

The Sabbath Recorder

ice Corps workers in the New Orleans area, besides others from the Metairie church.

ALFRED, N. Y.—Miss Becky Butts of our church served in the Summer Christian Service Corps at Syracuse, N. Y. She and Miss Cynthia Butts accompanied Pastor Clarke to Pre-Con and Conference in California. About 15 persons represented Alfred including Mr. Sampson Ojo, a Nigerian Baptist, who has been fellowshiping with us in worship and study this winter and summer.

When Pastor Clarke was attending Conference, we had the pleasure of our associate pastor, the Rev. Hurley Warren's presence Sabbath mornings in the pulpit.

Accessions

BATTLE CREEK, MICH.

By Baptism:
Gordon Lawton
Patricia Lawton
Marilyn Bennett
Gordon Maxson
Pamela Merchant

MARLBORO, N. J.

By Baptism:
Becky Hiles
Mary Jane Campbell
Duke Cruzan

MILTON, WIS.

By Letter:
Nancy Cruzan
Earl Cruzan
Mabel Cruzan
Jonathan Cruzan
Stephan Saunders
Irene Saunders (Mrs. Stephan)

Marriages

Hitchner-Bacon.—David Elden Hitchner, son of Mr. and Mrs. Elden Hitchner of Shiloh, N. J., and Mary K. Bacon, daughter of Mr. and Mrs. John F. Bacon of Bridgeton, N. J., were united in marriage on Sunday, July 7, 1966, at the Seventh Day Baptist Church in Shiloh, N. J. The Rev. Charles H. Bond, the groom's pastor, performed the double ring ceremony. The couple will make their home on a farm in Elmer, N. J.

Warner-Kilpatrick.—Glen W. Warner, son of Mr. and Mrs. Stanley N. Warner of Rome, N. Y., and Sherry Kilpatrick, daughter of Mr. and Mrs. Ray W. Kilpatrick of La Puente, Calif., were united in marriage by their former pastor, the Rev. Alton L. Wheeler, on August 21, 1966, in the Riverside Seventh Day Baptist Church.

Births

Crandall.—A son, Adam Desmond, to Mr. and Mrs. Brandon Crandall of Milton, Wis., on July 9, 1966.

Green.—A son, Howard Eugene, to Mr. and Mrs. Dale Green of Janesville, Wis., on July 24, 1966.

Obituaries

CARTWRIGHT.—Ernest LeRoy, son of Floyd and Grace Calhoun Cartwright, was born in the township of Hartsville, June 29, 1911, and died at Bethesda Hospital, Hornell, N. Y., July 5, 1966.

On November 30, 1934, he was married to Florence Walter. Surviving are his wife; two sons: Keith and Ernest LeRoy, Jr., both of Andover, N. Y.; one daughter, Mrs. Warren (Nancy) Harvey, Andover; a brother, Carroll, Andover; and five grandchildren.

Mr. Cartwright was a lifelong resident of the Alfred Station vicinity. He was a house painter by trade, though in recent years he served Alfred University as a member of the custodial staff. He was a member of the Alfred Station Seventh Day Baptist Church for 41 years.

Funeral services were at Andover, with his pastor, Ernest K. Bee, Jr., officiating. Burial was at the Maplewood Cemetery in Alfred Station. —E. K. B.

SHAW.—Leo, son of Frank and Sarah Robinson Shaw, was born Nov. 2, 1895, in Alfred, N. Y., and died at St. Marv's Hospital, Rochester, N. Y., July 16, 1966.

On September 14, 1934, he was married to Pauline Hedges who preceded him in death. He is survived by a son, Edward Lee, Overland, Mo.

A lifelong resident of the Alfred area, he had retired from his position with Agway, Inc., Alfred Station, and was self-employed as an electrician and appliance repairman.

Mr. Shaw was a faithful member of the Alfred Station Seventh Day Baptist Church for over 54 years. He was chairman of the trustees of the church at the time of his death.

Funeral services were held in the Alfred Station Seventh Day Baptist Church with his pastor officiating. Burial was in the Alfred Rural Cemetery. —E. K. B.

STILLMAN.—Laurence A., son of Mr. and Mrs. George Stillman and native of De Ruyter, N. Y., he lived most of his life in Alfred. He was a member of the Alfred Seventh Day Baptist Church.

He died July 26, 1966, at Hornell, N. Y. Funeral services were conducted by Associate Pastor Hurley Warren and Pastor David Clarke. Burial was in Alfred Cemetery.

Compiling genealogy. Need data of S.D.B. families of Kenyon; Williams; Witter and allied lines.

R. R. White, 153 So. Osceala St., Denver, Colo. 80219.



Key Missionary Personnel at Conference

Missionary emphasis is the very life-blood of a Christian denomination and work on foreign fields is a continuing challenge without which we would wither and die. Following the Sabbath afternoon Missionary Hour at General Conference there was a popular demand for the key missionary personnel to assemble for cherished snapshots. In the group here are former as well as present missionaries and the top members of the board. Standing, left to right: Rev. Leland Davis (Guyana), Jacqueline Wells (Jamaica), Mrs. Davis, Mrs. Marian Hargis (Jamaica), Rev. and Mrs. Leon Lawton (Jamaica), Rev. David Pearson (Malawi), Mr. and Mrs. Loren Osborn (president), Rev. and Mrs. Everett Harris (secretary), Dr. Victor Burdick (Malawi). Front row: Dr. and Mrs. George Thorngate (China), Sarah Becker (China and Malawi), Mrs. Victor Burdick and children. Two missionary families departed for foreign fields just before Conference.

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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CHRISTIAN EDUCATION, Rex E. Zwiebel, B.D., M.A.

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.

PLAINFIELD, N. J. September 12, 1966
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To Lie or Not to Lie

A publisher sends the editor a fat envelope full of advertisements for new books, most of them in the field of psychology—secular rather than religious. Number 26 on the list of new books for psychologists is one by Ludwig of Mendota, Wis., State Hospital entitled "The Importance of Lying." The author is said to come to grips with this emotionally-loaded and relatively taboo form of behavior. He really means it when he advocates "the important role which lying plays in almost all aspects of man's life." The book description closes with this sentence, "It is apparent that the current attitude toward lying requires radical revision and to this end the author sets forth more objective and reasonable ethics."

