

ITEMS OF INTEREST

Seminary Helps Burned Churches

A \$766 contribution has been received at Jackson, Miss., from Southern Baptist Theological Seminary, Louisville, to help the Committee of Concern rebuild burned Negro churches in Mississippi.

W. P. Davis, Jackson, a staff member of the Mississippi Baptist Convention and chairman of the committee, said this is the first donation to come from any of the Southern Baptist Convention's six seminaries.

Keith Parker, Southern Seminary student who is chairman of the welfare and social action committee at the school, sent the \$766 with a note that both students and faculty gave the money.

The Committee of Concern, an inter-faith group of Negro and white church leaders, both clergymen and laymen, has received about \$92,000 in gifts to help rebuild the churches. Of this \$78,000 has been used and 13 churches have been rebuilt thus far. Twenty-one of the 38 burned have been aided. — B. P.

Radio-TV Commission

The Radio and Television Commission of the Southern Baptist Convention has expanded its program to the point that it is now the largest religious broadcasting production agency in the world. It ranks third only to Radio Free Europe and the Voice of America in the number of broadcasts and hours put out annually in the free world.

Today, the Radio-TV Commission produces 22 radio programs, and one television series each week. Last year, the commission prepared and distributed 79,984 programs for broadcast.

At the close of the 1965 convention in Dallas on June 2 a \$720,000 Communications Center, nearing completion, was dedicated at Fort Worth.

Catholics Now Free to Talk

Vatican Council II has done little in terms of specific achievements, but one good effect is the spirit of candor it has created among its own people, according to C. Stanley Lowell. He states, "The Council has stimulated a new spirit of openness and candor among the rank and file of the Roman Catholic Church." He

calls this a "collateral effect which may have far-reaching reverberations." He adds, "Catholics are saying things which even a decade ago they would not have dared to say. There are instances in both the secular and religious press almost every day."

"Rome has always suffered because its tight authoritarianism virtually eliminated the possibility of self-criticism," the editorial reads. "Now, suddenly, it is there."

"Talk does not always lead to action," the editorial concludes, "but sometimes it does."

Two Churches for One

The farmer's aim is to make two blades of grass grow where one grew before. The same is not true in church planning, but it often happens. At Wichita, Kan., in 1960, the members of First Baptist Church voted 1,145 to 294 to withdraw from local and national ties with the American Baptist Convention. It was in protest of the American Convention's affiliation with the National Council of Churches.

The minority group favoring continued connection with the American Baptist Convention won its court fight to retain the 21½-million-dollar property of First Baptist Church after two years of legal battling. The majority then pulled out and formed the Metropolitan Baptist Church. They built a 15-story tower church in downtown Wichita at a cost of \$2 million into which they have recently moved. Metropolitan Baptist Church has voted to affiliate with the Southern Baptist Convention at all levels.

Church-State Problem

How reassuring it would be if all the church-state problems could be solved in one week like the one that a Baptist preacher faced at Clarksville, Tex. Cecil Sutley of Arkadelphia, Ark., had been asked to supply the pulpit at Clarksville. At the hour of worship there was no preacher. About the same time the visiting pastor showed up at a place where he wasn't expected, Clarksville, Ark. Right church. Wrong state. Too much church-state separation.

— B. P.

The Sabbath Recorder

Roll Call of the Nations

One of the several highlights of the Baptist World Congress was termed the roll call of the nations. In a ceremony at the Orange Bowl in Miami just prior to an evangelistic sermon by Billy Graham representatives of about 77 nations formed a line across the field to be greeted personally by the president of the Baptist World Alliance. As the roll was called the representative stepped to the microphone and repeated in his native tongue the theme of the Congress, "Ye shall know the truth, and the truth shall make you free." People from more nations than at Pentecost heard a portion of the gospel "in their own tongue wherein they were born." Here was a symbol of unity.

The Sabbath Recorder

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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.

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IN THIS ISSUE

Editorials:	
Converging on Miami	2
Provisional Policy for Letters to the Editor	3
Is Right-to-Work a Moral Issue?	3
Features:	
Letters to the Editor	4
Winning the World for Christ	4
Seventh Day Baptist Booth at Baptist World Congress	5
Farewell, My Son	6
Manifesto on Religious Liberty and Human Rights	8
Our God Is Marching On!	10
Evangelism	13
Personalities in the News	15
Missions:	
Malawi Sermons	7
Christian Education:	
Youth Pre-Con Retreat	9
Young Adult Pre-Con Retreat	9
Board Meeting.—Questionnaires	9
News from the Churches	15
Accessions.—Births.—Obituaries	Back Cover

Converging on Miami

The editor and his wife starting for the Baptist World Congress at Miami Beach by train were more home-oriented than Congress-oriented when boarding the Pennsylvania at Newark, for there seemed to be very few others with the same destination. At Washington where hundreds were waiting for the Baptist Special to be made up it began to be different. On board the 21-car train everyone was going to Miami, everyone looking forward to experiences that were yet in the future and which could only be talked of in terms of expectation. Some could speak of past conferences; many could not.

The fellowship on the train was interesting and valuable, as had been expected when this type of transportation was chosen. Few people drew into their shells as is so customary in ordinary train travel where interests are so different and backgrounds so diverse. There were things in common that made conversation easy. In fact, there were numerous cars that did not settle down for the business of sleeping until a late hour. Still, there were more who talked about their churches, their beliefs and the things they had left behind than the things they were looking forward to. It was a fusing together. Strangers became friends; backgrounds were compared. These people would already have a feeling of belonging together when they mingled in the crowds that converged on Convention Hall from all points of compass.

There is a brief loss of contact after a night and a day on the train while people adjust themselves to their various hotels and perhaps congregate outside Convention Hall in the evening where the doors are locked for the night and the people hoping to register are told that they must wait until eight o'clock in the morning. Anticipation is keen. The fellowship of like-minded people is something to look forward to. On the eve of its beginning people can hardly wait for the Baptist World Congress to begin. Relatively few of those coming to Miami had ever attended such a meeting before or would ever have an opportunity to do so again. They had attended their own denominational conferences, but this was different in purpose and scope. There would be discussions of some of the prob-

MEMORY TEXT

When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it. Ezek. 33: 13.

lems that are faced at every Baptist Convention and the world work of Baptists as a whole, but everything would be taken up from a different angle. The meeting was not for denominational or inter-denominational business; not to promote a program, but to enjoy a program of meetings for the mutual benefit of those in attendance. The principal business would be arranging for the continuance of the Baptist World Alliance, choosing leaders who would be responsible for the activities of the Alliance during the next five years and who would arrange for a meaningful fellowship in 1970. To be sure, a few resolutions or statements would be prepared, but they would be secondary to fellowship, inspiration and kindling of a desire for greater outreach within each national convention. People had come for a blessing; they would feel when it was over that they had received it.

