

July 4, 1966

The Sabbath Recorder



Symbols of Freedom and Government

The flag of freedom and of union flies high in the minds of patriotic Americans on Independence Day. Does it fly high enough to engender the kind of interest in good government needed? Does the flag over the capitol remind the Christian that "His banner over us is love" and that our ultimate allegiance is to the Judge of all the earth, the Lord Jesus?

The Sabbath Recorder

First Issue June 13, 1844.

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

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Terms of Subscription

Per Year.....\$4.00 Single Copies.....10 cents
Special rates for students, retired Seventh Day
Baptist ministers, and servicemen

Postage to Canada and foreign countries 50 cents per year additional. Gift and newlywed subscriptions will be discontinued at date of expiration unless renewed. All subscriptions will be discontinued six months after date to which payment is made unless renewed. The Sabbath Recorder cannot pay for contributed articles but will send the writer, upon request, up to 10 free copies of the issue in which an article appears.

Published weekly (except August when it is published bi-weekly for Seventh Day Baptists by the American Sabbath Tract Society, 510 Watchung Avenue, Plainfield, N. J. 07061

Second class postage paid at Plainfield, New Jersey. The Sabbath Recorder does not necessarily endorse signed articles. All communications should be addressed to the Sabbath Recorder, Plainfield, New Jersey.

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Independence Day 1966

This issue bears the date July 4, Independence Day. Manifestly a national journal of this type cannot be delivered to every subscriber on the announced publication date. Many receive it two days ahead of the date; some as much as a week afterwards. It does seem fitting that this issue should have something in it relative to the anniversary of our nationhood.

We live in a great nation; we think it is the greatest and best. What made it great? Not just its square mile area, for there are many other less favored countries having a far greater land mass. Not just the fact that this nation lies at the productive heart of the North American Continent, avoiding the heat of Mexico and cold of Canada. There were, indeed, some differences in the colonization of the countries to the north and south of our land where there was, in general, more mixing with the native population. We could continue the statements of what the secret of our greatness is not. It may be a little more difficult to state it in the affirmative. Certainly we cannot look at ourselves and state that we are more deserving than others of the bounties we enjoy. We of this generation can only say that we are thankful to be so favored.

Somewhere back in our history there was something that started our nation on that path of greatness which has brought us all these material advantages. Some have said that those who came to Mexico were seeking gold but those who came to "America" were seeking God. This is probably an oversimplification, but there may be some truth in it. Our forefathers were sturdy pioneers. They had a drive, an incentive for survival in conquering the wilderness, that came largely from their religious and political idealism. They were strong individualists and became more so as they hewed the timbers of their homes and of their political structures. They sought independence when it became apparent that only thus could they preserve their cherished liberty of conscience.

In the course of time, July 4, 1776, former British colonies proclaimed their independence and were able to make that proclamation stick.

Not all of our pioneering ancestors were as religious as we might like to remember them as being, but God was recognized in the formation of this nation. Dependence on Him is as much a part of our historical documents as political independence is. It would appear that the framers of our government way back there had a clearer concept of both than we have at the present time. We may offer the excuse that life has become more complicated. The fact is that life has become so easy that we do not readily force ourselves to think of the basic issues that lie back of our historic national position. We become so much more concerned about the little, marginal issues of personal liberty and how to take advantage of legal loopholes that we forget the principles underlying "liberty in law."

This is a time, as never before, when Christian people must take the lead in preserving independence and in preserving also that dependence on God which alone can make life meaningful.

Presbyterians Make Changes

It may have seemed to some that Presbyterians are less likely to make significant changes than some other denominations that have less historical heritage and a more flexible creed. However, the 178th General Assembly of the Presbyterian Church USA at its recent meeting in Boston made some changes that left some of the commissioners restive and apprehensive, it is reported. The assembly went as far as it could toward adopting a new confessional statement to replace the Westminster Confession which has stood for 300 years. A new moderator was elected. That was routine. More significant was the choice of a new stated clerk, the executive head of the denomination who will serve for five years and may serve indefinitely. This was necessary because Eugene Carson Blake has left that position to become the General Secretary of the World Council of Churches.

What relation do these changes in one denomination have to other denominations or to Seventh Day Baptists in particular? At first thought it might seem

that there is little connection. This is not quite true, for nothing is done in a corner in this day. What happens within one major denomination is often more than news to others at a time when patterns of thought are changing, talk of church union is in the air, and church personalities are widely known.

Whether or not the new confession of Presbyterians will set some kind of pattern in statements of belief remains to be seen. The presbyteries have not yet ratified this one. Some sent overtures to the General Assembly urging another year of study. Opinions vary as to the implications of the new statement. Some praise it as being long overdue; some condemn it as departing from basic truth taught in the Scripture; some think that it is largely a dressing up in more modern language of the long-held doctrinal position—perhaps something like the relation of the RSV to the older King James translation of the Bible. Those of us who are not directly involved in the church and can approach the matter more objectively would do well to take time to study it. One cannot help but wonder if a statement so quickly drawn can be as carefully worded as the Westminster Confession which has guided for so long the numerous churches adhering to the Reformed doctrines. On the other hand it may be good enough to be a pattern of modern statement in those portions that are more common to all. Time will test it.

The new moderator, Ganse Little, was chosen from a list of five candidates. The five, while awaiting the outcome of the election, were interviewed by the secular press. This procedure is a little different from a Seventh Day Baptist Conference where the Nominating Committee normally suggests only one name for an office.

The man elected stated clerk for five years was outgoing Moderator William Phelps Thompson. His choice was not unopposed, according to **Presbyterian Life**. The process of selecting a new man began in March. At the Assembly quite a number drew votes, one 302 out of 819. Mr. Phelps, a lawyer, won on the first ballot. What his policies and his emphasis will be remains to be seen. Judging from what Eugene Carson Blake

MEMORY TEXT

Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people. Romans 10: 19, 21.

did during his long term of office it can well be assumed that the stated clerk has did during his long term of office would seem to indicate that the stated clerk has a pretty free hand in what he advocates, what he takes part in, how he commits the denomination, and how charitable he is with those of differing opinions. Dr. Blake involved himself personally in some civil rights demonstrations which some considered to be border-line rather than clear-cut. He also advocated a type of church union which some could not endorse. Whatever else may be said at the outset of the "rule" of Mr. Phelps it will certainly not be just the same. Probably it will affect other denominations and the course of interdenominational planning and church union progress.