Have we been mistaken all through the years as to what God expects of us in the 9th Commandment and all the rest of the Scripture that reveals His will in regard to speaking the truth? There is so much about the evil of lying that only a few of the many passages can be cited here.

In Leviticus we read, "And the Lord spake unto Moses saying . . . Ye shall not steal, neither deal falsely, neither lie one to another" (Lev. 19: 1, 11). From Psalms we pick this verse, "He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight" (Ps. 101: 7).

The New Testament speaks even more strongly against lying. Jesus said most emphatically that lying comes from the Devil, "for he is a liar and the father of it" (Jn. 8: 44). That recitation of man's sins in the first chapter of Romans lays great stress on the ungodliness of untruth. Turning to First John we find that the real Christian is one who knows the truth and that "no lie is of the truth."

It would appear that some are trying to convince us that a lie can be of the truth. Whatever case the psychologist can make for changing the ethic about lying, it would seem that he must develop it from something other than the Word of God. There may be some who are anxious enough to justify lying to pay the publisher's price of \$9.75 for this 256-page book.

Ecumenical Conversations

When the American Baptist Convention met earlier this year its whole session seemed to be dominated by what could be called ecumenical conversations. The atmosphere, we gather from reports, was charged with church union. Some of the delegates wanted full participation in the council that is seeking to unite a number of large denominations. A much larger number did not want this. The Convention set up machinery of its own to study these matters. It was a sort of compromise that was needed to avoid a major split in the ranks.

Seventh Day Baptists have a standing committee on Ecumenical Conversations which came into being as a result of an invitation from the American Baptists to consider merging with them. It was much talked about for two years. This year, however, there was little said at our General Conference about merger. It was far from a major issue with us this year. A letter from the chairman of our committee was read, to the effect that it did not seem that there could be a merger without compromise. It would appear that our delegates and our denominational leaders felt that we had a work to do that was more important at this time than a discussion of church union. Our people apparently wanted to devote their major attention to extension and growth, not forgetting that there are also interesting opportunities for interdenominational cooperation.

Tourism in Jordan

Both Jordan and Israel are very active in promoting tourism. Each country in its public relations releases tells a glowing story of what it can mean to travel through the historic Holy Land. We suspect that each has an eye on attracting foreign currency to their coffers and that they are not committing themselves wholeheartedly to the religious motives to which they appeal. Be that as it may, it would be wonderful to visit the land of the Bible on both sides of the bristling boundary that divides it.

An item from the Jordan Tourist Information Center catches the eye. It is reported that there was a 49 percent increase in visitors in the first four months of 1966 over the same period of 1965. The total was 270,962. The item goes on to say that of these 14,221 came from the United States. That is quite a large number, 2,000 more than the previous year. It would appear, however, that Americans make up a rather insignificant percentage of the number who visit that part of the Holy Land. It may be something to ponder. We might have assumed that our country would have the largest number. Perhaps this deflates our ego just a little; other people travel also. The travel item does not say where the majority come from. It does say that Jordan museums are to be open every day in the week—an indication that there is no "Sabbath" in Jordan like there is in Israel.

For those who plan or dream about a trip to Palestine these glowing words will live the dream:

"Fifteen biblical sites can be viewed from the summit of the 2,723-foot-high Mount of Olives which lies just outside the walls of Old Jerusalem in Jordan. From this famous mountaintop can be seen the Jordan River Valley twenty miles away, the even more distant peak of Mt. Pisgah where Moses died, the town of Bethany, home of biblical Martha and Mary, the spires of Bethlehem, and a bird's-eye view of Old Jerusalem encircled by its 16th century crenelated stone walls.

"The tall bell tower of the mountain's Church of the Ascension is a good spot for distant viewing. To the east lie the green hills of Gilead where biblical Absalom died so tragically, the Mountains of Moab which overlook the sparkling blue Dead Sea beneath which, it is believed, Sodom and Gomorrah lie. To the north is cone-shaped Mt. Mizpah, traditional home of the Prophet Samuel. To the south the Kidron Valley winds past Hezekiah's Aqueduct and the Pool of Siloam."

MEMORY TEXT

I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. John 17: 9.

The Ring and the Pill

Have you or some of your Christian friends been looking for a good discussion of the ethics of family planning, particularly in relation to what is commonly called "the pill"? A really adequate discussion of the whole subject has not appeared in this paper, partly because we have not known where to find a writer capable and willing to discuss the subject in a thorough and most helpful Christian way. Furthermore, it would take more space than seems available for such a subject. We do think people ought to read the best material and not just that which appears in popular magazines.

In the September issue of *Eternity*, a non-denominational, Evangelical magazine of great merit, there is a thirteen-column article by Irene Soehren entitled "The Ring and the Pill." It is the finest, informative, thoughtful article on this subject from the Christian point of view, that your editor has read. It is commended to those who are interested in the moral and biblical aspects of sex. Extra copies of the September *Eternity* with this feature article are probably available (1716 Spruce St., Philadelphia, Pa., 19103) at 35 cents.

The content of the article is not easy to summarize in a few words. It analyzes our inherited attitude toward sex life within the married relation. In a section entitled "God Made Sex" comes this sentence, "Birth control, to be morally right, must be practiced in Christian conscience." Under the heading of "A Wanted Child" is a paragraph about the removal of fear. We quote these two sentences: "But moral stature is greater when fear is removed, and morality can be based on something better than fear. The churches have something better: the full and responsible Christian doctrine of sex."

In the closing section the writer expresses her understanding of Scripture

dealing with the marriage relationship and remarks, "In sex God has given us a means of expressing our utter commitment to and trust in another person in love." She adds that when sex is understood in this way it is impossible to think of extramarital sex relations as being right: "Outside of marriage sex is a watered-down diluted travesty of one of the most glorious means of receiving love."

Not Much Liberty

Last spring two priests of the Russian Orthodox Church issued an open letter calling on the President of the USSR to take "effective measures" to re-establish "the legal rights of believing citizens in the Soviet Union." It was a dangerous thing to do. However, it was not the government but the church which cracked down on the two priests and suspended them. The most recent word from the Baptist News Service is that Patriarch Alexei of Moscow and all Russia has sternly warned all priests to refrain from any inclination to issue "open letters" which may criticize the church hierarchy or upset church-state relations in the Soviet Union. It would appear that the Russian Orthodox Church either has little liberty or is in pretty close accord with the policies of the government.

