

The Sabbath Recorder

SAN DIEGO FELLOWSHIP

San Diego Fellowship meetings of Seventh Day Baptists are held each Sabbath afternoon at 2:30. The meetings are held in a home at 4110 - 44th Street in East San Diego.

On alternate Sabbaths Pastor Mynor Soper of Los Angeles conducts a worship service. We are anxious for the address of anyone in the area who might be interested in these meetings. Also we would like the names and addresses of any service men in the area so that if possible we might minister to them.

Please send names and addresses to:

Pastor Mynor Soper,
4976 North Figueroa St.,
Los Angeles, Calif. 90042.

Marriages

Hibbard - Slaton.—Earl Winslow (Butch) Hibbard of Baltimore, Md. son of Rev. and Mrs. Theodore Hibbard of Hayward, Calif., and Brenda Dianne Slaton, daughter of Mr. and Mrs. Roy Slaton of Fouke, Ark., were united in marriage March 12, 1966, in the Seventh Day Baptist Church in Fouke, by the Rev. Marion C. Van Horn.

Obituaries

Burdick.—Franklin, locally known as "Linn," was born to Dr. and Mrs. Franklin O. Burdick, at Scott, N. Y., Dec. 10, 1888, one of three children, and died in Community Hospital, Boulder, Colo., Feb. 16, 1966.

At an early age the family came to North Loup, Neb., where he graduated from high school. The family moved to Boulder in 1903, where he attended what was then Burr Business College. On July 3, 1906, he was married to Florence Tower of Denver.

For more than forty years Mr. Burdick was active in public affairs of the county and city of Boulder, at first a member of the fire department, and then appointed by a district judge as chief juvenile officer, in which capacity he served twenty-two years. "Linn" had a keen understanding of young people, and even when on the fire department, gave much free time to their welfare.

For many years Mr. Burdick was an active member of the Boulder Seventh Day Baptist Church where his father, physician-minister, was at one time pastor.

He is survived by his wife of Boulder, and two daughters, Mrs. Wanda Schrader, Craig, Colo., and Miss Floetta Burdick, employed on a government project in Italy. There is also one grandson and one great-grandson.

Farewell services were conducted by the interim pastor of his church, the Rev. Erlo E. Sutton, and burial was in Green Mountain Cemetery, Boulder. —E. E. S.

Green.—Cora Lewis, daughter of the Rev. Robert and Minerva Oshel Lewis, was born at Stonefort, Ill., June 9, 1875, and died Jan. 30, 1966. Most of her life was spent in this vicinity.

She was received into the Seventh Day Baptist Church "upon relation of Christian experience," and was baptized into full fellowship on August 16, 1890, by Elder W. C. Threlkeld.

She was married to Milo D. Green, March 24, 1914, with her father officiating. She and her husband spent some years in Grand Marsh, Wis., and in Battle Creek, Mich., after which they returned to the Stonefort community. Mr. Green died in 1949.

She is survived by one brother, Oliver, who is 93, and a number of nieces, nephews, and other relatives.

She served her church faithfully for many years, as teacher in the Bible school, and as church clerk. For the past three years she had lived with her niece, Mrs. Beulah DeVard, at Marion, Ill. Funeral services were held at the church on February 2, by Pastor Carlos McSparin. Burial was at the Joyner Cemetery.

(Florence Lewis Hancock)

Landrum.—Deacon Jerome H., the son of Jerome B. and Virginia S. Landrum was born near Roseville, Ky., Nov. 9, 1869, and died at Eventide Nursing Home, Longmont, Colo., Feb. 18, 1966.

When he was six years of age the family moved to Colorado. Here he was graduated from Greeley Business College in 1902. He was married on December 24, 1897, to Gatha Robuch. They homesteaded in Colorado, and to them were born seven children. After the death of his first wife, he married Annie Altman, who died in 1957. He is survived by three daughters, of Boulder, and by a son, of Hayward, Calif.

For more than forty years Mr. Landrum was an active member of the Boulder Seventh Day Baptist Church, much of that time as one of its ordained deacons.

Farewell services were conducted by the Rev. Erlo E. Sutton, interim pastor of the Boulder Seventh Day Baptist Church, and burial was in Riverside Cemetery, Sterling, Colo.

—E. E. S.

Moon.—Harvey Pearl, was born in Moon, Wis., March 6, 1903, and died at his home in San Jose, Calif., Feb. 24, 1966.

As a child he came with his family to the San Jose area. He married Flora May Merchant on Sept. 24, 1954.

He was a member of the Seventh Day Baptist Church of Riverside, Calif. As distance and health permitted the Moons took part in Seventh Day Baptist meetings held over the past few years in Oakland (Rasmussens), Hollister, San Jose, and Berkeley.

He is survived by his widow; two sisters, Sadie Dithrow of Santa Cruz, Calif., and Nellie Farmer of Oregon; and two brothers, Volney Adelbert of Monte Vista, Calif., and Irvin A. of San Jose.

Funeral services were conducted in San Jose on Feb. 28 by the Rev. Oscar Burdick. Burial was in the Oak Hill Memorial Park. —O. C. B.



WHY WEEPEST THOU?

When Jesus appeared to Mary on that resurrection morn He found her weeping by the empty, tomb. Sorrow over the cruel death of her Lord was heightened by the evidence that enemies had desecrated the sepulchre, stealing the body. When she recognized the face and the voice of the risen Lord, her tears gave place to radiance. The same radiance fills our lives as we contemplate the fact that He died for our sins and rose for our justification (Rom. 4: 25).

The Sabbath Recorder

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Member of the Associated Church Press

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Editorials:	
Seeing the End From the Beginning	2
May Special Issue	4
Features:	
President's Column	5
A Visit to Sabbathkeeping Churches and Groups in Mexico	6
A Meditation in Preparation for Easter....	7
Where One May Rest His Soul	8
Ecumenical News	10
A Plymouth Colony Problem in Colonial Language	14
Senators Ask Fair Jury Civil Rights Protection	15
Items of Interest	Back Cover
Missions:	
Spirit of Oneness in Christ at Makapwa ...	9
Helping Hands in British Guiana	9
Home Field Vignettes	9
Women's Work:	
Our Money and the Joneses	11
Christian Education:	
Pre-Con Retreats	12
News from the Churches	15

Seeing the End From the Beginning

It is not given to man to see the end from the beginning. True, the follower of Jesus is urged in Scripture to be an observer of the signs of the times and to understand the consequences of individual and national sin. Man can know in this life the first portion of eternal life and can be sure of his final destiny if he trusts in Him who is able to redeem, to judge, and to raise him up "at the last day." In some such sense as this we can know the end from the beginning—from the beginning of our new life in Christ. But it is not given to us to know the end of this life, how it will come, and when. In this we are quite different from our Lord; He knew His own end from the beginning.