Other Papers Reduce Size

Did you ever notice that when you change to another make or model of car you find that a lot of other people have done the same thing? We used to drive an Oldsmobile. It then seemed as though there were a lot of other people driving that make. When we changed to a Rambler four or five years ago, we were surprised how many Ramblers there were on the road. Seemed like everybody had changed to a compact car.

The Sabbath Recorder is now going to be a little more compact—sixteen pages one week and eight pages the next. Strangely enough, having made that decision for economy reasons, we find that some other papers are doing the same. For example, The Methodist Christian Advocate, the newspaper of the Methodist Church in Alabama and West Florida, announces in its June 14 issue that it is reducing its size temporarily from six-

teen to twelve pages. The reason given is to make ends meet. The editor states that a subscription list of 30,200 is not sufficient to meet the cost of a sixteen-page paper. He further urges his readers to help boost the number to 37,500 so that they can quickly get back to the larger size.

The Christian Endeavor World, well known to young people and to leaders of youth, greatly reduced its page size and number of pages about six months ago. The smaller size and separate publication of Christian Endeavor meeting helps in quarterly forms seem to please the subscribers.

Very few religious publications are able to exist without some kind of subsidy. Many appeal to their friends for direct gifts to keep them going. If a journal is meeting a real need and serving as a messenger to bear the Word of God it should not hesitate to ask for financial help.

Our Next Issue

The July 11 issue will be the first of a series of alternating eight- and sixteen-page issues. Some people like a more compact, quick-reading paper that they do not have to put aside for a more convenient time to digest the solid articles. This should satisfy them. Others look forward to spending more time with their denominational paper, with sermons and other material suitable for Sabbath day reading. For such, the sixteen-page issue every other week will continue to satisfy.

Looking ahead, in August we normally publish only two sixteen-page issues. This year there are five Mondays in August. By omitting eight-page issues on the 8th and the 22nd we will print three large Recorders announcing and covering Conference—more pages than usual.

SABBATH — JULY 16 is the time for that Special Sacrificial Gift to OWM

THE SABBATH RECORDER

Denominational Consultation Called by Tract Board

An all day meeting of representatives of denominational agencies was held Sunday, June 26, in the Board Room of the Seventh Day Baptist Building. The meeting was in response to a call of the Tract Board for a consultation on problems and opportunities of an enlarged printing and service ministry in connection with the headquarters and the publishing house. Perhaps never before with the exception of sessions of General Conference has a group so widely representative of agencies been gathered together for specific purposes at Plainfield.

Plans for the meeting were drawn up by a special committee appointed by the board at its March meeting and adopted by a special meeting of the board on May 26. Each of the following boards and agencies sent one or two delegates to the consultation: Missionary Board, Tract Board, Board of Christian Education, Women's Board, Memorial Fund, Historical Society, Commission of General Conference, Trustees of Conference, and Council on Ministerial Education. The fourteen people present were asked to consult on possible future needs for space for their own operations and to make suggestions for the best use of all the space available in the combination of publishing house and Seventh Day Baptist Building. They were asked to survey the possibilities of a more centralized ministry of printing, mimeographing and mailing.

The meeting, which continued from 9:30 a.m. until 6 p.m. resulted in a statement and a number of recommendations to the Tract Board for consideration and action at its July 10 meeting. The board members present expressed gratitude for the well considered advice given and for whole-hearted cooperation of so many agencies in sharing the problems and opportunities that center to such a large extent around the ministry of the board but are of concern to the whole denomination. A more detailed report of the recommendations will be given as soon as the Tract Board has had a chance to consider them in full session.

JULY 4, 1966

Beauty Queen Gives Answers to Teen-Age Interviewers

With the proficiency of old pros, approximately 100 youthful reporters fired a barrage of questions at Vonda Kay Van Dyke, Miss America 1965.



Miss America and her parents

What is your general impression of teen-agers across the country? Popular music, going steady, long hair, religious involvement, drinking, smoking, success—indicate the kind of things about which teens want a "specialist's" opinion.

Teen-agers represented their school publications as editors and key reporters; others were teen representatives of church newsletters and student correspondents on city newspaper staffs. Their questions were direct and pointed, and each youthful opinion maker was afterwards responsible for writing up the interview for his respective publication.

Vonda Van Dyke, who faced adult reporters constantly during her Miss America reign, answered the questions with dignity and sincerity. Author of the recently published That Girl in Your Mirror, Revell, \$2.95, she impressed her

interviewers with her talent for getting to the point.

Vonda again witnessed to her Christian faith and high personal standards, just as she did throughout her year as Miss America. Asked concerning the one single factor most important to her success, Vonda replied, "... the one single factor which I would say is most pertinent in my case is that I have faith in Christ, which helps me from day to day, helps in relationships with my family, with my friends, with the Miss America title, with the writing of a book, with people I meet."

Vonda neither smokes nor drinks and stated her reason very clearly. "... I consider the body a temple of the Holy Spirit and with this in mind I don't think drinking or smoking fits in. I believe that God gave me the body I have and it is up to me to take care of it."

One interviewer wondered if teen-agers need more religious involvement and Vonda had a recommendation. "As I have seen teen-agers and as I felt when I was one, they are looking for a cause, for a purpose, and maybe if they really thought about it, for a meaning. I have found that these come only through Christ and a companionship with Him—and this I would recommend."

She feels that newspapers pick up only the stories of irresponsibility and scandal. "Someday I would like to see in the news some of the great things I have seen in teen-agers. I have met many who have set for themselves very high goals, who are interested in other people, who are interested in helping people, who have an interest in themselves, their parents, and in accomplishing something in their community and their school. Yes, teen-agers are up and coming."

New Phone Number

The editor-secretary has a new phone number at the office: area code (201) 756-8403. He can normally be reached on this private phone between 7:30 a.m. and 5:30 p.m. The home phone remains as before 754-8279. The business office of the Tract Society remains the same, 756-2860.

