

MAY 16, 1966

The Sabbath Recorder

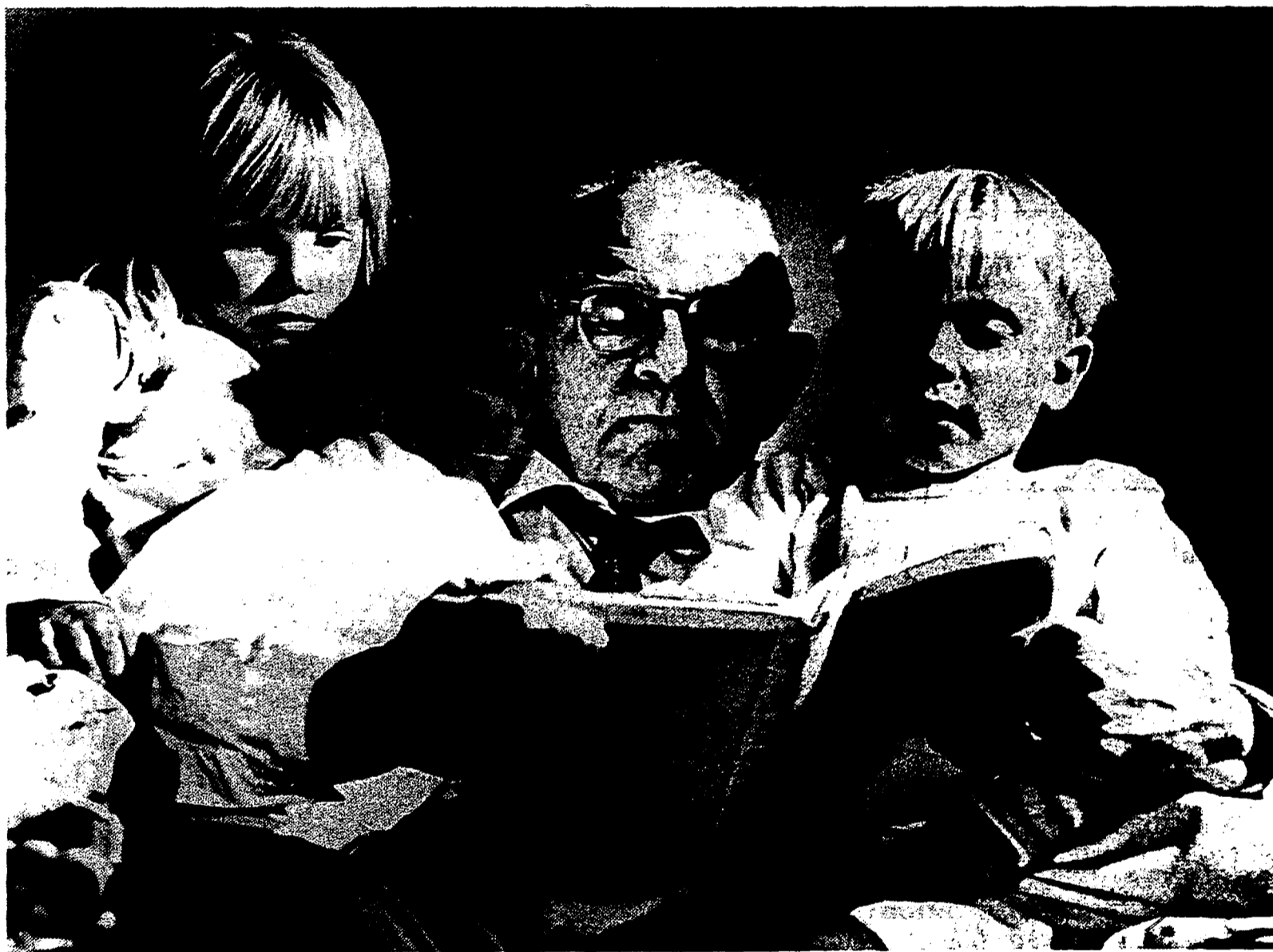


Photo by Blaise Levai

Grandfather has found the Bible a great comfort and strength to him as he has read it during many years. His love for the Bible can be transmitted to the children during those moments when, ready for bed, they come to sit on the arms of his easy chair. He knows where to find the beautiful Psalms, the action-filled stories or the sayings of Christ—all the things that will help his grandchildren and prepare them for the bedside prayers at mother's knee. This is called the year of the Bible, but happy is that home where every year has been a year with the Bible.

The Sabbath Recorder

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New Highway Safety Measures

The news of the past few weeks has been filled with proposals and counter-proposals for cutting down the carnage on the highways. Everybody seems to be concerned about it in one way or another. The automobile manufacturers at first opposed the regulations that would make them build more safety into their cars. Then they relented and said they would do all they could. From literature which they send out to editors every month it appears that they have voluntarily done a great deal. Short of armor-proofing and fool-proofing cars we might think that there was little more that could be done. But there may be much.

The National Safety Council is asking all religious editors to publicize the televised New National Drivers Test on May 24 in the public interest.

About this time of year the Travelers Insurance Company (which has some ulterior motive) sends out a 30-page illustrated booklet on highway safety containing page after page of accident statistics which are depressing to read if we do not determine to do something about them. A guest editorial from the insurance company gathers together some of the more thought-provoking statistics. Unfortunately this booklet does not have any charts showing the relation between drinking and driving. We hope it was not intentional. The facts are probably not all available. They are undoubtedly suppressed to some extent by the press, which clamors for freedom but is economically bound by the liquor interests. Perhaps next year there will be more answers along this line, for the company states that 80 per cent of all highway accidents are the direct result of driver error. The president has announced a research grant which, among other things, will investigate the relation of liquor to accidents. Only one cartoon—a telling one—deals with alcohol. In the first picture the man holds out his glass at the bar and says, "Fill her up." In the second picture he says the same thing to the gas station attendant. The third picture is of an open grave, and the grave digger is saying, "Fill her up."

Not every paper dodges the question of alcohol. The **National Observer** in a

front-page spread points out that alcohol is a bigger factor in highway accidents than previously supposed. Walter W. Mosher, a UCLA research engineer, criticizes his fellows generally for "reporting only the noncontroversial results of their work."