As to numbers, they were great, far greater on the first day than had been anticipated. There were well over 17,000 (\$12), and attendance frequently taxed the capacity of Convention Hall, which is several thousand less than the total registration. Even morning meetings saw nearly all of the seats taken. It was a heart-warming sight. The four evening services at the Orange Bowl, (10 miles away), as expected, drew large crowds from Miami and the surrounding area, with an estimated 52,000 to hear Dr. Billy Graham on Sunday evening. Every service, entered into by an unusually unified audience, was a moving experience.

Approximately 230 individuals from 55 countries were listed on the program. There were plenary sessions in the mornings and evenings, with the delegates dividing into sectional meetings each afternoon for special interest discussions.

Provisional Policy for Letters to the Editor

The editor has been encouraged by his Advisory Committee as a result of the Recorder survey to institute a letter-to-the-editor column and to give some tentative policy guide lines for it. Readers have noticed several contributions to this column in recent months. However, not much has come in.

The editor encourages subscribers to write reactions to thoughts expressed in articles and to editorial positions taken if the reader thinks that his comments will be for the good of the general reader and will contribute to the effectiveness of the Sabbath Recorder as a denominational organ.

Properly written letters will be considered for publication in whole or in part in accordance with the general editorial practice of periodicals which have such columns. The editor, presiding over the expressions pro and con, will have to make decisions on when enough has been said on a given subject. The wishes of writers as to identification, when known, will be respected. Anonymous letters (which are almost never received) cannot be considered. The editor continues to welcome personal letters not intended for publication — letters on any subject. The helpfulness of friends of our time-honored publication serving the denomination is greatly appreciated.

Is Right-to-Work a Moral Issue?

The Chamber of Commerce of the United States, with reasons of its own for supporting the Taft-Hartley Law, deplores President Johnson's request that the State right-to-work laws be nullified. Is it true that "The President's labor message is clear and ominous proof that when governments reach out to mold societies, they start trampling on basic human rights," as the president of the Chamber, Robert Gerholz, states? If so, it is a question for Christians to be concerned about. In the same vein Mr. Gerholz predicts, "The outlawing of State right-to-work laws would almost certainly lead to more strikes and violence, as the

majority of employees resist organizations more strongly than ever, knowing that it can become compulsory."

Legitimate unionism seems to thrive in right-to-work states. By what moral considerations can employment be conditioned on the sufferance of a union if the employee is willing to contribute a fair share of the cost of general benefits obtained for all by collective bargaining?

LETTERS TO THE EDITOR

A Divided House

As the editor has left the columns of the *Sabbath Recorder* open to comment on the question of merger, I offer a few thoughts not maliciously but with deep concern.

Out of curiosity and to be exact, I looked in the dictionary for the definition of the word "merge." It gave "swallow up — absorb."

If we as a denomination merge with first-day observers, we support, approve, countenance their day of worship.

Isn't it a reasonable conclusion then, that the future generations will intermingle and intermarry? Will not the words, Seventh Day Baptist, be dimmed, absorbed, swallowed up — the word "merge" become "sub-merge"?

Jesus said, "A house divided against itself shall not stand" (Matt. 12: 25). We know how firm a foundation was laid for the Seventh Day Baptists. Are we going to become a divided house and let the walls crumble?

Jesus also said, "No man can serve two masters" (Matt. 6: 24). I believe in co-operation. Jesus mingled with all, but a merger? — I protest.

Many centuries ago God said to a group of men — "Separate me Barnabas and Saul for the work whereunto I have called them." Perhaps in our eager petitions if we lingered to listen we would hear the Lord our God say, "Separate me Sabbathkeepers for the work whereunto I have called them."

—Isabel S. Burdick
De Ruyter, N. Y.

Winning the World for Christ

Baptist leaders of Africa and Asia at the Baptist Congress agreed in successive addresses that nationalism and rival religions are key adversaries of Christian missionary efforts.

J. T. Ayorinde of Ibadan, general secretary of the Nigerian Baptist Convention, and Edward Singha of Assam, general secretary for the Council of Baptist Churches in North East India, spoke to the Sunday afternoon plenary session of the 11th Baptist World Congress in Convention Hall at Miami Beach.

Both agreed also that the successful enlistment of laymen and women in missions is the key to winning the world to Christ.

"We have depended too much on professionals," said Ayorinde. "When we pray, we need to ask not so much that God should bless our labors as that He should dominate us in our thinking and in our planning."

Singha said it is the laymen who will keep the church in business.

"God is at work in the church and is calling the laity, the people of God, to go into all the world — the scientific world, the business world, the industrial world, the political world, the educational world, the cultural world, the philosophical world, the religious world — and preach the gospel to every creature."

Ayorinde said world missions needs "imaginative planning based upon penetrating insights" to make an impact.

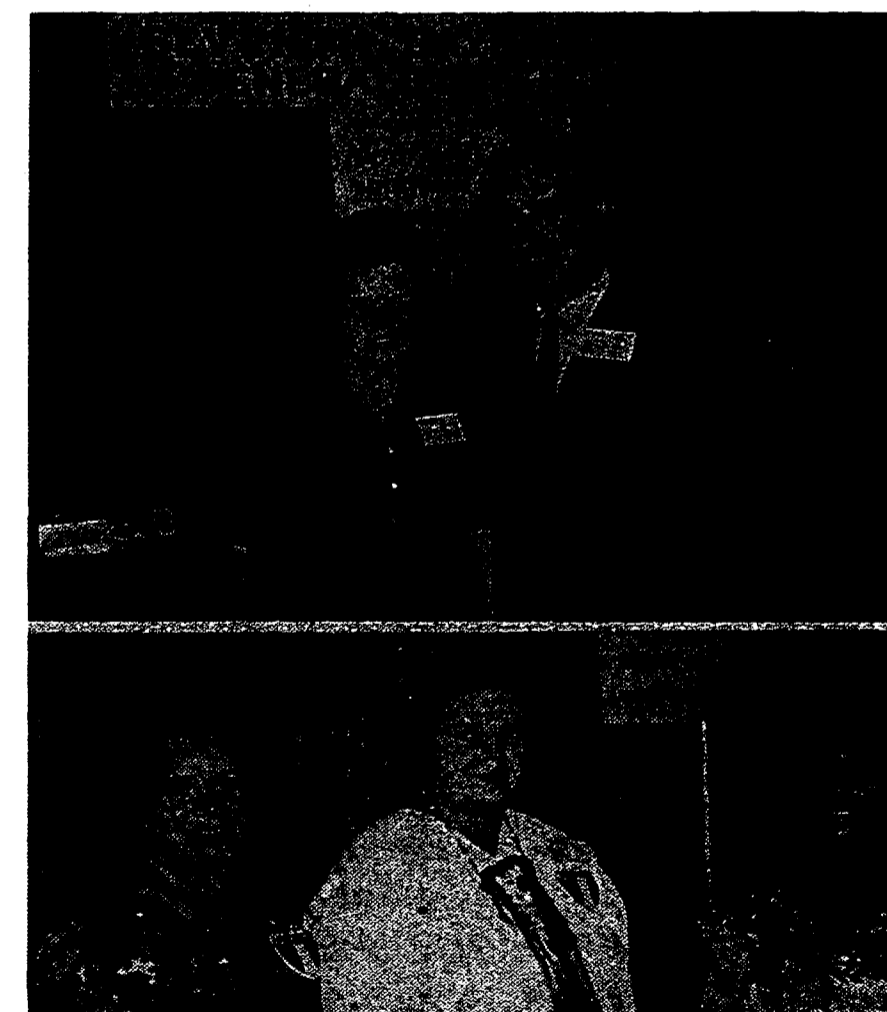
"Any church, convention, or union that does not have a missionary vision for the people of its own community, and whose vision does not reach out to embrace those beyond its own geographic boundaries is stagnant." Ayorinde said local churches as well as conventions should be given an opportunity to express their missionary obedience by sending and supporting their own ambassadors.