How to Reach the General Secretary

The office of the General Secretary is being established in Southern California for the months of July and August. Departing from Plainfield, New Jersey on June 30, he was scheduled to spend the week end in Battle Creek, Michigan, speaking at the church and conferring with commissioners residing there regarding General Conference business matters.

After vacationing July 10-24, Secretary Wheeler will have set up an office at Riverside, California, until General Conference convenes August 15-20 at Redlands. Commission will convene at Riverside August 7-12. His mailing address until August 13 will be General Delivery, Riverside, California.

A Tourist Guide

A little four-page folder has just been published at Plainfield for free distribution. It is entitled "A Tourist Guide to Seventh Day Baptist Historical Sites." It very briefly describes the Ephrata Cloisters, the historical museum and library at Plainfield, the Milton House, and the old Newport Church, giving the hours for visiting these places. Authored by John Conrod, student pastor at Salemville, Pa., copies may be obtained from him, from the Historical Society, or from the American Sabbath Tract Society. The purpose of the little tract is to encourage people to learn more about Seventh Day Baptists.

Want a Paying Passenger?

A retired teacher-librarian of Salem, W. Va., wants to go to Conference at Redlands, Calif. She wants to see the country at least one way and perhaps fly back. Is there someone who wants to drive but does not have a companion to share the joys and the expenses of the trip? Contact Mrs. Daisy J. Summers of Salem College.

"If you can't stand criticism you're not worthy of praise."—**Martha S. Wilder**, The Cochran (Georgia) Journal.

STATEMENT OF BELIEF

By Herbert E. Saunders
(Given before his ordination, May 21)
(Continued from last week)

Man, Sin, and Salvation

"I believe that man was made in the image of God in his spiritual nature and personality, and is therefore the noblest work of creation; that he has moral responsibility, and was created for divine sonship and human fellowship, but because of disobedience he is in need of a Savior. I believe that sin is any want of conformity to the character and will of God, and that salvation from sin and death, through repentance and faith in Christ our Savior, is the gift of God by redeeming love, centered in the atoning death of Christ on the cross." Man is the highest and noblest expression of God's creativity. Of all the beings which God, in His wisdom and understanding, created, man is the only one that has been given the opportunity for direct communion and fellowship with the Father. He has been given a mind and heart and shares with the Almighty the emotions of love, joy, and peace. He is endowed with infinite possibilities for creativity and is capable of expressing this divinely endowed attribute for good or evil. I believe that man, because of this unique role in the plan of God, has been given freedom—the freedom to choose between the way of God and the way of his own selfish nature.

Sin is the lack of conformity to the will and character of God. The ideal attributes that we often give to God are the attributes that mankind desperately needs. But we are sinful, I believe, not by heredity, but by the very fact that we are capable of determining our own destinies on this earth. God has a plan for His creature, man, but has allowed each of us to choose that plan as one of the many roads we may take. He has willed that we take the road that leads to life, and man sins when he takes another road. But the unique quality of man is that he has this right to make a decision that will affect his future.

Because man sins, he is in need of a Savior. And Jesus Christ became that

Savior. Through His reconciling work on the cross—through His example as He walked the hills of Galilee—through His teachings about the broad and narrow ways—He has called men to take the road that leads to life—the road that is in conformity with the will of God. I believe that it is only in the life of Jesus Christ that man can truly experience and find the will of God for his own life. I believe that man has capabilities for good which are expressed as he finds a life "in Christ." Man cannot be complete, I believe, until he knows the will of God and lives according to that will. Yes, man is the noblest of all creatures, but he is still a creature and is limited by this condition. Man cannot be perfect like God, because he cannot be God. But through the life, death, and resurrection of the Son, man can learn to live more perfectly, as he understands more fully the will and mind of God.

The Bible

I believe that the Bible is the inspired Word of God for man. It is a book written by men who were inspired by their knowledge of God and their experience of Him. It speaks to men who are willing to be inspired by this same God and who desire to find His will for their own lives. The Scriptures represent, to me, the greatest expressions of the reality of God that man has ever produced. They are unique in that they represent the highest thought of men who knew their relationship to God and shared with their fellow men the realities which they experienced.

I believe that the Bible, if accepted as the inspired Word of God, will affect the lives of all men and women. There are great spiritual truths that are expressed in its pages. And these truths are from God. But I do not believe that the Bible is infallible. It was written by human individuals. Yes, these individuals were inspired by God—they knew God and experienced His reality in their lives—but they were still human. And because they were fallible, so is their expression of their experience with God. That does not, to me, discredit the Bible. It only enhances its value, I believe. That human individuals like you and me could exper-

ience God so fully and know so completely His presence in their lives, and could understand so vividly the truths of experience with Him, offers us the truth that we can share in this experience.

It was the experience of God, of His Son Jesus Christ, and of the Holy Spirit that the writers of the Old and New Testaments felt. The words they wrote were the human expressions of their experience. We too, I believe, must experience God, as Father, Son, and Holy Spirit directly. We can find the way to this experience through the study of the pages of this inspired Word of God, but we cannot find the experience itself. This must come from God alone. "I believe that the Bible is the inspired record of God's will for man, of which Jesus Christ is the supreme interpreter; and that it is our final authority in matters of faith and conduct."

The Sabbath

I believe the Sabbath—the seventh day of the week—is the only sign of God's continued presence in the affairs and lives of His human creatures. I believe that the Sabbath demands a response from all men—the response of obedience out of love. I believe that because of its divine origin and continuing importance in history the Sabbath is a valid and significant doctrine which should be respected by all men and given its rightful place among the great doctrines of Protestant Christianity. I believe that we are called upon, as those who by our heritage have received this blessing, to offer the Sabbath as an alternative to the no-Sabbathism of modern Sunday worship. And I believe that Christian unity will be the final result of a renewal of the Sabbath idea in the hearts and lives of Christian men and women.

Dr. A. H. Lewis once said that "there is nothing in the Sabbath unless there is much more in it than either its friends or its enemies seem to apprehend." I agree with Dr. Lewis, and I believe that the significance of the Christian Church in the twentieth century is hampered because of its rejection of the Sabbath and its blessings. I am convinced that the only way we are going to again find

meaning in our observance of Christianity is by a return to the Sabbath idea and to the God who offered the Sabbath as a blessing for mankind.

