

The Sabbath Recorder

us on the Sabbath. Pray for the work of our two churches as we enter this new venture.

—Correspondent.

Prayer Language

The present-day man who says, "I love thee, Agnes. Wilt thou be mine?" doesn't sound as sincere as the one who says, "Agnes, I love you. Will you marry me?" Why, then do we continue to use stilted language in our prayers—except in extreme emergency when we cry out (very sincerely), "God, we need you"? When God is most real, and our need for Him most urgent, we talk to Him in real, unartistic terms.

—I. E. B.

Marriages

Wells - Gryte—Willard Eugene Wells, son of Mr. and Mrs. Willard Wells, Boulder, Colo., and Judith Gryte, daughter of Dr. and Mrs. Glenn Gryte, Boulder, were married Feb. 3, 1967, in Pocatella, Idaho. Their address is 921 Marine Street, Boulder.

Births

Hamann.—A son, James Brian, to Mr. and Mrs. (Laura Sayre) Howard Hamann of Neenah, Wis., on Jan. 16, 1967.

Whitford.—A son, Eric Paul, to Mr. and Mrs. Philip Whitford of Janesville, Wis., on Jan. 24, 1967.

Obituaries

STEWART.—Mrs. Gertrude, daughter of Marcus and Selina Campbell, was born in New Auburn, Minn., April 29, 1875, and died at the Edgerton Hospital, Edgerton, Wis., Jan. 19, 1967.

She was married to Howard C. Stewart Aug. 7, 1907, who preceded her in death in 1952. She is survived by: a daughter, Mrs. Shou (Lucille) Hai Pu, Peking, China; a son, Hugh of Racine, Wis.; a grandson, Donald Pu of China; two sisters and one brother.

Funeral services were held in the Milton Seventh Day Baptist Church with her pastor, the Rev. Earl Cruzan, officiating. Burial was in the Milton Cemetery.

E. C.

SOCWELL.—LaRue A., son of Herman and Gertrude Ramsdell Socwell, was born in New Auburn, Minn., Aug. 24, 1904, and died in Mercy Hospital, Janesville, Wis., Feb. 17, 1967, after several years of failing health.

He moved to the Janesville area in 1928 where he was employed for 19 years. On Feb. 4, 1948, he married Leona D. Meehan in Dubuque, Iowa. He was a member of the Milton Junction Seventh Day Baptist Church.

Surviving are: his wife; a son, Francis, New York City; two stepsons, John Dorsey, Janesville, and Donald Dorsey, Beloit; eight grandchildren; four brothers, Virgil and Larry both of Janesville, Glen of McPherson, Kan., and Earl of Redding, Calif.; and several nieces and nephews.

Funeral services were conducted in the Overton Funeral Home, Janesville, by his pastor, Rev. A. A. Appel, with burial in Oak Hill Cemetery, Janesville.

A. A. A.

STILLMAN.—Willis Seymour, son of Horace and Clara Bolser Stillman, was born August 13, 1893, in Albion, Wis., and died unexpectedly Jan. 28, 1967, in the Memorial Community Hospital in Edgerton following an apparent heart attack.

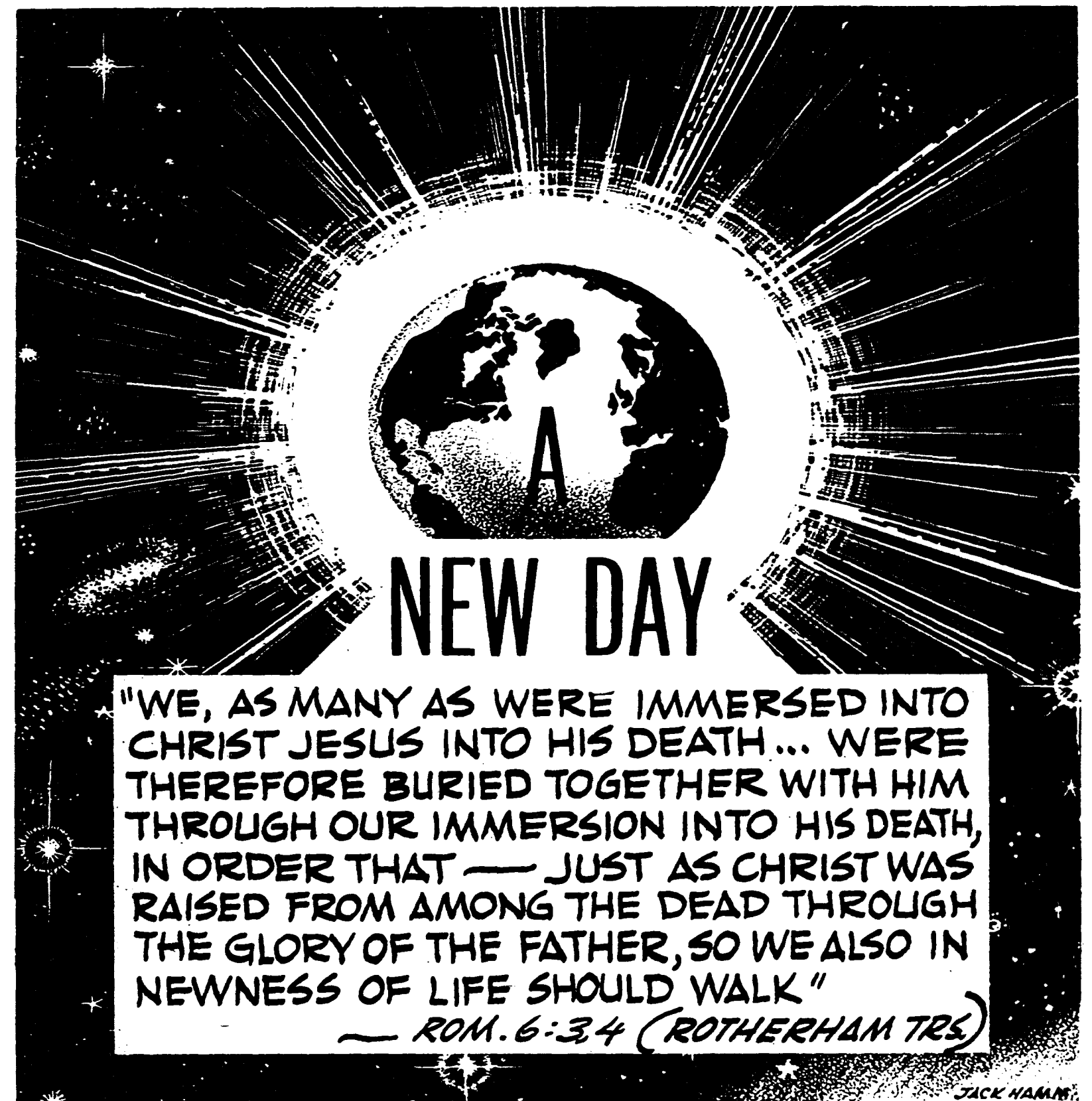
He was a lifelong resident of Albion where he married Adalene Green Nov. 16, 1918. He attended high school in Edgerton and Albion Academy. He was employed as a machinist at Highway Trailer Industries for thirty-six years. He was a member of the Albion Seventh Day Baptist Church.