From the fact that 80 per cent of accidents are due to driver error and that alcohol is a prime factor in driver error (speeding in particular) it is high time something more is done to keep drivers from drinking or drinkers from driving. How is it that we can pass laws and regulations to make safe cars more safe but, in the face of public opinion, cannot pass regulations to make the unsafe driver safe? A California survey suggests that as many as 8 of every 10 drivers on the streets between 7 p.m. (the end of the happy hour) and 6 the next morning have been drinking. This is the time that most accidents occur. There certainly is a close relation. Another recent study shows that night visibility is reduced by about 50 per cent after a driver drinks just 3 ounces of 86 proof liquor.

We quote from the **National Observer**:

"The National Safety Council says: 'Drinking may be a factor in as many as half of the fatal motor vehicle accidents, according to studies specifically designed and conducted to identify the blood-alcohol content of drivers and pedestrians.'

"In California, a continuing analysis of victims in motor vehicle accidents reveals that well over half of all fatally injured drivers had been drinking. 'Among drivers responsible for the accidents,' the California Safety Foundation reported, 'two-thirds had been drinking, and in fatal one-car accidents, seven out of ten had been drinking. In contrast, in those accidents in which drivers were not responsible for the accidents, less than one out of five had been drinking.'"

It has been proposed by UCLA that its research into traffic safety be increased fiftyfold. Other researchers question the value of such expenditure because two of the greatest causes of accidents are so obvious that no research is needed—the drinking driver and the driver who doesn't pay attention.

We do well to be concerned about safer roads and safer cars. It is not amiss to spend untold millions for these controllable things, but where are the millions or the thousands to bring about self-control in the unlovely drivers of lovely cars? Who will institute legislation to stop the manslaughter of 48,500 people per year and the injuring of 4,000,000? Where does the church fit into this picture? Where are the righteous demonstrators who will march to state and national capitals to pressure Congress to enact anti-liquor legislation? Where are the Christian crusaders who will make the gospel relevant to the greatest social evil of our day? Let's have a mighty army of evangelists who put Christ into the heart and drive out the desire for self-destroying alcoholic beverages. This is the highway safety measure needed.

Independence of British Guiana

Another nation of South America achieves its goal of independence and changes its name on May 26 when British Guiana becomes Guyana. We of the United States who have enjoyed political freedom for so long—a freedom won at great cost of life—should rejoice with the people of this new nation on the northern shores of the southern continent when they achieve and proclaim their independence by peaceful, orderly process.

Seventh Day Baptists have ties with this country that are at the present stronger than with any other South American country. By the providence of God and the diligence of missionary and national workers we have churches there and a gospel outreach all along the coastal region. Just what independence will mean to the work of our people in that land cannot be fully determined at this time. It appears, however, that recent political trends will open doors, bring security, stability and calm, and generally increase the opportunity for unfettered proclamation of gospel and Sabbath truth. For this we hopefully pray.

May 26 is a day of rejoicing and celebration. We who love and cherish our long-held freedom and nationhood do well to

rejoice with the right-minded people of Guyana as they observe their first Independence Day.

The following paragraphs are lifted from a letter sent by Mission Secretary Everett T. Harris to the Seventh Day Baptists of the new nation. It gathers up something of the feeling that may be properly expressed by all of us.

“As the time draws near to Independence Day on May 26, 1966, I know your hearts and mouths are filled with praise to God. This is written to let you know that your American brethren will rejoice with you on this glad day.

“There are those, no doubt, who will use the day for reveling and drinking but it becomes us who love the Lord and seek to serve Him with all our hearts, to meet in our houses of prayer and to use the day in singing and praising God and in thinking soberly of the duties and responsibilities that go with freedom.”

GUEST EDITORIAL

Protecting Life A Christian Responsibility

Down through the centuries, all religions stressed a basic tenet; that our talents should be used and developed to protect and cherish the life that God has given us. You and I are to protect life with all the means at our disposal.

God does not expect us to do the impossible but He does expect us to work with what we have. This means that when preventive measures are not applied where precautions could easily be taken we should most certainly be held accountable for our negligence. If the danger is quite likely, and the means of preventing it is relatively easy, then the obligation exists to take proper steps.

Have we accepted all our obligations? How have we applied this tenet in our everyday life? Can we be satisfied with our role in the area of traffic safety where needless loss of life grows at an alarming rate?

Regardless of our answers, we have a continuous obligation to apply our religious principles to the field of traffic safety. Statistics on highway fatalities

MEMORY TEXT

After these things Paul departed from Athens, and came to Corinth; . . . And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. Acts 18: 1, 4.

clearly reveal the failure to apply preventive measures.

If you haven't already begun, I urge you now to take constructive steps to use your God-given talents to protect our most cherished gift—life.

We have been presented with an excellent opportunity to fulfill our obligation. Tuesday, May 24, beginning at 10:00 p.m. E.S.T., the Columbia Broadcasting System will present an hour long program on Traffic Safety. This nationally televised program is “The New 1966 National Drivers Test.”

The Drivers Test is an educational program stressing Defensive Driving principles — preventive measures. It is designed to alert drivers to the hazards of our roadways and to supply them with driving techniques which will better enable them to drive safely.

Our obligation to this program is clear. The program is dedicated to saving lives. We have been charged with the same responsibility. What will we do about it?

—National Safety Council.

Questions of a Youth (From Salemville, Pa.)

Life is a complex mystery
Of servitude and being free,
Of kindness, love, and sometimes hate;
Knowing not origin or fate
Nor when we will cease to be.

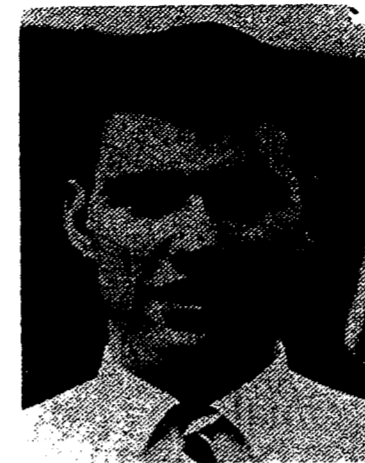
Life is fear and life is trust,
Not only loathing but lust,
Everything and nothing at all;
Life is to rise and then to fall.
It is, if you want, and you must.

You endure that your children may;
But what's the purpose, can you say?
What is life's end, what's its goal;
Do you know, or have you been told?
It's a cycle as night and day.

(Questions of a high school senior boy)

Father-Son Ordination

How often does it happen in our denomination that a father preaches the ordination sermon for his son? It is happening this month. The Rev. Francis D.