My belief in the Sabbath emerges from my belief in a God of creation. I believe that "God created the heavens and the earth." I also believe that God created the Sabbath Day. We are told by the biblical account that in six days God created all the material blessings for mankind and man himself, but then on the "seventh day" God "finished" His work and then "rested." I believe that God's work was not completely finished on the sixth day of creation, but that there was something else to be done. Looking about Him and seeing all that He had created and knowing that it "was very good," God noticed that man was still lacking one of the most important aspects of life—spiritual rest. And I believe that at that time God created the Sabbath Day. In commemoration of the entire creative process, God sanctified and hallowed His final creation—the Sabbath Day—and gave it to man. Here in the Sabbath was the culmination of all that God created, and it remains the sign and spiritual expression of that creativity of God. I believe in the Sabbath because I believe in a God of creation. The Sabbath was God's creation, not man's, and out of love for Him, and in commemoration of the creation, man must keep it holy.

The entire biblical record, I believe, adds to this conception of the Sabbath. Because of my love for God, and in thanksgiving for His creativity, I keep the commandment "remember the Sabbath day to keep it holy." I believe that God compels me to keep the Sabbath Day, not because He wishes to set rules and regulations for me and limit my freedom, but because He created this blessing for my good, my spiritual refreshment, and my personal vitality. The Sabbath Day was God's spiritual gift to His highest creation, and our gift to God would be our sincere observance of the Sabbath Day.

Jesus once said, "The Sabbath was made for man, and not man for the

(continued on page 14)

Ordain Deacon and Deaconess at Kansas City, Mo.



The Seventh Day Baptist Church of Kansas City called Mr. and Mrs. Philip Burrows to the Diaconate on January 23, 1966. After prayerful consideration of the call, they accepted, and, following many delays, the ordination was held on June 18. Forty-five from Little Rock, Ark.; Nortonville, Kan.; and Kansas City were present.

The service began at 2:45 Sabbath afternoon, following a short Bible Club song service for the 18 children present. Winston Wheeler of Nortonville gave the Prayer of Invocation and Muriel Osborn, assistant clerk of the Kansas City church, reported the action of the church regarding the call of the candidates. The statements of both candidates gave evidence of the wisdom of the church's action in issuing the call. As the pastor said, "Phil and Harriet have been doing the work for some time . . . we are just now as a church formally recognizing the fact."

Lloyd August of Nortonville gave the Charge to the Candidates in which he assured them both of hard work ahead and of the reward which God has in store for faithful servants. The Charge to the Church by Clifford Bond reminded the members that the Diaconate was a position of leadership, and that all members must continue to work personally for Christ. Cliff and Carol Bond and Ed

Johnson gave a message in song on "The Fruit-Bearing Christian."

The Prayer of Consecration with the Laying on of Hands was led by the pastor, Paul B. Osborn. Others who participated were Deacon Calvin Babcock of Little Rock, Ark., Deacons Winston Wheeler and Lloyd August from Nortonville, Deacon and Deaconess Edwin Johnson and Licentiate Clifford Bond of Kansas City.

There was a double welcome to the Diaconate given. The first, urging them to remember God's ability in all situations, was given by Calvin Babcock, Mrs. Burrows' son, who was ordained as deacon of the Little Rock church during Paul Osborn's pastorate there. Calvin's father and grandfather were both deacons of the former Friendship Seventh Day Baptist Church, which was Pastor Osborn's first pastorate. It is unusual for a son to be able to give such a welcome to his mother and stepfather, but all agreed that perhaps Phil and Harriet would have been ordained before except for their many years as lone Sabbathkeepers after they moved from Nile.

The second welcome was given by Mr. and Mrs. Johnson of Kansas City. Ed spoke feelingly of the encouragement which Mr. and Mrs. Burrows brought with them when they moved to Kansas City two years ago, and how they had come to realize that this was the answer to their prayers for another couple to share in the work of Seventh Day Baptists for Christ in Kansas City.

Deacon Burrows closed the service with prayer.

—Paul B. Osborn.

I can feel only pity—were I less warmhearted it might take the form of contempt—for people whose moral fiber is so weak as to require legislative action to protect their day of "family rest and relaxation." Anyone who is seriously concerned for family unity will achieve it within his own family with a positive approach of love, not with laws. No one who seriously desires to observe or keep a day of rest, relaxation, and recreation is being forced to work or to do business on their chosen day.

Burma Missionaries Out, But Work Will Go On

(Reprint from Missions magazine issue of June, 1966.)

The Burma Government had requested all foreign missionaries to leave the country by May 31. Presumably now carried out, that order meant the withdrawal of fifty-eight American missionaries—twenty-three American Baptists, twenty-three Roman Catholics, seven Seventh-day Adventists, and five Methodists. The departure of the missionaries "marks the end of an era," says Addison J. Eastman, formerly an American Baptist missionary in Burma, now Asia mission director of the Department of Overseas Ministries of the Nat'l Council of Churches.

It does, of course, but, by the same token, it marks also the **beginning** of an era. As Dr. Eastman points out, "there is now in Burma a Christian church of approximately 600,000 members. This church has become a missionary community, and has developed a strong indigenous leadership." So the work that American Baptists began 153 years ago, and nurtured through the years, will go on. It will be an indigenous work, and the church in Burma will be an indigenous church, the arrival of which has been missionary objective from the beginning.

For several years, the transfer of both property and program to nationals has been the policy of the American Baptist Foreign Mission Societies, and now the work should go on in an orderly fashion. Meanwhile, we shall continue to help. William E. Jarvis, treasurer of the American Baptist Foreign Mission Societies, reports that all funds now are being sent directly to the treasurer of the Burma Baptist Convention. "Burma Baptists are good stewards," he comments, "and now they need all the help we can continue to send."

Did the American Baptist mission in Burma fail? No, it succeeded! It succeeded in planting the church firmly in Burma soil, and the church is there to stay.

Jamaica Emphasis Sabbath at Hopkinton, R. I.