Surviving are his wife; four sisters, Mrs. Frank Walker Sr., Richmond, Calif., Mrs. Myrle Graham, Battle Creek, Mich., Mrs. Leon (Clara) Sylvestre, Fort Knox, Ky., and Kathryn Fry, Chicago, Ill.; a foster daughter, the former Ruby Jenkins; and several nieces and nephews.

He was preceded in death by two brothers, George and Mahlon, and three sisters, Blanche, Minerva and Alice.

Funeral services were conducted in the Albion church by his pastor, the Rev. A. A. Appel, and interment was in the Evergreen Cemetery, Albion.

—A. A. A.



The Sabbath Recorder

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The Risen Lord Presents Himself

The events leading up to the death of Christ prompt thoughtful people to ask why the Christ must die. The Bible does not leave us in doubt about this matter at all; He had to die to take the judgment due to sinners upon Himself and thus become their Savior from sin. The next logical and chronological question as we review the gospel story is why Jesus rose from the dead. Was it not enough for us that He died an atoning death, according to the Scriptures? The Bible does not leave us in doubt about this question. One would be hard pressed to find in the many predictions Jesus made about His death one that did not at the same time by direct statement or by implication predict His resurrection. Thus its importance is established before it occurred.

The gospel accounts of events after the death are most explicit in describing and establishing the fact of His resurrection and emergence from the empty tomb. From these accounts and from the other New Testament Scriptures we get several answers to the question of why He must rise. There is not space to elaborate on all aspects of this. When we turn to the first chapter of Acts we get part of it.

Jesus had frequently affirmed that He was going to build a Church. He called it His Church, that body of believers who acknowledge Him as Lord and Savior living out that faith in accordance with His teachings. Such a Church had not been established when Christ went to the cross. Indeed, His diminishing group of loyal followers were scattered rather than gathered at the close of His earthly life. He had predicted that they would be scattered as sheep having no shepherd. The Book of Acts tells us how that situation was reversed, how the believers were gathered, how their number was multiplied and their ranks swelled by the conversion of many of those leaders who had plotted His death.

It happened because, as we read in Acts 1:3, He "showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." There we have it. Jesus

MEMORY TEXT

Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. Matt. 28:5b-6.

rose to prove that His claims about Himself were true, to convince the disciples that He was alive, that the Church of which He had spoken could become a firmly-based reality. He arose so that He could appear to them over a period of forty days and clinch for them the prophetic Scriptures culminating in Him. He arose to instill hope into their troubled and despairing souls. It may be said that one of the immediate purposes of His rising was His appearing. The Church about to be born needed Him. Those disciples needed the assurance from the risen Lord that after His ascension the Holy Spirit would come upon them with power and that He would guide them into all truth.

Without the resurrection, the appearances, the teachings, the further promise of the One who had passed through death, there would have been no Church. This we can certainly gather from all the New Testament. The stories of His life would not have been written; the Book of Acts could not have been recorded, and there would have been no hope-filled epistles written by a persecutor who met Christ on the Damascus road.

We, today, do not experience other late appearances of the risen Christ but, according to His promise, we can experience the indwelling Christ through the Holy Spirit. Without this the Church would have long since perished for want of conversions. We have the "many infallible proofs" recorded for us; we have the heartfelt experiences that change our lives. For these reasons we band ourselves together in churches pledged to do His will. We affirm in the words of the Bible, "And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God" (1 Cor. 15:14, 15a).

On Being Ourselves

We were a mixed group religiously and racially in a neighborhood meeting at which a law enforcement man from the sheriff's department was speaking. His message was about the teen-age use of narcotics and was presented largely in the form of an educational film that all but made our blood run cold. In the discussion that followed the officer identified himself as a fingerprint expert. What relation was there between narcotics and fingerprints? He pointed out one such relationship.

By some mysterious providence—we would say by the plan of God—every individual is different from every other individual, at least at his finger tips. No two prints are alike, and therefore positive identification is possible for all whose fingerprints have been registered or can be taken. The teen-ager is most often "hooked" in the narcotic habit by the "pusher" through an appeal to be like the other fellow, to be one of the gang, to experience the same thrills, in other words, to lose his individuality. The speaker appealed to parents and to others concerned to devise ways of combatting this conformity pattern. We must show these susceptible youth that they are individuals and are not cast in a common mold. Perhaps we should start with fashions, hairdos, and such like and then go on to patterns of behavior.

What applies to youth applies nearly as much to adults of both sexes. We who were made different in the convolutions of lines of the skin of our fingers are also constituted differently as to our personalities. We are made in the image of God, but not alike. God does not deal with us en masse but as individual souls. He has a plan and a goal for each one according to his God-given personality. Let us be ourselves, not a rubber stamp of the average man in a low-standard society. Let me, in fact, come up to that purpose which our Lord has for me and for no one else.

"Having then gifts differing according to the grace that is given unto us, . . . (Rom. 12:6).

MARCH 20, 1967

Letters to the Editor

In a letter too long and not quite definite enough to publish, Wayne Babcock pastor at Dodge Center, Minn., objects: "Our denominational periodical is being turned into a sounding board for political persuasion Our paper is being used as an organ to promote the desires and philosophy of a minority group when we should be promoting the cause of Christ." Subsequent correspondence confirmed the assumption that his primary reference was to articles by Rev. Paul Burdick and editorial comments on our nation's involvement in Vietnam. Knowing that Mr. Burdick was planning to go to Washington to join the march of "Clergy Concerned About Vietnam," the editor expressed willingness to print a report of the experience.

