

The Sabbath Recorder

NEWS FROM THE CHURCHES

MILTON, WIS.—More than 500 friends attended the farewell reception honoring the Rev. and Mrs. Elmo Fitz Randolph and family Sunday in the parlors of the Milton Seventh Day Baptist Church. (They leave soon for the pastorate of the Boulder, Colo., church).

Pouring, at a tea table decorated with carnations, glads and Garza mums, were Mmes. H. Laurence Burdick, Wm. Heinig, D. N. Inglis, A. R. Hurley, Arthur Drake, Doris Rood, and J. Paul Green. Mrs. Kenneth Smith was in charge of the punch bowl assisted by Linda Loofboro, Carol Allen, Ann Crouch, and Mary Ellen Smithley. Miss Marjorie Burdick and Miss Mabel West presided at the guest book, a gift of the Woman's Board.

A brief program at three was introduced by Dean Kenneth Smith of Milton College. The Handbell Choir presented Fink's arrangement of "Jacob's Ladder" and "Largo" by Handel. Members of the choir are Carol Allen, Mrs. Robert Johnson, Mary Ellen Smithley, Mrs. Kenneth Smith, Mrs. Wayland Arnold, Mrs. Leroy Hoff, Kenneth Babcock, Truman Lippincott and Stanley Fox. The choir is directed by Mrs. Randolph.

The Rev. Wilson Emigholz, speaking for the Milton-Milton Junction Ministers Council paid tribute to Mr. Randolph's organization, leadership, and inspiration in that body. Dr. H. Laurence Burdick, secretary of the Board of Trustees of Milton College, read a resolution adopted unanimously April 28 commending Mr. Randolph for his many years of valuable service on the board.

Debbie Randolph, Alice Rood, and Ann Williams accompanied by Mrs. Doris Rood sang "Now Let Every Tongue Adore Him" by Bach and "The Lord's Prayer" by Mallotte.

Acting church president Kenneth Ochs read a certificate of appreciation mounted in leather which he presented to Pastor and Mrs. Randolph along with other gifts from the congregation that included a card table and chairs, an AM-FM radio, a silver service and a purse.

The date also marked Mrs. Randolph's birthday. In honor of this occasion the Woman's Circle of the church presented her with a corsage of yellow roses.

Arrangements for the reception were made by the social committee of the church.

—Mrs. Paul Abelmann, special correspondent.

Accessions

ALBION, WIS.

By Baptism:
Jeffrey Hess
Dale Saunders
Keith Saunders
Wayne Baum
Robert Appel
Ida Gay Vaught
Lou Ann Nicoll
Vera Nicoll
Sherry Nicoll

LITTLE ROCK, ARK.

By Letter:
Arlouene Van Horn
Doris Van Horn
Kenneth Van Horn
By Testimony:
Mrs. Ben Widener
By Baptism:
Austen Brunner
Mrs. Austen Brunner

Births

Appel.—A son, James Wesley, Jr., to Mr. and Mrs. James W. Appel of Janesville, Wis., on May 17, 1966.

Williams.—A son, Michael Dean to Dean and Frances Pierce Williams of North Loup, May 5, 1966, at Ord, Neb.

Obituaries

WALTERS.—George LaClede, son of George F. and Frankie Potter Walters, was born May 16, 1877, in the town of Albion, Wis., and died at Phoenix, Ariz., May 18, 1966.

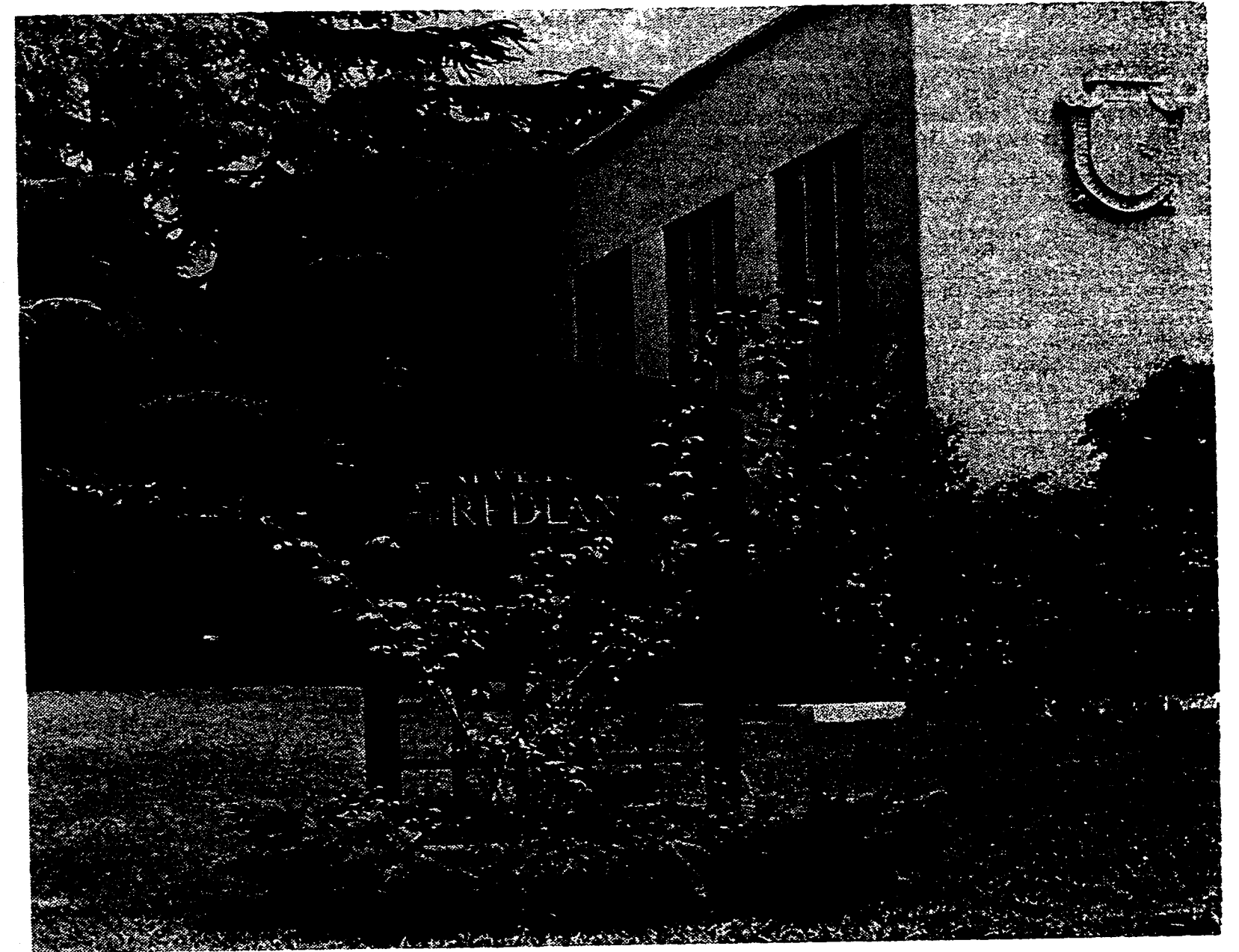
Almost his entire life was spent on the farm where he was born. On Oct. 19, 1898, he married Ella Frink at Milton Junction. She died Jan. 31, 1949.