Promising Careers

Listening to campaign speeches someone has quipped, "Once again there is proof that politics is the most promising of all careers."

Seventh Day Baptist Booth at Baptist World Congress

The Seventh Day Baptist booth maintained at the 11th Baptist World Congress from June 24-30 was nicely located within a few feet of the entrance to the great auditorium of Convention Hall at Miami Beach. It attracted thousands of people not only because of its location but because the Seventh Day Baptist name was unfamiliar to so many and there was a desire to read our literature and learn more about us. A great many wanted to ask questions or to sit for some length of time on our rented furniture. Much more than expected it was an international, interracial meeting place for people coming and going. The pictures reproduced here give a little indication of the different kinds of people who used the booth and were interested in gathering information about our beliefs and practices.



In the top picture are a young minister and his wife from Joppatowne, Md., who were on the BWA special train and who spent many hours of travel discussing things of mutual interest with two of the Seventh Day Baptist hosts at the booth.

Back of them are a group of people picking up tracts from the tables. Also seen in the picture is the continuously playing tape recorder which told the story of Seventh Day Baptist history and mission work which was illustrated with 8 x 10 colored pictures fastened to the table around the machine. There was almost never a time from the opening of the doors in the morning until the closing at night when there were not people picking up literature. This appeared to be more true of our booth than others in the same area.

In the lower photo are three Mexican ladies in their colorful attire who were active in a Mexican Baptist booth but were glad to pose while visiting our booth. Some of them come from the same state Tamaulipas where there are a number of churches similar in doctrine to ours.

In the Baptist Congress there were delegations from some seventy-nine different nations. It was impossible to keep a record of how many of these people from other countries stopped at the booth. Much less was it possible to take time to photograph very many of these interesting folks. It seemed more important to visit with them briefly and to answer their questions than to take their pictures. Naturally there were more folks from foreign countries who had not heard of Seventh Day Baptists than people from our own country. A great many had heard of the Sabbath through contacts with another denomination but were surprised to learn of Baptists who kept the Sabbath and who had a long history of doing so. As we imparted information to them they also imparted much of their spirit of evangelism to the four or five people who at various times acted as hosts in our display area.

Brazilian Baptists were much in evidence at the World Congress partly because the president of the Congress was the beloved Dr. Soren from Rio de Janeiro and partly because the churches in that country have experienced such a tremendous rate of growth since the Congress was there in 1960. In the center is the Rev. William



W. Enete who has been a missionary in Brazil for more than a third of the century and has many things to say to the Rev. and Mrs. Dylton Abreu, a couple who were full of enthusiasm and seemed very glad for a personal acquaintance with the representatives of Seventh Day Baptists they met at Miami Beach. Generally

speaking, the ministers from Brazil who have to learn English in order to study theology were much better able to converse in English than their wives who generally had to have an interpretation in Portuguese. This was true of Dr. Soren and his lovely wife.

The work at the booth was by no means limited to the people of other nations and races. It was significant, however, that a rather high percentage of people who wanted literature were American citizens of the South in one or the other of the major National Baptist Conventions. For one thing, our booth was popular because we had a good deal of free literature. It was a surprise to a great many, both white and Negro, that we were offering tracts and Sabbath Recorders free of charge. Fortunately we were able to keep literature on the table nearly all the time and had a few hundred pieces left over on the last morning at the close of the great convention.

Farewell My Son

— Ralph Loofboro.

**Farewell, my son, walk tall and straight;
Walk on alone, you must not wait.
Reach out for life, that gift divine,
It beckons now, O boy of mine.**

**Your toddling feet walked by my side.
Through faith and trust, on me relied.
The fleeting years, a youth near grown,
Now very soon you walk alone.**

**Yet not alone, there is a friend,
Awaiting just around the bend.
To walk with you, where He once trod,
That guide supreme, the Son of God.**

**He trod the shores of Galilee,
And that cruel road to Calvary.
With love divine still points the way,
For seeking hearts unto this day.**

**Your Mom and Dad are with you here,
We'll guide and counsel, help to cheer.
But soon the Master of the race
Will call us to His Heavenly Place.**

**You look ahead with youthful eyes,
The end, as distant as the skies.
Your problems seem so tall and great,
But meet them now, you cannot wait.**

**There is a place awaiting you,
Out in this world, so great and new.
The Architect, with skillful plan,
Reserves a niche for every man.**

**The darkened way is rough and cruel;
At times old Satan seems to rule,
When faith and hope seem very dim,
Oh then, my son, just cling to Him.**

**Shun everything which will defile;
Meet life head on, with word and smile.
Invest yourself, and treasure gain,
When with the Lord you dwell and reign.**

**Look not behind, at backward trail,
All past mistakes can't make you fail.
Success in life, and what you do,
Are in the hands of Him — and you.**

**From valley dark to mountain height,
He'll lead you gently toward the light.
Give Him that life which He gave you;
Then walk with Him whate'er you do.**

**Get moving now, O boy of mine;
The Christ awaits you down the line.
Through Him the victory is won.
Heed now the call — farewell, my son.**

MISSION PAGES

Malawi Sermons

(As offered by Rev. Paul S. Burdick,
Pastoral Training Instructor at
Makapwa, Malawi, Africa)

NOTE: Ministerial students from the churches in Malawi come and stay a month with us. What they learn from us on the staff is probably less than what they learn from one another as they live and work together. Occasionally on a day of preaching, they speak to one another of the hopes and joys and duties that face them in their work among the churches. Out of such a day have come the following notes, says Pastor Paul S. Burdick.

When you buy an axe, you first bind it into a good stout stick. But it is not ready to be used. It is still dull. So you take it to a man who has a file or other sharpening device to get it sharpened. We come here to "sharpen our axes."

Genesis 3:1 tells us that Satan in the form of a serpent came to tempt our first mother Eve. Sin came into the world and with it shame and guilt. Their punishment was spiritual death. God is calling to us as He did to them, "Adam, where art thou?" The Lord Jesus came and was tempted, but overcame. He can lead us to eternal life. Then when God calls to us in the garden, we shall not be ashamed and hide. For we shall be made righteous in the blood of Christ.