Mr. Babcock objects to this article in the February 20 issue in these words: "Here is a Seventh Day Baptist minister asking permission of our denominational leaders to do something which was his own personal right; from persuasions which must be reached from the workings of his conscience as he wrestles with the Word of God

"Certainly we cannot leave morality out of our political, economic and social decisions but when the church makes sweeping judgment on issues on which she cannot because of her limitations be infallible, she is assuming a popish position. Let's preach Christ to where the people will be motivated by his love, then political decisions will be made Christian on the individual level the same place that all decisions from a free people should be made."

From Daytona Beach, Fla., comes the following comment on the same February 20 issue:

"I feel compelled to drop you just a line to tell you that to me the issue of February 20 of the **Sabbath Recorder** is the best ever. There are three or four articles that particularly appeal to me."

—Garrelt Bakker.

Conference Program

By Dr. Lewis H. V. May, president



The main speaker for Conference this year will be Hugh Vernon White, Ph.D., D.D., a noted Theologian and teacher. He is author of the book "Truth and the Person in Christian Theology." He is a humble and wonderful person we all need to know better.

Some of you will feel that we should not change the old traditional format of Conference by inviting a single guest lecturer. However, I hope you'll find that this, too, is a way to enliven our fellowship, sharpen our belief and deepen our faith. We grow through new and wider understanding of the Truth of Christ in our lives. Our guest can help and guide us with his knowledge, experience and faith to a better understanding. We hope thus for a greater enthusiasm to act in the application and dispersion of Christian Truth through each of us as we live each day.

Third in a series.

Moving?

By Leon R. Lawton

The history of Seventh Day Baptists shows that movement was monumental in the growth of churches, in the witness to the new frontiers of pioneer days, in the development of strong churches based primarily in rural life. Sometimes individuals moved. Oftentimes it was more than one family and in some cases whole churches (or the majority of their members) moved westward together. New opportunity, new land for farming, the idea of a colony of Christians beginning and living together in an area were motivating factors. Letters and articles of the day speak of an awareness of God's leading and blessing in many moves that were made.

But today the tie of the local congregation, the force of lesser motives, the basic change from rural to urban society—these and other factors, have led to a fragmentation of our church membership and a challenge to the effectiveness and force of our witness as a people. True, individuals and families have become rallying points where fellowships have been born and in some cases matured to small churches in urban areas. But in some urban areas there are several families from various Seventh Day Baptist churches that are not in contact with each other. Over a period of time some lose their ties with the "home" church because of distance and the many demands of life in a new environment. Experience has proved that many of those who reside in urban areas apart from local church involvement soon lose vital fellowship with any church group, or in some cases align with another denomination, in their new area. In any event, they are lost to the witness and work of Seventh Day Baptists.

This is said not to reflect in judgment on individuals who have thus acted. Rather it is to be realistic to a situation that has existed far too long and to challenge us as individuals and as a people, to face this matter with concern and prayer, and, as God leads, to take positive steps that will ensure a change in the present generation.

Tainted by Experience

A distinguished Washington newspaperman was once participating in a school of journalism forum on the subject of Ethics in the Communications Media. He was expounding a rather practical approach to the subject, an approach which nettled a starry-eyed young journalism student. Finally the youth could keep quiet no longer. He jumped up, wagged a finger at the visitor, and shouted, "The trouble with you, sir, is that you are tainted by experience!"

—Dateline.



Accepts
Post
at
Milton
College

Rev. Don A. Sanford, former pastor of the Seventh Day Baptist Church at White Cloud, Mich., and editor-writer of the Sabbath School quarterly **The Helping Hand**, has accepted appointment to the staff of Milton College as audio-visual librarian. He will be employed on a part-time basis so that he can continue in the employment of the Seventh Day Baptist Board of Christian Education in the writing and editing of the **Helping Hand**, a position he has held for the past thirteen years while serving pastorates at Independence and Andover, N. Y.; New Auburn, Wis.; and White Cloud, Mich.

In his new position which he will assume July 1, 1967, Mr. Sanford will have supervision of all non-book material and equipment in the library. He anticipates that this new location within the academic community with access to new resource material will greatly enhance his call to the writing ministry. It also will bring together in the one community four of the six members of the Council on Ministerial Education for the denomination. In accepting this post Mr. Sanford is returning to his alma mater eighteen years after his graduation, at the same time his daughter Donna enters as a freshman.

LET LOVE
DIRECT YOUR GIVING
COVENANT TO TITHE



The Road of the Burning Heart

By Paul V. Beebe

Luke tells us (Luke 24:13-33a) that on the first afternoon after the resurrection of Jesus the Christ, two of His disciples walked together on the way to a little town named Emmaus which is about seven miles northwest of Jerusalem. We can imagine that sunset was approaching and that the two men were weary after a trying and sorrowful day. They probably welcomed the opportunity to find some release from their restlessness and sorrow by talking about the great tragedy that had come to their fellowship.

The soft wind of the evening must have seemed friendly as it gently stirred the first few leaves of spring. Perhaps a bird overhead cheerfully testified that his hope for a new world had been realized in awakened nature.

The steps of the two wayfarers, however, betrayed the fact that for them the new blades of grass, the bird's song and the first bursting blossoms were only mockery.

The two disciples were still bewildered by their recent sorrow, and their weary minds were occupied with the death of their Master and friend. They spoke of His promised kingdom, His winsome personality, and the mysterious yearning they had sensed when He talked to men about their greatest hopes and driving purposes. Finally, with leadened words, they recalled His tragic death.

Then the stranger joined them! They shared with him their sorrow and listened as he spoke with wisdom concerning the terrible thing that had happened in Jerusalem. As they walked together, they knew the joy and ease from seasoned companionship.

They shared with him not only their evening meal but also their sorrows and concerns. As he prayed and broke the bread their joy returned, they recognized their Lord. But to their disappointment, He was gone!

Though it may have been twilight, the joy of peace dawned for those two who had walked the road to Emmaus. Had not their hearts burned within them as they walked and talked with this Stranger? Immediately they rose up and hurried back through the night to Jerusalem to spread the Good News. These two who had been weary now ran as they were filled with the desire to spread the glad tidings that the Master was risen just as He had promised. Had they not seen and talked with Him?

And so it is today. Those who know that the Crucifixion was not the last word and who are restlessly concerned about the evils of our world can make a similar discovery. When a person knows Christ, he finds that the road to Emmaus is not only a road of concern and sometimes suffering; it is also a road of companionship, discovery and a "road of the burning heart."

How often we have walked with the Master and yet did not recognize Him. How often has our heart burned within us and yet we failed to know Him?