He was baptized and joined the Albion Seventh Day Baptist Church May 7, 1892, thus having the longest continuing membership in the church at the time of his death. He had served as a trustee and in other official capacities. He was also active in community educational and business affairs.

Surviving are: one son, LaClede, of Phoenix, with whom he had lived in the past eight winters; three grandchildren, Mrs. Betty Daily of Phoenix, George E. of Indian River City, Fla., and Mrs. Adele Schock of Edgerton; six grandchildren, and a daughter-in-law, Mrs. Eleanor Walters of Edgerton.

Memorial services were held at the Albion church with burial in the Evergreen Cemetery. His pastor, the Rev. Albert A. Appel, officiated.

—A. A. A.



CONFERENCE AT REDLANDS

Well shaded, air-conditioned buildings on the beautiful campus of Redlands University await the gathering of Seventh Day Baptists for the annual General Conference to be held there August 15-20. There is room enough for all and working space for the many committees to which the delegates are assigned. See you at Redlands!

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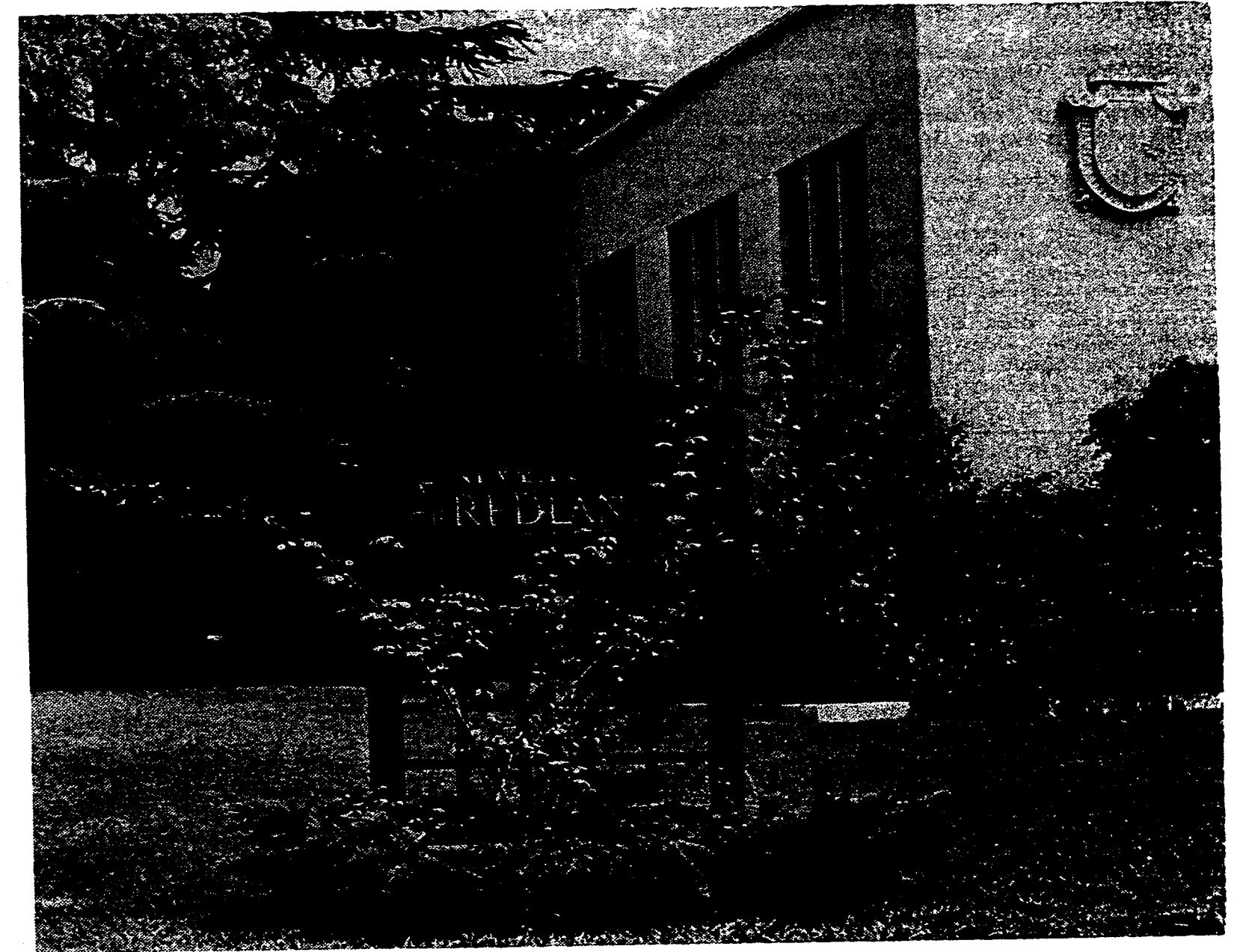
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The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration
Member of the Associated Church Press

REV. LEON M. MALTBY, Editor

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PLAINFIELD, N. J. June 13, 1966
Vol. 180, No. 24 Whole No. 6,204

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Must Give More To Give As Much

There are always at least two ways of looking at any situation. Basically there is my way and the other fellow's way. This becomes startlingly clear when we look at the 1966 dollar. The United States Chamber of Commerce has just come out with some dollar facts. Today it costs \$1.33 to buy what sold for \$1.00 in 1950. Putting it another way, the dollar saved in 1950 is now worth only 75 cents.

Looking at these figures "my way" makes me want to conserve what money I have, keep it fluid and growing with the inflation of wages and prices, and make excuses for not giving more to the Lord's work. Looking at it from the other fellow's point of view—the unselfish way—reminds me that missionaries and others dependent on the gifts of God's people are deprived of the necessities of life enjoyed by those whose earning power rises with the cost of living. If I gave one dollar a week in 1950 for church expenses and give one dollar now I have actually reduced my giving by 25 cents.

Whether or not our earned income in 1966 has increased enough to offset the inflated prices, I have to admit that the difference is more imagined than real and that here is the place where I must watch my selfish instincts lest I make too much of the slight difference, balancing the scales in my favor. I must try to remember the servants of the Lord whose salaries are back at the 1950 level and their necessary expenses are at the 1966 level.

Recorder Anniversary Date

In looking through some old volumes of the **Sabbath Recorder** for a mid-June picture emphasis we came upon the 90th and the 100th anniversary numbers of 1932 and 1944. Both of these carried reproductions of the first issue way back on June 13, 1844. Since this issue happens to fall on that day of the month we decided to print one of those cuts and to dig back into the files for some interesting Sabbath-Sunday material, of which there is much.

One of the items printed in the June 24, 1858 issue was a tract (No. 6) of a series first published in 1845, one year after the **Sabbath Recorder** was started. It was titled, "Twenty Reasons for Keeping Holy in Each Week the Seventh Day Instead of the First Day." Our weekly paper in 1858 was edited and published in New York City. There was much interest in Sunday legislation at that time, and the Sabbath was upheld by this journal with such vigor that it attracted the attention of writers for the **New York Times** and the **New York Sunday Mercury**. Our editor commented on this and quoted from the newspaper articles. Portions of the material of 108 and 122 years ago is being reprinted for our edification. The reasons for keeping the Sabbath are biblical and therefore do not change with the years. The temper of the times has changed much, and not entirely for the better. Folks were a bit more outspoken then, perhaps a little more dogmatic, but it was a time when convictions were strong and those who had come to the Sabbath at a time when Sabbathkeeping was not easy were anxious to persuade their neighbors.