How about the liberty of other religious groups? Associated Press on August 24 carried a story about the sentencing of six Baptists by a court at Rostov-on-don in Southern Russia. The crimes of which they were found guilty included the poisoning of children's minds. The Russian newspaper said they were accused of influencing young minds through books that contained "nonsensical notions on reality, a disbelief in everything noble and good. . . . They convince believers that there is no happiness on earth and never can be."

The account went on to say that the Baptist leaders set up an illegal Sunday School "in which illiterate and fanatical teachers taught 'God's word' to children 8 to 11 years old, and persistently and systematically accustomed them to a religious outlook."

Open Your Heart Loving

Conference President Lewis H. V. May
(Given on the closing night of Conference)

The theme for '67 will be "Open Your Heart Loving." By this I mean an invitation to a free flow of feeling between persons without personal, social or theological prejudice. Our small denomination should be particularly blessed with free flowing love at the open heart level, but we block this free flow of love by hiding in the cloak of personality and individuality when we really fear the responsibility that an open-hearted feeling love would place on our lives. The purpose of the theme is to promote an increase in interpersonal concern among Seventh Day Baptists for the Christian responsibility that every other person shoulders in living the message and mission of Christ through Seventh Day Baptists. Practically, it means emphasizing denominational functions, missions, budgets in terms of one individual person's work, hopes and needs in doing his part of the total witness. Realistically, it means mixing the people until they know each other so they can share at the personal level each other's hopes and fears for our common Christian goals. Theologically, it means being willing to test and share one's beliefs freely in the eternal search of truth in Christ.

This lack of intimately knowing each other is tragic in a denomination where smallness of numbers, intellectual tradition and common enjoyment of do-it-yourself work, worship and witness would seem to make this achievement less difficult than in the business world or larger churches. We seem to block this free flowing love, intellectual exchange with an open heart, and common spiritual commitment by withdrawing from other persons for reasons not well thought out. It appears to be fear—fear of others through the ignorance of not knowing them, fear of exposing inadequacies in ourselves to another and fear of finding out that one's beliefs are not the eternal truths we think them to be, and the fear of facing the change required to meet the truth in Christ. We Seventh Day Baptists are all too quick to condemn

and too slow to love, understand, forgive, learn and grow together. An open heart in love can dispel these self-created fears for the loving and loved Christian and thus have unity enhanced and some denominational progress enjoined. . . .

Indeed it would seem that to refuse to open our hearts to each other would be both stupid and sinful: God has already opened His heart around man through Christ. As H. V. White says in *Truth and the Person in Christian Theology*: "The basic nature of a spiritual person is to transcend the limits of its individuality and to enter into the life of other persons and take them (their concerns) into itself." This is our nature because God made us in His image, spiritual persons.

The Christian person has no excuse for missing the imperative God has laid upon us not only by His creation of us in His spiritual image but by this movement toward us through Christ as implied so fully in John and 2 Corinthians: Jesus urging His disciples to "abide in Him" that He "might abide in them," "That they may all be one, even as Thou, Father art in me, and I in thee, that they may become perfectly one," and Paul urging that "all this is from God" and the "If anyone is in Christ, he is a new creation." Kahlil Gibran, a non-Christian, Middle Eastern wise man, has said, "When you love, you should not say, God is in my heart. but rather, I am in the heart of God." He has seen the truth of this movement of God toward and around mankind even though he is not a Christian. It is, therefore, God who has by His acts among men, made this sort of openness among ourselves possible and even expected among Christians. We need only to be honest and open with ourselves and with each other and not hide away either our human nature or our spiritual persons in our imagined fears. Each Seventh Day Baptist needs to be able to speak his mind and beliefs and listen to others state theirs. Only then can we exercise the free Christian spirit and promote the growth of the spiritual person in ourselves and in others. In opening our hearts, we need to share our

hopes and our sins, our understanding and our ignorances, our fears and our loves, openly with each other, then begin living a life of mutual concern, love and responsibility with each other in our common Christian goals, and thus make our church more of an actual dwelling of God among men than it has ever been. . . .

Conference Committee Work

To the person who sits at home or has seldom participated in the committee work of the Seventh Day Baptist General Conference these president-appointed committees may not sound very interesting or exciting. Perhaps they are not really exciting. However, if you have not had the opportunity to be on Commission or on one of the boards, participation in a Conference committee can be a rewarding experience. You get into that aspect of the work of the denomination in which you have the greatest interest or to which you have been willingly assigned. You get to know the problems of the boards and agencies. You help to formulate recommendations for improvement. Your opinion is sought and respected.

There were fourteen committees (besides Commission) working during Conference week and bringing back reports for the action of the whole body. Most of the chairmen were appointed long before arriving at Redlands and were thus able to gather background information that might help the committee to understand its work. Four names had to be substituted because of other commitments. Burton Crandall instead of Dr. Keith Davis headed the Committee on Christian Social Interests; Joyce Sholtz was asked to substitute for Dr. Lloyd Seager as chairman of Home Missions Interests; Earl Cruzan took the chairmanship of the Nominations Committee rather than Loren Osborn; David Clarke replaced Edwin Johnson as head of Vocational Interests. The other chairmen remained as printed on the program: Christian Education Interests, Rev. Albert N. Rogers; Courtesies, Mrs. Francis Saunders; Credentials, Rev. Donald E. Richards; Ecumenical Interests, K. Duane Hurley; Foreign Missions Interests,

Mrs. Eldred H. Batson; Ministerial Interests, Winfield F. Randolph; Publications Interests, Warren F. Brannon; Reference and Counsel, Clarence M. Rogers; Women's Work Interests, Mrs. E. Keith Davis; Youth Work Interests, Rev. Eugene N. Fatato; Commission, Mrs. R. T. Fetherston.

A general impression gained from the verbal presentation of the reports of these committees through the chairmen or the secretaries was that the committee members had been faithful and diligent and that the representatives of the boards and agencies had been very helpful in bringing additional information to the committee. Another observation could be made to the effect that in general the committees did more commending than recommending. Commission had urged (in a recommendation that was not adopted) that the committees give consideration to making "suggestions" to boards and agencies because sometimes "recommendations" adopted by Conference are interpreted by some as "directives." Although this Commission recommendation was questioned by the Committee on Reference and Counsel and after discussion on the floor, was defeated, its message seems to have been felt by the committees. They did have recommendations, which in many cases were felt by the voting delegates to be valid and good. This seemed to be a year of understanding and general harmony. Perhaps the people making up the committees had been better informed through the year or at Conference. They entered fully into the work or the problems under consideration and did not propose action for the various agencies which would be impossible to live by.