May we pray that we, too, may experience the peace that comes from the knowledge that Christ is risen indeed and that He may always be present each step we take in the path of life?

A LITTLE THING

Jess W. Babcock, R. #1, Milton, Wis., 53563, reached his 80th birthday on March 22. His daughter Mrs. O. A. Davis of Phoenix, and his local church, hoped that his friends would cheer him up with greeting cards. Since suffering a stroke in October of 1965 his speech and bodily movement have been impaired. He is known denominationally for having provided several Conference presidents with handcrafted gavels in recent years, the last being the Rev. Marion C. Van Horn.

The Seder and the Supper

By Solomon Birnbaum

About three decades before the destruction of the second temple (A.D. 70) we are told that Jesus, at the close of His career, went with His disciples to an upper room in Jerusalem to keep the Passover with them. Someone present on that occasion describes the incident in the following words:

As they were eating [at the close of the supper], Jesus took bread [Matzo] and blessed it, and brake it, and gave it to the disciples, and said, take, eat; this is my body.

And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins (Mat. 26:26-28).

Why does the Jew, while eating the piece of Matzo which is called "Aphikomen," believe (according to the Shulchan Aruch) that he is eating the PESACH (or the Passover Lamb)?

The origin of this idea is not found in the Talmud; it comes from the New Testament. It is because Jesus took bread (Matzo) and said: "This is my body." It is He who gave His disciples bread and told them, as they were eating it, to believe that they were eating the Korban Pesach (Sacrifice of the Passover). He, the Messiah, was the true Korban Pesach. It was from Him that the Rabbis learned to make such an identification.

Some Jewish readers at this point might protest and cry: "This is impossible! Jews would never do such a thing!" Yet it is so. The New Testament undoubtedly is the source and origin of the essential features of the Jewish Seder.

What is the meaning of this mysterious word "Aphikomen"? It looks like a Greek word. Most scholars are agreed that it is, but different opinions exist as to its meaning. Some say it comes from "Epikomos" and means "dessert." But that does not seem to be correct, since a great deal of violence has to be perpetrated on the word "Epikomos" in order to turn it into "Aphikomen."

But there is another Greek word, which gives a full and satisfactory explanation, and where violence is not at

all necessary to give it meaning. It reads exactly as our Aphikomen. What does it mean? According to the Greek lexicon it means "I CAME." Who came? The One, obviously, whom the broken Matzo represents, namely, the Lord Jesus, the true Pesach!

In the Aphikomen, therefore, the Lord Jesus, calls to all who are waiting and hoping for the coming of the Messiah, "Why do you wait any longer? I came already! Aphikomen! Open your eyes of faith, and behold Me. I am the true Passover. I shed my blood to shield you from death and give you eternal life. I stand in the place of your Passover Lamb because I am its fulfillment!"

Jesus is the Shepherd of Israel. He has not forsaken His people. We cannot escape Him. Like the Good Shepherd He is following His sheep through all the places of their wanderings. He has been with us through all the vicissitudes of our sorrowful existence. "In all their afflictions he was afflicted," the Prophet Isaiah assures us. Do not turn away from Him. Still He is calling, "Come unto me, all ye that are weary and heavy laden, and I will give you rest."

How It Happened

Before we leave our subject, we must still say a word as to how it was that the "Lord's Supper" became the core of the "Jewish Seder." Briefly, it happened like this: At the time of the birth of Jesus, and about thirty years after, only one kind of Passover was in vogue in Israel; the kind that Moses instituted at the Exodus, and the kind Hillel observed fifteen hundred years after Moses. Then Jesus held His memorable supper in the upper room in Jerusalem, saying to them: "This do in remembrance of me." Thereafter, there were two kinds of Passover in Israel; the one that Hillel kept according to the Law of Moses, and the other which the Lord Jesus instituted.

To begin with, the disciples of Jesus, being devout Jews, observed both kinds. As long as the temple stood, they with the rest of the Jewish people ate the Passover after the manner of Hillel, and at the close remembered with the bread

and the wine the death and the resurrection of their Lord. Then in A.D. 70 Jerusalem and the temple with the priesthood were destroyed. As a consequence, the Passover after the manner of Hillel was done away with, and only the Passover after the manner of Jesus remained.

The abolition of Hillel's Passover left an intolerable void in the religion of Israel. That void had to be filled if Israel as a nation was to survive. But it had to be a kind of "Passover" which was not tied inseparably to the temple and the priesthood that were no more. The "Passover" of the disciples of Jesus completely answered their purpose. The Jewish leaders, therefore, incorporated it into the religion of their people, building around it embellishments and other features to adapt it to the circumstances of Israel in the Golus (Exile). Yet, in spite of all the features and embellishments with which they loaded it, they could not efface its inner and original import.

Always and ever, therefore, it was Jesus, the Shepherd, and Savior of Israel, who provided for the spiritual need and sustenance of His people to insure their survival; and forever He will stand by their side, waiting till they hear His voice, find safety in His fold, and find rest for their troubled hearts.

Copies of the tract, "The Story that Could Not Be Forgotten," from which this abridged article is taken may be ordered from Hermon House, 56 Second Avenue, New York, N. Y. 10003.

Free Exercise of Religion

We are free to exercise our religion. We go to church on the day we choose, or play golf if we prefer. We freely preach our beliefs from the pulpit and street corner, though the majority may not share them. We buy time on TV and radio to show why we are right and our neighbor wrong; while he, on another station, shows why he is right and we are wrong. We print our convictions and give them away or sell them from door to door. No government censor peers over our shoulder or snips out our purple passages.

—Roland Hegstad, POAU

MISSIONS—Sec. Everett T. Harris

Easter in Guyana

(As prepared upon request by Rev. Leland E. Davis)

Easter in Guyana is observed pretty much the same as we observe it in the United States. Among the evangelical churches, including our own Seventh Day Baptists, early morning prayer services are held. This is especially true of the village churches. In Georgetown last Easter the Christian Endeavor presented a play entitled, "It Is Just Beginning" and we had special music climaxed with a message on the resurrection.

However, among the Catholics and Anglicans it appears that much more emphasis is placed upon "Good Friday" than "Easter Sunday." By tradition of the church, Good Friday is a very sacred but sad day. For that reason, children are not seen playing as usual on the streets; they must be quiet. The men do not go to work. The taverns are closed. Everyone goes to church; many go several times on Friday. There is the tendency among the Catholics and Anglicans to leave Christ on the cross. This is symbolized by the crucifix which they wear.