Religious Bigotry Index

Two sociologists of the University of California, Charles Y. Glock and Rodney Stark, have conducted surveys and produced a book containing a "religious bigotry index." We are told that the authors have concluded from the questionnaires that 24 per cent of Southern Baptists are anti-Semitic. This seems to be based on the fact that 80 per cent of the Southern Baptists interviewed agreed with the statement that the Jews can never be forgiven until they accept Christ.

Whether or not there is anti-Semitism in the largest Baptist denomination may remain an open question until there has been more adequate research and analysis. It is quite understandable, however, that the president of the Southern Baptist Convention, Wayne Dehoney, has reacted strongly to the conclusions set forth in this book.

Said Dehoney: "Glock and Stark's logic has slipped and their reasoning is twisted."

"Bigotry and defamation such as anti-Semitism are deplorable," he stated. "But to label religious conviction about the Christian doctrine of salvation as race prejudice is the worst kind of defamation.

"Christians do believe that all Jews who reject Christ as the Messiah are therefore lost from God's redeeming love—as are all men of all races who have not responded to God's grace through faith in Jesus Christ."

"This is not racism," Dehoney said. "This is the Christian doctrine of personal salvation."

It is not our purpose to attempt to rate our own or other denominations on the questions of bigotry or anti-Semitism but if this incident is correctly interpreted by **Baptist Press** we would feel impelled to deplore the lack of understanding of the Christian message by some sociologists.

Is it a characteristic of our times to submit to the type of reasoning that brands Christian conviction about the need of conversion as an evidence of bigotry or hate? We fear that many are being led gradually into that attitude without realizing where they are going. Is it not far more true that those who say that the Jews need converting do so out of a deep love rather than hate or anti-Semitism? Did not the Apostle Paul prove his love for the Jews while condemning their rejection of Christ and in every place working for their conversion? No one was ever more sure of their condition or ever more anxious that they be saved. "My heart's desire and prayer to God for Israel is, that they might be saved," he wrote to the Romans.

The modern-day evangelist looks out over a city characterized by indifference and sin and declares that the city needs conversion. He looks at a cold church, many of whose members may have slipped into the fellowship by family connections or in some way other than through a personal experience with Christ. Will we say that he is unloving, anti-church and bigoted if he affirms that the church needs conversion? Would we say that the preacher is subversive or anti-American when he goes on the air to call America

MEMORY TEXT

And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. Isaiah 65: 24.

to her knees? Of course not. We thank God for the burning love of such men just as we contribute some 50 per cent of our denominational benevolences to missions, taking the message of conversion to nations where very few are Christians.

Those who love truth must ever hate error. They hate sin but love the sinner. Objectively we state that both Jews and gentiles are in need of salvation. That does not imply that we are world haters. The greatest verse of all Scripture affirms the lost condition of men when it says, "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life."

Let us beware of the all-too-prevalent attitude that reduces all religions to a common level or assumes that all who come under the name of a given religion can be identified with the highest statements found in the religious writings of that faith. Religions are not all alike. Christ was the supreme revelation of God and His love. He it was who said, "No man cometh to the Father but by me." This is what all Christians believe if they are, in truth, New Testament Christians. Their love and their faith send them forth to proclaim the redeeming love of God to Jews, to gentiles, to men in high society and low, to men of every racial and ethnic background. Some of them join, perhaps, one of the many organizations specializing in Jewish evangelism.

Choosing Between Two Evils

"In international politics it is almost never possible to choose between good and evil, but only between varying degrees of evil.

"The moral dilemma which this situation poses brings into focus the role of the churches in international life."

—Arthur J. Goldberg,
U.S. Ambassador to the U.N.

Support Your Ministers

The choice of the ministry as one's life work involves considerations that do not influence to the same degree the selection of a career in most other occupations. When young people decide to become clergymen, they do so primarily because of their religious faith and their desire to help others.

Most of our ministers' salaries are not keeping up with the times in terms of the increased cost of living. It should be kept in mind that if the minister has a growing family, he may also need to furnish his home and possibly repay college debts. If his children are older, their education must be planned for.

The minister must maintain the standard of living that will enable him to do the most effective work in his parish. He should be allowed to devote his full time and energies to the work of the church.

To fail to give the minister an adequate salary is poor economy which can only harm the church and impair its effectiveness in the community. Support your minister.

Ministerial Support Committee,
Philip H. Lewis, chairman.

Bulletin Covers

The special Sabbath Rally Day bulletin covers provided free of charge by the Sabbath Promotion Committee of the Tract Board were widely used, judging by what have come back to the office of the editor. There are about 175 more of these printed covers with the Sabbath-emphasis responsive reading on the back. Perhaps some church would like to use them at a later date.

It may be of interest that a number of our churches made use in May of another special bulletin cover—one furnished by the Billy Graham organization—with the large-type cover appeal, "Pray for London." The London Crusade began on June 1, backed by the prayers of millions around the world and with a high first night attendance.

The Sabbath Recorder.

EDITED BY GEORGE B. UTTER

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD"

PUBLISHED AT NO. 9 SPRUCE STREET

VOL. I.

NEW-YORK, FIFTH DAY, JUNE 13, 1844.

NO. 1.

Biographical.

It has long been wished, that those facts illustrative of the lives and spirits of early Sabbath-keepers, which are scattered over the

implicated by a book which Brabourne published less than four years afterwards, in 1832, with the following title:

A DEFENCE.

day; and how can the day be separated from the commandment, it being an inseparable circumstance of the substance of the fourth commandment? But by deriving the perpetuity of

THE BIBLE.

Scriptures are designed to promote the glory of the Father and of the Son, and of the Holy Spirit, who are together with the Father, and who are

WALKING WITH GOD.

I must walk with God. In some way or other, I must be my Father's child, and I must be

Newspaper of 1858 Speaks Well of Seventh Day Baptists

(Quoted from Sabbath Recorder of June 24, 1858.)

There is published in this city an able theological newspaper, called the **Sabbath Recorder**. It is devoted to the interests of the Sabbatharians, or Seventh-day Baptists, a sect which regards the seventh, and not the first day of the week as the Sabbath ordained by Jehovah. It has already reached its fifteenth volume, and commands a leading influence. It espouses the rights of the Sunday press, and does justice to all men. We copy from its last issue two or three paragraphs.

In reference to the complaint that is made, that the Episcopal, Presbyterian, Baptist, and other churches, are annoyed by the Sunday newsboys, and that, therefore, their rights are invaded, it thus refers to the Sabbatarian churches, in which the people of their sect worship on the seventh day of the week, Saturday:

"Sabbatarians have more noise about their churches than the screams of all the newsboys in creation assembled could make, and yet they call not upon the strong arm of the law to protect them in the enjoyment of quiet on their day of rest. They believe that God can hear even amid the full roar of the business of a Sabbath breaking city like New York, whose rebellion is manifest on the reading of the fourth commandment—'The Seventh-day is the Sabbath.'"

Again, in referring to the excitement that has been produced, by the folly of the Mayor and Police Commissioners, by inhibiting the rights of the newsboys, it says:

"We believe that the more the authority of Sunday observance is studied, the

less will its claims to our regard be respected, and therefore, while the discussion of the subject is confined to the observance or non-observance of Sunday, nothing will result favorably to true piety. It is only when the Bible is searched, and its authority and laws on the subject are respected, that any permanent good will result to benefit the world.