A man had an expensive pot, but one day a snake crawled into it. He dared not get near enough to turn the pot over, so asked some men to help him with long sticks to beat the snake. In the process, the pot was broken. God may have to "break" us in order to drive the snake out of us.

When God asked Cain, "Where is thy brother?" Cain answered, "I know not, am I my brother's keeper?" God is asking us that question today. "Where is your brother? your sister? your father and mother? Are they Christians? Have you told them about Jesus? How about the people back home in the villages? Do they know Christ?"

We may say, "Am I my brother's keeper?" No, you are not hurting anyone. You are not killing them. But when you deprive them of eternal life in Christ, there is

spiritual death. My brother, do you want to enter heaven alone, because you have not tried to bring others with you? Let us work hard to bring those around us to be saved eternally from spiritual death.

Psalm 49:17. "For when he dies he will carry nothing away; his glory will not go down after him." When a chieftain was about to die, he called his sons to his bedside to explain how he should be buried. "Let my arms be outstretched," he said, "to the east and west, with both hands open. That will show to all the truth that I can carry nothing with me."

His sons carried out his wishes after his death, confident that his treasures had been laid up in heaven, rather than upon the earth. That is enduring wealth, that moth and rust cannot corrupt nor thieves break through and steal.

Healing on the Sabbath, Luke 13: 10-17. Jesus healed the woman that had been bent over and could not straighten herself. She had had this infirmity for eighteen years. The ruler of the synagogue was cross with Jesus, but he scolded the woman. "There are six days in the week for you to come and be healed, and not on the Sabbath Day." But Jesus said, "Do you not, each one of you, lead the ox or the ass to water on the Sabbath Day? And ought not this woman who has been bound these eighteen years, be healed on the Sabbath?" And all the people rejoiced at this saying. My friends, when Jesus said that He was Lord of the Sabbath, He did not mean by that to destroy the Sabbath, but rather to cherish it and to sanctify it.

When Jesus heard the disciples quarreling as to who should be greatest in the Kingdom of Heaven, he said to them, "Who is greater, one who sits at table or one that serves? Is it not the one who sits at table? But I am among you as one that serves" (Luke 22: 27). A young man went away from home to study. When he returned after some time, the first thing he did the next morning was to take his father's hoe and go to work in his father's garden. Later in the day when he saw his mother carrying firewood on her head, he put it on his own shoulder and carried it for her. Later when his

sisters were washing clothes at the brook he went to help them. He felt happy when his young brothers said to him at night, "We thought that you would not want to help us when you came back from school. But we see that you are now more willing to help." Perhaps he had learned the lesson that Jesus taught when He said, "I am among you as he that serveth."

Romans 1:16. "I am not ashamed of the gospel; it is the power of salvation to all who believe, to the Jew first and likewise to the Greek." Paul found many kinds of gods in Rome. He even found some difficulties there. But always he was saying, "I am not ashamed of the gospel of Jesus Christ." He was telling everybody about it. Are we failing to tell others the good news even though it arouses criticism against us? It is the power of God unto salvation, and the only power. Our people are suffering; our nation is suffering because we, the servants of the living God, are not willing to tell others the story. Let us go home and work harder for this power of God, without which we shall all perish.

Manifesto on Religious Liberty and Human Rights

The following manifesto was read to 52,000 people assembled at the Orange Bowl at Miami to hear Billy Graham at the Baptist World Congress Sunday evening, June 27, and was adopted by the 17,000 registered delegates in the crowd.

I

WE THANK GOD for the greater opportunities given to many men, women, and children for a full, healthy, and free life; for the increasing mastery over the powers of nature and their use for the common good; for new facilities for education, communication, and travel; for the decrease of discrimination because of race or creed; and for greater civil and religious liberty in many parts of the world.

II

WE REAFFIRM our faith that the gospel of God's free salvation in His Son,

Jesus Christ, the Way, the Truth, and the Life, is for all men without distinction, and that today as in previous generations it speaks to man's every need, convicting, transforming, guarding the human spirit and requiring the ending of exploitation and tyranny, and the provision of full opportunities for its free acceptance and for worship, witness, and service.

III

WE SUFFER WITH OUR GENERATION in and through the neglect of God and preoccupation with selfish ends; in the misuse of many opportunities and powers; in failure adequately to mobilize human and material resources to meet men's needs; in acquiescence in policies which deny basic human rights and bring suffering to individuals and communities; in lack of concern for those driven from their homes, imprisoned for conscience sake, and stunted in body, mind, and spirit.

IV

WE APPEAL to our fellow Baptists and our fellow Christians everywhere to show concern in these matters; to study what the teaching of Christ implies for human freedom and dignity; to manifest this in their relations with one another, both individual and corporate, and to interpret to the world the reconciling and liberating message of God's love. WE APPEAL to the governments of all lands not only to preserve law and order, but also to recognize and guarantee religious and civil liberty, and the right of men to maintain or change religious allegiance and freely to worship, witness, teach, and serve.

Statistics issued by the Federal Republic of Germany, in Bonn, reveal that of West Germany's 54,000,000 inhabitants (including West Berlin), 26,800,000 are Protestants; 24,500,000 are Roman Catholics; and 17,000 are Jews. It noted the ratio between Roman Catholics and Protestants had remained practically unchanged from the time of the first census in 1871 to the present.

CHRISTIAN EDUCATION

Youth Pre-Con Retreat

Plans are being finalized for the annual Youth Pre-Con Retreat to be held this year on the Lisle Conference Grounds, Lisle, N. Y. Registration will begin at 4:00 p.m., August 11, and the retreat will end after breakfast, August 15. The closing time will allow travel time for campers to reach Alfred, 4 hours distant, for Conference registration and for settling into new accommodations.

Those eligible to attend Youth Pre-Con include young people who have completed the ninth grade through the twelfth.

In keeping with the General Conference theme, the area of concern for the Retreat will be "The More Excellent Way: A Guide to Christian Morals and Ethics." The major study will center around the book, "About Myself." A personal copy of the paperback will be provided for each camper.

Consideration of the chemo-endocrinological and physiological aspects of sexual development will be covered by Dr. Harold O. Burdick, research professor at Elmira College (New York), lately retired from Alfred University, with assistance in question-and-answer periods on sexual morality by Dr. Ruth Rogers and others.

A full day of dedicated service is planned for Friday in off-camp locations. The work projects are in charge of Steven and Alise Pierce.

Gary Cox is to be the director of musical activities, the Rev. J. Paul Green will be in charge of worship, and Miss Connie Coon will lead recreation.

A swimming pool under the supervision of a qualified lifeguard is a part of the conference grounds. General directors of the retreat are Mr. and Mrs. E. T. Harris, Jr.

Facilities at Lisle are less camp-like than those previously used for Youth Pre-Con Retreats. Comfortable dormitory-style housing is available and dining accommodations are modern. A church building will be used for worship services. Pictures of the grounds will appear in future **Recorders**.