This is that time of year when Christians meditate on the passion and resurrection of Christ. We spend time on the last half of the Gospel accounts, the events leading up to the cross and the triumphant event which followed it. We listen to meditations on the few words spoken from the cross. This is well. In concentrating on these last words we may have a tendency to neglect the earlier words about the last things that really fill the Gospels from beginning to end. When we pause to look at some of these and fit them into the story of the life and message of Christ, we are likely to get an uplift that would be missed if we dwelt only on the narration of the death of Christ. We might think in terms of tragedy—of an evil fate overtaking a good man. Possibly we would still have something valuable for ourselves, for this narrative would exert a moral influence over our lives. A deeper examination of the whole life of Christ with its predictions of the manner and circumstances of His death yield a more exalted view of Him and a greater appreciation of what He can do for us. It may bring us to see the urgency of committing our lives to Him as Lord and Savior. It helps us see the end from the beginning.

The writer now has a red-letter edition of the Bible, a beautifully bound copy with ample helps. Such red-letter editions have been on the market a long time and have been helpful to many. Somehow it

had not appealed to me to have the words of Jesus printed in red. It has been a rich discovery to see what it does for one by way of a quick survey of the things that Jesus said in relation to what the several evangelists said about Him as they recorded the story of His life and ministry. The first thing one notices in thumbing through the Gospels is the high percentage of direct quotations from the lips of Jesus. This is no ordinary biography in this respect. One cannot help but feel that the writers were supernaturally guided—even as the church has always claimed. The Holy Spirit brought to their remembrance things that they had been taught. This is what Jesus Himself said would happen.

The Gospel of John is strikingly rich in quotations. It is much different from the others both in the events and the words recorded. One of the greatest contributions of "the beloved disciple" to our knowledge of Jesus is what he says about His purpose in coming to this earth and the urgency of His message. There is much more here about the flight of time in His own ministry, about His death and resurrection, about the preparation of His followers for the trials that they would face. It is in this Gospel that a study of the red-letter portions makes one aware of how large the passion and resurrection loomed in the mind of Christ from the very beginning of His ministry. Let us notice just a few verses. It is in the very first chapter that Jesus says to Nathanael, "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man" (John 1: 51). In the second chapter we read, "Destroy this temple and in three days I will raise it up." John notes that when Jesus was risen from the dead His disciples remembered this Scripture. The third chapter is well filled with predictions of His death and the fact that salvation comes through faith in His redeeming death. We note: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life" (John 3:14, 15). In the fourth chapter Jesus tells the woman of Samaria

MEMORY TEXT

Then saith he (Jesus) to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. John 20: 27-28.

very plainly that He is the promised Messiah and tells His disciples that His meat is to do the will of Him that sent Him.

The uniqueness of Christ is found in His own words as we look from chapter to chapter. He calls Himself the Son of man but makes predictions and claims that would be blasphemous if they were made by a mere man. For instance, in chapter five come these words: "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son" (John 5: 21, 22). He goes on to speak of the coming hour when the dead shall hear the voice of the Son of God and shall live. The cross is in view in the sixth chapter the same as in John 3: 16 when Jesus says, "For the bread of God is he which cometh down from heaven and giveth life unto the world" (v. 33). The chapter continues with the teaching about the cross and the necessity for His disciples to eat His flesh and drink His blood (in the Communion). The seventh chapter further stresses the urgency of His work and His impending crucifixion, "Go ye up to this feast: I go not up yet unto this feast; for my time is not yet full come" (v. 8). In the same chapter—not in the later chapters—He says, "Yet a little while am I with you, and then I go to him that sent me" (v. 33). This was a puzzle to the unbelieving Jews who heard Him, and it is a puzzle to any today who fail to understand that the end of life and the end of history was as clear to Jesus when He began His ministry as when it drew to a close.

Space and time do not permit quoting from each chapter, but there is one verse that comes before the Olivet discourse

of John 14-17 that brings the message of the passion close to us. It is John 12: 32: "And I, if I be lifted up from the earth, will draw all men unto me." This refers to the cross rather than to the ascension. This drawing power of the cross is what the world could not understand then or now. Nicodemus could not see the relation between the new birth and the cross—not until he witnessed the triumph of the cross. May we today catch a glimpse of what the cross meant to Jesus not only when it came but long before. With the certainty that He knew the end from the beginning we, too, can be sure that He is able to do for us all that He promised. He can give us eternal life now; He can forgive our sins; He can be our Judge: He can raise us up at the last day.

May Special Issue

The editor of the May special issue of the **Sabbath Recorder** is Linda Bingham Hays, former youth field worker of the Board of Christian Education. She has solicited material from a number of qualified writers who have not previously contributed articles. The issue will emphasize friendship evangelism. The cover has been designed by Elston Shaw of Milton, Wis. There is every reason to believe that this issue will be one of the best, for Mrs. Hays has had wide experience and she has undertaken the task of editing with enthusiasm and a real sense of mission.

It is time to order right now. There is a long gap between the May and the November special issues. The summer provides many opportunities for wide distribution. Orders should be large enough to meet the needs and early enough so that we can make the print order equal to the needs. If churches and individuals can plan ahead there will be no disappointments.

In addition to challenging thoughts by the guest editor the issue is expected to have the following articles:

"Yielding and Wielding," an article

on preaching and teaching by James Mitchell;

"Perfecting God's Kingdom," a poem-filled article by O. B. Bond that brings in the joy of Sabbathkeeping;

"Faith, Hope and Love Begin at Home," a message to parents, by Mr. and Mrs. Ronald Goodrich;

"... and I Work," the testimony of a high school principal, by Leon E. Mosher;

"The Straight and Narrow Road—Or?" a brief experience-filled story from a Southern self-supporting pastor who travels sixty miles to serve a little Seventh Day Baptist Church, by Persus C. DeLand;

"Witness on the College Campus," an article about winning college students to Christ, by Dale E. Rood;

"In Giving, Receiving," as might be expected, a stewardship story, coming from a Peace Corps worker in Guinea, David Van Horn;

"We Need Unselfish Christian Service," the experiences of a medical doctor serving among American Indians, by Ward W. Maxson, M.D.;

"Put Love First," an article on love and prayer by Frances Polan Clarke;

"A Sketch in Simple Lines," a Christ-centered poem, by Linda B. Hays.