The evangelicals in Guyana believe and preach a crucified but risen, ever present Saviour. They stress and exemplify by their lives the joy of salvation. Consequently, the witness of the evangelicals is having its effect upon the masses most of whom belong to some church but many of whom are not born again.

"Easter Monday" (the day after so-called Easter Sunday) is a holiday when grown ups as well as youth and children fly kites. From early morning until late in the afternoon on Monday, the sky will be dotted with kites of many different colors and designs. Families take their picnic baskets filled with food and make a day of it. Most of the activity takes place along the sea wall on the mud flats.

Concluding Blantyre House Appeal

We are nearing a successful close to our current appeal to raise \$10,000 during the present Conference year to provide funds for building a home and office for the Director of Christian Education and Evangelism. On an accompanying page is a chart showing the giving of our people by churches, individuals and Minute Men appeal.

We hope to close off this appeal and go over the top before April 30. There are many other worthy projects to support. We must not let down on our regular giving to OWM. Let us then conclude the Blantyre House building project by April 30.

Is your church listed among those who have sent in a contribution? Do you still have unsold "bricks"? Now is the time to clean up this matter and finish it off.

Success is almost in sight. One final push is all that is needed to complete the project by April 30.

Word has come from Dr. Victor Burdick that the contract arrangements are made and construction was to begin March 1, 1967. Remember—the deadline set is April 30. Whatever you have in mind to do, try to do it before then and send your contributions to the Seventh Day Baptist Missionary Board.

Blantyre House Fund

Contributor	Amt. at hand Feb. 21 '67
Adams Center	\$ 40.00
Albion	21.00
Alfred Station	27.00
Battle Creek	372.25
Bay Area	24.00
Berlin	46.00
Boulder	85.00
Brookfield 1st	7.00
Brookfield 2nd	9.00
Buffalo	54.00
Chicago	25.00
Daytona Beach	60.00
DeRuyter	53.00
Dodge Center	324.00
Farina	28.63
Hammond Westside Fellowship	4.00
Hebron	25.00
Hopkinton, 1st	94.00
Hopkinton, 2nd	123.00
Houston	20.00
Independence	50.00

Individuals	31.00
Irvington	122.00
Kansas City	15.00
Los Angeles	493.90
Lost Creek	27.50
Marlboro	161.00
Middle Island	72.00
Milton	385.00
Milton Junction	46.65
Minute Men	3509.02
New Auburn	62.00
Nortonville	105.00
Paint Rock	45.00
Pawcatuck	542.00
Pine Street Chapel	87.80
Plainfield	166.00
Richburg	61.25
Ritchie	24.00
Salem	97.00
Salemville	25.00
Schenectady	121.00
Shiloh	189.00
Syracuse	10.00
Texarkana	25.00
Verona	125.00
Walworth	50.00
Washington	105.00
Washington-People's	10.00
Waterford	20.00
White Cloud	100.15
Yonah Mountain	10.00
Pacific Coast Association & Youth Fellowship	549.59
Industrial Na. Bk. Int. Feb. 1, 1967	23.90

Total Receipts\$8908.64
Less cost of printing & supplies 135.00

Balance Feb. 21, 1967\$8773.64

Note: Church bulletins received in early March indicate that the contributions in several churches are now much higher than shown here, e.g., Milton and Shiloh report more than \$500.

Higher Education

"There is a brief report on some statistics from the 1966 editions of **The Digest of Educational Statistics and Projections of Educational Statistics** indicating that college costs generally are expected to climb by about 22% in the next ten years. 'Spending for each full-time college and university student averaged \$2,242 yast year, about 35% more than the average of \$1,815 ten years earlier. Higher average figures were shown for private institutions: \$1,885 for 1955-56; \$3,102 for 1965-66; and an estimated \$4,294 for 1975-76.'"

—News Notes.

Ministers Conference

The program has now been completed for the biennial Seventh Day Baptist Ministers Conference which will be held with the North Loup, Neb., Seventh Day Baptist Church, April 26 - May 3.

Registration will begin at 11:00 a.m., April 26, and the conference will close with the noon meal, May 3.

The resource leader will be Dr. C. R. McBride, Professor of Town and Country Church Leadership, Central Baptist Seminary, Kansas City, Mo.

Promising to be a work and study conference, the conference has as its theme "The Minister's Role in Church and Society." Sub-themes are on ethical standards, pastoral relationships, the pastor's relationship to individuals, the pastor's relationship to the community, his inter-church relationships, and training for the ministry.

Leaders developing various themes include Alton Wheeler, Earl Cruzan, Marion Van Horn, Edgar Wheeler, Ernest Bee, Victor Skaggs, and Elmo Randolph.

Work group leaders include David Clarke, Duane Davis, Everett Harris, Delmer Van Horn, Albert Rogers, Herbert Saunders, and Kenneth Van Horn.

Leon Lawton will be in charge of devotional periods.

The preacher for Sabbath morning will be Charles Bond. He will be assisted in worship by the local pastor Duane Davis, and Glen Warner. Worship leader for the Sabbath afternoon program will be Ralph Hays.

High commendation goes to Victor Skaggs, dean of the Center for Ministerial Education, who originated and developed the program, and solicited the participants.

The conference is sponsored by the Higher Education Committee of the Seventh Day Baptist Board of Christian Education, Burton B. Crandall, chairman, in cooperation with the Seventh Day Baptist Council on Ministerial Education.

Vocational Representatives

A rather thorough study of "Aims and Goals of the Vocations Committee" was prepared this past year by the Executive Secretary of the Board of Christian Education, Rex E. Zwiebel. This study goes back over thirty years and indicates a wide range of vocational interests. Numerous surveys have been made to determine the special needs of our people and how they may be assisted in improving themselves through education and vocational placement.

Evry church has been asked to appoint a vocational representative who will promote these special interests. In recent years nearly all public schools have excellent guidance programs directed by well trained men and women who can help our youth find challenging places in our rapidly changing world. Our local church vocational representatives, as well as others, should show an active interest in the individual's choice of school and vocation, keeping in mind continuing our church associations. College work or special training programs may often be found near one of our churches if one looks for them. With so many new employment opportunities almost everywhere today, it is interesting to see so many who are active Seventh Day Baptists if they really care.

Every locality has its own special interests and individual problems and opportunities. Each vocational representative will find his own best way of understanding the local situation and serving in this capacity. Whenever any vocational representative or other person interested in vocational work has especially satisfying experiences, the chairman of the Vocations Committee of the Board of Christian Education would welcome a report which might possibly be shared with other vocational representatives.