Saunders was invited to the Western Association meeting at Little Genesee, N.Y., on May 21 to preach the ordination sermon for his son, Herbert Saunders, pastor of the church. Herbert completed his seminary work at Colgate-Rochester at midyear and has been called to ordination by his church, of which he has been student pastor while continuing his theological training. His father, formerly pastor at Los Angeles, Calif., has been the spiritual leader of the Lost Creek, W. Va., church for the past year.

Pastor Herbert Saunders, like some others in the ministry, is known to have received calls to other Seventh Day Baptist churches. Doubtless both he and his church are appreciative of the prayers of people throughout the denomination in this regard. In the meanwhile all are called to rejoice in the great occasion when another young man is examined by the ordination council and is consecrated to the Christian ministry by the laying on of hands—after the morning sermon preached by his father.

Just to remind you that
this month
SABBATH — MAY 21
is the special day to
do something MORE for
OWM

Lines from Uncle Dave

A bunch of us were visiting the other evening about our young people at church. And then one of the women got to naming off all the young folks that have grown up right here in Centerville and used to be active in church and have moved somewhere else. The talk drifted then to problems of Sabbathkeeping and problems of finding employment near a Seventh Day Baptist church. We all know that most of our folks had rural backgrounds, but I like to think about those folks who took their faith with them and helped raise up a new church in their new community. Isn't that the way most of our churches outside of Rhode Island and New Jersey got started away back in the early history? And what a pleasure to see some of these new churches in cities like Buffalo and Kansas City and Little Rock, as they get started and grow. Of course, it takes somebody with faith and determination, and it doesn't happen overnight, but we can really thank God for young folks and older ones like that who put the church out on the “Growing Edge,” as the pastor calls it.

The older I get the easier it is for me to give advice, but I'd sure like to encourage these young folks who go away to college or find work away from home to consider looking for work where we have a new church or an active city congregation. Seems like the Lord really blesses the efforts of these folks. Even with discouragement and set-backs, a church can find great service for the Kingdom by putting to work a few faithful folks who mean business, and have stick-to-it-ness. And this talk we hear about the force of Christianity being in small groups, meeting in Bible study and sharing meetings, sure fits into our plan of fellowships and new churches being established where the people are. I'm going to promise the Lord to pray more for these folks in new areas, and hope that you folks will, too.

He who loves much finds faith in God easy, for God is love.

—I. E. B.

Story of a Chaplain

In any history of the Metairie, La., Seventh Day Baptist Church there would have to be a brief chapter on the ministry of Leonard Melton who served the church in a time of need and of growth while he was a student at the nearby New Orleans Baptist Seminary. He gave



his best, and his best was good. For one who was not actually a member of the denomination he took seriously the doctrinal position of the church and worked to increase the membership. His previous pastoral experience in Florida stood him in good stead.

Since Mr. Melton while in seminary was already signed up for the U. S. Army chaplaincy he could not remain long with the church after graduation. He went on for the prescribed basic training for chaplains at Fort Slocum, N. Y. At that time he made the acquaintance on weekends of most of the Seventh Day Baptist churches in the New England-New Jersey area.

Chaplain Melton was given a tour of duty in Germany which ended some ten months ago. During his stay in Germany he made some effort to contact Seventh Day Baptists. He also kept up his subscription to the **Sabbath Recorder** on

which he depended for news not only about our churches but also the high-level news of Southern Baptist Convention, according to his own statement. He has also maintained a steady correspondence with one or two of the leading members of the Metairie church.

Families have a way of growing and increasing over a period of five or six years. The Meltons now have three children, aged 10, 9, and three months. Since last July they have lived at the Atlanta, Ga., Army Depot where he is the only chaplain. He was one of the host chaplains when the Military Chaplains Association held its annual convention in Atlanta, April 25-28. It was in connection with this convention that the editor of the **Sabbath Recorder** visited his home and snapped the accompanying family picture with the chaplain in dress whites for an evening banquet. The Meltons want to be remembered to their many friends and acquaintances in two or three Association areas.

Military Chaplains Association

By Leon Maltby
Chaplain USAR (Ret.)

Armed Forces Day coincides with a bigger day for most Seventh Day Baptists—Sabbath Rally Day. We cannot, in good conscience, urge our people to visit military bases on that day or take the day to join the community celebrations that display the readiness of National Guard or Reserve Forces. It may be opportune, however, to call attention to the ministry that chaplains are rendering to the men in uniform serving at home and in far away corners of the world.

There is an organization, the Military Chaplains Association, which is probably much more a veterans than an active duty group. It draws together the ever-increasing number of clergymen who have served or are continuing to serve their country. It includes all branches of the Service, Army, Navy, Air Force, Marines, National Guard, Reserves, and the interested retired chaplains of all branches. The annual convention was held this year in the growing city of Atlanta, April 25-28, with some 270 chaplains in attendance.

Sometimes these conventions seem self-centered fellowship affairs with little other than convention business to take up the program time. It was not so this time. A new day was ushered in by presenting a series of workshops designed to instruct and stimulate the thinking of those attending. Top-level speakers from the church, the Federal Government, and seminaries discussed vital areas of contemporary concern. In addition there was a daily "Bible Vigil," a devotional period in which both a Catholic and a Protestant chaplain commented on Scripture portions to the edification of all who assembled in the roof-top meeting hall.

Those who are familiar with the chaplain's insignia are aware that there is no distinction between Catholic and Protestant; both wear identical crosses on their lapels or, in the case of the Navy, on their sleeves. The only way to tell the difference is to talk with them or listen for identifying characteristics when they speak about church or Bible matters.

The chaplaincy bridges ecclesiastical barriers far more easily than any other ecumenical organization. Chaplains have been working together in the same units and in the same chapels these many years. The desegregation of denominations is noteworthy in the voluntary organization of the Military Chaplains Association even more than on active duty. It is a thing taken for granted rather than something to make a big noise about, as is now being done in some ecumenical circles. To be sure, there is a closer fellowship among those of like faith and a tendency to visit more in one's own broad denominational grouping but fellowship between Catholic and Protestant chaplains is normal. Mutual understanding, not identity of beliefs and practices, binds together the clergymen who serve or have served together the men in uniform.