Here, indeed, is a combination of articles sure to bring a blessing to regular subscribers and designed to meet the needs of all. This issue is not denominational, although the Sabbath is mentioned. It can be handed out easily by those who have a desire to share the gospel and the joy of Christian living.

Coming Next Week

"Is there a Christian Absolute in the Realm of Morals?" is the title of an article by Leroy Bass scheduled to appear in the issue of April 11. This seminary student taking "sabbatical leave" in preparation for missionary leadership after six years in Seventh Day Baptist pastorates has some clear-cut ideas about who is able to determine what is right and wrong in "a world that is full of upside-down values."

President's Column

I Have a Stewardship

Yes, I am a steward of Jesus. I am a Seventh Day Baptist kind of steward—one of several thousand. To us, both as individuals and as a group, a dispensation of the Gospel has been committed.

Stewardship in Bible Study

One phase of this stewardship is in relation to the Bible, the Word of God. Our denomination gave special emphasis in the first half of the year to a study of the Gospel of Matthew. In the second half of the year the suggested book for study is First Corinthians. I note that some churches have already planned their methods of study and a number of pastors have announced series of sermons from this letter of Paul's for the second half of the Conference year.

Stewardship of the Word

Again I would challenge our people and our churches with the idea of stewardship of the Word itself. This year of 1966 is the Bible's Year—the 150th Anniversary of the establishment of the American Bible Society and its work of distributing the Bible in many languages to countries all around the world. Your contributions designated for this work and channeled through your church treasurer are a part of Our World Mission program.

A special speaker on our General Conference program in August will be a representative of the American Bible Society. Mrs. F. E. Shotwell, of Phoenix, Ariz., is Field Secretary for Women's Activities for the Society. Among the displays at Conference will be a special Bible exhibit arranged by the Rev. Victor Skaggs, our denominational representative to the American Bible Society.

Stewardship of the Opportunity to Give

As we give special emphasis to the idea of a balanced stewardship of all of life including the Word and grace and faith and mercy and prayer, etc., I would not have us become preoccupied with these to the exclusion of others. Notice

that Jesus gives special stewardship instruction on this very topic in Matthew 23: 23. The God-man relationships here indicated cover a broad scope. This verse was brought vividly to mind recently when attention was combined on observations from the **Sabbath Recorder**, the **Year Book**, and individual Seventh Day Baptists.

We began the Conference year last October with an Our World Mission budget considered by everyone to be the absolute minimum to carry on a work for Christ worthy of our denomination. To raise this budget in full would have called for a gift of \$1.75 per month from every member. However, the report in a recent **Sabbath Recorder** covering four months shows the average gift has only been \$1.34 per month. The deficit in our giving is 8.77%.

Look up that pie-shaped chart showing OWM distribution you received a short time ago. Note that this amount of shortage could more than wipe out OWM's support of the combined work of the trustees of General Conference, World Fellowship and Service, the Women's Society and the Historical Society. See also, that if it were applied in one place it would eliminate entirely OWM support for the Board of Christian Education, or of the support for ministerial retirement. It would cancel out beyond any usefulness at all the program for training our young men for the ministry.

My further observations resulted in this conclusion: There are four categories of folks among us. There are many who give generously and joyously—more than their proportionate share. God bless them all. There are those who know their proportionate share and give it faithfully. These also are to be commended. Then, there are some who, now-and-then, hit-or-miss, without planned or considered purpose, when something causes them to remember, make a gift. There are others who never give at all.

In which group do you find yourself? Does Matthew 25: 23 have a challenge for you? It did have for me. Can Jesus say to you, "... thou hast been faithful in a few things. I will make you ruler

over many things. Enter thou into the joy of thy Lord"? Just how happy are you?

Let us not forget that a dispensation of the Gospel has been committed unto us (1 Cor. 9:17).

A Visit to Sabbathkeeping Churches and Groups in Mexico

Previous articles have introduced you to the Seventh Day Church of Christ in Mexico, which was visited by Conference President Marion C. Van Horn and Director of Evangelism Leon R. Lawton in February.

How Pastors Become Qualified

In the Seventh Day Church of Christ in Mexico we found a regular plan for their spiritual leadership. Before a leader can be called a pastor, he must serve consistently and effectively as a lay leader or as an assistant for at least a year. During this time he takes whatever training and study can be made available by Bro. Camacho and from other sources. After a man has been accepted as a pastor and assigned to a mission or church, he must serve consistently in a growing relationship for five years before being called to ordination. In seeking better training for young men for pastors, Bro. Camacho is calling a group together at one of the churches this summer for special training. We were introduced to many young men who have declared themselves as willing to serve their Lord and His church in the pastoral office.

None of the pastors receive pay from the church. Each one is self-supporting. Bro. Camacho does not receive remuneration from the organization. A special part of the training for pastors is how to better support themselves and family while carrying on the work of the church and its missions.

One whole day while in Mexico City, I was laid up with an intestinal virus. In an adjacent room Bro. Camacho was giving instructions to several of the leaders who had come in from churches and missions in that area for that purpose. Of course I could catch an occasional word

but could not follow the conversation. But the intensity of the instruction and the inflection and urgency of it gave a better clue to its depth than understanding the words might have given. The quality of voice as the men asked questions and as the answers were given revealed their comprehension and the total seriousness of the counsel given.

At about mid-afternoon I was invited down to have a cup of tea with them and meet the men. About five minutes later I was invited back to my room to continue my "much needed rest" (Bro. Camacho said), because he must continue the instructions to the men.

Especially in the central area in and around Mexico City there is strong and open opposition and persecution from the Catholics and ridicule from some Protestant groups and individuals. The men must be taught how to meet this and how to encourage their congregations to stand firm before it.

In Mexico City

There is a church in Mexico City and seven other mission groups in the general area. The auditorium portion of the building is completed but two second-story rooms are still to be added over the front of the structure to complete the storage and living facility. In the situation there, there must be a resident caretaker, partly for the protection of the property. There is also a dog housed on the roof for watching and warning.