The Vocations Committee would also welcome any suggestions or questions on special situations with which they might be able to assist.

—Prepared by Kenneth E. Kenyon, Chairman Vocations Committee, Box 1172, Alfred, N. Y. 14802

Good Listening

(From agnostic to Bible Hour Speaker)

When it comes to religious radio listening there is a wide choice; it is each to his own taste. We are not about to be told what program to tune in. The large network programs are relatively few in number. They earn their audiences by the quality of the program or the uniqueness of the presentation of gospel truth. We choose the type of program we will listen to at the time of day we are free to tune in. Then we pick the man whose message consistently appeals to us.

A very wide listening audience has been built up during the past thirty years or so for the Bible Study Hour of what is now known as the Evangelical Foundation of Philadelphia on the NBC network. This audience was built up by Donald Gray Barnhouse. After his untimely death in the prime of life the speaking was taken over by carefully chosen men. For five years Dr. D. Reginald Thomas was the Bible study leader, until his recent resignation to give more time to his new pastorate with the Brick Presbyterian Church of New York. The Evangelical Foundation announces the choice of the Rev. Ben Haden of Miami to be the speaker on this 400-station network and the Armed Forces Network.



Whether or not we become regular listeners the story of his life and how he came to the place where he was chosen for this ministry is one that is worth reading. Mr. Haden found success and acclaim outside the church. Before entering the seminary he was vice president and general manager of the Kingsport (Tennessee) *Times-News*, an attorney, and a prominent civic leader. He was an agnostic for most of his life.

Scores of outstanding men were considered to succeed Dr. Thomas before the committee was convinced that this

was the man, one whose "remarkable God-given gifts enable him to communicate God's word in such a way that the man-on-the-street not only understands but also is deeply moved."

Said Dr. Ben Haden in accepting the appointment,

"I shall try to make the work of God so plain that any man can realize that Jesus Christ is a personal friend, as well as a living Lord and Saviour."

Mr. Haden's road to the acceptance of Christ was a long and tormenting internal conflict. The story of his final decision to resign his job as vice president and general manager of a thriving daily newspaper and to enter the Columbia Theological Seminary at Decatur, Ga., is most unusual. Here was a man with strong worldly ambitions who achieved most of his material goals and then rejected them to preach the Gospel. He muses about the course of his life until then:

"The earliest influence in my life was Christian. One year after their marriage, my mother led my father to the Lord. Together they provided a home in which family prayers were both natural and regular."

Yet he entered his teens, his twenties and his thirties still consciously uninvolved with a personal faith in Christ. "I know what it is to be a member of a church and yet to continue to walk in hell. I know what it is to 'believe' in Jesus Christ with lips, mind and sometimes emotions without committing the life to Him. And like so many others I know what it is to buck and to avoid the Lord's will for a life."

The life he wanted was an ambitious one and it was not to be his without adversity. At seven he had to overcome a serious speech impediment. When he was 14, his father died of heart trouble at 49. He moved to Houston, Texas, with his sister and his mother to begin a new life. A few years later his mother, 47, died in agony, her body riddled with cancer.

He recalls her last words to him: "Ben, I don't know why the Lord is permitting me to undergo the agonies of hell."

But if it serves His purpose anywhere on the face of the earth, it is worth it." He went away bitter and confused. Today he believes her words lived with him and were a decisive force in his life many years later.

But sorrow passed, and after it came the career he had dreamed about. He was graduated from the University of Texas with a degree in political science and later from Washington and Lee University with a degree in law. In 1950 he married the former Charlyne Edwards, of Kingsport, Tenn., a Conover high fashion model and artist. They have two daughters, Dallas Michele, 11, and Victoria Leigh, 8.

In 1952, in Washington, D. C., he and his wife went to hear Billy Graham, largely because—in his words—"it might do us good to see at least one great showman." He was amazed when his wife walked to the front of the auditorium and pledged herself to Christ after they had attended four services. Intuitively I also sensed: "this man speaks truth," but . . . I did nothing about it."

Years later, in the seminary, he began to realize his debt to Billy Graham. He joined the evangelist in his 1961 Philadelphia Crusade and later in Canada. They became great friends.

In 1954, the Hadens moved to Kingsport, Tenn., where Ben continued an earlier career in the newspaper business. He began to attend church and Sunday school. "After two Sundays, I realized I had never been a Christian." At this time, he made his decision for Jesus Christ.

Under his administration, the newspaper grew rapidly, but six years later, he could still say: "If I were to die tonight, my life would have meant nothing."

On April 10, 1960, a banner headline ran across the top of page one of the Kingsport Times-News. It said:

"BEN HADEN RESIGNS; TO ENTER MINISTRY"

In 1962, in a book titled "Why I am at the Seminary," Mr. Haden wrote: "I

would find it very difficult to believe any man could — after a challenging and satisfying business career — enter a seminary with no misgivings. And yet, if Jesus Christ is who He claims to be, we can only find meaning in what He wants us to do"

Of his new mission as speaker of the Bible Study Hour he says: "I hope to show a basic understanding of the non-believer who is sincerely open to the Word of God, and a personal appreciation of the struggle of the new Christian."

—L. M. M. from a news release.

The Garden of Gethsemane Today

The Garden of Gethsemane, one of the most frequently visited biblical sites of Jordan at Easter, lies on the lower slopes of the Mount of Olives, facing the crenelated brown stone walls and Golden Gate of Old Jerusalem. Eight very ancient olive trees shade the flower-bordered paths of this tiny garden, and vines climb over the garden walls. Some say that the gnarled old olive trees grow from shoots that date back to the time of Christ, and that one tree is 900 or more years old.

It was in the Garden of Gethsemane that Jesus prayed on the night of his betrayal while his disciples slept. And to this garden came a "multitude with swords and staves," led by Judas, who betrayed Jesus with a kiss.

The Rock of Agony, near which Jesus traditionally prayed, lies within the Church of All Nations, adjacent to the garden. Dim purple light from stained glass windows falls upon the rock which lies before the high altar. A 4th century church once stood on the same site and there are sections of its mosaic floor incorporated into the present church, which is maintained by the Franciscan Order.

SABBATH SCHOOL LESSON

for April 1, 1967

You Shall Be My Witnesses

Lesson Scripture: Acts 1:1-11.