"Liberty is good, but the law of God giveth life; this is the love of God that we keep his commandments.

"Let the Sabbath-breakers quarrel about their festival, for which they have no law in the blessed Bible, but let the lovers of the Sabbath, the true day of God's rest, lean upon the truth of God, and trust in the word of the Almighty."

The Sabbatharians have always been distinguished for their liberality, purity of sentiment, and devotion to the great cause of human liberty. They have had to contend intensely against the opposition waged against them by a bigoted church, which fosters its exclusiveness and tyranny in the assumption that it is the vice regent of the Almighty, and that He shall only be worshiped at such times, and in that way, which its arrogance dictates.

[N. Y. Sunday Mercury.]

Tract Correction

Those who are distributing the tract "Pro and Con" in its 11th edition (red cover) are asked to note a mistake in printing that can be corrected by crossing out the 5th line on page 4 (center of tract), "Carefully examined, they prove the reverse." Another printing of this tract will be made as soon as funds are available.

Conference Host Committee

What kind of clothing do we need in California during the summer? Do we need to carry our own bedding? What if we arrive in California before Conference? Are these some of your questions about Conference in California?

It's warm during the day but it gets cold at night, especially in the area where Redlands University is located, so bring a light coat or sweater. Casual clothing is the rule for Californians and we want you as 'one of the family' while you're here. But the University frowns on bare feet so bring your own shoes—comfortable ones so you can look over the campus site after meetings. We don't expect any 'California orange juice' (rain) in this season!

Bedding, including sheets, pillowcases, blankets, and towels may be rented for a nominal fee, expected to be \$1.25 for the week.

We hope you are planning your Conference trip to include visits to the Los Angeles churches and the Riverside church. Arrangements have been made at each church to aid in housing for those who bring young people to Pre-Con or sight-seeing. Contact the pastor of the who want to remain after Conference for church if you desire this aid.

—Conference Host Committee.

Conference Fellowship Hour Sunday Evening, August 14

At the request of Conference President Marion C. Van Horn, the Riverside Seventh Day Baptist Church is making arrangements for an "Around the World Fellowship Hour" which will be held in the Casa Loma Room on the campus of the University of Redlands, Redlands, Calif., Sunday evening, August 14, at 8 to 10 p.m.

Special guests who will be introduced at the "Around the World Fellowship Hour" will include our returned and departing missionaries, denominational executives and other officers, and members of the Commission of the Seventh Day Baptist General Conference. Each group will be identified by an appropriately

marked ribbon and members of the groups will wear name badges as well as ribbons.

All Seventh Day Baptists are invited to attend and are urged to plan their arrival for the General Conference sessions, August 15 - 20, early enough to include attendance at the "Around the World Fellowship Hour" Sunday evening, August 14. It is hoped that many will take advantage of this opportunity to meet our denominational leaders and to become acquainted with other Seventh Day Baptists from around the globe.

Eastern Association Takes Stand On Denominational Reorganization

The Eastern Association, meeting at Westerly, R. I., discussed the question of denominational structure and reorganization which is being discussed by churches and associations this year. The minutes on this matter note that the following motion made by the Rev. Earl Cruzan was voted:

The Eastern Association would express our confidence in the present structure of denomination organization and take note of the increasing experience of the denominational organization over the past few years. We would urge the continuation of the present trend in coordination and long-range plans and express our confidence in our denominational officers and agencies.

Grants to Sectarian Colleges Ruled Out

The Maryland Court of Appeals in a decision handed down Thursday, June 2, ruled grants to sectarian colleges unconstitutional. This is the Maryland case involving four church schools which has been pending for some time. C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, will have comments on the court opinion.

SABBATH SCHOOL LESSON

for June 25, 1966

The Fall of Jerusalem

Lesson Scripture: 2 Chron. 36: 11-21.

THE SABBATH RECORDER

Now is Forever

By Francis D. Saunders

The creature is measured by his time, the Creator by His timelessness. History is injected into eternity (eternal past duration—eternal duration), and has two dimensions, time and space, over which God has ever exerted His infinite wisdom and power, retaining final authority over each. Within the realm of these dimensions God has set His creation, and history may be defined as the full extent of creature experience. Within the boundaries of history God has written the story of man, the highest and noblest of His creatures—highest, because in the mystery of His supreme wisdom, God has created man in His own image—noblest, because He has given him authority over all the creature world, to have dominion and rule. In the timelessness of eternity there can be no deviation from divine will and purpose; however, in created time, because man was made a sentient creature with ability to think and choose, he has been allowed a certain element of "self-determination," and unwise use of this innate power has added to the story of his life the element of sin with accompanying heartache, sorrow, judgment, and death.

Four considerations come to mind as we look into the topics, each of which bears a direct relationship to the others: Man in his time, God in His timelessness, God in man's time, and man in God's timelessness.

The relationship of man to time is vividly described in the third chapter of Ecclesiastes, the chapter that suggests these thoughts. Direct opposites stand in juxtaposition to each other for the purpose of expressing the inevitable events that are a part and parcel of the creature's activity in the progress of time.

"There is a time to be born, and a time to die." We have no control over the time of our sojourn, and that fellow is a fool who complains that his fate is fixed on terrible times, for his time is allotted time, and he can know no other. It is to no avail that a Voltaire

offers half his fortune to buy six weeks of time, for when the time of termination comes, it passes on into eternity and takes the skeptic with it.

"There is a time to kill and a time to heal." One of the paradoxes of our nature is that even while we strive to apply healing balm to the sores of suffering humanity, we at the same time train our sons in the art of destructive warfare.

"There is a time to break down, and a time to build up." For more than eight years your speaker lived in the heart of Los Angeles and watched with wonder the "breaking-down, building-up" process which seems so imperative in metropolitan areas. Houses and landmarks were continually either moved out or torn down in order that freeways and superstructures could occupy. The most magnificent and enduring edifices are destroyed, and the glories of tomorrow are built upon the ruins of today.

"There is a time to laugh, and a time to weep." How quickly our merriment is turned into mourning and our gaiety into grief. Calamity comes and claims its portion; death destroys the dearest ties we have, and our extreme joy is transformed into deep anguish! We strive to force ourselves into laughter when our weeping souls can only cry.

"There is a time to mourn and a time to dance." Jarmin in the **Preacher's Homiletical Commentary** has said that "tears are, as it were, the blood of the wounds of the soul which manifest the greatness of them; and so the light skipping of the body in dancing is but the shadow of the light of lofty flying of the mind in joy." By the realization of the precious promises of God, many a mournful dirge has been changed into a lilting song of joy, and the soul of man, prostrate with grief, leaps forth to dance and sing.

"There is a time to get, and a time to lose." "To get" is the avowed purpose of industry and many have been those successful merchantmen who have

gained much only to be one day faced with the loss of their gain. All this seems to point out in bold relief the folly of the parabolical fool who said, "This will I do; I will pull down my barns, and I will build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, 'Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry'" (Luke 12: 18, 19). He in turn was brought up short by the word of the Lord: "Thou fool, this night shall thy soul be required of thee: then whose shall those things be which thou hast provided?" (Luke 12: 20).