By Mrs. Thelma Kenyon Tarbox, missionary keyworker of the 2nd Hopkinton Church.

At Second Hopkinton the Jamaican Emphasis Sabbath was highlighted by slides and an exhibit of Jamaican crafts and products provided by Pastor and Mrs. Mills. Following a Fact Sheet read by Mrs. Donna James, Mrs. Martha Mills showed and told us about products native to Jamaica including nutmeg, cocoa, coconuts, cashew nuts, and allspice.

We were amazed at the many uses of the coconut palm—half a coconut husk makes a fine floor brush. There was a wide-brimmed woven hat so flexible it could be crumpled into a ball and still spring back to shape. Mrs. Mills displayed an exquisitely embroidered apron depicting everyday scenes of Jamaican life. She also told us an amusing Anansi (the spider man) story which is a part of Jamaican folklore brought over from Africa years ago.

The slides shown by Pastor Mills were obtained while he was principal of Crandall High and later. What a joy seeing the devout Christian faces of our fellow Jamaicans! It was inspiring to see new Seventh Day Baptist churches being built on the Island and encouraging to see the eager students of Crandall High. The brilliant flowers and unusual trees of Jamaica reminded us anew that our Heavenly Father is a magnificent Creator.

We were most grateful to Pastor and Mrs. Mills for sharing with us their experiences and mementos. Though we regret that they are leaving us, we now understand better why they are anxious to return to labor with the Jamaican people whom they love and who share with us enthusiasm for extending God's Kingdom.

Something Wrong Here

According to the Census Bureau, there are 193,467 bartenders and 167,471 clergymen. This translates, I think, into the fact that the United States has nearly 26,000 more persons pouring spirits for men than it has for administering to man's spirit!—**Lawrence Laurent.**

Seventh Day Baptists Attend General Board

By David S. Clarke

The General Board of the National Council of Churches met in New York City, June 2, 3, 1966, with two Seventh Day Baptist representatives, Ecumenical Council Chairman, C. Harmon Dickinson and Rev. David S. Clarke, among the approximately 250 participants. The ponderous folio of reports for delegates included a First Meeting Report of the "Task Force on Leisure," whose cover leaped into focus for us by sheer surprise. The working group of October 24-25, 1965, had chosen for cover design the reproduction in modified Gothic letters of most of the Fourth Commandment. Seventh Day Baptists ought to be studying very carefully and completely their fellow-Christians' statements on leisure, as well as vocally and consistently participating in shaping the changes in leisure outlets.

The board adopted the first inter-faith statement on Marriage and Family Life, supporting the formulation prepared jointly by leaders from the National Catholic Welfare Conference, the Synagogue Council of America, and the National Council (Protestant and Orthodox). Your representatives would urge the study and sharing of this significant support for marital dignity, wholeness of relations and reverence in activity. The brief statement reaffirms God's gift of joy, wonder, and morality involved in courtship and marriage.

Resolutions on Vietnam, national service and selective objectors were received and referred to appropriate departments for further study. The board's Dec. '65 and Feb. '66 statements on Vietnam were reaffirmed "with utmost solemnity" in the search for peaceful solutions. A rapidly developing "Priority Program for Peace" was discussed.

After lengthy and informative discussion on the problems and opportunities confronting the Delta Ministry, the board "affirmed its confidence in the purpose and direction" of the Mississippi civil rights and anti-poverty operation sponsored by the NCC. The constituent coun-

cil churches were urged to increase their financial support for a time of real crisis—a time when the continuing expression of love and practical achievement with the poor and disinherited hangs in the balance because other important civil rights movements have withdrawn. No contributions had been received from Seventh Day Baptists.

The Delta Ministry has "become the number one civil rights organization in Mississippi," says the project's investigating committee. At least 20,000 new voters are registered and "administrative lawmakers" have been effectively counteracted, 3,000 have received employment, many of the poor have received direct help, to mention some of the pioneering efforts carried into redemptive action in Mississippi. The survival of integrated civil rights work in the South hangs in the balance.

Many other important matters were discussed during this midyear board meeting. Your representatives appreciate the privilege of sharing the debate of this body of deeply involved churchmen. We would invite your questions or comments on National Council statements and actions.

New Director of Church World Service

There are some names that need to be remembered. One of them is James MacCracken. He has been named associate secretary of the Division of Overseas Ministries of the NCC. In this position he will work closely with Dr. David M. Stowe, associate general secretary of the NCC and head of the Division. Mr. MacCracken will also serve as executive director of CWS (Church World Service). It is this second office that makes his name more important to church members in all denominations. We are constantly reminded to give to CWS to provide food and clothing for the destitute of the world. This is the new man heading the whole work of the NCC in this relief ministry which annually reaches a total of \$40 million. Throughout the world he has a staff of 105 full-time workers. CROP, through which appeals are made for CWS is under his direction.

Annual Youth Banquet

The Annual Youth Banquet will be held on Tuesday night of General Conference. That's August 16. The speaker will be Dr. Lee Travis, dean of the Department of Sociology of Fuller Seminary. He has served as professor of Psychology at the University of Iowa and at the University of Southern California. Having a doctorate in psychology, he heads a private clinic in Beverly Hills. His address will be one of the challenging experiences that await Seventh Day Baptist youth at General Conference.

49th International C. E. Convention

The 49th International Christian Endeavor Convention will be held in the fabulous Cobo Hall in Detroit, Michigan, July 3-7, 1967. Those interested may inquire at the office of the Seventh Day Baptist Board of Christian Education.

Sabbath School Achievement

The "Church Chimes," publication of the Riverside Seventh Day Baptist Church, states that their Sabbath School will try for the Gold Cross Achievement Certificate during the current fiscal year. We quote: "With a new program beginning June 1, the local Religious Education Committee suggests a vigorous program to meet the goals of the Gold Cross Certificate during 1966-'67 . . . the achieving of a better Sabbath School will be the main purpose of the program."

Sabbath Schools may earn one of the certificates by starting now and checking the results May 31, 1967. You may get more information about this program by writing the Seventh Day Baptist Board of Christian Education.

SABBATH SCHOOL LESSON

For July 9, 1966

Make Up Your Mind!