THE SABBATH RECORDER

ECUMENICAL NEWS

WCC Executive Committee Meeting

The Executive Committee of the World Council of Churches meeting at Windsor, England, February 13-16, took action including the following:

—Approved further plans for the World Council's Fourth Assembly to be held in Uppsala, Sweden, July 4-20, 1968. It will be the largest assembly in the council's twenty-year history with attendance estimated at 2,250 persons. The assembly theme will be "Behold, I Make All Things New."

—Received a report from the WCC's new general secretary, Dr. Eugene Carson Blake. In a review of the council's concerns Dr. Blake emphasized the necessity of more closely involving Orthodox member churches in the WCC's work. He also reported that he planned several trips this year to member churches in various parts of Europe, including Sweden and the USSR, and in Africa.

—Received a report that the Joint Working Group of the WCC and the Roman Catholic Church has reached "a new stage" in its discussion. It has now completed the task of listing the areas of concern and possible collaboration, and is moving into the actual work. This involves a joint theological commission, studies on the problems of mixed marriages and proselytism, and work together for justice and peace. Committee discussion emphasized the study of the mixed marriage situation as one of particular urgency.

—Received reports of plans for a consultation to review and evaluate the work of the WCC's Commission of the Churches on International Affairs to be held at the Hague, Netherlands, April 12-17.

New NCC Peace Man

The top administrator of the World Missions Division of the Methodist Church has been named chairman of the National Council of Churches' key advisory committee on peace. He is the Rev. Dr. Tracey K. Jones, Jr., of Montclair, N. J.

Dr. Jones will succeed Dr. Arthur S. Flemming in the post of the interdenominational group which has responsibility for assessing dangers to peace and advising the council and its constituent church bodies on ways the churches can help to combat threats to peace. The committee, which meets frequently in its counseling capacity, is composed of forty-five members representing denominations constituent to the council.

Dr. Flemming, president of the University of Oregon, was elected president of the National Council of Churches at its General Assembly last December.

Helping Hands

Most readers know that **Helping Hand** means the adult Sabbath School quarterly used in nearly all Seventh Day Baptist churches. Not everybody knows how many helping hands it takes to get out the publication after it comes off the presses at the denominational publishing house. Racing to meet a mailing deadline of March 10, extra people from the office took their stations on the stitching machine in the bindery on one day. Thereby hangs a little tale which could have been better told with a better picture than the one taken (not quite clear enough to reproduce.)

The **Helping Hand** is a project of the Board of Christian Education. It so happened that both the president (Rev. David Clarke) and the executive secretary (Rev. Rex Zwiebel) were in Plainfield to participate in the week-long work of the denominational Planning Committee at the time when their publication was moving from the presses to the Post Office through the bindery. During two brief break times of those meetings the two executives of the board were seen on the line volunteering their services to help get out the **Helping Hand**.

"His love has no limit, His grace has no measure, **His power** no boundary known unto men; for out of His infinite **riches** in Jesus, He giveth and giveth and giveth again."—A. J. Flint.

NEWS FROM THE CHURCHES

WHITE CLOUD, MICH.—With several of our members in Florida and our Michigan winters being what they are, our church attendance has been unusually small for a few weeks. However, those of us who have managed to get shoveled out have enjoyed worship in song under our faithful choir director, Orville W. Babcock, and some fine sermons. Our pulpit has been supplied by Rev. Don Sanford and by other ministers from the county.

In December the drama group, under the direction of Nettie Fowler, presented a Christmas play. They are now planning a dramatic presentation for the Easter service.

The Ladies Aid Society has been active in money-raising projects and community service. They have made several quilts for families who have had house fires, sewed dressings for the local cancer society, made 46 lap robes and 246 bibs for use at the Newaygo County Medical Facility, and knitted 190 pairs of mittens for distribution to needy children at Christmas time.

We congratulate our former pastor, Don Sanford, on his recent appointment to the staff of Milton College as Audio-Visual Librarian.

—Correspondent.

LOST CREEK, W. VA.—Following the Conference theme for the current year, "Open Your Heart, Loving," the Lost Creek church has been active in the promotion of the Kingdom of Christ.

The new parsonage, having been occupied by the pastor for more than a year, will soon be paid for, and speaks of the willing sacrifice of many of our members.

A plan of church visitation has been started in which members of the church are invited to take "responsibility cards" for each quarter, indicating that they are willing to "open their hearts, loving" to each other by personal calls, phone calls, or by mail. Some results of this program have been seen in renewed interest in the work of the church.

A Pastor's Prayer Band has been organized in which members of the band agree to spend some time every day praying for specific needs as they come to the pastor's attention and are passed on by mail to members of the band.

A special Missioner program has been set up for March 27 to April 1. Herbert Saunders, son of our pastor has been asked to come as missioner and evangelist. Services will be held nightly from Monday through Sabbath, with a special youth emphasis, including a banquet on Wednesday. Dr. K. Duane Hurley, president of Salem College will be toastmaster for the banquet, and Missioner Saunders will speak informally to the group attending. As a part of the Missioner program, there will be a special service for the ordination of two deacons (Rex Randolph and Stanley Allen) on Sabbath day, April 1. Preparatory efforts for this Missioner program included a series of "Services of Preparation" the first four Friday nights of March, with a prayer vigil calendar, divided into 15 minute intervals, and members of the church indicating at what regular times they would be in prayer. We will expect to see results from our prayers and the program.

The young people of the church planned and presented a service on "Friendship" for Youth Sabbath, February 4th. The service was conducted entirely by the members of the Y. F., with two of our high school seniors, Jane Kennedy and Dan Saunders, bringing the messages. A youth choir sang for the service.

—Correspondent.

Baptist President Changes Church

Closer contacts between Baptist conventions cause leaders to become better known. The immediate past president of the Southern Baptist Convention, W. Wayne Dehoney, is known to quite a few Seventh Day Baptists. He had served a church in Jackson, Tenn., for nine years. As of February 1 he becomes pastor of the 5,200-member Walnut Street Baptist Church in Louisville, Ky. It is the largest Baptist church in the state.