"There is a time to keep silent, and a time to speak." The "little member" of James' discourse is said to be "a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell" (Jas. 3: 6). "There is a time to speak," and may we suggest that there should be a time to think before speaking, and perhaps at this point wisdom will reveal rather a time to keep silent.

"There is a time to love and a time to hate." Each is an extreme of the same emotion of the heart, and is vividly portrayed either by the meanness or the tenderness of man.

"There is a time of war and a time of peace." Sometimes in the era of our sojourning we wonder if it is not always a time of war. Here again James speaks with God-imparted wisdom: "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? Ye lust, and have not; ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not because ye ask not" (Jas. 4: 1, 2).

So it is that the wise man has pictured for us "man in his time." He is confined to his tiny planet (at least to date), fulfilling his allotted time, loving and hating; speaking, mute; getting, losing; mourning, dancing; laughing, weeping; rending, building; killing, healing; living, dying.

But even as we recognize the limits of the mortal creature, we are sure of the

limitlessness of the Creator, expressed in the 14th verse: "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it; and God doeth it, that men should fear before him." The frailties of Adam's sons we can comprehend for they come within the framework of our experience, but the omniscience, the omnipotence of the Creator are beyond the pale of our portion, for "his ways are higher than our ways, and his thoughts than our thoughts" (Isa. 55: 9), and our knowledge of His divine nature can be only minutely measured by our minds. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and which was, and which is to come, the Almighty" (Rev. 1: 8). It is only as we are given inspiration above the normal scope of wisdom, that we can express as with the Psalmist, "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Psa. 90: 1, 2).

So it is, the philosophy of some of today's theologians notwithstanding, that we conceive of God as a living, personal, loving, directing individual, all powerful, all wise. He dwells in a timelessness beyond the scope of our understanding but within the framework of our faith. God is timeless and is continually and everlastingly exerting His influence on the works of His hands.

The Christian concept of God, however, is that while He is omnipotent, omniscient, omnipresent, yet He loves and cares for His creation. This love and care are vividly illustrated by His activity in created time (God in man's time) The term "created time" implies the entrance of God into the historical picture. With the words, "In the beginning God created," time as we know it began. "A mid-way parenthesis, the history of the earth: a midway parenthesis again within this, a man's life—our own," says the **Preacher's Homiletical Commentary** on 2 Cor. 5: 19. Our Seventh Day Baptist Statement of Belief speaks of Him as

(Continued on page 14)

More Missionaries Needed

Let's face it. While Christians in the United States build "more stately mansions for the soul" in the form of church structures; while they complacently, even proudly, note that the percentage of church members in the population has increased, the missionary effort has not kept pace.

Some denominations lay more stress on foreign mission work than others. No single group, nor all of them put together, is doing all that the great world need calls for. As a consequence it is impossible to spread the gospel in other lands fast enough to reach the new generations in the expanding world population.

The Christian and Missionary Alliance, as its name implies, is a denomination that emphasizes missions more than most others—and sees its ranks increasing even as it seems to overextend itself in sending out missionaries. Quite naturally when the Rev. Louis L. King, foreign secretary of the Alliance, addressed the annual convention of the National Association of Evangelicals he talked on the failure of the church and how to overcome the failure to send out sufficient missionaries. He administers the denomination's global missionary staff of over 900 full-time missionaries in 24 overseas areas.

Dr. King observed that a message can be telegraphed around the world in 53.6 seconds but that Christians have been so sleepy, carnal, and worldly that it has taken nearly 2,000 years for the greatest message of all to creep its way around the world and to be widely received. He said, "While we maintain one Protestant pastor for every 560 people in the U. S., in overseas lands hundreds of thousands of square miles remain untouched and millions of people remain unreached by the message God thought so important He sent His own Son into the world to bring it to us."

Speaking on "Christ's Concern—Our Concern" King asked, "What is to be done? What is the task? . . . Are we to construct more elaborate machinery for

missionary committees and societies? Are we to multiply pathetic stories of missionary lands to evoke the evanescent sympathy of the tender-hearted? Are we to invent yet more ingenious methods for 'raising' money from reluctant church members? Are we to teach the lost people agriculture, raise their economy, instruct them in home economics and go all-out in institutional endeavors?"

While not discounting the obvious validity and urgent necessity of biblically-oriented programs of social concern, King re-emphasized the neglected work of prayer as well as obedience to the Lord's command to "go."

"We may be the weakest and most obscure people," he added, "but still we can reach all these by prayer and reach them, too, with power and success.

"Due to the population explosion, there are 600 million more non-Christians today than 50 years ago and most of these live outside North America. And all the while, due to the paucity of missionary candidates in comparison with the upsurge in world population, missionary personnel is shrinking at the rate of 25 per cent every ten years. There is indeed a desperate shortage of missionaries."

The statistical distribution of believing Christians is out of balance, as King portrayed it. "Look at the picture in all of its stark reality," he said. "In the U. S. one person out of every two-and-a-half is a Protestant church member. In Arabia and Aden there is one Protestant church member to every 150,000 people. In Cambodia there is one Christian for every 12,000 people. In Japan there is one Christian for every 10,000 people.

"We may not sit still and luxuriate in the comfort of God's grace while others—multitudes of them—sit in darkness, gripped by the fear of evil spirits, the gnawing of conscience, the revenge of an unknown and angry God and the aftermath of death. 'Prepare ye the way of the Lord.'"

—L. M. M.

Christian Co-operation in Malawi

Seventh Day Baptists are known to be a co-operative people. In America they have worked together with other members of the family of God in carrying forward the work of Christ. In Malawi Seventh Day Baptists have taken active membership on the Christian Council of Churches of that country.

As African Christians have taken over positions of leadership in Seventh Day Baptist churches and conference, they have continued to participate in the work of Christian Council whose headquarters is at Blantyre.

In the **Sabbath Recorder** issues of October 18 and December 27, 1965, there are articles which note Seventh Day Baptist participation in a survey of medical work in Malawi made by Dr. James McGilvray of World Council of Churches. Dr. McGilvray included Makapwa Station's medical facilities in this survey. Many improvements have resulted and better rapport with Government leaders has come about since Dr. McGilvray's survey.

Another phase of Christian Council's work is that of gospel broadcasting. A Gospel Broadcasting Committee has been set up whose aim is to promote the effective use of radio by churches and missions: Evangelistic and educational radio programs of high quality are being produced. Negotiations with broadcasting stations for transmission of these programs has been successful. Raising of necessary funds and training of radio workers goes forward. Radio sets are becoming more and more commonplace in the homes of the people.

Director F. Mazingah and Mr. E. Makatanje have twice attended a "Script-writers Course" to assist African leaders to prepare for radio broadcasting. Seventh Day Baptists are happy to have a part in this effort to tell the gospel message over the airwaves of Malawi.

The Gospel Broadcasting Company recently outlined to the Christian Council its financial position, the number of programs produced, opportunities open-

ing up in the future, and appealed to member churches to assist in the following words:

"Tapes of half an hour each are produced at its studio at Lilongwe or at the Malawi Broadcasting Corporation at Blantyre or 'on the spot' in other areas. These tapes are then sent to Addis Ababa, Ethiopia, to a Christian radio station, Radio Voice of the Gospel, where they are broadcast in the evening each day, for the benefit of Nyanja-speaking people in Malawi, Zambia, Rhodesia, even South Africa. Response comes in from widely scattered places, expressing thanks or joy that they've heard these gospel broadcasts in their own tongue, though far away from home; testimonies of conversion; or spiritual help in time of stress or trouble."