In this area it is noteworthy that it was voted to recommend to Conference Interests Committees that they review their recommendations with appropriate board secretaries and standing committee chairmen before they are brought to the floor for action. It is conceivable that when this is put into effect at future Conferences it may in some cases call for one more meeting of a committee than is now required. It could, however, save

considerable discussion time on the floor and quite a bit of working time for the boards and standing committees when they meet later in the year.

It can be said that the reports of committees this year were quite free from entanglements with the action of other committees or Commission. This is one reason why there was less need for discussion on the floor, and the business moved quickly without friction or frustration.

—L. M. M.

American Baptist Fraternal Delegate

When the American Baptists met in Kansas City in May a Seventh Day Baptist fraternal delegate, Rev. Paul B. Osborn, met with them and was recognized as one of the delegates from other Baptist denominations. Arrangements were made through the office of our general secretary for an official of the American Baptist Convention to attend our Conference. The president, Carl Tiller, who is the head of the Budget Bureau of the U. S. Government, sent regrets that he himself could not attend. In his place came the Rev. Ward B. Hurlburt, first vice-president and pastor of the First Baptist Church of Colorado Springs.



Dr. Hurlburt arrived Friday, entered into fellowship with us, was asked to read the Scripture Sabbath morning, and was given an opportunity to bring an extended greeting in the evening program. He also met with denominational leaders for lunch and a discussion of meaningful fraternal relationships. Guidelines have not yet been worked out by the various Baptist groups sending fraternal delegates to sister conventions for effective use of those delegates.

In his remarks in the evening program Dr. Hurlburt mentioned in particular the movement started by the Brazilian Bap-

tists for a Crusade of the Americas 1969. The Southern Baptists have already done some serious planning for it, said the visitor. He thought that our denomination would want to identify with it as others are doing. American Baptists, he remarked, have not yet made plans. It could be a fruitful witness of all Baptists, each group working in its own way. In the matter of co-operation he noted that Mr. Tiller hopes for two things prior to joint service projects: (1) more dialogue between members of the whole Baptist family to generate understanding and appreciation; (2) some rally type meetings with exchange of pulpits in some situations.

The Baptist fraternal delegate volunteered the information that he would return to his Convention and interpret to them his experiences among us. He seemed to genuinely appreciate his conversations with leaders and the place accorded him on our program.

A fraternal delegate from the Southern Baptist Convention was appointed and was expected, but for some reason did not arrive. Such a delegate was present at Alfred last year.



Snapshot of Conference

Between the great columns of Redlands University chapel pass Seventh Day Baptist young folks, the future workers of the denomination, we pray. They have just listened to a message, "Stewards of the Gospel."

Stewards of Love

(Somewhat condensed)

By Rev. Herbert Saunders
A Conference Sermon



I have a stewardship—a stewardship of love. The twentieth century world is a lonely world. Even in a culture and civilization where the population is becoming denser, the cities more crowded and congested, the suburbs swelling with ever-increasing

numbers of middle-class Americans, and even our rural areas being made easier to reach by modern transportation, the common man finds himself in a world all his own. In fact, as we seem to find more and more people available for companionship, we find more and more who are lonely and out of touch with their neighbors. We are not sure what the problem is. We cannot seem to find an answer to the predicament that causes this loneliness and fear. But there is something wrong—something that we must resolve if we are to continue to live together on this earth.

A few months ago, you may recall, a seventeen-year-old Pennsylvania high school girl was abducted on her way home from school. For more than a week police, the FBI, and local volunteers searched the area for her and her kidnapper, a mountain man whose only companions had been his dogs. Recalling her experiences in *Post* magazine the young lady threw out a scorching indictment upon American life—an indictment that we all should heed—especially if we profess the name of Jesus Christ. "It would be easy to say that I despise the very memory of the mountain man, and let it go at that," she states. "But I don't believe that all the misery, sorrow and death he caused was entirely his fault, any more than it is a snake's fault when it strikes someone who steps on it. I'll leave it to the psychiatrists to diagnose

what was wrong with his mind, but it seemed to me that he was a person everybody had rejected, not tried to help. Apparently nobody ever took an interest in him. He was about as lonely as a human being can get. So he was fighting back in the only way he could figure out, trying to capture with force the human companionship he couldn't get any other way. I just happened to be the one he caught." Here was a lonely man—a man who others knew existed, but who because no one cared enough to share any part of life with him, found it necessary to force himself on others, and was willing to die in his attempt.

The tragedy is that there are millions of others like him. Many we know personally—or at least know about—many who may never find the nerve to do what this mountain man did, and will find loneliness following them to their graves. This situation need not exist. In fact, if we are true to our faith, it should not exist, for there are millions of Christians—or at least people who profess to be Christians—and the true test of their Christianity is whether or not they are able to love those who are lonely.

But there is a problem which confronts us all—a problem that makes such efforts on behalf of those unfortunates difficult. Reuel Howe, in his most provocative and meaningful little book entitled *Herein Is Love*, hits, I think, upon the real problem that exists—the situation that makes lonely people. He writes: "Our day . . . seems to be one in which people are more conscious of their need to be loved than of their need to love, with the result that everyone is running around looking for love. But we do not find love by looking for it; we find by giving it. And when we find love by loving, we find God. Our Lord gave us His love generously, not in order that we might be loved, but that we might be freed to love one another."

What does it mean, then, to be a steward of love? The classic definition of

Christian stewardship doesn't quite seem to fit. "Christian stewardship," says the definition, "is the practice of systematic and proportionate giving of time, abilities, and material possessions, based on the conviction that these are a trust from God, to be used in His service for the benefit of all mankind in grateful acknowledgment of Christ's redeeming love." The definition is excellent, but there is something about being a steward of love that is much different. To be a steward is to hold in trust. But what happens when we hold on to love? The tragedy of our modern generation is that too many of us in this world are hoarding and keeping love for ourselves and not giving it away. To be a steward of money is to be frugal with it, to save it, and to spend it sensibly, to give to Our World Mission. To be a steward of a talent is to cultivate it and help it to grow, but not to throw it away. To be a steward of time is to use the time systematically and not waste it. But the stewardship of love is radically different. To be a steward of love means to give it away, without reservation, without qualification, without any expectation of reward or returned love. Love can never be conserved for then it is no longer love and we become selfish and loveless.