The church is located at least ten miles from the center of the city in a fast growing area. A wide open area just across the street from the church is where a stadium and other facilities for the 1968 Olympic Games is to be built, beginning this spring. We were told that vast improvements had been made recently in the general area and new streets and other facilities were to be finished in time for the Olympic Games.

It was decided in advance that we would have lodging and meals at the home of Deacon Vinente Diaz Fabela. His home is only five miles from the church and satisfactory hotels were sev-

(continued on page 13)

A Meditation in Preparation For Easter

By Rev. Elmo Fitz Randolph

Who has not experienced, on a first warm day of spring following winter's icy grip, the exhilarating joy of opening all the doors and windows to flood one's home with fresh air and light? There is a wonderful sense in which God, in all His dealings with us, invites us to walk through the doorways that lead into the Way that is love and truth and power and peace.

You can read in Exodus, chapter 33 how God's Fatherly, friendly voice came reassuringly to the chosen people through the open doors of their tents as they camped in the wilderness. "And when all the people saw the pillar of cloud standing at the door of the tent, all the people would rise up and worship, every man at his tent door. Thus the Lord used to speak to Moses face to face, as a man speaks to his friend" (Ex. 33: 10-11a).

As there is no denying the people's desperate need, in their escape from Egyptian slavery, for open doors to God's presence for their living, so we are quick to confess how great our need for the liberating air and light of God's love is today.

There are alarming signs that we are in fact captives of our sinfulness. How long can we go on fouling the air and polluting the water of God's earth before disaster overtakes us? In a recent editorial by Daniel Lang in the **Saturday Review** he pinpoints the real spirit of our time as he says, "If our era has a theme, it is that we are trying to stay alive."

And if our sins against God's natural gifts to us threaten our ultimate extinction, surely our practices of "man's inhumanity to man" are even more frightening and self-defeating. Who, by any stretch of reason or judgment, can conclude that God's intent is that a people of any particular pigmentation of skin or geographical origin should dominate or enslave other human beings? Yet, in sometimes overt and sometimes subtle ways, we continue to deny the reality that we are all "created of one blood."

Is it sacrilege to reflect on the possibility that God may be grimly amused by our frantic, wasteful effort to escape from the pull of gravity in order that we may adventure in outer space while we do so little to free ourselves from the plagues of war and famine and overpopulation here on earth?

Facing up to the stark realities of the human situation that bear in on us there is an increasing temptation to adopt the philosophy of a modern mathematician who is quoted as saying, "In a very real sense we are shipwrecked passengers on a doomed planet."

Perhaps you have seen the news recently of a young man from our Milton community who was released from an East German prison after serving seventeen months—twelve of them in solitary confinement. Here is a young man who knows firsthand what it means to walk through a doorway from loneliness and despair into freedom and light. It is our deepest Christian conviction that God continues to offer us the good news of such open doorways.

We urge upon you this year, in preparation for your celebration of Christ's victory over death, that you dwell in faith on the good news of God's open doors for your life and the life of His people everywhere. As you do this, let His good news reach your mind and heart through His Word, the Bible.

Let it be recognized by all of us that God's doors into His light and love have been open to men of goodwill who would see them and go through them from time immemorial. How blessed we are in the testimony of the writer of the 84th Psalm as he says, "For a day in thy courts is better than a thousand elsewhere. I would rather be a doorkeeper in the house of my God than dwell in the tents of wickedness."

In this declaration from the ancient psalmist we discover a genuine affirmation of faith for God's people of our generation.

Certainly every one of us realizes the importance to our lives of the open doorways that we enter. The doorway of education; the doorway of vocation; the doorway of marriage; the doorway of recreation and the doorway of worship all have profound influences on our lives. God is to be found in each of these experiences for those who seek His guidance and strength.

And there is greater good news for the committed seeker after God. It is the news of God's saving gift to us—the gift of Himself in His Son, Jesus Christ. How significant that Christ should present Himself to us in John's Gospel, chapter 10, verse 9, "I am the door; if any one enters by me, he will be saved, and will go in and out and find pasture."

Can it be that we have forgotten such good news? Is it possible that we have turned our backs on the one door that leads into full and abundant life? Take the time in these pre-Easter days to remember all you have known of the life of our Lord. Recall His concern for personal needs of struggling individuals. Reflect upon His interpretation for us of God's laws and truths. Consider your wonderful Christian heritage and what it has meant in your life in richness and fulfillment. And do not forget that Christ died on a cross as a result of His dedication to being God's door for us.

In Matthew 27: 60 we read how Joseph of Arimathea laid Christ's broken body in the tomb and "rolled a great stone to the door of the tomb, and departed." We can understand the good intent of this admirer of the Master to give Him a decent burial and protect this body of clay from further desecration.

But God had ultimate good news to break forth upon His people and His world! No door of stone could hold a risen Lord. When Christ emerged from the tomb He threw open a door to God that will never be closed to the faithful believers.

Think upon what Christ's resurrection means to our world. At Golgotha, with the Nazarene upon a cross, a hope for the coming of God's Kingdom to men

had vanished in bitter anguish for His followers. In carrying His body to the tomb these friends carried with it a cause to which they had committed their whole lives.

Then came the word of His resurrection! And in His living presence a door opened that can never again be closed—a door to God that has led generation after generation of men from darkness into light, from fear into love, from falsehood into truth.

Consider finally God's good news to us that Christ is our door and that we in turn must open the door of our lives to His saving light. From the Revelation to John, chapter 3, verse 20 we learn, "Behold, I stand at the door and knock; if anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me."

Thanks be to God that we have heard His good news and have shared in its truth. Henceforth we can affirm our faith in the thoughts of the Apostle Paul as written in his first letter to the Corinthians (15: 54-55):

"Death is swallowed up in victory,"
"O death, where is thy victory?"
O death, where is thy sting?"

Where One May Rest His Soul

No time is lost, whate'er the cost,
When in God's will we live;
The Lord sublime owns all the time
And knows how much to give
Each saint who walks and prays and talks
Along life's rugged road,
Until he shouts beyond all doubts,
"I'm safe in God's abode!"