Attendance at such gatherings is broadening and is a good demonstration of the united but separate way in which men of different faiths can work in a military or civilian situation. It gives one a basis for discerning the weaknesses of positions other than our own and makes us aware

of our own weaknesses. Furthermore, your editor feels that this broadest possible fellowship with men of three major faiths provides contacts, witnessing opportunities, and information that may redound to the glory of God in the particular ministry that he is called upon to render through the printed page.

Chaplains in Vietnam Give Guidelines to Marines

Chaplains counseling U. S. Marine Forces in Da Nang, So. Vietnam, have developed a series of lectures for American servicemen on Vietnamese religions, beliefs, and customs.

The talks are described to the men as "an attempt to keep you alive and functioning effectively in partnership with the people of Vietnam."

Ten "Guidelines for American-Vietnamese Rapport" offered by the military chaplains to U. S. Marines are:

1. Be prepared for differences in thought, behavior, customs, etc.
2. Be patient, persistent, consistent, acceptable, and accepting.
3. Be interested in people as individuals.
4. Be alert to areas of agreement rather than disagreement.
5. Be aware of possible consequences of gifts, actions, and reactions.
6. Be adaptable when moral principles are not involved.
7. Be prepared to treat Vietnamese as you would desire to be treated.
8. Be aware of your attitudes. Your actions will produce good or bad for you, your buddies, and those who follow you.
9. Be understanding, compassionate, and concerned.
10. Be determined to be the best American example possible. Serve God, country, and fellowman.

—ABNS.

"When you avoid temptation today—be sure not to leave a forwarding address for **Tomorrow!**"

—Selected.

**A Sweeter Life
for a Missionary Wife**



When the ministers and their wives were in Plainfield for weekend training April 30 and May 1, the ladies of the church surprised Mrs. Leroy Bass with a personal shower to provide her with some extra things that may make her life sweeter in Guyana, where she and her husband go this summer to replace the returning Leland Davis family. Mrs. Bass shows her pleasure and gratitude. The men joined the party at the close of their evening training session. Substantial gifts to further the work are expected from other groups before the advance shipment of goods in June. Those who cannot go can give. This was true in New Testament times—more so in these times.

Year of the Bible

Publication of Today's English New Testament by the American Bible Society in 1966 is one of many ABS efforts to provide Scriptures in easy-to-read form for new readers. Exemplifying the Society's "new look" are a number of other modern formats in addition to the traditional black Bible distributed by the ABS since 1816.

**Review of April Meeting
of Missionary Board**

The quarterly meeting of the Board of Managers of the Missionary Society convened at 2:00 o'clock on Sunday afternoon, April 24, 1966, at Westerly, R. I., with 16 members and two visitors present. Visitors were Pastor Leroy Bass, missionary-elect to British Guiana, and Mrs. Bass. President Loren Osborn called on Pastor Bass for the opening prayer.

The treasurer's report indicated that the cash balance has dropped considerably during the quarter. However, all salaries and bills have been paid promptly to date. OWM undesignated receipts are approximately 22% below what had been anticipated for the quarter.

The corresponding secretary reported, among the many duties of the office, extensive correspondence has been carried on, materials furnished regularly for publication, several trips made and appointments kept and arrangements made for travel of missionaries. He spoke appreciatively of the services of Pastor Duane Davis who served for a month in Jamaica as a dedicated worker, released from the North Loup Seventh Day Baptist Church from January 5—February 6, 1966. Pastor Davis met with the Missionary Board at a special meeting held on February 7 as he was en route home. Our Jamaica brethren have written, "It is hoped that this is the first of what may be called a 'Programme of Visiting Missionaries' to assist in the work here, being sponsored jointly by the American Mission Board and the Jamaica Conference."

Director of Evangelism, Rev. Leon R. Lawton, was unable to be present but sent a written report which was accepted and recorded. Among many activities of the quarter he reported on his visit to Mexico in the company of Conference President Marion C. Van Horn. A reading-correspondence training course was begun in January for the young people planning to participate in the SCSC program, summer of 1966. Plans had been laid for the first Area Spiritual Retreat for Seventh Day Baptist church leaders with the North Loup church as host, May 3-9, 1966. Other Area Spiritual Re-

treats are being scheduled for October at Camp Harley (near Alfred Station, N. Y.) and at Jersey Oaks (near Shiloh, N. J.).

The chairmen of standing committees: Home Field, American Tropics, and African Interests, Pastors Earl Cruzan, Neal Mills, and Edgar Wheeler, respectively, were called on to report. All committees including the Executive Committee of the board had met during the quarter and some items gleaned from their reports will follow.

It was voted to approve aid in support of a full-time pastor for three New England churches (Rockville, 2nd Hopkinton, and Waterford) at the rate of \$600 a year. This assistance would begin as soon as they are able to secure a pastor to serve the three churches.

It was reported that an increased amount of aid in support of pastor to the New Auburn Seventh Day Baptist Church had been approved to begin when Pastor Edward Sutton arrives and begins work there this summer.

It was reported that the Rev. David Pearson has accepted the call of the Missionary Board to return to Malawi, Africa, for another term of service, this time as Director of Christian Education and Evangelism. Under a new policy of the board the length of term of service would be four years. It is expected that Pastor Pearson, while continuing as pastor of the Richburg Seventh Day Baptist Church, will attend the Ministerial Training Center at Plainfield in June and attend Conference at Redlands in August. He will come back into the Missionary Board's employ in September as he begins nine months of schooling at an acceptable seminary. It is anticipated that Pastor Pearson and family will return to Malawi in June or July 1967, and will live at Blantyre. He will need a car and prefers the use of a Land Rover in carrying on his work. Arrangements have not yet been worked out to make this possible.

Dr. Victor Burdick reports having received several special gifts making it possible at Makapwa Station to replace the grass-thatched roofs of the homes of staff members with corrugated iron

roofs. Also, plans are going forward to rebuild the old print shop into a guest house and committee room. Dr. Burdick and family are expected back in this country on furlough in time to attend General Conference at Redlands in August.

Mrs. James Waite, chairman of a special committee to arrange for a Commissioning and Farewell Service for Pastor Leroy C. Bass and family said the committee had met and a tentative program had been set up. This service is to be held in the Pawcatuck Seventh Day Baptist Church on Sabbath afternoon, July 9, 1966, at 2:30 o'clock. A reception will be held in the church parlors following the Commissioning Service. All are welcome.