It would be to our advantage, as we strive to become stewards of love, to paraphrase the old definition to read: "The Christian stewardship of love is the practice of the complete giving of oneself in love to others based on the conviction that this love is a trust from God to be used in His service for the benefit of all mankind, especially the loveless and unwanted, in grateful acknowledgment of Christ's redeeming love."

But it is easy for us to talk about being stewards of love—the difficulty arises in its actual practice. "Love is appealing," writes Mr. Howe, "but its practice is appallingly difficult." Words have been recited over and over concerning the need for love in our society. There are contemporary songs which cry out in the appeal to love. There are deep con-

cerns from far and wide regarding the need to grow in unselfish love and understanding. But too many times we talk about love as an evasion of the real responsibility to love. Words are an easy way out. Resolutions and sermons about loving neighbors are easy side steps away from the real issue—which is to love. Indeed, the practice of love is appallingly difficult. Jesus Christ never assured us that a life of love would be an easy life. There are risks involved. There is a cross that accompanies true love, for when we accept the unacceptable, love the unlovable, side with the unfortunate, we find ourselves at odds with the loveless world. The world around us is calling out for an expression of true love, but if our expression is only verbal we have failed and the love of God is not in us.

There are three things a steward of love must do, and the first of these is to love God with all his heart, soul, mind, and strength. The writer of the first letter of John characterizes our God by saying that He is love, and because God has loved us we must love Him. Because we live in a loveless society—a society torn by racial hatred, war, social ostracism, political stone-throwing, apathy, and self-centeredness,—a society that can breed mass murderers—we have those why by looking at our society can say with conviction that God is dead. And for many in today's world God is dead—or, much more correctly, their faith in God is dead. But we cannot ignore the fact that for many people, because of the lack of real commitment, the lack of real loving relationships, the lack of real understanding about the world in which they live, the fact that God is alive and can be characterized as love is meaningless. And, my friends, Christian men and women are some of the worst offenders. We say that God is love. We say that love comes from God. We say that because God loved us we must love Him. But when the time comes for showing our love for Him by involvement in the lives of His human creatures, we are often left speechless and actionless.

(Continued on page 12)

Churches Report 5th Sabbath Mission Observance on Malawi

Richburg Church

After a fellowship dinner in our social room of the church, we presented a program, "Malawi,"

Singing and a worship period was followed by a talk from the fact sheet prepared by Dr. Victor Burdick.

The Rev. David Pearson gave a short talk, how our mission there was started and the development of our work. He also spoke of the plans for his return and the work he hopes to do there.

—Mrs. Floyd Clarke, keyworker.

Dodge Center Church

The Dodge Center Seventh Day Baptist Church held a special meeting on July 30 following a Meal of Sharing to inform our people of the country of Malawi, Africa, where we have a mission.

A small table on which was an African scene of a tall grass background with a small white church, two grass huts, a doctor and nurse formed a center of interest. On either side of the scene were placed a globe with an open Bible and copies of the **Recorder** and **Mission Notes** with articles concerning the Malawi Mission.

An introduction and prayer for greater concern and participation in spreading the gospel through our mission was given by Mary Thorngate, missionary keyworker. "Bringing in the Sheaves," a trio, was sung by Bette Bond, Linda Greene, and Loretta Langworthy, followed by the 100th Psalm repeated in unison.

The main part of the program was presented as a panel discussion. Members of the panel were Claston Bond, Dorothy Lippincott, Roy and Joyce Langworthy, Barry Clapper, Wallace and Millicent Greene. Pastor and Ida Babcock, Donald and Miriam Payne. Topics discussed were: the country, weather, population, industry, agriculture, Christian Council of Churches, Seventh Day Baptists in Malawi and changes at Makapwa.

"We've a Story to Tell to the Nations" was sung in closing after which Pastor Wayne Babcock dismissed the group with prayer.

—Written by a member of the Dodge Center S.D.B. Junior High Sabbath School Class at the request of Miss Mary Thorngate, keyworker.

Second Hopkinton Church

At 2nd Hopkinton's fifth Sabbath service we discussed some of the similarities between Malawi and the United States. Both nations have had the same "Mother Country." Independence Day for both countries is in July. Corn is a favorite of both our peoples, and pumpkins, too—though the folks in Malawi probably never make jack-o-lanterns out of their pumpkins. One item we at 2nd Hopkinton were not familiar with was tung-oil and we were surprised that it comes from the nut of the tung tree.

We reviewed our early efforts in Malawi (Nyasaland) and learned that in 1900 Seventh Day Baptists purchased 2,001 acres located 30 miles south of Blantyre and Mr. and Mrs. Booth were our first "industrial" missionaries to Nyasaland. The missionary site was called Plainfield Plantation (the Booths had become members of the Plainfield, N. J., Church after a speaking engagement there relating their missionary experiences in Nyasaland under sponsorship of another denomination). It was hoped that the Industrial Mission would become self-supporting while teaching the African peoples agricultural and mechanical techniques. The first year's coffee crop failed and the Plantation was sold at a loss. During the next forty-five years occasional contacts were made with the Nyasaland Seventh Day Baptists but the over-all picture appeared bleak.

In 1947, the Rev. Ronald H. Barrar, son of a New Zealand Seventh Day Baptist minister, answered the plea for help sent by the Nyasaland Seventh Day Baptists. He was willing, on faith and support from the New Zealand churches, to spark the work at Malawi which has flourished so remarkably during the past 19 years. Where there was no one to help our Malawi brethren prior to 1947,

since that time there have been eight full-time workers and several visitors from the United States and other Seventh Day Baptist peoples. Where there was a scattering of National Seventh Day Baptists, there are now enough churches to be organized into three groups with the Nationals assuming considerable responsibility for God's work.

Our Malawi-emphasis service closed with Mrs. Donna James offering a prayer of gratitude that God has seen fit to bless our early, rather discouraging efforts in Nyasaland, with faithful Christians down through the years—of thankfulness that so much is being accomplished at this time, and the hope that we in the United States will keep our minds and hearts open to the needs of our Malawi folks and that we will give generously on their behalf.

—Mrs. Thelma Tarbox, keyworker.