There is a place in God's good grace
Where one may rest his soul,
In spite of strife around his life
Where evils surge and roll;
For God is there to answer prayer
By day or darkest night;
So 'neath His wings he trusts and sings
And fears no curse nor blight.

Walter E. Isenhour,
Taylorsville, N. C.

MISSIONS — Sec. Everett T. Harris

Spirit of Oneness in Christ at Makapwa

Further comments in letter of March 6 received from the director of Makapwa Station, Mr. F. Mazingah, refer to the work of Pastor Manan in Blantyre and the ordination of Preacher Nangazi. Referring to the plan for him to carry forward the direction of the work while Dr. Victor Burdick is to be home on furlough (planned for July - December, 1966) he writes: "God is the source of power, strength, and wisdom. If you do pray for me I shall not be alone in this work. I know God Himself will be here, supervising His work. There is no effective help that one can give surpassing that of praying for one another. Therefore, I thank you greatly for that plan. Depending upon God's strength and wisdom, I shall try my best."

Director Mazingah's letter continues: "The work is going on very well in the Thembe community. They are now busy with the new dispensary project. Pastor H. Mwango, the leader of all those hard-working Christians was here. He reported that the walls of the dispensary are now high. 'The work is going on very well,' he said.

"Just two days ago, Makapwa Station staff had a special contribution towards Thembe dispensary's project. The sum of £3-15-0 (\$10.50) was collected from a few of our staff members and pastors. The members of our church at Bali Hill often go to help with the work at Thembe. This is wonderful. Bali Hill brethren have a dispensary near by Mbiza, but in spite of their having that they feel a burden in their hearts to walk maybe a distance of ten miles once a week to help with the building work at Thembe, simply because the Christian friends at Thembe must have the medical help as we at Makapwa get it from Makapwa hospital, and Bali Hill friends get it from both Makapwa hospital and Mbiza dispensary.

"Truly the Lord's Spirit is at work in Malawi, Africa. Oneness in Christ Jesus is really being felt among our people these days, particularly our Christians.

"The spirit of a desire for a lion's share

in both money and earthly materials is gradually being discouraged. Our people are now beginning to understand both the benefit and the meaning of independence, both politically and spiritually, though the majority are still in their old way of thinking and negligent to the appeal of the Holy Spirit to the spreading of the good gospel in both theory and action. Nevertheless, this is not for the man to gain the praise for, but God Himself deserves all this honor and respect. It is He (God) that now softens and moves the hearts of our people to every good influence in the community. Yes, Christians are expected to live a Christlike life, living for others, setting a concrete example for many, that those who never knew Him before should come to His Cross for the remission of sin for their Salvation.

"May God continue to set the spiritual fire in the hearts of men and women in both Malawi, Africa, and those of friends overseas."

Helping Hands in British Guiana

Sixty copies of **Helping Hand** Quarterlies were sent to British Guiana each quarter during 1965 from the Recorder Press. At \$1.50 a year for four quarterlies, the total cost was \$90.00. Of this amount the British Guiana brethren were able to pay a little over one third (\$32.00). Gifts from Nortonville Sabbath School, from the Friendly Forum Class of the First Alfred Sabbath School, and the Pawcatuck Sabbath School made up the difference.

Sixty (60) copies of the **Helping Hand** are again being sent and used in the Sabbath Schools of British Guiana in 1966. Rev. Leland Davis has indicated that eighty (80) copies could be used if free will gifts should indicate that this number could be provided.

Home Field Vignettes

The Rev. Paul Osborn, city pastor-evangelist at Kansas City has written, "I am convinced more than ever that the Lord has placed our Kansas City church in a unique position to enable us to witness more effectively all over the city. Trying now to find His will in how best

to capitalize on this uniqueness. Might involve renting a series of public meeting halls during the course of the year and concentrating on tract-calling evangelism around these centers."

The Rev. Delmer Van Horn, who serves as pastor of the Syracuse Seventh Day Baptist Church by special arrangement with his home church at Adams Center, has written concerning the work at Syracuse: "I have consistently made calls in the Salt City Housing Project, knocking at each door, talking with them when permitted and leaving literature most places. Plans are set up for a spring effort here. I have also made calls on known people of Seventh Day Baptist background in the Ithaca area, near the home of Mr. and Mrs. Warren Brannon."

The work goes forward in Texarkana under Pastor Marion Van Horn's spiritual leadership. He has recently returned from a trip to Mexico in company with Director of Evangelism Leon Lawton. Recent correspondence with Conference President Van Horn has concerned the Missionary Board's part on Conference program.

Pastor Leslie Welch continues services at Berea and reports offering some assistance at Crites Mountain. The church has been active in Church World Service and in their local community welfare work.

Pastor Kenneth B. Van Horn moved from New Auburn to Little Rock to accept the call of that church on November 1, 1965, and has been doing good work at Little Rock according to word from members of that church. Arrangements have been made with the New Auburn church to continue "aid in support of pastor," as Pastor Edward Sutton plans to begin services there this coming summer.

Pastor S. Kenneth Davis of Daytona Beach mentions in his quarterly report that prayer meetings have begun in the church. Special emphases include "in-

volvement in stewardship, involvement in social action, and preparation for involvement in Sabbath promotion." Pastor Davis will conclude his pastorate in July 1966 to accept the call of the Pawcatuck Seventh Day Baptist Church in Westerly beginning August 1, 1966.

ECUMENICAL NEWS

Church and Society Conference at Geneva Next July

A World Conference on Church and Society called by the World Council of Churches will be held at the Ecumenical Center, Geneva, Switzerland, July 12-26, 1966.

More than three years in preparation, it will be the most important meeting on social issues ever held under WCC auspices and the first major international church conference on the subject in nearly thirty years.

The conference theme will be "Christians in the Technical and Social Revolutions of our Time."

The two-week period will be devoted to concentrated study and discussion of the meaning of contemporary social, technical, economic, and political changes in the light of the Christian faith and the way in which such developments call into question traditional ideas of Christian thought and discipleship, and create new possibilities for Christian obedience.

About half of the 400 participants will come from Western countries and the rest from the new nations of Africa, Asia, and Latin America. All have nominated by member churches of the WCC.

All sessions will open in the morning with worship and Bible study and discussion of the theological issues involved in the debates. Conference planners are making every effort to have all discussion placed within the framework of theological concerns.