The quarterly meeting of the board was adjourned at 4:30, following prayer by Pastor Earl Cruzan.

Can't Bury God's Sabbath

By Mrs. T. Ashby, Dalton, Ill.

God says, "The seventh day is the Sabbath of the Lord thy God." I believe whatever men may think or do about it, these words will ever stand as a testimony to truth of God. He is not going to make a Sabbath day, and then permit the opinions of men and a mass of tradition to bury it. He will do something about it.

But one can't just teach the law; the gospel is the keynote. Where sin abounds, thank God, grace abounds all the more. We need to fight sin, which is flaunting its wares everywhere—to fight it with the gospel; not a weak, water-milk gospel of sickly sentimentality and spineless platitudes, but rather a gospel with some backbone in it. A sturdy faith in a personal God, an implicit trust in a divine Savior, a humble acknowledgment of personal guilt, a complete acceptance of pardon from sin through Jesus Christ.

As I see it, Christianity is not neutral or negative. It is positive, strong, and aggressive. God is calling for action. We still need the gentle virtues, but to this should be added the aggressive "faith that will not shrink." We should go forth bearing the banner of the faith of Jesus, and the keeping of the commandments by His infilling power and strength.

Then Don't Pray

By Rev. Francis Saunders

Consistent prayer is one of the characteristics of a true Christian experience. Yet it has been said that prayer is "the forgotten art" of the Christian Church.

The opening illustration of Nels Ferre's book, **Strengthening the Spiritual Life**, tells of a woman from a leper colony who came to a seminary to "learn to pray." The author confessed to a feeling of inadequacy as he realized that seminary professors were better qualified to teach most anything else. The woman told how natives who spent much time both in preparation for worship, and in meditation afterwards, were perplexed by the practice of Christians who would hastily utter their prayers, then be quickly on their way. "Haolis," they would say (which means breathless) indicating that they failed to breathe life into their prayers.

We have come to depend more on knowledge and progress than we do on God, and it may be that this is the reason for the influence which the "God is dead" philosophy has made in "Christian" circles. As one seminary student wrote, "Prayer is dead, and this seminary is a monument to its death." Such conditions might well cause us to search our hearts and consider the result of our indifference.

If you are completely satisfied with the world, its social and racial conditions; with your own life, and your day-by-day influence upon the society in which you live; with all the trends which are so clearly taking place; if you think that all is hunky-dory and o.k., then don't pray!

Look deep into your own heart! Search intimately your innermost desires. If you have attained the spiritual heights to which you aspire as a child of God; if you are content with your present relationship to Jesus Christ and to the Kingdom of God wherein you hold citizenship, then don't pray! If your life is as pure and unblemished as you know God wants it to be; if you find nothing of sin or selfishness therein; if you are completely at peace with yourself and with your Lord, then don't pray! If you can say with

the rich young ruler who was brought face to face with the Lord and the claims of the law, if you can conscientiously say, "All these things have I done from my youth up," then don't pray!

Look at the society in which you live! If you are completely satisfied with all the conditions which exist; if you are content with the lot of all of your fellowmen; if you can see that each has equal opportunity and blessing with every other; if there is nothing of racial discrimination or social stigma; if you believe that all is rosy and in keeping with the teachings of Christ and the principles of His Kingdom, then don't pray!

Look at the governing forces which daily bear their influence upon you! If you agree with all of the policies and the programs of your government; if you feel that Christian liberty and individual freedom and prosperity are assured; if you are content with increasing government control; if you feel satisfied with civil authorities taking over the traditional responsibilities of the Christian family and faith, then don't pray!

Look at the Church, the body of Christ! If you think that she has attained unto all of the goals of her God-given task; if you believe that her great commission has been fulfilled; if you are sure that all of the souls have been saved that can be saved; if you have no concern over the atheistic movement which is infiltrating the ranks as well as in the world outside her doors; if you don't care that her aspiring young men are being undermined by anti-God philosophies, then don't pray!

But enough of this negativism! You are a Christian! Of course you care! And because you care, you hear the call ringing loud and clear, "then pray."

Pray for your own spiritual life! Dare to look deep into the depths of your daily doings! Heed the instruction of the Lord, and when you pray, "enter into your closet, and when you have shut the door, pray to your Father in secret, and your

Father which seeth in secret will reward you openly."

Pray for your fellowmen! See the injustice! Behold the discrimination! Consider the hunger and heartache! Listen to the Lord, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Then pray!

Pray for your government! Consider your fast-disappearing liberty and Christian freedom! Recognize your responsibility in helping to maintain the democratic way of life which has made it possible for you to worship freely and without restraint! Evaluate the trends of the day! Then pray!

Pray for the church! Open your eyes to the unchristian, anti-God philosophies which are making inroads upon the fields of her harvest! Consider the unlimited scope of her God-given responsibility. Recognize the power potential which has been promised to those who are engaged in her mission! Look at the church! Then pray!

However, lest we be accused of being "other-worldly" and of withdrawing from the realities of life, let us pray, fully realizing that personal responsibility is a requisite of sincere petition, and as we lift our voices in prayer let us also lift our lives in service.

Too long has this potent force in the Christian movement been dormant in our lives. We need to pray!

Prayer touches our minds and enables us to see more clearly!

Prayer impresses our lives and enables us to love more passionately!

Prayer strengthens our lives and enables us to serve more effectively!

Then Pray!

Our grateful thanks are extended to our many friends throughout the denomination whose expressions of love and concern have meant so much to us during the past few months.

(Reference is made to the sickness and death of Mrs. Bond)

—The Harley Bond Family.

Rhode Island Church Catches New Vision

By Edgar F. Wheeler

A high water mark in our church life during recent years was reached during the work and fellowship of our missionary, General Secretary Alton Wheeler, during February and early March.

Secretary Wheeler carried on a co-ordinated program between the Pawcatuck and First Hopkinton Seventh Day Baptist Churches, February 14 - March 2, 1966, that also brought members of the two church bodies into a closer relationship. The plan was alternate visitation evenings in the two areas February 14-17, followed by three nights of public meetings and three nights of special interest meetings in each church. It was very successfully carried out.

Our missionary's sermon subjects in the preaching services were: "God Doesn't Deal in Fractions," "Mission-Minded Multitudes," and "The World Is Too Much with Us." We were deeply stirred to greater commitment to the Lord.