The fee for the retreat is \$23. This includes insurance and all the pertinences of board and room except your towels and toilet articles.

Every qualified young person will enjoy Youth Pre-Con Retreat, and all who participate wholeheartedly will come away enriched in body and soul.

Young Adult Pre-Con Retreat

A note from the director, the Rev. Charles Bond, reminds us that the usual policy of having no children at Young Adult Pre-Con Retreat will be the policy again this year.

Reservations are being received for this retreat. If you do not have a blank, send in your reservation to the secretary of the Board of Christian Education, Rex Zwiebel, Box 115, Alfred Station, N. Y. 14803.

Board Meeting

The quarterly meeting of the Seventh Day Baptist Board of Christian Education will be held in the Parish House of the First Alfred Seventh Day Baptist Church on Sunday afternoon at 2:00 o'clock, July 28.

Questionnaires

The questionnaires sent out annually from the Board of Christian Education asking for statistics related to Sabbath Schools, Vacation Church Schools, Camps, and Youth Work will soon be in the hands of the pastors and church leaders. It will help us tremendously if they are filled in and returned promptly.

"We have been accused, and with some justification, of being afraid of dirtying our hands. It is so easy for an institution like the Christian Church to be conservative, defending the 'status quo,' especially when it comes to human relationships and social concern."—Dr. Nils Engelsen, principal of the Norwegian Baptist Seminary at a reception for Martin Luther King.



Our God is Marching On!

By J. Ithel Jones

"For thou preventest him with the blessings of goodness."

— Psalm 21: 3

The first thing, of course, is to translate this into intelligible English!

"Prevent" This word no longer carries the meaning it did in 1611 when this Authorized Version of the Bible was published. (The use of the word was somewhat archaic even at that time!)

"Prevent" meant, of course, to go on ahead; to be in advance.

What I wish to do quite simply in this sermon is to remind us all of some of the great gifts with which God has surprised us, gifts with which He has met us on our way.

I

The trouble, of course, is to know where to begin! Was it not Ignatius Loyola who sat down one day to make an inventory of the gifts which God had given him for which he never asked. And poor Ignatius never got beyond the first item. At the top of the page he wrote the word *myself*. And there he sat for hours staring at this one word. I am a gift of God to me for which I never asked!

Let us take a look then at something closely connected with our identity. Think of the home into which you were born. Was ever greater gift than this, where prayer and care made ready? Do you realize that before your eyes could focus properly, before your hands could grasp and before you could utter an articulate cry, there was provision for you? Before

you could express hunger there was a mother's milk; before you could feel the cold you were wrapped in softest clothing. You came into a whole circle of planning and praying and were received into its warmth.

How did all this come about? Was it a gift in answer to your precious prayer? No, you were "pre-vented."

If you take a spiritual, yes, a sacramental view of life, as I do, you will believe that God is the one from whom all fatherhood in heaven and earth is named and that the love of the human parent shown in the preparation of home is only a weak echo of the love in the heart of the great Father of us all and, as such, derives in the end of the day from Him. You came into this world a tiny, helpless thing and God came to meet you with an armful of gifts. "Thou preventest him with the blessings of goodness."

II

And if this is true about the home into which we were born, it is certainly true of the church in which we find fellowship.

Of course, those of us who awakened to this life to find ourselves already within the warm fellowship of the household of the church find it difficult to realize its "given-ness" as clearly as those who come to it fresh from outside. During my London ministry a number of people came into the church from what might be called a completely pagan background. And it was very moving to hear them express their wonder, their delight, which amounted almost to ecstasy, that God should have thrust this thing called a church in their path!

The same reaction should come from us if only we could see the "given-ness"

of the church with the same force and vividness. Ask yourself the question: Is the church in which you find fellowship a gift in answer to your prayer? I will hazard a guess that in nine cases out of ten it was already there when you arrived on the scene. God had already put it there without your asking Him. The saints of God had worshiped in that sanctuary, as likely as not, for three, four, five generations before you came on the scene. And when that happens even a building takes on a new significance. It becomes more than bricks and mortar. It begins to breathe.

And all this is bequeathed to you. You did not pray for it. You did not go out seeking it. God through His servants threw it in your path. He was "pre-venting" you in the good old 16th century sense of the word. He is a God who comes to meet us.

III

Let us recognize the fact that this is true about God as far as our salvation is concerned, and the service to which we are called. Here, again, He pre-vents us.

What we as Baptists say, of course, is that in burying the believer under the water and in raising him again we declare quite unmistakably what has already been achieved in the death and resurrection of Christ before ever we came on the scene.

But let us acknowledge quite frankly and within the confines of this fellowship that our tendency is, almost inevitably, to stress the other side; to lay the emphasis on what we do. Just think of some of the hymns we like to sing on such an occasion.

"O happy day that fixed my choice
On Thee . . ."

Note the pronouns! **WE** do the choosing and God is the object of our choice!

Now, this is all very well as far as it goes. Even Karl Barth has come sufficiently over to our side to say that baptism must be a responsible act on the part of the one baptized. This is right; this is good. But let us not even begin to imagine that "making baptism a responsible act" means that it is we who are initiating something in submitting to the ordinance. Whatever we claim to do in baptism is

only a weak, stammering response to what God had already done before we saw the light of day. It was His initiative.

Have you re-read recently the story of the conversion of Saul of Tarsus? What brought that strange man on to the side of the angels? What is a move which he, dynamic figure as he was, undertook? Can you imagine Paul, looking back at those strange events, breaking forth into singing "O happy day, that fixed my choice on Thee . . ."? Not on your life! The wretched man didn't know what had happened! A blinding light from heaven cast him on his face to the ground and an accusing Voice started echoing through the corridors of his conscience. And what took place caused him bewilderment to the end of his days. There was neither rhyme nor reason in it. "Unto me," he exclaimed with an air of incredulity, "who am less than the least of all saints is this grace given that I should preach among the Gentiles the unsearchable riches of Christ!"

When and where did the incredible career of this Christian crusader begin? When he decided to come on to the Lord's side? No; no! It began before he was born! "God," cried Paul, "who separated me from my mother's womb . . .!"

Is this to be though a thing incredible? This fact of our election may occasion astonishment; it should also cause us to rejoice that we have a God who is first in the field even in this.

And this is what James Grindley Small wants us to testify when he makes us sing,

"I've found a Friend, O such a Friend!
He loved me ere I knew Him:

He drew me (Watch the pronouns) with
the cords of love

And thus he bound me to Him. . . ."

We did not run after Him; it was He who came running after us. Even in this greatest gift of all, ours is a God who comes to meet us. He prevents us with blessings of goodness.

And so it will be to the very end.

"I go," He says, "to prepare a place for you; and if I go and prepare a place for you I will come again and receive you unto myself. . . ." To the very end He is a pre-venting Lord.

Is not this the picture of God which we find in the Bible? There can surely be no doubt about this. But do we act upon it? For this picture we have traced has tremendous implications for our whole Christian living and strategy.