The last such world conference on social issues was held in Oxford, England, in 1937. It was sponsored by the Life and Work Movement, one of the two movements (the other was Faith and Order) which in 1948 joined to form the World Council of Churches.

WOMEN'S WORK — Mrs. Lawrence W. Marsden

Our Money and the Joneses

By Clyde Merrill Maguire

Hanging out clothes in the brilliant sunshine was pure pleasure. Sue Allen transferred a clothespin from her mouth to the clothesline and thought happily, "I'm the luckiest one! I'm healthy, I have this snug little house, a nice backyard, two normal kids, a good husband—who could ask for naything more?"

She glanced over to the Joneses' backyard and thought with smug satisfaction, "Ann hasn't hung out her clothes yet. I'm smarter than she is this morning!"

Suddenly, without warning, the glow of the morning vanished. She couldn't believe her eyes. Backing up into Ann's driveway was a delivery truck, and as she watched, men unloaded an automatic clothes dryer. Ann hadn't told her they were buying a dryer. No wonder the Joneses' clothes weren't hanging on the line. Fortunate family! Their clothes would be dried in a dryer.

A cloud seemed to darken the day that had begun so happily. If the Joneses could afford a dryer, why couldn't the Allens? Both husbands were in about the same salary bracket. But the Allen budget couldn't stretch to take care of a purchase like that. How did the Joneses' budget manage?

It was silly, but that dryer of the Joneses seemed to dampen her spirits all day. Her kitchen that had pleased her so well before her trip outside looked shabby as she went about her work.

Sue scolded herself sharply, "Get hold of yourself, my girl. Remember what the teacher said yesterday: "Never let yourself become a discontented woman. Nothing can cause more grief to yourself or to your family. Remember: godliness with contentment is great gain. It's possible for us to get on a treadmill of dissatisfaction with what we have, by looking at our neighbors who have more. A character in a book was described in this fashion—she was always losing what she had in wanting all the things she saw. If you ever have trouble like that, look in the other direction—at all

the people who have so much less than you.'"

All day long Sue tried to forget her neighbor's purchase. As she washed the supper dishes, and there were not many because Bob was going to the church for the Brotherhood dinner and program, Sue was truly startled when the dryer popped into her mind again. This time she decided to laugh the thought away. She quoted a little verse she'd learned years ago:

"My way of life is orthodox
(I do not covet my neighbor's ox);
My ethics are quite upper-class
(I do not covet my neighbor's ass);
Strict virtue is my rule of life
(I do not covet my neighbor's wife);
No ox, no ass, no wife has he . . .
But I wish I had that guy's TV!"

I suppose I'd have to rewrite the last two lines, she thought ruefully. I'd make them read:

"No ox, no ass, no wife has she . . .
But her dryer's the thing that
appeals to me."

She was putting the boys to bed when seven-year-old Jimmy blurted out, "Why do we have to tithe? Jack Jones has a new bicycle. I betcha if we didn't take that money to the church we could afford a bicycle. I 'spect his family keeps their money."

Sue's heart gave a lurch. Like mother, like son, she thought sorrowfully. Memory chided her that she had been the one to convince Bob that their family could tithe, that indeed their use of their money would set the pattern of their relationship to God. But evidently she hadn't done very well in teaching the boys. And—honest confession—she had done little thinking along these lines herself this day. But she answered steadily:

"Jimmy, I've never heard the Joneses say whether they tithe or not. Our family tithes because it's right. God's Word says that the tithe is holy unto the Lord. We want to please God, so we obey His command to bring the tithe into His storehouse. We want to be God-first-in-my-life people, not me-first-in-my-life folks. Let's have our prayer now, and I'll tuck you boys in."

PRE-CON RETREATS**Young Adult Pre-Con**

The Young Adult Pre-Con Retreat lecturer is to be Albyn Mackintosh, according to a recent announcement by the director, the Rev. David S. Clarke. Mr. Mackintosh is an active member of the Los Angeles Seventh Day Baptist Church. An ardent Christian, he has served in several instances as a missionary under the Dedicated Service Program of our denomination. The current quarter of the **Helping Hand** was sponsored by the denominational committee on Social Action of which Mr. Mackintosh is chairman. Young adults are assured of hearing challenging lectures which this man of diverse talent will deliver, and the discussions will call forth our best efforts of thought.

The Young Adult Pre-Con Retreat will be held on the campus of Redlands University, Redlands, California, August 10-14, 1966. Director Clarke says that all of the facilities of the university will be available for our use. The age range for those who may attend the Young Adult Pre-Con Retreat is from 18 to 35 years. Those who are 18 to 20 may choose either to attend the Young Adult Pre-Con or the Youth Retreat.

Youth Pre-Con

Director Herbert Saunders has announced his theme for the annual Youth Pre-Con Retreat — "Christian Responsibility in a Secular World." The lectures of the week, to be delivered by Dean Kenneth E. Smith of Milton College, will emphasize this theme.

The services of the Rev. J. Paul Green, Jr., have been secured for the leading of the Bible study and for campfire activity. Miss Sherry Kilpatrick has been added to the staff as one of the girls' counselors.

Youth Pre-Con will be held in the beautiful camp at Pacific Pines, August 10-14. The exact closing time has not been determined. Young people who have finished the 9th grade of school through the age of 20 are eligible to attend this

retreat, with the 18 to 20-year-olds having the choice of attending this or the Young Adult Retreat.

We still have a few of the **International Lesson Annuals for 1966** left. In order that they might be used, you may have a copy for \$2.00. Send your order to the Seventh Day Baptist Board of Christian Education, Box 115, Alfred Station, N. Y. 14803.

Here is a reminder that only those who have ordered the **Beacon** or those who are members of the National Seventh Day Baptist Youth Fellowship will receive the next issue of the **Beacon**. Please send in your order or membership dues with name and address to Lyle Sutton, Chairman, S.D.B. Youth Work Committee, Almond, N. Y. 14804.

A Visit to Mexico

(continued from page 6)

eral miles farther away in the city. It spreads out far, being a city of nearly seven million and by far the most of it only one-story and its tallest building only 44 stories.

One reason for selecting that location for the church was that five city bus lines pass nearby and bus fares are not excessive. None of the people have automobiles. The pastor lives farther away than does the deacon, and people are scattered through the city.