The special interest meetings on "Churchmanship," "The Teaching Ministry," and "Religion in the Home" were informal and challenged those present to a greater diligence in all these areas. Several families are showing a renewed interest in home devotions and in suitable material for family devotions.

An afterglow remains from his work among us, and God's blessing upon it. There is a confident spirit, a deeper fellowship in spiritual things, and a determination to give our best to God. We have caught a new vision of what God can do through individuals and churches dedicated to Him, and a new excitement in being workers together with God has taken hold of us. The church at Ashaway is trying to implement the challenges we have received with definite and purposeful action in the name of the Lord. Increasingly our laymen are saying, "I will help," when they see work to be done.

Better a hammer and chisel in heaven, than a complete workshop in hell.

—I. E. B.

Primary Conference

The directors for Primary Conference at General Conference next August are Mr. and Mrs. Arlie Davis. Mr. and Mrs. Davis are members of the Los Angeles Seventh Day Baptist Church, but reside in Phoenix, Arizona.

Junior Conference

The director for Junior Conference at General Conference is Mrs. Albert N. Rogers. She is the wife of the pastor of the Denver Seventh Day Baptist Church.

Young Adult Pre-Con

Results from a poll recently taken regarding attendance at young adult Pre-Con Retreat show that we will have enough participants to have a fine experience. We regret that the fee (\$28.50) has to be so high, yet there is some doubt that even with that charge we will break even.

We trust that those who are eligible to attend will be able to put forth a little more effort getting funds so they can participate in this once-a-year endeavor.

With David Clarke at the helm, and Albyn Mackintosh as the lecturer, we can be assured that there will be a well-rounded program to challenge every young adult present. Watch for publicity which will be sent to our churches as well as notices in the **Sabbath Recorder**.

Miss Esther Burdick has been added to the staff as worship and recreation leader as well as girls' counselor.

Field Trip

The secretary of the Seventh Day Baptist Board of Christian Education worked among the majority of the churches in the Southeastern Association, April 21 to April 26. Workshops were held in Salemville, Pa., Salem, Berea, and Lost Creek, W. Va. Representatives from all of the West Virginia churches co-operated in the activities at Salem.

New Filmstrips

A gift of three filmstrips from the pastor of the Middle Island Seventh Day

Baptist Church has been made to the Seventh Day Baptist Board of Christian Education. You may add the titles to your filmstrip catalog furnished by this board. (If you do not have one of our catalogs, please write to Box 115, Alfred Station, N. Y. 14803, and one will be sent free of charge).

"My Sister Hilma" is a filmstrip produced for Church World Service to be used with primary and junior children on the subject of stewardship of sharing. There is a manuscript and record to be used with it.

For youth study and discussion there are two filmstrips, "Taking on Responsibility" and "On Being Different." They may be used in the Youth Fellowship or Sabbath School meetings. The titles are self-explanatory. When using these filmstrips, it is necessary to make good preparation: this is true when you use any audio-visual. Our use of them shows that a lively response will be forthcoming from all of the members of the fellowship. All board filmstrips are mailed without cost to borrowers except for return postage.

Turn those drab meetings into vital, alive experiences by the proper use of audio-visual aids.

A New Book

Here is a book for ministers and serious students of the theology of the apostle Paul. Dr. Holmes Ralston, editor-in-chief of the Board of Christian Education, Presbyterian Church, U. S., has written a new book called **The "We Knows" of the Apostle Paul**. The book is a series of 15 sermons on the fundamental beliefs and actions of Paul, and coming from this student, par excellence, they offer the reader much food for thought. It's a paperback that sells for \$1.65. (From personal experience the editor of this page knows the deep and thorough understanding that Dr. Holmes is able to express.)

SABBATH SCHOOL LESSON

for May 28, 1966

The Fall of Samaria

Lesson Scripture: 2 Kings 17: 9-18.

THE SABBATH RECORDER

ECUMENICAL NEWS New President of N.A.E. Makes Significant Statement

Dr. Rufus Jones, general director of the Conservative Baptist Home Missions Society, was elected president of the National Association of Evangelicals at the annual convention in Denver April 20.

Dr. Jones issued the following statement upon his election:

"The disintegration that is taking place in urban culture is of deep concern to the Christian Church. We are beginning to recognize that only a radical commitment to Christ will enable us to share His compassion for those who are suffering in the poverty-stricken ghettos as well as the lonely crowd of suburbia that suffer from the depersonalization of society.

"Our loyalty to Christ and obedience to the Scriptures demand that we assume the role of the prophet, denouncing the moral and social evils in society and proclaiming salvation through a personal encounter with Jesus Christ who died upon the cross for our redemption. We cannot be true to our commission and also compromise with the new morality of the secular culture or accept the defeatist attitude that declares the death of God. We dare to believe that renewal is taking place within the Church.

"There is a return to the evangelical faith, and the Holy Spirit is producing a unity of purpose that should enable us to see once again a demonstration of the transforming power of the gospel with the accompanying influence for moral and spiritual righteousness."

Religion and Race Commission Votes "Protection Package"

At the close of a special meeting in New York City on April 26, the NCC Commission on Religion and Race adopted a Civil Rights Protection Package dealing with current and pending legislation. The statement called for enforcement of anti-discrimination laws already on the books, particularly in housing, and urged support for home rule in the District of Columbia. Also included in the "package" was a call for fair and equal

jury selection in both state and Federal courts, and the removal from local to Federal courts of cases where equal justice for those arrested for exercising their rights is in jeopardy.

The NCC Commission also backed new fair housing laws but added that, until they are enacted, the President "should immediately use the whole array of administrative powers at his command" to end discrimination. One such move would expand the 1962 Executive Order banning such discrimination in federally supported housing. Title VI funds allocated under the Civil Rights Act of 1964, said the Commission, should be held up for communities which "make no positive efforts to guarantee open occupancy."

Dr. Eugene Carson Blake, general secretary-elect of the World Council of Churches, is chairman of the NCC Commission, which operates on its own budget contributed by denominations and individuals for its work. Executive director is the Rev. Dr. Benjamin F. Payton.

World Council U. S. Conference Reaffirms Geneva Statements

The right of the churches to speak out on controversial political and social questions and recent statements of the Central Committee of the World Council of Churches were both upheld at the three-day annual meeting of the U. S. Conference of the World Council at Buck Hill Falls, Pa., the last week of April.