ANNUAL MEETINGS

Annual Meeting of Tract Society

The annual corporate meeting of the American Sabbath Tract Society and the quarterly meeting of its Board of Trustees will meet in the Board Room of the Seventh Day Baptist Building at Plainfield, N. J., Sunday, September 18, at 2 p.m.

Annual Meeting of Missionary Society

The Seventh Day Baptist Missionary Society will hold its annual meeting for the election of officers in the Pawcatuck Seventh Day Baptist Church at Westerly, R. I., September 18, at 2 p.m.

Annual Meeting of Board of Christian Education

Annual meeting of the corporation of the Seventh Day Baptist Board of Christian Education will be held at Alfred, N. Y., September 18, at 2 p.m. in the Parish House of the church.

All Seventh Day Baptists who have supported the denominational budget during the year or have attended General Conference are voting members of these societies and are invited to participate.

Absent from Conference

Each year there are some people regularly attending Conference who are noticeable by their absence. This year there were more, especially among the older ministers. The Credentials Committee noted that there were thirty-three ministers present. Last year there were forty-three. None of the pastors on the retired list were at Redlands. It was reported that the Rev. Loyal F. Hurley started for Conference but turned back for health reasons. At the other end of the line most of the ministerial students, busy with summer pastoral responsibilities, did not feel that they could attend. Some other ministers who had hoped to be at Conference had to change their plans for reasons of health or finances. Among the ministers often present but absent this time are the following names: Ernest Bee, Clifford Hansen, Paul Maxson, Neal Mills, Elmo Randolph, Delmer and Kenneth Van Horn, Edgar Wheeler, Wayne Maxson, Melvin Nida, Paul Osborn, Wayne Rood, and Leslie Welch, in addition to quite a number on the retired list who have been active in Conference affairs. These people were missed.

The number of churches represented last year was 53. This year it was 39. It apparently makes a difference whether the Conference is held in New York or California. Some substantial laymen were certainly among those who could not conveniently arrange their affairs to attend the sessions at Redlands. They, too, were missed. Registration of official delegates last year was 422 compared with 268 this year. The total registration, however, was much closer—last year 572, this year over 450.

It is time now to begin thinking and talking about the 1967 Conference at Calvin College, Grand Rapids, Mich., August 14-19.

—L. M. M.

Back to the Jungle

According to Billy Graham, modern man has two choices, "Back to the Bible, or back to the Jungle."
—From an ATS tract "The Authority of the Scriptures."

Irish Hospitality

When the World's Christian Endeavor Union held its great convention in Belfast, Northern Ireland, July 27-August 1, Irish hospitality was very evident. In a land thought of as being predominantly Catholic it is interesting to note that the very best of television coverage was arranged for; the prime minister shared in three major program activities; the city granted free bus transportation to all delegates, and gave receptions at City Hall. Bishop Clyde W. Meadows, World C. E. president (elected for another term to 1970) was deeply appreciative of this hospitality.

Delegates were received by the mayor at Belfast City Hall and by the Prime Minister at Stormont. Over 3,000 attended the government reception. A special edition of a local newspaper was published and all delegates received passes for free transportation on city buses.

Over 7,000 participated in convention sessions in Belfast, with 25 countries represented. Sessions included daily Quiet Hour periods, sectional conferences, a pageant depicting the history of Christian Endeavor, a Junior Rally with over 700 present, a communion service, and many opportunities for fellowship and for sight-seeing.

The next world convention is to be held in 1970; interest has been shown on the part of India, Canada, and Jamaica in hosting this event, but the exact time and place have not yet been selected.

The World's Union includes approximately three million members in eighty denominations in over seventy-three countries or island groups around the world. Headquarters for the union is located at 1221 East Broad Street, Columbus, Ohio 43216.

SABBATH SCHOOL LESSON

for September 24, 1966

The Law of Love

Lesson Scripture: Matt. 5: 17-20; John 13: 34-35; 15: 10-14.

Stewards of Love

(Continued from page 9)

We are afraid to admit by our actions that we love God, for loving God requires too great a responsibility—too great a commitment to things not of this world. To say that God is dead is an easy way out from having to live up to the responsibilities of service and love if God is alive. But to say that God is love is to bear the burden of being loving ourselves.

God has done so much for each of us, whether or not we wish to admit it. He has given us life, He has provided us with families, the basic ingredient of which is love, He has offered us material possessions in trust for the benefit of mankind, and He has bestowed His love upon us through the giving of His Son, Jesus Christ our Lord. Because He has loved us so completely, we must learn to love Him. Grant you, that may mean hardship, possible ostracism and persecution, it will require courage and perseverance, but if we are truly Christian we will accept the responsibility. The love of God carries a demand that none of us have truly fulfilled.

We profess to be His servants—we profess to be stewards of love—but a steward of love is one who first of all loves God completely and faithfully. Do we fit this description? "The first commandment is this: 'You shall love the Lord your God with all your heart, all your soul, all your mind, and all your strength.'" And "we love God because He first loved us."

Second, as Reuel Howe writes, "We are to love God by loving one another, and in loving one another we introduce one another to God." "Beloved, if God so loved us, we ought also to love one another." The life of Jesus on this earth was His personal involvement in loving others. Our Lord never missed the chance to speak a kind word, offer His healing power, condemn those who lacked love because of religious preoccupations, or share in the human experiences of His people whom He called friends. He loved the unlovable; He touched the useless; He

ate with the publicans and sinners; He set the captives free, all because He cared for them. He shared His life of love with the disciples and taught them that the second great commandment was "You shall love your neighbor as yourself." He related to them the parable of the Good Samaritan in order to show them that the love of man for man is without barriers of race, nationality, or creed. He allowed himself to be ridiculed and criticized by the temple hierarchy that stayed as far away from the common life of man as possible in order to preserve their religious purity. He allowed Himself to be nailed to a cross of suffering and death because He loved the common man. And His example demands the same involvement from us. He made us His brothers and sisters and called us into loving service by His side.