It means, for one thing, that when we are about His business, we do not have to try to drag Him after us. We are in it because He has drawn us into it!

Does it not mean also that we have nothing to fear with regard to the hindrances that may come our way as we press forward on His business? If He is a pre-venting God we will find Him there already dealing with the obstacles. As He did in the case of that little company of women who wanted to do a last service for their Master. He has been crucified and buried and all that is left for them now to do is to anoint His body with sweet spices. They start out very early in the morning. And suddenly on the way one of them breaks the melancholy chatter with a cry, "The stone! The stone! Who will roll away for us the stone?"

Notice: they do not turn aside to hold an emergency prayer meeting as we would do in our pseudo-piety. They press on. Some divine instinct drives them on their way and when they reach their journey's end, they find the stone already rolled away. God, the pre-venting God, had got there first.

And the first thing told them concerning the risen Christ is, "Behold, He goes ahead of you—into Galilee." And this He has been doing ever since.

What a comfort and challenge this word is to us in our current situation. So often we are fearful for the future of our churches and indeed for the future of the whole Christian movement. When the present tendencies have done their worst—and I gather that there is no little concern even on this side of the Atlantic—we wonder what will really become of things.

When you've gathered all your statistics, arranged them in their appropriate columns, done all your subtractions and progressions, don't you see that the most significant fact about the Church has

eluded you—the fact that a risen Savior who has broken the bands of death is going on before and beckoning us onward? How can you squeeze a fact like that into a statistics column? It just won't go!

My colorful college principal who preached this Congress sermon back in 1911 used to like to quote the adage that there are three kinds of lies: black lies, white lies and statistics. And the longer I live the more I see the truth of it. The Church defies the infallible testimony of figures. Was it not G. K. Chesterton who said that Christianity had many times gone to the dogs, but in each case it was the dog that died! The Church has many times appeared to have dwindled to nothing and then has come alive again because pre-venting her, and beckoning her on is One who has found the way out of every grave.

Our God is marching on!

Voiceless Christians

At the lowest estimate, according to the church delegation that visited the USSR in 1962, there are twice as many active Christians in the Soviet Union as there are members of the Communist party even though this does not mean that Christian influence politically or culturally is comparable to that of the party. They are virtually without voice. There may be some hope for the future in that the present policy of gradual elimination of the church rather than its immediate liquidation bears witness to the party's recognition of the presence of a deeply rooted faith among ordinary workers and farmers whom the party professes to serve.

"Man lives today in the midst of a society marked by urbanization, automation, population growth and shifts, moral crises, racial tensions, multiplying minorities and increasingly active non-Christian religions... We must find ways, in cooperation with others who love God, to help men to Christ."

—Arthur B. Rutledge of Atlanta, Southern Baptist Home Missions Secretary.

EVANGELISM

Address by Conference President George H. Utter, Aug. 21, 1895

The words of welcome that have been expressed by your pastor (A. H. Lewis of Plainfield), and the signs of that welcome which have been shown to us in so many ways by the members of this church, are not in the least a surprise. We knew a year ago, when you invited us to meet here in this August season, that there was only one thing that could possibly exceed the warmth of your welcome, and that might, perchance, be the warmth of your weather; but even the weather seems to have joined in making our reception here today most cordial on your part, and most pleasant on ours. It is, therefore, with considerable pleasure that I, as a representative of the Conference, return to you, Mr. Pastor, and to you, members of the Plainfield Church, our heart-felt thanks for all that you have done, and all that we feel sure you intend to do.

The year which is ended has been a most important one, not only in religious circles as a whole, but more especially to us as a people. Questions of vital importance, apparently to the work which God has given into our hands, have come before us for decision, and while it has been true that these questions have brought out differences of opinion I think that no one can deny that such differences have been the differences of men who differ honestly and from the sincerest of hearts, not so mindful of what the immediate result might be as of the effect upon the cause as a whole. Early in the year the Tract Society was brought face to face with a question which it had met before, but from which, for one cause or another, it had previously retreated. The decision that was finally made to change the location of our publishing plant was only made after the most prayerful consideration by the members of the Board, and was made as it was, not because they thought such a change would render its oversight easier for the Board, but chiefly, and I say almost solely for the reason, as they thought, that it would be the best for the promotion of the interests which we have at heart.

Our Education Society has not been free from perplexing questions. The financial depression that has made itself felt in almost every quarter of our country has affected it also, and sources of revenue that seemed to be absolutely sure have, in these trying times, been cut off. And yet, I am proud to say, these Seventh Day Baptists who are devoting their lives to the education of the young people, and doing it not for what the returns may be in a financial way, but "in His name," have been as true during these trying days as they would have been under the most favorable conditions. Other serious questions have come before those who have had in control our educational interests, and I think that I am warranted in saying that in every case the decision has been made with an eye single to the welfare of the cause, as that welfare was seen by those in places of responsibility.

To our Missionary Society there have also come some very serious questions. The old mother church, the church which has stood for two centuries and more in the midst of that busy life in London, holding aloft our banner, has lost its undershepherd, and so it comes to us, the children grown, asking direction and protection. It was Shakespeare who wrote, "How sharper than a serpent's tooth is an ungrateful child!" May the children of that old church be as true to her interests as she has been in the past to the duties which now rest upon our shoulders!

The same Missionary Board has had calls from all parts of this land to do a work that seems to me to be the first work of Christian churches. There have come from the North and from the South, from small churches and from older churches, calls for those who would stand in the midst of men, and hold aloft the banner of Christ Jesus, on which is written the salvation of men. Our evangelistic work has reached a place where we have not been able to answer the calls for help, simply because we had not the means with which to do it. It is to the glorifica-

tion—yes, I say that advisedly—it is to the glorification of us as a people, that men who are able and willing to hold the banner have been found, though from a lack of means we have not been able to answer the calls. Now, to me, this is the most cheering report I have to bring. This is a work that it seems to me we should enter upon, a work in which we, as Seventh Day Baptists, should be proud to take a large share.

The Jews were coming up to Jerusalem from all parts of the world. The stillness of the night was broken only by the calls of the watchmen, as they kept guard with their different parties. Suddenly, and almost without warning, the land was bathed in a heavenly light, and those shepherds who watched their flocks by night saw the doors of heaven swung wide open, and heard that angelic host sing, "Glory to God in the highest, on earth peace, good-will toward men." Thirty years and a little more afterwards, there stood in the center of a questioning and curious throng, a man of noble mien. The son of a carpenter, yet gifted with a wisdom greater than that of the scribes and the Pharisees; the companion of publicans and sinners, yet the King of the Jews and the Lamb without blemish; a man of sorrows and acquainted with grief, yet whose very presence turned a house of mourning into a house of joy and brought encouragement to those who were disheartened. One of the curious throng, perhaps a little bolder than the others, asked, "Master, which is the first commandment?" Turning upon him, that man said, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and with all thy strength; and the second is like unto it, Thou shalt love thy neighbor as thyself." "Glory to God in the highest, on earth peace, good-will toward men." The divine Master had put into human speech the song which the shepherds had heard a little while before as sung by the angels. From that time to this the great commission has come rolling down the ages, until to-day it strikes on our ears as distinctly and as authoritatively as it did on those of his followers who watched the

Lord as he ascended into heaven and heard him say, "Go ye into all the world, and preach the gospel to every creature." I tell you, brothers and sisters, the first thing in the work of the Christian Church to which we are attached is the proclaiming of this gospel of Jesus Christ, and the glad tidings which it bears to all the world.