OUR WORLD MISSION

OWM Budget Receipts for February 1967

	Treasurer's		Boards'			Treasurer's		Boards'	
	February	5 mos.	5 mos.	5 mos.		February	5 mos.	5 mos.	
Adams Center ..\$		423.50			Metairie	10.00	20.00		
Albion		229.40			Middle Island	25.00	165.00		
Alfred	455.95	2,388.22			Milton		3,228.28	90.00	
Alfred Station..	183.80	1,094.75			Milton Junction	50.00	531.45		
Algiers					New Auburn ..	40.60	191.18		
Assn. & Groups ..	26.51	101.71	263.39		North Loup ..	400.00	1,242.25		
Battle Creek ..	424.68	2,007.09	60.00		Nortonville ..	126.50	719.93	50.00	
Bay Area		156.50			Old Stonefort ..	23.00	134.00		
Berlin	93.00	588.77			Paint Rock ..		60.00		
Boulder	82.75	397.35	25.00		Pawcatuck	481.05	2,414.25	89.77	
Brookfield, 1st..	125.00	378.50			Plainfield	155.00	1,560.23		
Brookfield, 2nd	65.00	95.05			Putnam County ..				
Buffalo		225.00			Richburg	45.00	384.00		
Chicago	185.00	420.00			Ritchie	50.31	130.31		
Daytona Beach ..	100.00	642.82			Riverside	489.95	2,481.20		
Denver	142.71	664.05	25.00		Roanoke				
DeRuyter	161.00	273.20			Rockville	18.00	110.99		
Dodge Center ..	69.86	391.80			Salem	232.00	558.00		
Edinburg					Salemville	25.00	125.00	6.00	
Farina	45.50	312.90			Schenectady ..	14.00	111.21		
Fouke	60.00	75.00			Shiloh	913.35	3,185.15	250.00	
Hammond		18.15			Syracuse		39.00		
Hebron, 1st	54.00	301.50			Texarkana				
Hopkinton, 1st ..		1,119.37			Trustees of				
Hopkinton, 2nd ..	5.00	49.50			Gen. Conf. ..				
Houston	67.81	67.81			Verona	164.00	1,047.33		
Independence ..	129.25	378.25	15.00		Walworth	50.00	330.00		
Individuals		794.00			Washington ..		85.00		
Irvington	500.00	850.00			Washington,				
Jackson Center ..					People's	15.00	75.00		
Kansas City	20.00	145.00			Waterford	101.60	542.63		
Little Genesee ..	133.10	682.25	15.00		White Cloud ..	37.15	208.00		
Little Rock	18.20	89.15			Yonah Mt.	15.00	30.00		
Los Angeles	315.00	1,900.00			Totals	\$7,453.34	\$41,845.24	\$959.16	
Los Angeles,					Non-Budget	417.90			
Christ's		100.00			Total				
Lost Creek	150.00	750.00			to Disburse	\$7,871.24			
Marlboro	358.71	1,610.24	70.00						
Memorial Fund ..		2,415.02							

FEBRUARY DISBURSEMENTS

Board of Christian Education	\$ 528.23
Ministerial Retirement (Mem. Fund) ..	388.07
Ministerial Education	642.29
Missionary Society	3,537.17
Tract Society	894.22
Trustees of Gen. Conf.	33.97
Women's Society	159.36
World Fellowship & Service	117.53
General Conference	1,487.50
S.D.B. World Federation	82.90
Total Disbursements	\$ 7,871.24

S U M M A R Y

1966-1967 Budget	\$124,735.00
Receipts for 5 months:	
OWM Treasurer	\$41,845.24
Boards	959.16
	42,804.40
Amount Due in 7 months	\$ 81,930.60
Needed per month	\$ 11,704.37
Percentage of year elapsed	41.66%
Percentage of Budget raised	34.32%

Gordon Sanford,
OWM Treasurer.

February 28, 1967.

The Sabbath Recorder

No North or South in Vietnam

We are accustomed to hearing of the great gulf between North and South Vietnam and the inability of communication between the parts of the country. The Far East Broadcasting Company points out that the same language is spoken throughout the divided, war-torn country. When the gospel of Christ's love is broadcast in their language it is picked up on both sides of the border. In Christ there is no North or South. Though we cannot send relief goods to the North we can send the gospel by way of radio to all who need it—and all need it. Comfort, hope and salvation is for all who have sinned, and all can hear if they listen.

Milton Meals of Sharing

A 32-page mimeographed booklet of bulletin size from the Milton, Wis., church contains the annual reports of officers, committees and auxiliaries. Among these is a report on the "Meals of Sharing," a project that has continued for a number of years and has been mentioned before in these columns. In brief, a committee prepares a very simple meal and the participating church people contribute to some worthy cause the price of a regular meal. It is interesting to read that with nine such meals served during 1966 there was a total of \$991.64 contributed. Of the causes benefiting, five were in some sense denominational and four were broader based charities. The proposed use of the funds from each meal of sharing is determined in advance, which in some cases seems to affect the amount contributed.

Bible Distribution Increase

Last year the American Bible Society distributed more than 40 million copies of the Scriptures in the United States alone. Dr. Nettinga, newly appointed executive secretary for national distribution, expects this figure to exceed 50 million this year, in part because of the anticipated demand for THE INSIDE STORY, the latest paperback of the Scriptures to roll off the printing presses under ABS sponsorship.

"The Scriptures are only words from a printing press," he said, "until they are read and lived. It is hoped that THE INSIDE STORY will prove to be an appetizer for the Word of God. We cannot force feed scriptural steak to spiritual infants. This book will put the central core of the Bible in the market places of the nation."

A 300-page paperback selling at 35¢ per copy, THE INSIDE STORY offers four New Testament books in the translation of J. B. Phillips interspersed with dozens of contemporary new photographs. The book's cover design showing black and white concentric spirals emanating from outer space and focusing upon the earth is designed to impress the reader with the Bible's relevancy to the present space age.

Brotherhood

"Brotherhood is no cut flower that grows in a hot house, but it must come up through the cracks of pavements to survive."

Duke McCall, president
S. Bapt. Sem. at Louisville, Ky.



PLANNING COMMITTEE AT PLAINFIELD

There is a great deal of paper work involved in denominational program planning as this table in the Board Room of the Seventh Day Baptist Building shows. The secretaries found that there was more writing in advance, more sharing of material, and more joint preparation of programs for future use in the churches than ever before. The committee of board and Conference representatives conferred from Sunday morning, March 5 till Friday noon, March 10 with major emphasis on plans for the second year of the five-year "Facing Frontiers with Faith" (See story inside).

In the above picture, left to right are: Rev. E. T. Harris, missionary secretary; Rev. Rex Zwiebel, education secretary; Dr. Lewis May, Conference president; Rev. A. L. Wheeler, general secretary (chairman); Rev. D. S. Clarke, vice president; Mrs. Arthur Drake, Women's Board representative. Back of the camera, the other member, Rev. L. M. Maltby, tract secretary.