Lesson Scripture: Ex. 20: 3; 1 Kings 18: 17-21; Matt. 4: 8-10; Mark 12: 28-30.

Twenty-Fifth Anniversary Celebrated at Plainfield

By Ruth H. Parker

Pastor and Mrs. C. Harmon Dickinson were given a surprise party the evening of June 11 in honor of their twenty-fifth



wedding anniversary. Nearly a hundred friends and relatives gathered at the church to await their arrival. Among the guests were Mrs. Dickinson's sister, Mrs. Charles Swing, of De Ruyter, N. Y., Pastor Dickinson's brother, Melvin, and sister, Mrs. Eleanor McAllister, of Shiloh, N. J., and others from south Jersey. Our former pastor and his wife, the Rev. and Mrs. E. W. Stephan of West Hartford, Conn., were also present.

The Rev. Leon Maltby, who was the Dickinsons' pastor at Shiloh before their marriage, projected pictures of them and their families from childhood to the present time as part of a program prepared by Mrs. Maltby. Many happy and amusing memories were recalled by relatives and friends, and letters were read from several who could not attend. Three of the letters were from the churches formerly served by Pastor Dickinson, in De Ruyter, N. Y., Ashaway, R. I., and Denver, Colo. A cablegram was read from their son Mervin, who was traveling through Europe with the Rutgers University Glee Club.

Among the attractive decorations was a bouquet of roses from the same bush

that provided flowers for the wedding. Silver candlesticks and a set of dishes were presented to the Dickinsons from the church, and a number of other gifts were received.

Baptist Professors Join Catholic Faculties

James William McClendon, a Southern Baptist professor of systematic theology at Golden Gate Theological Seminary has been named to the theological department of the University of San Francisco, a Jesuit institution. By joint agreement he will also serve on the staff of Stanford University, a private institution. He is believed to be the first Southern Baptist to be called to a Catholic faculty. Professor McClendon told the **Baptist Press** he was not leaving his denomination, and that he will remain active in the Southern Baptist ministry.

"This joint appointment is a compliment not only to me, but also to the seminary where I have been teaching," he said. "It is an opportunity for the denomination I serve."

The Rev. Oscar E. Remich, an American Baptist minister, has been named assistant professor of philosophy at Assumption College, Worcester, Mass., a Roman Catholic institution. It is reported that he is impatient with the slowness which American Baptists have manifested in dropping their Baptist distinctives and joining the ecumenical church union movement. He is said to believe that there are evidences that the Catholic church shows more true reformation spirit than the Baptists who are descendents of the Protestant Reformation. He speaks as if he may have to leave the Baptists behind.

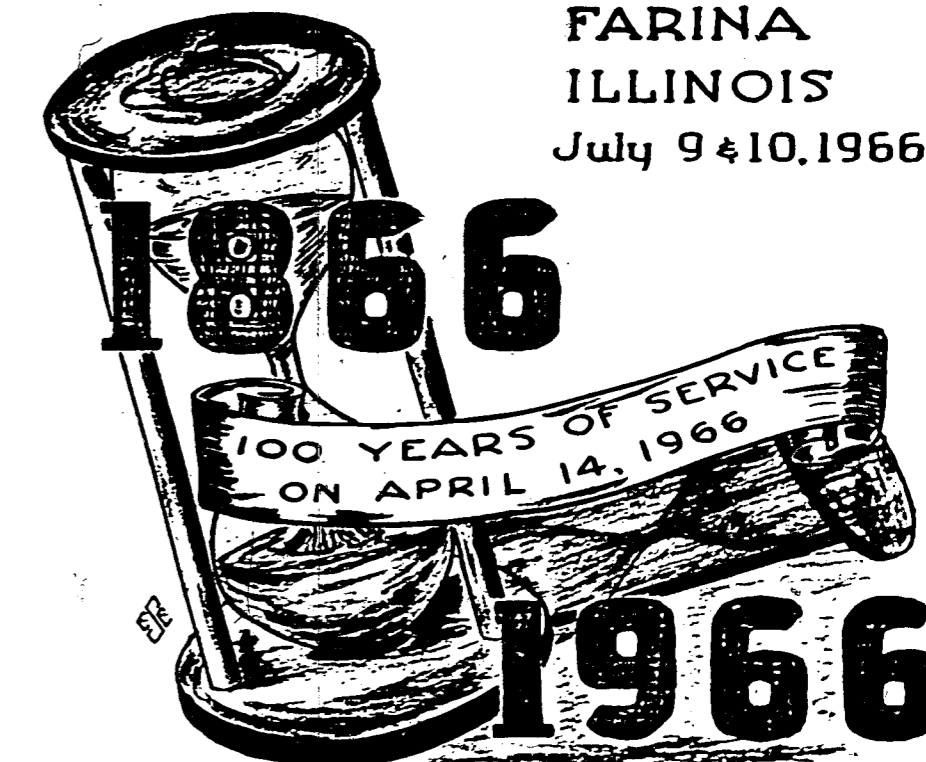
NOTE: There seems to be a difference in attitude and denominational loyalty between these two Baptists of different conventions as they look forward to their teaching in Catholic institutions of higher education.

Doing good to our enemies is our responsibility not so much to cause them to love us, but more that we may love them. Love grows when its opportunities are exercised.

—Ira Bond.

THE SEVENTH DAY BAPTIST CHURCH

FARINA ILLINOIS
July 9 & 10, 1966



One hundred years of service as a church in a local community is not a long time compared with some Seventh Day Baptist churches that are well over twice that age but a centennial looks a long way off to our newer churches. The Farina, Ill., church has reached that important milestone and can well lay claim to having served well. It is located in an area of Southern Illinois that has not kept pace in population increase with many other areas. Thus the church has had the honor of furnishing more leaders for other places than it has attracted to this rural village.

The plans for the centennial have been well laid over a period of many months. A convenient time for people to come back was chosen rather than the exact date (April 14). Program participation is by people from places far distant as well as near. A Green family reunion coincides with the celebration and draws these Farina people back to the church of their childhood. Pastors and other people of prominence are featured on the July 9 and 10 programs.