It seems to me sometimes that we forget that this is our individual work. We are apt to think it is the work of churches and organizations; that it can be done by masses. If I were to characterize the present time, it would be as one in which individual responsibility is being lost in the endeavor to shift it to men in a mass. Do you remember where the genial **Autocrat of the Breakfast Table** tells about a time when the people of the entire world, in order that their voices might be heard upon the moon, agreed to shout together at a certain time on a given day? They thought that by thus combining their voices the cry would be so loud that it could be heard on that distant satellite. The day was fixed ten years in advance, and chronometers were sent with care to all parts of the world in order that no mistake might be made as to the exact minute when the word "Boo!" was to be uttered. The time came, but nobody shouted except two, one of whom was a deaf man, and the other a woman in a foreign country. The reason was that they were all so anxious to hear what other people did that they forgot their own duty. It seems to me that sometimes in this age, when we are endeavoring to roll the responsibilities for the salvation of the world upon other people's shoulders, we are in danger of losing that salvation because we are not willing to carry the load ourselves.

This declaring of God's Word is to be done, it seems to me, in three ways. First of all is the way which we naturally think of, by the preaching of God's Word by those who have been ordained to that sacred duty. We are told in Scripture that the people cannot know unless they hear the preacher. We are also told that the preacher cannot go unless he be sent. Therefore, the second way in which this

great work is to be done, is through the consecrated pocketbook. A man who yields himself unto Christ, who says at Christ's feet, "I give myself and all that I have," means that he is willing to do all that he personally can, whether it be by his words, by his hands, by his brain, or by inventive faculty with which God has endowed him; whatever is within his scope, is dedicated to God's service.

(to be continued)

Personalities in the News

The Pacific School of Religion, Berkeley, Calif., announces that among faculty members who are now on sabbatic leave for further study is Dr. Wayne R. Rood. The item in the seminary bulletin states:

Wayne R. Rood, professor of Religious Education, and his family, will take up residence at Oxford University in England. His research project will involve the nature of artistic logic and language as it is to be contrasted with scientific logic and language with special reference to theological communication.

The Salem Herald of July 1 reports an interview with Dr. Richard Bond, son of Executive Secretary Harley D. Bond. "Dick" Bond has been home at Salem with his family for a brief vacation from his educational work at Monrovia, Liberia. Among other things, he told the reporter that upon returning to America he "was struck with the provincialism of Americans" explaining that people here seem unconcerned about what is going on internationally and even nationally.

Dr. Bond is "Head of Party" of a Cornell University project there concerned with upgrading the University of Liberia, and will continue in that capacity for another year. The Cornell project is under the sponsorship of AID (The United States Agency for International Development) and part of Bond's work involves serving as a liaison between the United States and AID projects in Liberia.

NEWS FROM THE CHURCHES

ALFRED STATION.—The Alfred Station church has been carrying on its work under the direction of Rev. Hurley S. Warren since the departure of the Skaggs family last June. We greatly appreciate all that Rev. and Mrs. Warren have been doing for us.

Seven young people were baptized during the morning worship on Sabbath, May 8, 1965, and have been received into membership.

A new floor covering has been placed in the vestibule of our church. Plans are also underway to redecorate the parsonage kitchen.

We are looking forward to the arrival of Rev. and Mrs. Ernest Bee and Jeffery, to live in our parsonage in September, 1965.

The Youth Fellowship under the direction of Rev. Rex Zwiebel has been meeting every Sabbath eve. They conducted our morning worship service on Youth Week Sabbath.

Some of our members participated in the T.V. Evaluation Program sponsored by the National Council of Churches. It was felt to be very beneficial by those who participated.

The Baccalaureate service for the Seniors of Alfred-Almond Central School was held in our church on June 20, with the Rev. David Clarke of Alfred giving the address.

The newly organized Alfred Methodist Church will be holding their services on Sunday mornings in our church building, beginning on June 27, 1965.

— Correspondent.

At the coronation of every new king or queen of England, the Archbishop of Canterbury hands a Bible to the new ruler, and he says, "Here is wisdom. Here is the royal law. These are the oracles of God." Wisdom, law, oracle: who is foolish enough to try to find his way through life without it?

— Dale Evans Rogers, in *No Two Ways About It!* (Fleming H. Revell Company)

The Sabbath Recorder

SABBATH SCHOOL LESSON
for July 24, 1965
Christians Grow Through Study
Lesson Scripture: Acts 17: 10-12;
2 Tim. 3: 10-17

Accessions

Alfred Station, N. Y.

By Baptism:
Cathy Drumm
Alyce Lewis
Robert Allan Lewis
Yvonne Mattison
Karen Palmiter
Robert Perkins
Richard Woodruff

Daytona Beach, Fla.

By Letter:
Mrs. Mack E. (Jeanne) O'Neil
By Profession of Faith:
Mrs. Robert (Anne) Pike

Births

Ellis.—A son, Timothy Scot, born to Mr. and Mrs. Ronald Ellis (Luan Sutton) on December 14, 1964.
Aldrich.—A daughter, Jill Maureen, to Mr. and Mrs. Simon Aldrich (Helena Knox) on April 5, 1965.
Sutton.—A son, Steven Lyle, born to Mr. and Mrs. Lyle Sutton (Betty Pierce) on April 7, 1965.
Hagan.—A daughter, Julia Dawn, to Grant and Joan Hagan of Angola, Indiana, on May 13, 1965.

Obituaries

Burdick.—Blanche Merritt, daughter of the late Mr. and Mrs. Dwight R. Merritt, and wife of deacon Earl D. Burdick, was born in Ashaway, R. I., August 6, 1889, and died at her home in Orlando, Fla., on June 19, 1965. She was married to Earl Burdick on June 21, 1911. The moved to Florida and joined the Daytona Beach Seventh Day Baptist Church by letter from First Hopkinton in 1950. For several years she served as organist of the church until failing health caused her to give it up. She maintained a loyalty to her church and was as faithful in attendance as the miles and failing health would permit. She is survived by her husband, Earl; by a niece, Mrs. Elizabeth K. Austin; and by a nephew, R. Merritt Kenyon. Funeral services were held in the Carey-Hand Funeral Home in Orlando, with the Rev. S. Kenneth Davis and the Rev. George H. Carlton officiating. — S. K. D.

Clarke.—N. Celestia Crandall, daughter of Maxson A. and Mary S. Crandall, was born August 23, 1880, and passed away at her home in Independence, N. Y., on June 16, 1965.