Dr. Victor Burdick has written: "Their prize letter is from some men, complaining that many of the girls don't come to the bars any more since they've been listening to these programs. I've suggested to members of the committee that they could promote the work effectively, if they duplicated several of these letters, and distributed them around to the member churches. They've agreed to do this, and when available, I'll send one to you. For all member churches are being asked to really dig down deep to try to make this witness more financially stable. We're even asked to present the case to our Home Boards to see if they will help. So all of this is a build-up to persuade our board to help."

New Workers in Jamaica

Plans for the Rev. and Mrs. Neal D. Mills to fly to Jamaica on August 1, 1966, have been completed. They will be leaving Kennedy Airport on Monday at 10:15 a.m. on Pan American Flight #221 arriving in Kingston at 3:25 p.m.

As previously stated, Pastor Mills will serve as principal of Crandall High School. Courtland V. Davis (the present principal) will serve as teacher and assistant to the principal. Mrs. Mills will also give valued service in the program in Jamaica. At their request, Mr. and Mrs. Courtland Davis will be serving as

the "Dedicated Couple" rather than the Rev. and Mrs. Mills as first planned.

The position of principal is not new to Mr. Mills as he served as the first principal of Crandall High School beginning in 1948. With two consecrated couples from the United States working in Jamaica with the nationals (who have taken on much of the responsibility of the mission work in Jamaica) the promise for the future of our mission in Jamaica seems very promising.

United Bible Societies

Everyone is expected to be familiar with the American Bible Society, for it touches our lives frequently and in many ways. It has never been as much in the news as this year when it is celebrating its 150th anniversary by moving into new headquarters building and greatly expanding its far-flung work of translation, publication and distribution of Scriptures. It deserves more support and recognition than it is getting, for almost every church and church member is dependent on its services.

There are other Bible Societies which we ought to know about, not to mention a few private ones that have capitalized on a good name for personal profit. The United Bible Societies, of which the American Bible Society is the most prominent member, has recently held its triennial meeting at Buck Hill Falls, Pa. It was a five-day conference with delegates from 27 countries, ending May 21. This largest meeting in the 20-year history of the United Bible Societies welcomed eight more national societies to make a new total of 35 members. To publish and distribute Bibles throughout the world the U.B.S. needs a 3-year budget of more than \$36 million. A vice-chairman from Australia pointed out in an address that 65 per cent of this budget must come from church donations or individual gifts. For the first time in U.B.S. history there was an official Roman Catholic observer, Walter M. Abbott, S. J., religious editor of the **Catholic Weekly**. This is in keeping with the new interest of Catholic officialdom in

Bible reading and the acknowledged dependence on the translation work of the American and other Bible Societies. The U.B.S. reports that in 1966 the deficit in missionary distribution of Scriptures will be over three and one-half million dollars. This deficit results from selling eighty per cent of the Scriptures at below cost in countries with a lower economy.

Some cities have their own Bible Societies, with purposes slightly different from the national societies. Most notable is the Bible Society of New York, whose 42-page 156th annual report has just been released. It specializes in free distribution of Scriptures within the metropolis, but reaching out to the four corners of the world through the merchant seamen who visit the port city. Its appeal for gifts to sustain its great ministry has to extend far beyond the borders of the five boroughs. It operates in three divisions, Immigration, Marine, and City. Space is not taken here to list in detail the relation between complete Bibles, Testaments, and portions given away or sold during 1965 in each of the three divisions. The percentage of complete Bibles is much greater for immigrants than for seamen. In the Immigration Division there was a total of Bibles, Testaments, and portions in 1965 of 2,625; in the Marine Division 223,557; in the City Division (World's Fair, hotels, hospitals, foreign groups, blind, areas of special concerns) 1,321,466. Sales amounted to 453,660 (with complete Bibles making up nearly 16,000 of this number). The grand total of gifts and sales for one year is 2,001,328.

The Bible Societies are our sources for Scriptures, especially for those in foreign languages. They merit our earnest prayers.

Woodshed Interviews

No question about it; relations between fathers and sons are not as intimate as they used to be. Many a son would mature earlier into well-ordered manhood if his father had insisted on more of those old-fashioned, intimate woodshed interviews.

Additional Camp Date

Lewis Camp for Juniors—July 17-24
(See June 6 issue).

Beacon

The June-July issue of the **Beacon** was mailed from Board headquarters May 31. The mailing list now contains 305 names. Editor Nancy Cruzan announced that the August-September issue will be edited and mimeographed by the SDBYF of the First Genesee Seventh Day Baptist Church. All items for that issue should be mailed to the Rev. Herbert E. Saunders, Little Genesee, N. Y.

Secretary's Travels

On May 27 the executive secretary of the Seventh Day Baptist Board of Christian Education met with the Message Committee of the National Council of Churches Assembly.

Following the meeting he traveled to Plainfield where he led three workshops on the structure of Workers Conferences and on Unified Curriculum. He brought the morning message on Sabbath, May 28.

A Unified Curriculum

When each teacher chooses materials independently, the educational program takes on a crazy-quilt pattern, and there is no continuity as a pupil progresses from one age group or department to another.

Curriculum materials must be chosen which help pupils progress step by step toward the major goals of Christian education.

In addition to the basic materials, teaching aids, such as books, magazines, films, filmstrips, radio and TV programs and so on must be chosen to supplement, but never outweigh the basic curriculum materials.

Only one co-ordinated curriculum should be used in the whole church school, whenever possible, and it should be chosen with an eye to its relationship to all other educational activities, such as VCS, camp training, etc.

It must be measured with the yardstick of teachableness. How effectively can it be used by the teacher in guiding the Christian growth of the individual?

The curriculum should be solidly rooted in the beliefs and practices of its own denomination. In the case of Seventh Day Baptists we should choose the curriculum of a denomination similar to ours and fill in with our own mission studies, and our own Sabbath studies.

A denomination has spent long years of study in meeting the needs of its people. Much experience has gone into the preparation of materials for its own people. If the denomination has co-operated with others in study and production, it loses much of its bias and prejudice, and a much more Christlike curriculum is the result.

When a curriculum has been chosen by a majority vote of the teachers and Christian education committee, workers conferences should be held to help teach it effectively—to insure better teaching.

A parents-teachers meeting should be held wherein the material is interpreted to the parents for the enlistment of their interest and participation.

A review of the material should be made periodically.

—Adapted from filmstrip script,
“Plan for Education.”

KNOWING THE BIBLE

I don't need to point out what a blessing it would be if all members of our intellectual community, for instance, really knew the Bible. Sometimes I think almost nobody does. You can hardly mention a story in the Old Testament or a parable in the New Testament and expect people, especially if they are young, to respond. There was a time when the whole community of the western world knew the Bible literally by heart. They didn't even have to be literate; they had learned somehow. I tell you that nothing can be more devastating than a society in which there is no common knowledge like this.

—Prof. Mark Van Doren,
Columbia University,
in **Interchurch News**.