On Sabbath morning Elizabeth Green of Milton plays the organ and former

pastor Albert Addison Appel preaches the sermon preceding the communion service.

The leader of the historical program in the afternoon is E. Howard Bond of Napoleon, Ohio. It features histories of seventeen of the founding church families prepared and read by representatives of each. The list includes the families of Clark, Crandall, Crosley, Glasby, Burdick, Randolph, Rogers, Dr. Davis, Bond-Goodrich, Percells, Seager, Wells, Zinn-Langworthy, Satterlee-Brown, and Green.

A lighter informal gathering is scheduled for the evening after the Sabbath under the leadership of J. Paul Green of Milton. Miss Marjorie Burdick, also of Milton, projects "Pictures of Yesteryear" followed by open remarks on any subject of interest and closing remarks by Miss Zea Zinn.

On Sunday afternoon another meeting is scheduled under the leadership of Ernest Furrow, church clerk. This provides opportunity to listen to the reading of letters from those unable to attend, with another period for remarks from the congregation. The centennial calls for a talk by Dr. Lloyd Seager of Little Rock, Ark., "The Tie that Binds." Music arrangements are made by Don Gray and Elizabeth Green of Milton.

World Needs the Bible

"If God is dead, there is nothing left but secular philosophy," Dr. Billy Graham told a capacity crowd of more than 3,000 persons attending the 150th annual meeting of the American Bible Society held May 12 in Lincoln Center's Philharmonic Hall near the new Bible House.

Concluding on an optimistic note, he reminded that "just as Christianity began with the dedication of a few in an isolated upper room so it can be revived by a handful who dare to give Christ all they have . . . Just one person could start the trend that could change the direction of a nation. Our greatest need at this hour is to turn the Bible loose throughout the world—distribute it—get people to read it and live by it."

Statement of Belief

(continued from page 8)

Sabbath." This I believe. God created the Sabbath for man's blessing. He has given us this opportunity to show our love for Him, and we must avail ourselves of this opportunity. I believe in the seventh-day Sabbath because I believe in God and in His Son, Jesus Christ, our Lord. My love for them compels me to "remember the Sabbath day to keep it holy." "I believe that the Sabbath of the Bible, the seventh day of the week, is sacred time, antedating Moses and having the sanction of Jesus; that it should be faithfully kept by all Christians as a day of rest and worship, a symbol of God's presence in time, a pledge of eternal Sabbath rest."

The Church and the Sacraments

"I believe that the Church of God is the whole company of redeemed people gathered by the Holy Spirit into one body, of which Christ is the head; and that the local church is a community of Christ's followers organized for fellowship and service, practicing and proclaiming common convictions. I believe that baptism of believers by immersion is a witness to the acceptance of Jesus Christ as Savior and Lord, and is a symbol of death to sin, a pledge to a new life in Christ. I believe that the Lord's Supper commemorates the suffering and death of the world's Redeemer, "Till he come," and is a symbol of Christian fellowship and a pledge of renewed allegiance to our risen Lord." I cannot add much to this Seventh Day Baptist Statement of Belief regarding the church and the sacraments. To me the church is a company of committed individuals who have dedicated themselves totally to the worship, praise, service and witnessing of God, through their proclamation of Jesus Christ. I believe that it is the training center for the Christian who is willing to share his faith and give himself totally to the gospel of Christ. As Elton Trueblood writes:

The Church is never true to itself when it is living for itself, for if it is chiefly concerned with saving its own life, it will lose it. The nature of the Church is such that it must always be engaged in finding new ways

by which to transcend itself. Its main responsibility is always outside its own walls in the redemption of the common life. That is why we call it a redemptive society.

I believe the sacraments are the outward expression of the commitment one has to the church and the faith of Jesus Christ. Baptism is the initial public expression of one's willingness to live according to the precepts of God and share with others the truth of the Bible. The Lord's Supper is symbolic of the re-dedication one must make periodically to the faith, and remembers the sacrifice of our Lord on the cross for our atonement.

Conclusion

I offer this statement of belief in the knowledge that it is not final, nor will ever be in this life. But I offer it as the expression that I can make of that which I believe to be true today. May God grant me the wisdom and courage to always stand up for what I believe, and share this belief, and live as I believe. For it is only in His wisdom and understanding that I may find truth revealed, and I can only pray for His guidance. May I learn to "grow in wisdom and understanding and in favor with God and man."

NEWS FROM THE CHURCHES

DODGE CENTER, MINN.—Yes, we are still alive and doing here although it has been quite some time since sending a report to the **Recorder**.

Our diaconate has done a fine job of planning for our services during our vacancy in the pastorate. Pastors from other denominations have willingly filled our pulpit. Don Gray from Milton, Wis., also has supplied once a month.

Youth Fellowship with the help of their advisors is much enthused about a large number going to Camp Wakonda (June 20 - July 3). Some hope to go to Conference and Pre-Con. They put on a bake sale, ice cream social, chicken biscuit supper, talent show, all proceeds going toward camp expenses.

The Northern Wisconsin and Minnesota semiannual meetings convened at Dodge Center April 15-17 with 129 in attendance on Sabbath. Our joy was to

have the Wayne Babcock family with us. Mr. Babcock was guest speaker at two services. We were pleased to receive a phone call from our former pastor, Rev. Don Richards of Verona, N. Y., sending greetings to our Semiannual. Even though we are far apart, we still are united in Christ.

New officers elected were: Mrs. Arden Pederson, New Auburn, clerk; Mrs. John Torgerson, New Auburn, moderator. Helen Greene continues for two more years as corresponding secretary-treasurer.

Now our new pastor, Wayne Babcock and family are settled in the parsonage. Pray for us that we will tie our knots tight and work together spiritually for our Lord.

Pastor Babcock's first sermon, June 4, was on "Eternal Hope in Today's Living." An altar call and a call for rededication were given at the close of the sermon. The pastor, his wife, and son Bill were received into the membership during the service. A reception dinner for the pastor's family with 69 present followed the service. Welcomes were given from auxiliaries of the church.

The church held a reception for four high school seniors and the college graduates. We want to remember them in our prayers that they will always take God as their advisor and guide as they begin their new life!