But who are these brothers of ours? Who are those who deserve our love? Someone has said that the hardest person in the world to love is the one who needs our love the most. In today's world we are confronted with the fact that for many people, love is only superficial. Because we have not actively participated in the lives of those we should love, our love has not been deep and lasting. We bestow our love on those we think will assist us in our effort to get ahead in life. We show our real deep concern for those who are either socially our superiors or at least in the same social bracket. But what about those unfortunate people we meet every day? Oh, yes, we fill our Good Will and Salvation Army bags for them; we send our dollar to CARE; we verbally add our support to the idea behind President Johnson's War on Poverty, even though we might disagree with his methods; we respect the efforts of local government to provide better housing and more recreational facilities; we even might spend a day in some depressed area with a group of our Christian brethren helping to clean up and repair the place. But what about our involvement in love? To give these small tokens of our surface concern is not an evidence of love. It may soothe our

conscience for the moment, but it is not love.

Love demands complete identification. Love means sharing in the efforts to bring our brothers out of these tragic results of society's lovelessness. Love means to take and give ourselves for our brothers. And love means sacrifice—the kind of sacrifice and desire that sent Jesus Christ to the cross and led martyrs to their deaths with songs of praise and forgiveness, beginning with Stephen. Yes it is hard to bestow love on one who may not appreciate our willingness to give. Yes, it is hard to bestow love on one who nauseates us with his appearance, or embarrasses us by his actions and attitudes. But this is the command of Christ—"Love your neighbor as yourself." There are so many unfortunate people who need our love—so many who are calling upon Christian men and women and children like ourselves to really be stewards of love.

Finally, a true steward of love is one who gives—like a thoughtless prodigal, his all and then trembles lest he has done too little. A poor widow contributed to the Russian Bible Society a ruble, and to the question whether that sum was not rather too much for one in her circumstances, she replied, "Love is not afraid of giving too much." We have had the tendency in our dealing with God and with others to put a price tag on our love. We limit our love for fear that we will lose it. But love can never be lost by giving it away. It is lost only by hoarding it—by keeping it for ourselves. Christ never stopped to ponder whether or not He had gone too far in His loving. He never stopped to contemplate whether or not He had overstepped His prerogative. He continued to love and eventually gave His life as evidence of that love. The same is demanded of us. Christ said, that "greater love has no man than this, that a man lay down his life for his friends." No wonder He could call us His friends.

Have you loved completely and without reservation? Have you loved others to the extent that you are satisfied? If you

are satisfied, then you do not really understand what love means and you have not really lived up to our Lord's commandment. But if you feel the deep concern in your heart and tremble because you know you have not fulfilled completely your obligation to love, then you are a steward of love.

But you can never expect love in return, although many times it will come, for the kind of love Jesus offers us and we must offer others loves in spite of response. In fact, there may be times when our love will be rejected and we will be insulted and personally degraded, but that should never stop us from loving. We must continue to love in spite of what others may say or do to us. We must embody the kind of love that loves as Jesus loved—a love that offers itself completely, even to the laying down of life.

My fellow Seventh Day Baptists, we are confronted with a lonely and loveless world, and if we are not to experience hell on this earth we are going to have to learn to love sacrificially. We are going to have to grow in our love—to spend time cultivating it—and to experience it both in giving and receiving forever. The lonely world cries out for Christian men and women to express their stewardship of love in positive and creative action. God Himself calls upon us to forget ourselves and give, that others might be pulled out of their loneliness and fear. Have we truly been stewards of love? Have we loved God so much that He has taken complete control over our lives and has directed our paths of love? Have we loved our neighbors as ourselves? Or are we prone to believe that we are of superior quality, or have a monopoly on truth, or that we only are God's chosen sons? All men are God's children, especially those who need our love the most. Are we satisfied with our loving, or are we constantly plagued by our conscience that we have done too little? A steward of love is one that loves God with his whole being, loves his neighbor as himself, and trembles in his shoes for fear that he has failed, and because of that fear, gives his love more and more. Are you a steward of love?

Witnessing at the Fairs . . .

By Paul Osborn

The sign hung on the back of the old grandstand building at the Platte County Fair Grounds in Tracy, Mo. The rather dilapidated structure reminds one of an old barn, and not too many days before the fair (July 20-23) the farm machinery stored there had been moved out to make room for the dusty, drafty, leaky exhibit spaces.

On each side of the center entrance there are refreshment booths. The south one run by three enterprising families, dispenses food and non-alcoholic beverages; just south of them the miracle power of a newly marketed cleaner is demonstrated; the north refreshment stand sells beer and peanuts. At the space farthest north is a political stand, and south of it a mutual-fund salesman advertizes his plan.

Just west of the grandstand is the midway, with its rides, fun-house, games of skill and chance, and the fortune tellers—a noisy, gay, brightly lighted area.

But we haven't yet told you about the sign which hangs higher than the rest on the back of the grandstand. "SEVENTH DAY BAPTIST CHURCH" it proclaims, in bold, black letters over a blue torch with a red flame. Inside the booth are literature racks, an electronic "True-False" Board.

"Hey, Daddy," the little boy implores, "Come and see how many you can get right!"

"Not now, maybe tomorrow."

The booth has a revolving sign that declares the A-B-C- steps of salvation (Admit your sin, Romans 3: 23; Believe on Christ, Acts 16: 31; Call on the Lord, Romans 10: 13).

Truly an unsuitable place for a church display . . . see the children of the carnival workers rushing in to make themselves a nuisance . . . the skeptics who stand outside and glare from a distance . . . the "happy" couple who stumble in "by mistake" . . . the frightened young woman who seeks refuge from a pursuing male . . . and the teen-age girl who steps

in front of the booth late at night to vomit out the beer her mother had urged her to try in the Dirty Shame Saloon #2, just next door.

Why?

This time the sign hangs high over a booth in a clean Butler building at the Wyandotte County Fair in Kansas (August 11-13). It is the rotating sign mentioned before. In the neat 10' x 10' space below are the same literature racks, the electronic board, and something has been added . . . a map of the world with 22 lights on it, different lights flashing on every 5 seconds, color pictures around the edge with yellow cords leading to their locations on the map.

This is a different atmosphere. In the 4-H Exhibit Building, the sign "Seventh Day Baptist Church" is located between the Wurlitzer Organ display and a Hobby Shop, just down from the John Birch Society booth. No drunks here, but thousands of youth and their parents. Here the lady from the CEF chapel-on-wheels comes "to lay low the legalists," only to be astounded to find that the young couple at the booth are born-again Christians who have been thoroughly involved in Youth for Christ and other evangelical work. Here the Catholic lady next door tries to keep from discussing religion with the witnessing neighbor.

Why?