Southern Baptist Convention

The doings of any Baptist convention (Conference) are of interest to every other Baptist denomination because some of the issues faced (like the church-state issue) are common to all. There is what might be called a general Baptist outlook on church life and mission. The Southern Baptist Convention is the largest of all, with a membership now of 10.7 million. The 1966 annual meeting was held at Cobo Hall in Detroit May 24-28. Southern Baptists have churches now in all 50 states. Michigan, which a few years ago had one congregation now has nearly 150.

The Detroit Convention was preceded on May 24 by a fully organized pastors conference with some 5,000 in attendance and by a women's meeting with a similar number attending. Both groups were addressed by top leaders on theological, missionary, and other subjects, some of which were closely related to issues that would be considered by the whole Convention of some 11,000 official messengers (delegates) later.

Several of the speakers at the meeting of pastors made strong emphasis on the Holy Spirit. One or two felt that people should agonize to receive the gift of the Spirit. Reference was made to the fact that people of many staid denominations were claiming a pentecostal experience. Other speakers, however, pointed out that speaking in tongues was not a necessary part of the power of the Spirit in New Testament times. It is apparent that Southern Baptists are not about to swing into wide-scale manifestations of pentecostalism, much as they may desire greater dependence on the Holy Spirit in their ministry. In this there would seem to be a close parallel with Seventh Day Baptists. Following an address by C. A. Roberts of Tallahassee, Fla., on the Holy Spirit, he was elected president of the pastors conference.

The convention, two days shorter than our General Conference, sticks pretty close to business, although there are quite a number of major addresses. The retiring president, Wayne Dehoney, who

had traveled 300,000 miles and visited 28 countries, addressed the opening session. He stressed the need for greater dedication, reminding the delegates that the denomination has the needed resources and the qualifications but still must make the Christian commitment. “We have,” he said, “everything except the one thing we must yet have—the presence and power of the Holy Spirit.” In connection with presidential travel the new budget specifies \$6,000 per year for travel expenses in the U. S.

The election of a new president bears some resemblance to a political convention. There are several nominations with supporting speeches. The Rev. H. Franklin Paschall, pastor of the First Baptist church of Nashville, was elected president, winning over a layman, Owen Cooper, and Jess Moody, pastor at West Palm Beach, Fla., in the run-off election after the elimination of quite a number of others. In a press interview the nature of his presidency was not very clearly defined. It is evident that he does not favor church union or some of the other emphases of the ecumenical movement. In his acceptance speech he dealt at length with what he considered the blunders of churches, chief of which was diversion of the churches from their prime objective of sharing the Christian gospel with others. To correct this he thought that the church must enlist the laymen, removing the separation between clergy and laity which has shifted the evangelistic responsibility from the members to the ministers. Here is a quote:

“Problems, problems, problems! Our very existence is being threatened by nuclear fall-out, needless starve-out, moral die-out, theological sell-out, spiritual drop-out, and biblical black-out.”

Speaking to the secular press on integration he said, “We have the laws now. If Christian leaders can instill the proper attitude in people, we can have significant progress.”

The convention faced the church-state issue in a number of areas since they have so many educational institutions and hospitals. Standing more firmly than most other Baptist denominations on the

separation of church and state, there was still a strong feeling expressed that there needed to be a realistic rethinking of some of the positions taken in certain states.

Perhaps some more of the thinking of other Baptists on a number of current issues can be presented to our readers. If the thinking is clear on issues that we, too, face it may help us in our forthcoming deliberations as we prepare for and take part in our own annual Conference. The **Sabbath-Recorder** had a press representative at the American Baptist Convention in Kansas City May 11-15.

—L. M. M.

Now Is Forever

(Continued from page 8)

"the Creator and Sustainer of the universe." View the vastness of the ocean's span! Marvel at the majesty of mountain splendor! Declare, if you can, the distance of the desert land! Behold the beauty of the blooming rose, the towering tree, the flaming sunset, the verdant valley, and know indeed that Almighty God has entered into the time of His creation and be not a fool to say in your heart, "There is no God."

Were there no other evidences of God in man's time than those revealed by nature, we would be sure with the nature worshiper that God is real and alive; but the Christian faith declares emphatically that there is even more dramatic entrance of God into man's time through the incarnation. We who believe that God is alive, and who insist that He is Creator and Sustainer of the universe, believe also with all our hearts that He visited man in time and in fact in the person of Jesus Christ our Lord. The Bible which we assert to be the "record of God's will for man," and "our final authority in matters of faith and conduct," declares without reservation that Jesus, while being "made of a woman," (Gal. 4: 4), was yet and at the same time the divine Son of God. Hear the testimony: "God was in Christ, reconciling the world unto himself" (2 Cor. 5: 19), "declared to be the Son of God with

power, according to the Spirit of holiness, by the resurrection from the dead" (Rom. 1: 4). "And this is his commandment that we should believe on the name of His Son, Jesus Christ, and love one another as He gave us commandment" (1 John 3: 23). The consistent testimony of the sacred page declares the entrance of God into the history of man in the person of His Son, our Lord. Indeed if it be not so, then we must declare Jesus to be an "imposter," and align ourselves with His accusers and cry out "blasphemy!" for He being man makes himself God. Listen to His words and make your judgment: "Ye believe in God, believe also in me" (John 14: 1). "No man cometh unto the Father but by me" (John 14: 6). "I and my Father are one" (John 10: 30). "He that hath seen me hath seen the Father" (John 14: 9). We postulate therefore that "God was in Christ, reconciling the world unto himself." This is God in man's time: How redeeming the revelation!

By virtue of the fact that God entered into time for man's sake, man now has the hope and the assurance of entering into God's eternity. (Man in God's Timelessness). This brings us to the topic for this message "Now Is Forever," and the verse of our Scripture from which we derive: "He has set eternity in man's mind." Eternity! How can we comprehend it? How can we be sure? It is precisely at this point that our Christian faith speaks out to us, and it is here that Christianity soars high above every and all other religions, for we proclaim with conviction as did the apostle Paul, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15: 3). By our faith in the Son of God who lived, died and rose again, God has set "eternity in our hearts," and somehow we know that even though the earthworm destroys this body, yet shall we see God. "He has set eternity in our hearts," or in the words of the prophet, "I have heard thee in a time accepted, and in the day of salvation have I succored thee: Behold, now

is the accepted time, behold, now is the day of salvation" (1 Cor. 6: 2). Now is forever! Now—right now! in the day in which we live—in the moment in which all is committed unto Christ as Lord and Savior—in this moment eternity enters our hearts and we are transported by faith into God's timelessness, for "Christ is in us, the hope of glory" (Col. 1: 27).

Do you sense the imperative note in this appeal? "Now is the accepted time! Now is the day of salvation!" The very opposite seems to be the prevailing philosophy of our day. It is expressed in a line which I recall from a college day drama: "There's no time like the present for postponing things." When the creature says "now," the Creator says "now," also. The plea of the prophet, "Seek ye the Lord while he may be found, call ye upon him while he is near" (Isa. 55: 6) rings clearly in our ears, and what with the destructive potential which the searching mind of man has unleashed in our time, we are not sure how many tomorrows will be around to offer us a choice. How we need to make the strong decision of Joshua, "As for me and my house, we will serve the Lord" (Josh. 24: 15).

Is the God of all time and eternity speaking to your hearts? Now is the accepted time, Now is the day of salvation. Can you feel how simply and yet mysteriously He has put eternity into your heart? If you feel His presence, "If you hear his voice, harden not your hearts" (Psa. 95: 7, 8).