She was united in marriage with Floyd C. Clarke on November 8, 1906. Mr. Clarke preceded her in death three years ago.

In early life she was baptized and joined the Independence Seventh Day Baptist Church of which she has remained an active and a faithful member. Even though she was handicapped in going outside her home, she always found an opportunity to be of service to others. Her hands were never idle, and wherever there was sickness or misfortune in her community she was there with a helping hand. She was a home nurse to all who called upon her.

Mrs. Clarke was a member of the Ladies' Aid Society, of the Home Bureau, and served as Trustee of the District School at Independence for a time.

There survive a son, Decatur, and his wife, of Independence; three grandsons, Gerald of Corning, N. Y., Wally, serving with the United States Navy in Japan, and Maxson, at home; a sister, Mrs. Grace C. Spicer of Andover, N. Y.; a brother, E. Rogers Crandall of Bath, N. Y.; and several nieces and nephews.

Memorial services were conducted at the Independence Seventh Day Baptist Church on Sabbath afternoon, June 19, with the Rev. Hurley S. Warren officiating. Interment was in the Independence Cemetery. — H. S. W.

Pierce.—Deacon Frederick J., son of John and Mary Pierce, was born in the Town of Alfred, N. Y., July 23, 1884, and died at Bethesda Hospital, North Hornell, N. Y., June 23, 1965.

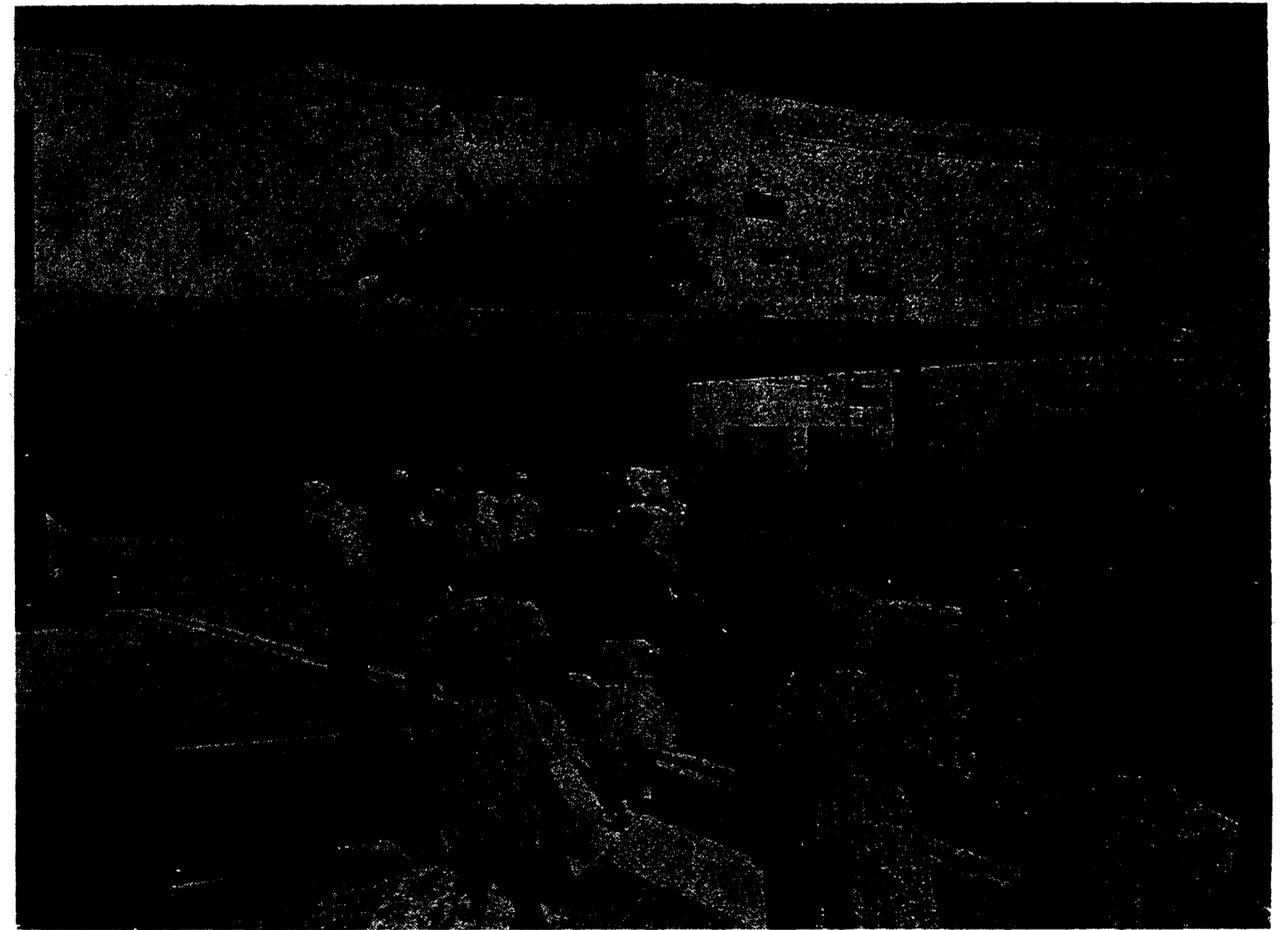
He was united in marriage with Miss Edna Saunders of Richburg, N. Y., May 6, 1909. To this union were born two sons: Lloyd W. and Donald S., both of Alfred Station, N. Y. Besides his wife and two sons, he is survived by one sister, Mrs. Leon Lewis of Alfred Station; two brothers, Dr. Harrison Pierce of La Mirada, Calif., and Ira Pierce of Alfred Station; four grandchildren, four great-grandchildren, and nieces and nephews.

Mr. and Mrs. Pierce (farmers) made their home successively in Richburg, East Valley, and Railroad Valley. After retiring from the farm he was employed by Alfred University supervising maintenance, from which work he retired in 1959.

Mr. Pierce was baptized and joined the Alfred Station Seventh Day Baptist Church in March, 1898. He had been attending Junior Christian Endeavor Society meetings, and during evangelistic services conducted by the Rev. George B. Shaw was led to make his decision for Christ. He was ordained a deacon of the Alfred Station Church in 1912. He also served as its clerk for thirty-two years.

Memorial services were conducted at the Alfred Station Church on Sabbath afternoon, June 26, 1965, with the Rev. Rex E. Zwiebel and the Rev. Hurley S. Warren officiating. Interment was in Alfred Rural Cemetery.

— H. S. W.



Going to Meeting at Miami

The morning sun at Miami Beach casts its sharp shadows as many kinds of Baptists from many lands are caught by the official photographer streaming into the great auditorium under the friendly supervision of traffic policemen. The morning attendance was estimated at 8-10,000 as a usual thing. Though not advertised as a missionary conference the Congress meeting did much to enlarge the world horizons of all who thoughtfully listened and participated.