The church was dedicated last October and the pastor ordained at the same time. Pastor Victor Model is over 65 and was the only pastor we met who does not have Indian blood. His mother was Mexican and his father was German. He had college and seminary training in the U. S. He seems at first to be a quiet and unassuming little man, but with better acquaintance one discovers the calm is filled with a shrewd wisdom and a determined courage that would make him a formidable adversary.

The Catholics had bought the lot across the street and quickly built a mission, and on the other side of their lot are now building a small but fairly

sumptuous church. When the dedication of the Seventh Day Church of Christ was held, Catholic men and youth gathered and hooted and yelled and threw stones to try and break up the service. Some of the windows were broken, but little other damage was done. The services that day were carried to completion and have been held regularly since, with very little open disturbance.

The Attitude and Spirit of the People

The language was by no means a complete barrier to fellowship with these Christian folk. Even with no words, their joy and gladness in the church and Christian life were readily communicated to us. Both young people and adults and even now and then a child would try to communicate with words, many gestures and much pointing to objects and people, inside and outside the church. The sparkle and twinkle of their eyes and the inflections of voice told volumes. They would watch your face for some glimmer of understanding and their joy when they saw it was almost bouncy.

Their worship and fellowship was lively with joy and enthusiasm and gave witness to their faith which is well mixed with zest. They have learned a certain kind of patience, because sometimes their goals and objectives are a long time being accomplished. It is a patience that is filled with hope and vision that leads to determination and perseverance and practical hard work and sacrifice. It is not a patience of relaxing and waiting, but really of impatience to make its hopes a reality.

Their faith has its basis in the belief that God has given them Christ and they have committed their whole lives to Him. The security they experience in their church and fellowship is a direct gift of God's grace according to His promise. God will continue to bless if they are faithful. Faithful in their understanding is the daily practice and witness, and sacrifice and the churches have had repeated proofs that God's promise to reward such faithfulness has been fulfilled many times.

In regard to the desired relationship to Seventh Day Baptists in the U. S.,

Sue was still pondering the thoughts of money, the use of it, and how it affects us when Bob returned from Brotherhood, jubilant over the good fellowship.

"Wish this had been ladies night," he told her. "You'd have enjoyed our speaker. He talked about money, and selfishness, and shriveled souls. He was clever. Said we quote Patrick Henry's statement like this: 'Gimme liberty or gimme death,' but modern man settles for 'gimme' and lets it go at that. He said that we are possessed by possessions, that our major trouble is the high cost of wanting. He ended with these lines. I wrote them down afterwards:

'I lived for myself, I thought for myself,

For myself, and none beside—

Just as if Jesus had never lived,

As if he had never died.'"

Bob flipped on TV with one hand while he pulled off his tie with the other. A commercial came on, a local electric company advertising dryers. Bob continued, "Just like our speaker said, we are bombarded on every side to make us dissatisfied with what we have, to try to convince us that luxuries are necessities. Honey," and he stopped to kiss the back of her neck. "I'm glad you're not duped by all that."

Sue was strangely silent, but Bob was talking so much about his evening that he didn't notice. But her prayer at bedtime startled him. He wondered if Sue was working too hard, for her fervent petition went:

"Lord, I thank you for your bright sunshine and fragrant breeze, and for my two strong arms. Forgive me my envious eyes, my covetous thoughts, and my ungrateful heart. Help Bob and me to realize that everything we have is from your bounty. Help us to spend more time being thankful instead of in wanting more things. Give us wisdom to know that other people's possessions should not influence the use we make of the money you have made available to us. Above all, show us how to lead the boys to put you first in their lives. These things we ask in Jesus' name. Amen."

—Reprinted from March, 1966 **Royal Service** (used by permission).

Pastor Lucio Guerrio and Bro. Camacho many times voiced the sentiment that they wished no money or aid from our General Conference. This same sentiment was voiced by the other pastors as we met them. Bro. Camacho repeated over and over, "Here in Mexico, we are your hands to do the work of the Lord, and you are our brothers. In the United States you are our hands to do the work of the Lord and we are your brothers. We just want your fellowship and your prayers." One cannot overemphasize the joyousness and gladness and practicalness of their faith.

(Next week —The mission work of Brother Homer Martinez in another area of Mexico.)

A Plymouth Colony Problem in Colonial Language

Governor Bradford's history of the Plymouth Bay Colony is a story that deserves to be far better known. Most of us have forgotten that when the Pilgrim Fathers landed on the shores of Massachusetts they established a communal system to provide for their needs. The system did not work. In fact rationing became necessary in an effort to overcome famine.

Mr. Henry Hazlitt, renowned writer, pulled together some of Governor Bradford's comments concerning those early days. As Governor Bradford wrote: "So the colonists began to think how they might raise as much corn as they could, and obtain a better crop than they had done, that they might not still thus languish in misery. At length (in 1623) after much debate of things, the Gov. (with the advice of the chiefest amongst them) gave way that they should set corn every man for his own particular, and in that regard trust to themselves . . . And so assigned to every family a parcel of land . . .

"This had very good success; for it made all hands very industrious, so as much more corn was planted than otherwise would have been, by any means the Gov. or any other could use, and

saved him a great deal of trouble, and gave far better content.

"The women now went willingly into the field, and took their little-ones with them to set corn, which before would have been a weakness, and inability; whom to have compelled would have been thought great tyranny and oppression.

"The experience that was had in this common course and condition, tried sundry years, and that amongst godly and sober men, may well evince the vanity of that conceit of Plato and other ancients, applauded by some of later times;—that the taking away of property, and bringing in communities into a common wealth, would make them happy and flourishing; as if they were wiser than God. For this community (so far as it was) was found to breed much confusion and discontent, and retard much employment that would have been to their benefit and comfort.

"For the young-men that were most able and fit for labour and service did repine that they should spend their time and strength to work for other men's wives and children, without any recompense. The strong, or man of parts, had no more in division of victuals and cloaths, than he that was weak and not able to do a quarter the other could; this was thought unjust . . .

"And for men's wives to be commanded to do service for other men, as dressing their meat, washing their cloaths, etc., they deemed it a kind of slavery, neither could many husbands well brook it . . .

"By this time harvest was come, and instead of famine, now God gave them plenty, and the face of things was changed, to the rejoicing of the hearts of many, for which they blessed God. And the effect of their particular (private) planting was well seen, for all had, one way and other, pretty well to bring the year about, and some of the able sort and more industrious had to spare, and sell to others; so as any general want or famine hath not been amongst them since to this day."