At specific issue was the WCC statement on Vietnam recommending 10 steps to bring about a cease-fire and the start of negotiations. This statement, defended by Dr. O. Frederick Nolde, Methodist Bishop James K. Mathews of Boston, and Dr. Fredrik Schiotz, president of the American Lutheran Church, was challenged by Dr. Carl F. H. Henry, editor of the evangelical magazine, **Christianity Today**.

While insisting that the corporate church has no business handing down pronouncements on controversial matters, he conceded that "emergency situations," such as the Nazi slaughter of the Jews, would permit the churches to act. Dr. Ralph Hyslop of Union Theological Seminary contended that the Nazi

actions were made possible because the German churches did not speak out until it was too late.

Dr. Nolde, director of the WCC Commission of the Churches on International Affairs, also underscored that the World Council, by virtue of its diverse membership, democratic processes, evangelical conviction and world-wide fellowship serves as a co-ordinating agency providing a Christian witness to the world.

Dr. W. A. Visser 't Hooft, retiring general secretary, discussed the breaches in the Protestant community which confuse Roman Catholics as to the value of Protestant-Roman Catholic dialogue. Other speakers at the sessions at Buck Hill Falls, Pa. included Dr. Eugene Carson Blake, general secretary-elect, the Very Rev. Alexander Schreemann, dean of St. Vladimir's Seminary, and Dr. Samuel McCrae Cavert, former executive secretary of the U. S. Conference.

—Religious Newsweekly.

ITEMS OF INTEREST

A Change of Name

Southern Baptists have outgrown their name now that they have churches in all fifty states. There is strong agitation for a change of name. The editors of most Baptist state papers have come out for a change if a suitable name can be agreed upon. A poll of pastors shows less than 50% in favor of change. The largest state paper **Baptist Standard** (Texas) opposes change. One national paper **Home Missions** has now strongly urged a change and has suggested "United States Baptist Convention." The name suggestions are many, and it is not likely that the matter can be settled at the 1966 meeting of the convention in Detroit in May.

Some of "deep South" papers have been as strong for dropping "Southern" as those in northern states. It is observed that editorials in state Baptist publications where Southern Baptists are not as strong numerically are generally much stronger in presenting a case for a name change than editorials in state Baptist papers where Southern Baptists are well entrenched.

The reasons most generally advanced for a change are: "that the present name

is not descriptive, it is misleading, it has provincial connotations that are out of date, it is a misnomer, it has offensive connotations in some sections of the country, it is not consistent to national Baptist strategy, and it has racial segregationist overtones."

Revivals at Detroit During Baptist Convention

Southern Baptist churches in the area surrounding Detroit and Chicago will hold numerous revival meetings in connection with the Southern Baptist Convention's annual sessions at Detroit, May 24-27. In most cases the evangelistic efforts will be held the week before the convention.

As a follow-up to the week of revivals in Detroit and surrounding-area churches, a door-to-door evangelism visitation effort is being planned by Detroit Southern Baptists for the Thursday afternoon of the convention, May 26.

In Detroit, many of the churches will be concluding their revivals the Sunday just before the convention. Thousands of Southern Baptists who arrive early for the convention will be visiting the churches that Sunday.

Must Reach the Uncommitted

The Rev. Dr. Samuel D. Proctor, a vice-president of the American Baptist Convention and special assistant to the director of the Office of Economic Opportunity, urged churches to redeem the millions who are "uncommitted and unclaimed" and face long-term despair.

Speaking at the annual meeting of the Religious Public Relations Council at Nashville, Tenn., the Negro minister challenged the church to "deal more with the massiveness of human waste and less with symptoms of waste."

Dr. Proctor deplored what he called the nation's unconscious identification with middle class standards, saying that "a great distance has been established between the middle class and the uncommitted. We belong to the middle class more than to Jesus."

—ABNS.

Pacific Coast Association

A weekend of inspiration and fellowship was experienced by those who attended the Association in Riverside, April 15-17.

During the business meeting on Sunday, it was recognized that we have not as yet found anyone to assume the responsibility of Association co-ordinator or evangelist. In lieu of this fact, it was voted that we urge everyone to take this matter to the Lord in prayer at least once a week from now until the next Association or until the position is filled. Will you make this a matter of personal prayer?

New officers elected were: Phil Lewis, president; Ben Peil, vice-president; Jack Jensen, treasurer; Sharon Bates, recording secretary; Cheryl Peil, corresponding secretary. Other members of the executive committee are: all pastors of the Association and one member-at-large from each church of the Association. They are as follows: Sherry Kilpatrick, Riverside; George Barber, Los Angeles; Jonathan Lewis, Christ's Seventh Day Baptist Church. One has been nominated from the Bay area church, but as yet not confirmed.

—Los Angeles church bulletin.

NEWS FROM THE CHURCHES

CARRAWAY, FLA.—It was the privilege of Pastor and Mrs. Clifford Beebe to spend about two months this winter at their former home with the Putnam County church in Carraway community near Palatka, Fla.

We found the church, although very small in membership and in a sparsely settled community, still keeping up services and striving to serve its field. Sabbath School is being kept up regularly, except in very severe weather (the building being unheated). Joseph Price is superintendent, and lessons are taught directly from the Bible by the deacons. Occasional Sabbath eve meetings for prayer and Bible study are held.

Attendance while we were there ranged from 6 to 14, with 16 present for the annual Communion service, which this church observes, with footwashing, on the

Passover night. Deacon Aaron Price had charge of this service, with the assistance of brief messages from Deacon Alfred Blix and Pastor Beebe, and it was a real spiritual uplift.

The church building was in need of repair, badly needing paint, and having the roof partly blown off by the storm which did so much damage in the Tampa area. Work was already begun, when we left, on the roof repairs, and a fund was being raised for the paint.

—C. A. B.

MARLBORO, N. J.—The redecoration of the sanctuary has been completed and a dedication service was held. We thank God that we were able to redecorate the church, and strive to be worthy of it.

The Helping Hand Class recently sponsored a dinner for the senior members of our church. All enjoyed the good Christian fellowship.

The Ladies Aid sponsored a family supper and talent program. The program featured musical numbers and other events with many people taking part.

A special program was planned for Good Friday. There were beautiful slides of the creation and crucifixion; also recordings, special music, and readings of the crucifixion.