Cubans Coming

A great many Cubans have come to the United States since Castro has given permission for them to do so. Many have fanned out, by invitation of churches and other groups, to various parts of the country. A great many others appear reluctant to leave the Miami area, partly perhaps because they are closer to those members of their families who have not yet been able to get across those 90 miles of ocean.

The Miami **Herald** stated that it will take more than 16 years for the airlift to fly to this country all the Cubans asked

for by relatives already here. Lists now on hand report well over 800,000.

The majority—61 per cent—are students, housewives and children and the average age of all is 30, said the **Herald**. Nine per cent are classified as professional and only 6 per cent as semi-skilled or unskilled.

NEWS FROM THE CHURCHES

MILTON, WIS.—The Eutharsus Class held a banquet at the Milton College cafeteria Sunday, May 29, in honor of those of our number graduating from Milton College, Milton Union High School, and Milton Union Junior High School. More than 80 friends and relatives attended.

Truman Lippincott welcomed graduates' parents and guests. Acting as master of ceremonies, Dean Kenneth Smith of the college introduced special guests, Mr. and Mrs. Thostenson and Mr. Claude Kaczmarek. Before introducing the graduates, he paid tribute to and introduced the parents of graduates. Giving special recognition to Mrs. Roy Harris, who graduates from Milton College, he also called attention to Malcolm Burdick and David Van Horn who graduate from the University of Wisconsin and were unable to be present.

Donning cap and gown for Milton College are: Mrs. Roy Harris, David Crouch, Mrs. Brandon Crandall, and Brandon Crandall; for Milton Union High School: Norman Burdick, Ann Crouch, Cathy Randolph, Bruce Kenyon, Linda Loofboro, Jeff Fitz Randolph, Ron Ochs, Phil Ochs, and Susan Nelson; for Junior High: Cathy Applegate, Vicki Scholl, Neal Loofboro, Loren Lippincott, Don Whitford, and Dale Harris.

The trio, Debbie Randolph, Ann Williams, and Alice Rood, sang, followed by group singing led by Herbert Crouch. The Rev. Elmo Fitz Randolph addressed the gathering briefly.

Arrangements for the evening were made by Mr. and Mrs. Truman Lippincott, Mr. and Mrs. Art Drake, Mr. and Mrs. Ken Babcock, and Pastor Randolph.

Seventh Day Baptist General Conference
University of Redlands, Redlands, Calif.
August 15-20, 1966

Accessions

MILTON, WIS.

By Baptism:

Carol Sunby
Robin Fitz Randolph
Nancy Kay Abelman
Holly Harris
Scot Smith
Ronald Johnson

By Letter:

Mr. and Mrs. Roy Harris

Obituaries

CLARKE.—Harlow O., son of Irving Benton and Rosella Osborne Clarke, was born in Milton, Wis., Sept. 27, 1889, and died in Janesville, Wis., April 18, 1966.

A member of a pioneer family who settled in Rock County in the 1850's, Harlow Clarke was graduated from Milton High School and attended Milton Academy.

He was married to Hilda A. Ambrose Jan. 29, 1913. In 1958 he retired from the employ of the Parker Pen Company in Janesville.

Mr. Clarke was a long-time member of the Milton Seventh Day Baptist Church.

He is survived by his wife; two sons, Harlow R., Westminster, Calif., and Duane R., White-water, Wis.; five daughters, Mrs. Anna Schiefelbein and Mrs. George Starks, both of Janesville, Mrs. Donald Kramer, Beloit, Mrs. Glen Howard, Janesville, and Mrs. Lloyd Wincapaw, Rockford, Ill.; two brothers, Roy, Fergus Falls, Minn., and Howard of California.

The funeral service was conducted in the church by Pastor Elmo Fitz Randolph. Interment was in the Milton Cemetery.

—E. F. R.

COON.—Glenberta, daughter of Richard E. and Jennie Buirley Hull, was born Nov. 16, 1883, in Harmony Township, Milton, Wis., and died May 1, 1966, in Mercy Hospital, Janesville, Wis., following a brief illness.

The daughter of a pioneer Seventh Day Baptist family in Wisconsin, Berta was married to Fayette Burdick Coon Oct. 14, 1901. They celebrated their 61st wedding anniversary in 1962. (He died June 12, 1962).

Berta was baptized by the Rev. G. J. Crandall in Clear Lake near Milton in 1899, and affiliated with the Milton Junction Seventh Day Baptist Church. Always active in her church, she served for eight years as organist, was a member of the choir for twenty-five years, and filled offices in the Ladies Aid, Sabbath School, and missionary work.

As the wife of an educator, Berta worked with him in community projects and youth activities. She had a deep loyalty and devotion to her family, her church, her friends, and her community.

Writing poetry was a special talent with Berta Coon. A number of her poems have been published in the Sabbath Recorder and other national magazines.

She is survived by a son, Garrelt, Burbank, Calif.; two daughters, Mrs. William Jensen, West Allis, Wis., and Margaret of Milton; five granddaughters and ten great-grandchildren.

The funeral was conducted in the church May 4 by Pastor Elmo Fitz Randolph. Interment was in the Milton Cemetery.

—E. F. R.

HULETT.—Leland W., son of Dr. and Mrs. Horace L. Hulett, was born in Allentown, N. Y., Feb. 29, 1904, and died of a heart attack in his home in Milton, Wis., May 17, 1966.

After spending his childhood in New York State where he was baptized and joined the Little Genesee Seventh Day Baptist Church, Leland was graduated from Milton College in 1926. He received his M.A. degree from the University of Wisconsin in 1941.

In 1927 he was married to Alberta Babcock in Battle Creek, Mich. To their union was born a son, Douglas, and a daughter, Nancy.

As chairman of the business administration department of Milton College, Professor Hulett was instrumental in its beginning and development through the years.

He was a former trustee of the Village of Milton. He had served as president of the Milton Junction Kiwanis Club and at the time of his death was Lieutenant Governor of District 2, Wisconsin-Upper Michigan District of Kiwanis International.

An active member of the Milton Seventh Day Baptist Church, he was serving his second year as church president.

Surviving are: his wife; two children; two sisters, Mrs. Arthur Drake and Mrs. William Nottingham, both of Milton; and nine grandchildren.

The funeral was conducted in the church May 20, by Pastor Elmo Fitz Randolph assisted by Dean Kenneth Smith of Milton College. Interment was in the Milton Cemetery.

—E. F. R.

MCWILLIAMS.—Darwin, son of Doctor P. and Josephine Davis McWilliams, was born May 31, 1898, at Grand Junction, Iowa, and died May 2, 1966 in Madison, Wis.

In 1901 the McWilliams family moved to Milton, Wis., where he has made his home and practiced the vocation of farming through all his years.

Darwin married Lola McCullough in Milton on February 16, 1918.

He was a member of the Milton Seventh Day Baptist Church.

Surviving him are his wife; two brothers, Erwin, Milton Junction, Wis., and Arthur, Bend, Ore.; four sisters, Ella Crandall, Sunny Vale, Calif., Bertha Tift, Lakewood, N. J., Belva Dunwell, and Clara Breikreutz, both of Evansville, Wis.

The funeral service was conducted by Pastor Elmo Fitz Randolph. Interment was in the Milton Cemetery.

—E. F. R.

The Sabbath Recorder