Next time the same general ingredients for witnessing will be found at the Mid-America Fair in Topeka (Sept. 9-14) and later at the American Royal Show in Kansas City (October 8-22).

Why?

Why, indeed! This question is asked in different ways by the "carneys" at Platte County and by various pastors and laymen of Seventh Day Baptist churches. Why should the church be present at such affairs?

It is a bit easier to tell the man who ran the ferris wheel (and who was later fired because he ruined the motor, too drunk to give it oil when it needed it), "We're here because God loves you, and we want you to know it!" Or to the man who ran the game of chance, "Every-

body needs to make a decision for Christ!" ("Well," he declares, "I don't go to church very often, but I sure do believe in it!").

(And sometime ask the fortune tellers why the two deacons they enticed into their booths didn't stay very long after the deacons started witnessing for Christ!)

Not so easy to explain to are the good Seventh Day Baptist folks who help pay for the lease, lights, and the literature. "Nobody new has joined our church, and we have had good exhibits at fairs!"

Who said anything about anybody joining a church? Christ commanded us, "Go ye into all the world, and preach the gospel to every creature" (Mark 16: 15). He did not say, "Go, get people to join your church."

Why are we at the fair? Why will we continue to witness in situations foul or fair? Because the world needs to know the A-B-C steps of salvation. Because so many folks are hungry to talk about Christ (. . . if they can be kept on the subject. Compare John 4 and the woman at the well.)

Of course there are side benefits, i. e., "I never heard of Seventh Day Baptists before." . . . "I agree with you about the Sabbath, can I visit your church?" . . . "Where do I sign up to get those Sabbath Recorder Specials next year?" . . . "I'm so glad to get this literature. God bless you!"

Why? Why indeed!

Catholic Priest on NCC Staff

The general secretary of the National Council of Churches announced on July 15 that the Rev. David J. Bowman, S.J., has been named assistant director in the National Council of Churches' Faith and Order Department. Fr. Bowman, whose appointment is effective Sept. 6, will become the first Roman Catholic clergyman ever to serve on the National Council's professional staff.

His duties will include lecturing, writing, conducting study projects in the area of faith and order, and counseling groups on ecumenical activity and dialogue.

The Sabbath Recorder

Church-State Confusion

On June 2 the Maryland Court of Appeals ruled that a state grant of \$500,000 to Western Maryland College (a Methodist institution) violated the First Amendment to the U. S. Constitution. Based squarely on interpretations of the First Amendment by the U. S. Supreme Court during the past twenty years, it is probable that the state ruling will not be reversed.

Ed Doerr, associate director of POAU, appeared at a U. S. Senate hearing on the Higher Education Amendments of 1966 on July 13 to argue against the use of government funds for sectarian colleges. He called to the attention of the Senators that shortly after the \$500,000 state grant to Western Maryland was ruled out the Department of Health, Education and Welfare announced that this same institution would receive \$278,730 as a federal grant under the Higher Education Act of 1963. He urged that Congress utilize "the criteria laid down by the Maryland Court of Appeals to differentiate between religious colleges which may not constitutionally be granted aid from tax funds and other private colleges to which government grants may constitutionally be given."

Mr. Doerr concluded his testimony by urging Congress to bar aid to sectarian colleges in the Higher Education Amendments of 1966, or at least to amend the bill to provide for judicial review, "to accord taxpayers access to the courts to challenge the constitutionality of expenditures for the benefit of sectarian institutions."

Chicago Riots

A Negro Baptist clergyman and NCC official declared that "men explode when their hearts become too full and their souls too cramped."

Northern Association Dates Changed

The Northern Association, which includes the churches of Michigan and Ohio, will meet at White Cloud, Mich., November 4 and 5. This is a change from the tentative dates announced in the August 15 issue. Conference President Lewis H. V. May is scheduled as the guest speaker.

NEWS FROM THE CHURCHES

MILTON, WIS.—The Rev. Earl Cruzan was installed as pastor on Sabbath morning, July 16. A charge to the church was given by Leland Shaw, president of the sister church at Milton Junction. The Rev. Albert A. Appel brought a welcome from the quarterly meeting of churches of Southern Wisconsin and Northern Illinois being held in our church that weekend.

Words of welcome from the young people were spoken by James Skaggs, of the college-age Stennett Fellowship. Welcome from the Advisory Board was expressed by Kenneth Babcock. Acting church president Kenneth Ochs gave a charge to the pastor, concluding by proffering the symbolic keys to the work of the church. Pastor Cruzan's brief response closed the service of installation.

The Cruzan family was officially welcomed by the Milton congregation at a reception held in the social rooms of the church Sunday afternoon, July 24. Approximately 150 persons signed the guest book.

—Correspondent.

SCHENECTADY, N. Y.—Mrs. Christine Moore, one of our most faithful members, now living in Boulder, Colo., was present for several Sabbath worship services while visiting in our area.

Althea Greene and Dale Rood, SCSC workers, conducted a very successful Vacation Bible School here the 3rd week in August. They each had a turn taking over the worship service and both did an excellent job.

We are all looking forward to the first part of September when our new pastor, the Rev. Leland Davis and family will be with us.

—Correspondent.

Obituaries

CHURCHWARD, Walter L., was born in Dodge Center, Minn., June 1, 1878, and died Aug. 2, 1966, in Hialeah, Fla.

He was married to Annie I. Ayres, March 27, 1907, who died in 1963.

He is survived by a daughter, Mrs. Paul (Verla) Giesler of Dodge Center; two brothers, Alton of Chetek, Wis., and Merle of Maple Plain, Minn.; and a sister, Mrs. Arthur Payne of Dodge Center. Funeral services were held in the Seventh Day Baptist Church in Dodge Center of which he was a member.

—L. W. B.

Blindness

Irene Post Hulett

What soul can say, "There is no God"?
'Tis he whose eyes are holden
From wonders of the earth and sky,
The starlit heaven's majesty,
The day-dawn's bird-led symphony,
And sunset's glory golden.

The soul who says, "There is no God,"
'Tis he who walks unseeing;
For mountain's strength, the ocean's power,
And beauty of each wayside flower,
Proclaim their Maker hour by hour
As time is swiftly fleeing.

O Thou who once on earth didst walk,
Such blind eyes open!
Dispel the darkness of their night:
Then may Thy works, revealed to sight,
Be of Thy great creative might
Each, an unfailing token.