The Senior Christian Endeavor took charge of the entire worship service on Youth Sabbath. The sermon was broken into three topics: "The New Man" by Karen Peterson, "Forgetting What Lies Behind" by Eddie Rae Lawrence, and "Modern Man's Challenge" by Wanda Guyer. The service was a very inspirational one. The Senior C. E. has had the privilege of having Pastor Leroy Bass as guest speaker on several occasions. An all-church box-social was sponsored by the Christian Endeavorers. All had a wonderful time. The Christian Endeavorers have had many activities with the surrounding churches including ice skating and basketball.

At our business meeting April 3 Pastor Green reported that he had received a call to the pastorate of the Salem, W. Va., church. It was with regret that we accepted his resignation, but we trust it is the Lord's will that he goes.

—Correspondent.

Accessions

Little Genesee, N. Y.

By Letter:
Harry Wilson

Salem, W. Va.

By Baptism:
Kathy Ann Davis
Toni Darlene Davis
Penelope Louise Hurley
Elizabeth Ann Rogers

Births

BOND.—To Mr. and Mrs. S. Thomas Bond, Salem, W. Va., a son, Thomas Kurt, January 5, 1966.

HARRIS.—A daughter, Robin Lynn, to F. Warren and Jean (Grosscup) Harris of Shiloh, N. J., on April 19, 1966.

Obituaries

GREENE.—Robert A., son of Milo and Alice Sisson Greene, was born in Alfred, N. Y., Dec. 9, 1894, and died at his home in Clearwater, Fla., April 24, 1966.

In 1914 he became a member of the Alfred Seventh Day Baptist Church, in which he continued a lifelong interest and membership.

Mr. Greene served in the U. S. Army Medical Corps during World War I.

He was united in marriage with Miss Marian Stillman of Alfred on May 27, 1918.

He held a B.S. degree from Alfred University, an M.A. from Columbia University, and a Ph.D. from Cornell University. Dr. Greene was a professor in the Science Department of Genesee (N. Y.) State College for 35 years, retiring in 1954. He was co-author of "Problems in Biology" and author of "Teachers Handbook," "Marionettes in School" and many plays for children and the Marionette theater.

Survivors include his wife, Marian Stillman Greene, of Clearwater, Fla., and two daughters, Mrs. Howard G. (Janice) Franklin of Clearwater, and Mrs. Joseph B. (Elaine) Wilson of Dunedin, Fla., and six grandchildren.

Memorial services were held in Clearwater on April 26 and on April 30 in Genesee by the Rev. Hurley S. Warren, associate pastor of the Alfred church. Interment was in the family plot at Genesee.

—H. S. W.

FIFIELD.—Alice White, daughter of Henry and Loviah (Kimble) White, was born April 16, 1870, at Bellton, W. Va., and died at a Battle Creek hospital Dec. 3, 1965.

Her father, a Civil War veteran, was a U. S. Senator from West Virginia for many years. Her mother died when she was small and she and her sister were placed in a convent for their early schooling. As a young woman, Alice studied typing and shorthand and worked as a secretary in West Virginia before coming to

Battle Creek as a Sanatorium guest more than 50 years ago. While here she accepted a job with the secretary of the institution, George E. Judd and worked there for 30 years.

In 1921 she was married to Elder George E. Fifield who served as pastor of the Battle Creek church. The five years before his death in 1926 were the happiest in her life. After his death, she made her home with her sister, Iona White. They lived together until the death of her sister in 1941.

There is no way in mere words to tell of Mrs. Fifield's service to her church and denomination. She served many years as teacher of what came to be known as the Fifield Bible Class of the Sabbath School. She was active as a deaconess as long as her health permitted, and always willing to help in the Ladies Aid. She gave the communion table used by her church in memory of her husband. Following his death, she typed about 200 of her husband's sermons, and copies were presented to the Theological Seminary at Alfred University and to the Seventh Day Baptist Historical Society at Plainfield, N. J. Her knowledge of her Bible was thorough and a great blessing to her after her eyesight failed in later years and she could no longer read her beloved Book.

Her concrete faith in a living God made her the true example of a real Christian. This virtue commanded the love and respect from all who worked with her either in business or the church. She was an unfailing inspiration to her pastors.

Mrs. Fifield is survived by her stepmother, Mrs. Mary White, a half-sister, Theresa White, both of Huntington, W. Va.; another half-sister, Lydia, Charleston, W. Va., and a half-brother, Henry White of Arizona. Another half-sister, Margaret, lives somewhere in Florida.

Memorial services were held at her church December 5. Burial was on Dec. 6 at the Oak Hill Cemetery in Battle Creek, the Rev. Eugene Fatato officiating.

—E. N. F.

STEADMAN.—Hetta M., daughter of Cyrus and Rachel Hawkins, was born Sept. 15, 1880, at Chillicothe, Ohio, and died at the Battle Creek Sanatorium Feb. 1, 1966.

Mrs. Steadman had been ill for a long time and hospitalized many times.

She was married to David L. Steadman Oct. 9, 1902, at Tustin, Mich. Except for short periods in New York State and Kankakee, Ill., they resided in the Battle Creek area since 1907. She joined the Battle Creek Seventh Day Baptist Church June 29, 1918, and was active in the church and the Ladies Aid as long as her health permitted. She is survived by her husband and one daughter, Helen, at home; a son, Rollie E., and a daughter Mrs. Douglas (Florence) Wilson, all of Battle Creek; three grandchildren, six great-grandchildren and a step-granddaughter. Services were held at the Farley funeral home in Battle Creek with her pastor, the Rev. E. N. Fatato, officiating.

—E. N. F.

The Sabbath Recorder



**Western U. S. Area Spiritual Retreat
Held at North Loup, Nebraska, May 3-9.**

Left to right—Wallace A. Greene, Dodge Center, Minn.; Albert A. Appel, Albion, Wis.; L. Wayne Babcock, Norfolk, Neb.; Leon R. Lawton, Battle Creek, Mich.; Alton L. Wheeler, Plainfield, N. J.; Paul B. Osborn, Kansas City, Mo.; Mynor G. Soper, Los Angeles, Calif.; Albert N. Rogers, Denver, Colo.; Duane L. Davis, North Loup, Neb.; Marion C. Van Horn, Texarkana, Ark.; H. Earl DeLand, Metairie, La.; Kenneth B. Van Horn, Little Rock, Ark. For a story about the program and the experiences of the participants see page 5.