editor for the forthcoming Seventh Day Baptist Camping Manual.

Pre-Con Retreats

Registrations are coming in for attendance at the annual Youth Pre-Con and Young Adult Pre-Con Retreats. Anyone eligible who desires to attend, and does not have access to a registration blank, may register in the following manner: For those who have finished the ninth year of school or are 15 years of age, to those 20 years of age, send your name and address to Rev. Mynor Soper, 1648 Ninth St., Boulder, Colo. For those 18 to 35 years of age, send your name and address to Rev. Ernest K. Bee, Richburg, N. Y. Note that there is a choice for campers 18-20 years. You may attend either retreat.

The fee is \$16.50 for Youth Pre-Con, and it will be held at EvUnBreth Acres near Buckhannon, W. Va. Camp begins at 2:30 p.m., August 13, and continues through breakfast, August 17.

The fee for Young Adult Pre-Con is \$18, and it will be held at Spring Heights, Methodist Education Center, 7 miles from Spencer, W. Va. This retreat begins on the afternoon of August 12, and will close after lunch on August 16.

Last Call

This is the last call for Pre-Con retreaters this year. One hundred twenty-five plus campers will respond to the call of God's out-of-doors in the deep green

hills of West Virginia. The younger group under the direction of the Rev. Mynor Soper will be about 35 miles away from Salem, while the older group under the Rev. Ernest K. Bee will meet 150 miles away.

There is a mysticism that surrounds camping assemblies that appears at no other time. A Christian spirit prevails as young people get together to seek after truth under tried and true spiritual leaders. Truth is discovered in varying degrees, but nearly every person who has the privilege to share the Pre-Con experience comes away with grateful heart. We covet this opportunity for every "age-eligible" person in the Seventh Day Baptist denomination.

The Children's Booklet on India

The Children's Booklet on India is a first attempt on the part of the Division of Foreign Missions of the National Council of Churches to produce a co-ordinated program of interpretation to children on the churches' working together in a particular area of the world. India was chosen because of the current mission study theme on Southern Asia.

Children's workers will find this an outstanding resource on rural missions, world literacy and Christian literature, mass communications and the ministry of healing as channels for interpretation. The book includes 8 stories, each followed by "To Do" suggestions, that let youngsters see the co-operative work of the church through the eyes of children in an Indian village.

The book may be ordered from the Division of Foreign Missions, National Council of Churches, 475 Riverside Drive, New York, N. Y. 10027 for 75 cents.

Attend Conference

Plan to attend General Conference at Salem, West Virginia. The sessions will be held in the auditorium of Salem College. Many of the committee rooms will be in Huffman Hall. Remember the date.

August 17-22, 1964

Denominational News**CoWoCo at Clarksburg
August 12-16**

The First World Consultation of Seventh Day Baptist Conferences (CoWoCo) will be held at the Waldo Hotel in Clarksburg, West Virginia, instead of Salem, according to an announcement made by the Missionary Board Sunday, July 26. The recent purchase of this hotel by Salem College has made it possible to offer its adequate facilities for entertaining this gathering. There is ample room for a large group to meet in the ballroom. Meals and lodging will also be provided at nominal cost at the hotel for those participating in the Consultation.

Commission Meeting Place

The important pre-Conference meeting of the Commission of General Conference will be held at the newly acquired Waldo Hotel in Clarksburg, W. Va. It is expected that the members of the body will reside at the hotel so that all available time can be profitably used for deliberation. Many matters will be considered, and recommendations for Conference action (including the OWM budget) will be formulated. The present members of Commission under the chairmanship of Herbert L. Crouch, are George E. Parrish, Rev. Wayne R. Rood, Rev. C. Rex Burdick, Rev. Duane L. Davis, Mrs. Robert T. Fetherston. See Recorder of Dec. 23, 1963 for picture and message from the mid-year meeting.

Salem College Fellowship Hour

General Conference at Salem, W. Va., will provide various opportunities for reunions and fellowship gatherings. George L. Cutlip, assistant to the president of Salem College, wishes it to be known in advance that Mr. and Mrs. Clarence Rogers will be hosting at their home an afternoon fellowship hour for all Salem College alumni, friends, and prospective students on Monday, August 17, following the afternoon session of Conference between 4:30 and 6 o'clock.

Boards Prepare Reports

The three major boards, Missionary, Education, and Tract have recently held quarterly meetings at which their annual reports to Conference were presented. These reports are now in process of being printed in pamphlet form for the use of committees and delegates at Salem. A story of the action of the Tract Board (July 12) appeared in the last issue. The Board of Christian Education met at Alfred July 19, and the Missionary Board at Westerly July 26. Although a resume of the action of the two latter boards is not yet available for these pages the latest information about their work and proposed budgets will be presented at Conference and reported on these pages. Other boards, agencies, officers, and special committees are getting their reports ready for Conference and the Yearbook.

**Seventh Day Baptist Building
A Place for Study and Research**

The historical library in the Seventh Day Baptist Building at Plainfield, N. J., has long been recognized as one of the best places to find material about early Sabbathkeeping and historical data about all the work of the denomination. Writers of certain kinds of books find that they must spend time in this library. World traveler Roy A. Garrison spent three days here recently, adding to the information that is already in his book manuscript on the Sabbath.