NEWS FROM THE CHURCHES

SALEMVILLE, PA.—The last quarter of 1965 we had two visiting ministers. The Rev. Leon Lawton delivered the sermon and conducted and served Communion for us on October 9. A very nice quiet service was given by him.

Sabbath, Nov. 27, the Rev. J. Paul Green, Jr. delivered the sermon, and a Harvest Home dinner was held in the social room of our church. A program was given in charge of our Women's Society. A white gift offering was taken and sent to Pastor and Mrs. Clifford Beebe.

On October 30, the Juniors went from house to house on a Trick or Treat for UNICEF, and on the 31st the youth group sponsored a Halloween party.

Our Christmas program was presented on Christmas day for our worship. Each Sabbath School class presented a number, which was very interesting.

Juniors held a Christmas and New Year's party in the social room.

Women's Society had charge of devotions at the community Christmas tea in New Enterprise Church of the Brethren.

Pastor and Mrs. John Conrod and sons were with us on January 15 and Pastor Conrod served us Communion which was very impressive and uplifting.

On January 22 the youth group enjoyed a sledding party. Pizza was enjoyed at the home of their leader, Mrs. John Fletcher. A sled ride of several hours was enjoyed, after which the group gathered at the home of the Warren Lipincotts for refreshments.

Sabbath afternoon, Feb. 19, the Juniors went to Claysburg to visit Mrs. Beda Foster, a member of our church, where they presented a program of songs and readings. Mrs. Beth Boyd, Mrs. Eileen Claycomb, and Miss Shirley Boyd accompanied them. They also enjoyed a valentine party at the home of their leader, Miss Ruthanna Kagarise Feb. 19.

We are happy and looking forward to having a former pastor and wife, the Rev. and Mrs. Paul Burdick with us through the month of April. Arrangements have been made with Mr. Burdick to serve the church for four weeks in-

cluding the first Sabbath in May. He will be serving as a missionary, holding meetings on Sabbath eve and Sabbath day. Further plans are to be made when he arrives on the field.

We are thankful that Pastor and Mrs. John Conrod have accepted our call to be our summer pastor. —Correspondent.

Senators Ask Fair Jury Civil Rights Protection

A bill designed to assure fair selection of federal and state jurors, and to provide better protection for the personal security of Negroes and civil rights workers received bipartisan support in the United States Senate.

The Civil Rights Protection Act of 1966 was introduced by Sen. Paul H. Douglas (D., Ill.). It is co-sponsored by nineteen other Senators.

Briefly the bill would provide for: nondiscrimination in jury selection; transfer of cases and removal of defendants from state to federal courts when it is "necessary to assure equal protection of the laws"; civil preventive relief; indemnification awards for injury, or loss of life or property in exercising one's constitutional rights; federal employment practice requirements of the 1964 Civil Rights Act applied to state and local government units.

Even with the Civil Rights Act of 1964 and the Voting Rights Act of 1965, Douglas said his bill is necessary. In many areas it is still difficult for persons to exercise their constitutional rights, or to get action in state and some federal courts, he said.

Circumstances considered calling for federal court jurisdiction are described as when members of any racial or color group are systematically (1) excluded from jury service, (2) denied voting privileges, (3) segregated or discriminated against in jails, prisons, police stations, courts or other public buildings related to the administration of justice, (4) subjected to harsher punishment for crime than others convicted of crime, and (5) subjected to more rigid conditions for bail or conditional release.

The Sabbath Recorder

SABBATH SCHOOL LESSON
for April 16, 1966

The Kingdom Is Divided

Lesson Scripture: 1 Kings 12: 1-5,
16-20.

ITEMS OF INTEREST

NCC Expected to Have Catholic Priest on Staff

A Roman Catholic priest may soon be listed on the staff roster of the National Council of Churches.

The development — unprecedented in the history of the Protestant and Orthodox agency and breaking new ecumenical ground — was indicated in Syracuse, N. Y., where a Jesuit official announced that a priest of the order would be made available within two months for staff work with NCC's Division of Overseas Ministries.

The NCC executive in charge of the division said he "welcomed" the announcement and would be co-operative in making arrangements for assignment of the priest.

The announcement was made at a four-day meeting of Jesuit mission superiors at Syracuse by Father James P. Cotter, executive director of Jesuit Missions, Inc. — ABNS.

Public Relations Problems of Southern Baptists

When the members of the Baptist Public Relations Association met at Kansas City recently the executive secretary of the Southern Baptist Home Mission Board, Arthur B. Rutledge of Atlanta, outlined what he considered to be three major public relations problems facing Southern Baptists.

He said the denomination faces major public relations problems because of the convention's "Southern" name, its reputation in race relations, and its relations with other denominations.

He urged the public relations men to use their creativity to think of a descriptive, national name instead of "Southern Baptist Convention."

Southern Baptists are generally tagged as "racists," because of the denomination's "limited involvement" in really

trying to find answers to the problem of race relations. "Realistically we must admit we have problems in this area, and that we have a long way to go," Rutledge said. "But we must also admit we haven't done very well at letting people know we are trying."

Rutledge said another major public relations problem is the Baptist image of "isolationism" in relations with other religious denominations.

He said he did not at all personally favor Southern Baptist membership in the National Council of Churches, but "am convinced there are some things we can learn and things we can contribute" by having dialogue and fellowship with other denominations.

During the closing session, a resolution was adopted by the association pledging "to be more diligent in the stewardship of words; . . . to be more creative in communicating the message of Christianity; . . . to reflect our denomination as it really is with honesty, integrity and truth."

Sociological Advance

The problem that faces industrial nations according to some historians and sociologists, is not their technological advances such as automation. Rather it is the fact that technical progress has outstripped political and sociological advances.

Others might state it differently. Too many of our best minds have been working on technological advance and too few on improving our moral standards and behavior. We are now faced with the fact that we cannot coast into goodness or happiness on the morals of our parents. Scientific advance is neutral; it demands nothing but brains and the disciplines of application and accuracy. A happy society must be based on the more personal disciplines of righteousness. Rich and poor alike eventually come to the knowledge that "a man's life consisteth not in the abundance of the things he possesseth" (Luke 12: 15). Just as a man can have everything and have nothing, so also our nation will have nothing if it lacks the righteousness that "exalteth a nation."