—Correspondent.

PLAINFIELD, N. J.—June 4-25 we were glad to welcome the ministerial students who attended the Summer Institute. On June 11 Edward Sutton read the Scripture and offered prayer, and Paul Beebe gave the children's message. On June 18 the Rev. David Pearson gave the children's message and spoke briefly on the work in Malawi. A men's quartet, consisting of Charles North, Ed Sutton, Dean Victor Skaggs, and Mr. Pearson, sang two numbers.

Secretary Rex Zwiebel was our leader for a weekend Christian Education Conference May 27-28. Sabbath morning he preached on "Two Baptisms," saying that baptism by water is only the beginning, while baptism by the Holy Spirit

The Sabbath Recorder

is the real baptism. After a fellowship dinner, Secretary Zwiebel conducted a curriculum evaluation workshop with 25 present, and at 7:30 he met with the Christian Education Committee, headed by Dean Skaggs, for more specific consideration of a unified curriculum.

On May 7, when some of our people were attending Eastern Association, the Rev. Wayne Maxson conducted our service and preached on the need for daily repentance.

The Junior High Youth Fellowship of Shiloh were guests of our young people April 23-24. They attended church Sabbath morning, visited the S.D.B. Historical Museum, and enjoyed a social program planned by Miss Janet Whitford in the evening.

—Correspondent.

BUCKEYE FELLOWSHIP, W. VA.—For several years a group of Sabbath-keepers have been meeting at the Buckeye community building five miles west of Salem, W. Va.

Meeting time has normally been 2:30 Sabbath afternoons. Sabbath School has been held quite regularly. From time to time ministerial students from Salem College have supplied the pulpit.

In September of 1965 Bro. Paul Beebe was called to pastor the group. Pastor Beebe is attending Salem College as well as working at the Kappa Sigma Pi Home (south of Clarksburg) where he and his wife are "Home Parents." He is chaplain and counselor.

On Sabbath, April 9, the Lord's Supper was observed for the first time since the group began meeting. Those present included the local participants, Pastor Leslie Welch and family of the Berea Seventh Day Baptist Church; Deaconess Greta Randolph of the Middle Island Church; G. Timothy Looney, a ministerial student from Micanopy, Fla.; Pastor and Mrs. C. A. Beebe of the Crites Mountain Mission.

Pastor C. A. Beebe assisted in the service with Greta Randolph, Mrs. Welch, and Pastor Welch serving the elements.

The Goodsons and Davises have recently gone to Arizona where Floyd Goodson will work toward his doctor's degree. Services have been temporarily discontinued.—P. V. B.

Accessions

SECOND BROOKFIELD, N. Y.

By Baptism:
Michael Burdick

KANSAS CITY, MO.

By Letter:
Clifford Bond
Carol Bond

PLAINFIELD, N. J.

By Baptism:
Diane Ruby Paquette
Patrick James Skaggs

Marriages

BUCHANAN-OWENS.—In Westerly, R. I., June 4, 1966, at the Pawcatuck Seventh Day Baptist Church, Donald G. Buchanan of Bradford, R. I., and Julia A. Owens, daughter of Mr. and Mrs. Robert Owens of Charlestown, R. I., were united in marriage by the Rev. Earl Cruzan.

MITCHELL-HAAR.—Orley T. Mitchell, son of Mr. and Mrs. Jack Mitchell of Rifle, Colo., and Thea Dora Haar, daughter of Mr. and Mrs. Ernest Haar of Longmont, Colo., were united in marriage on Sabbath afternoon June 4, 1966, at the Seventh Day Baptist Church of North Loup, Neb., the Rev. Duane L. Davis officiating. They will reside at Pensacola, Fla., where the groom will be in Navy Flight School.

Births

BARBER.—A daughter, Doreen Elizabeth to Mr. & Mrs. James Barber of Westerly on April 12, 1966.

CRANDALL.—A son, Benjamin Scott, to Mr. and Mrs. David E. Crandall, Narragansett, R. I., on March 13, 1966.

GREENWOOD.—A son, Brian Michael, to Mr. & Mrs. (Carolyn Mosena) Greenwood of North Miami, Fla., on May 28, 1966.

Obituaries

PALMITER.—Earl L., son of Edward and Ina Kersley Palmiter, was born at Alfred Station, N. Y., March 4, 1888, and died at the home of his daughter, Mrs. John Ide, Almond, N. Y., March 23, 1966.

On August 1, 1911, he was married to the late Bertha Pierce. He is survived by his daughter and four sons: Lester, Corning, N. Y.; Clinton, Alfred, N. Y.; and Charles and Lynn, both of Hornell, N. Y.

Mr. Palmiter was a lifelong resident of Alfred Station vicinity. He operated a farm in the vicinity for more than 50 years. He was a member of the Alfred Station Seventh Day Baptist Church for 61 years.

Funeral services were conducted by his pastor, the Rev. Ernest K. Bee, Jr. Burial was at the Alfred Rural Cemetery —E. K. B.



Mass Evangelism Reaches New High in London

Can undisciplined youth be reached for Christ by a popular evangelist in this day? The answer seems to be in the affirmative if the evangelist is Dr. Billy Graham and the place is London.

The picture here shows the evangelist chatting with some of the "swinging" young people who were waiting for the meeting to begin. This type of young folks, strangely, was attracted. They make up some 30 percent of London's young people between the ages of 15 and 34. The Graham statistics showed 60 to 70 percent of the attendance to be young people.

As the meetings came to a close on July 2 with 94,000 in attendance at Wembley Stadium it was revealed that this was the largest month-long crusade in history. Mr. Graham preached to more people than in any 30-day period of his life. The "inquirers" totaled more than 40,000.

The churches of many denominations profess a large increase in attendance and prospective members. It has been said that it will be ten years before the results of this crusade are really known, but many already are certain that the impact of the gospel on England on this occasion goes far deeper than it did twelve years ago. The real results will be more apparent when Mr. Graham goes back next year to counsel with converts and when many of these young people go into full-time service for Christ.

If there is "joy in the presence of the angels of God over one sinner that repenteth" (Luke 15: 10) how much joy there should be among Christians when thousands repent!