The importance of this denominational building as a place for research is soon to be much increased. The theological library from Alfred, N. Y., is being put in order by the dean of the Ministerial Training Center, the Rev. Victor W. Skaggs, and his secretarial helpers. It will be available not only for the students who will receive instruction here, but also for others who would like to do both historical and theological study. The flow of visitors through the offices and libraries of the building is likely to increase notably.

LET'S THINK IT OVER

Southern Citizen Offers Reward

The National Council of Churches' Commission on Religion and Race announced on July 3 that a "prominent white citizen of a racially troubled southern community has offered \$500 for information leading to the apprehension of persons responsible for the disappearance of three civil rights workers last week in Mississippi."

The Rev. Dr. Robert W. Spike, executive director of the Commission, said the donor hopes his move will encourage others like himself to contribute funds which will increase the reward.

The donor is an active layman in his local church and a responsible leader in his community, which has been the scene of major civil rights demonstrations and considerable police brutality during the past two years.

Civil Rights

The 88th Congress of the United States, despite a sad history of legislative inactivity behind it, has kept a rendezvous with history through its passage of the Civil Rights Bill. We might note in passing that such a bill is long overdue, but the times are such that carping serves no purpose. More to the point is the fact that the promise of the Emancipation Proclamation, signed something more than 100 years ago, has finally been converted into law. We don't begin to imagine that such a law will automatically right all the civil rights difficulties blanketing this nation today. But it is a step — a major step — in the right direction. Important work still lies ahead. Workers and the other segments of the population must support the bill so that it will become, not the paper document it is but the human document it is designed to be.

—CWA News.

SABBATH SCHOOL LESSON

for August 15, 1964

Faith on Trial

Lesson Scripture: Numbers 13: 30-33;
14: 2-3, 26-33, 36-38.

SABBATH SCHOOL LESSON
for August 22, 1964

A New Call for Faithfulness
Lesson Scripture: Deut. 6: 4-17.

Births

- Absolon.—A son, Robert Joseph, was born July 9, 1964 to Dennis and Verna (Williams) Absolon, of Grand Island, Neb.
- Brunson.—A son, Steve Dwayne, to David and Judi (Sutton) Brunson on June 12, 1964 at El Paso, Texas.
- Cox.—Darien Lee was born to Darrel and Janet (Holt) Cox of North Loup, Neb., on April 30, 1964.
- Hansen.—A son, Bradley Vincent, was born May 4, 1964 to Mr. and Mrs. Robert Hansen of Grand Island, Neb.
- Williams.—Leslie Scott, was born July 19, 1964 to Kenneth and Jerrolin (Scott) Williams of North Loup, Neb.

Obituaries

Nicoll.—Mary Jo, daughter of Bruce and Ann Saunders Nicoll, of R#1, Edgerton, Wis., was born Feb. 18, 1960, and died by drowning July 4, 1964.

She is survived by her parents; three sisters, Lou Ann, Vera, and Sherry; and two brothers, William and Henry; her maternal grandparents, Mr. and Mrs. Charles B. Saunders; and paternal grandparents, Mr. and Mrs. Cyril Nicoll, all of Edgerton.

The funeral service was conducted in the Albion Seventh Day Baptist Church with the Rev. A. Addison Appel, pastor, officiating. Burial was in the Evergreen Cemetery, Albion.

—A.A.A.

Saunders.—Raymond E., son of Harlan and Nellie Casler Saunders, was born April 27, 1896, in Albion, Wis., and died July 8, 1964, in the Edgerton Memorial Hospital after a long illness.

On March 15, 1924, he was united in marriage with Doris Bliven.

Raymond farmed in the Albion area for more than forty years. For many years he served on the Albion Town Board and the Albion State Graded School board. He was a World War I veteran and a member of Edgerton post of the American Legion for 45 years.

He is survived by his wife and two daughters, Mrs. Robert Algrim of Milton Junction, and Mrs. Donald Roush of Rockford, Ill.; three sisters, Mrs. Vera Babcock of Albion, Clara Saunders of New York City, and Mrs. A. L. Genisot of Rhinelander; and three grandchildren. Two sisters preceded him in death.

The funeral service was conducted in the Albion Seventh Day Baptist Church with the pastor, the Rev. A. Addison Appel, officiating. Burial was in the Evergreen Cemetery, Albion.

—A.A.A.

Nearly 3,000,000 people were injured on our highways last year as a result of driver error. Excessive speed accounted for 1,223,000 of these injuries. Drinking can be blamed for a high percentage of this driver error.

The Sabbath Recorder



European and Mission Leaders at Special Board Meeting

New England had a foretaste of the Consultation of Seventh Day Baptist Conferences to begin a few days later at Clarksburg, W. Va., when nearly all of the foreign representatives visited Rhode Island and Connecticut churches and attended a special meeting of the Missionary Board called primarily to hear the latest news from two returning missionaries. Such a gathering of those who are the fruits of missionary work and the planners of past and future work had never before been held. Singled out of the group of members and friends assembled in the vestry of the Pawcatuck Church at Westerly on the evening of August 8 for the above picture were people from England, Germany, Holland, Malawi, British Guiana, Jamaica, and America.

Left to right, back row, N. Harley and Joe Samuels of Jamaica, G. Zijlstra of Holland, Sarah Becker of Malawi, Harold Crandall, president of the board, Leon Lawton of Jamaica, and James McGeachy of England. Front row, Otrain Manan of Malawi, J. Bahlke of Germany, and J. N. Tyrrell of British Guiana.